King James Bible Commentary

Compiled By Carl Arosarena

Table of Contents

THE OLD TESTAMENT 2
Genesis 2
Exodus 117
Leviticus 181
Numbers 209
Deuteronomy 233
Joshua 272
Judges 295
Ruth 309
1 Samuel 315
2 Samuel 351
1 Kings 371
2 Kings 397
1 Chronicles 407
2 Chronicles 419
Ezra 435
Nehemiah 440
Esther 454
Job 459
Psalm 498
Proverbs 693
Ecclesiastes 741
Song of Solomon 758
Isaiah 762
Jeremiah 945
Lamentations 1080
Ezekiel 1086
Daniel 1143
Hosea 1245
Joel 1259
Amos 1267
Obadiah 1278
Jonah 1280
Micah 1285
Nahum 1296
Habakkuk 1300
Zephaniah 1307
Haggai 1313
Zechariah 1317
Malachi 1342
THE NEW TESTAMENT 1358
Matthew 1358
Mark 1528
Luke 1584
John 1729
Acts 1906
Romans 2034
1 Corinthians 2148
2 Corinthians 2221
Galatians 2267
Ephesians 2300
Philippians 2334
Colossians 2353
1 Thessalonians 2375
2 Thessalonians 2389
1 Timothy 2402
2 Timothy 2426
Titus 2447
Philemon 2454
Hebrews 2455
James 2541
1 Peter 2565
2 Peter 2592
1 John 2611
2 John 2646
3 John 2647
Jude 2649
Revelation 2657
Summary and Stats 2851

THE OLD TESTAMENT

Genesis

Gen 1:1

Back to Table of Contents

Gen 1:1 - In the beginning God created the heaven and the earth. - Utilizing the literary style of Summary Followed by Detail, the LORD, through Moses, summarizes the entire creation story in one verse. The balance of Gen chapters 1 and 2 are dedicated to providing the details of this one verse. If you Learn the principles of the Bible, you will understand the entire Bible. The creation story is one that reveals the works of an Almighty, All Knowing, All Loving, Intelligent Creator. It is to be embraced by faith by all who profess the name of Jesus Christ. See Heb 11:3 Faith in God and His Word presents a different standard by which we are to evaluate and understand all truths, whether in the natural or the spiritual. The Christian rejects evolutionary theories of the origins of the earth and universe because they do not agree with Biblical truth. Geology attempts to explain natural origins and establish chronologies based on faulty tools for measuring time. It fails because of the very principle mentioned in Heb 11:3, that the things which are seen have not come from pre-existing matter but were called forth in their day from the mouth of the All-Powerful Creator of the heavens and the earth. Science attempts to mark the age of matter, but again fails due to its inability to understand apparent age; the fact that God called things into existence in their complete and perfected form, without millions of years of evolutionary processes. Consider that the ground upon which Adam stood, the day in which he was created, was not millions of years old but rather, only three days old (see Gen 1:9-31). Consider that all things, animate and inanimate were made in their complete form when called forth by the word of God. Adam himself was made in God's image and likeness, a complete adult from his creation. Such are mysteries to modern science but accepted truths and principles for the one that walks by faith. Verses Highlighting the Creation: Ps 104; 148; Isa 40:21-26; 42:5; 45:1-18; Eph 3:9; Col 1:12-20; Rev 4:11, 10:5, 6

Gen 1:1

Gen 1:1 - God created the heaven and the earth - Creative power is the distinguishing mark of divinity. Jesus Christ, Who is God, is responsible for the Creation on behalf of His Father. Similarly, the same creative power exercised by Christ is redemptive power unto salvation. (Joh 1:1-3, 14, 10:30; Col 1:14, 16, 17; Heb 1:2, 3, 5, 8, 10) There is a constant effort to explain creation as the result of natural causes, and human reasoning is accepted even by professed Christians in opposition to Scripture facts. Many oppose the investigation of the prophecies,

especially Dan and the Rev, declaring that we cannot understand them. Yet these very persons eagerly receive the suppositions of geologists in contradiction of the Mosaic record. Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. – {EP 66.2} See Deut 29:29; Isa 55:9 There has been a great deal of idle speculation as to which is the greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question of which is the greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption is creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin. {The Gospel of Creation by E.J. Waggoner} Creative works were completed demonstrating the cycle of 7 - God is God of completeness, thoroughness and perfection - Creation follows this principle - whatever God started, He's going to complete it (7-days). The same with redemption, just as God started it, He will complete that which He started (7000years) - we can bank on Him that He will perfect those things which concern us (Ps 138:8)

Gen 1:2

Gen 1:2 - And the earth was without form, and void; and darkness was upon the face of the deep - Man is attempting to explain a mystery, shown by inspiration of God but yet not fully conceived, in words too feeble to explain the infinite. Moses suggests a primordial earth without form and void, yet, man's limitation to understand and therefore, even more limited ability to explain that which is hardly understood, must be understood by the heart and mind of faith. God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth. – {GC vi.3}

Gen 1:2

Gen 1:2 - Spirt of God moved upon the face of the waters - The Holy Spirit moved upon the primordial waters, awaiting the spoken Word, so that He might bring power and life to the barren earth (Joh 1:3). Similarly, the Spirit of God moves upon the masses of people, awaiting to bring light and (eternal) life, once the written Word of God is spoken (faith comes by hearing and hearing by the Word of God - Rom 10:17), directing all to the Living Word, Jesus. Joh 1:4, 5; Ps 33:6; 119:130

Gen 1:3

Gen 1:3 - And God said, Let there be light: and there was light - the act of God calling forth light from the darkness did not involve any evolutionary processes. According to the apostle Paul: For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb 4:12). We must believe that what God pronounces for us is made effectual and is furnished with ample power to be accomplished immediately, by faith. As Jesus commanded the once blind man when pronouncing His blessing of sight, "According to your faith be it unto you" Mt 9:29 This is not given as an example of how the Lord spoke the earth into existence in the beginning, for we cannot know how He did it, but it will serve to help us to grasp the fact.

Man is made in the image of God, but he has no creative power. In his breath there can be only the forms of living things; but in the breath of God there are not only the forms, but the very living things themselves, for He is the living God, and with Him is "the fountain of life." When He speaks, the word which names the thing, contains the very thing itself. Whatever the word describes exists in living form in that word. {The Gospel of Creation by E.J. Waggoner}

Gen 1:3

Gen 1:3 - Let there be light - Outer space is not really darkness but light. As Creation advances, God continues to turn on light switch after light switch - The source of the light is Jesus Himself - Jesus is the Light of the World - God gave Himself on the 1st Day of Creation - Light before the sun depends wholly upon God. See Isa 45:7; Joh 8:12, 9:5

Gen 1:3

Gen 1:3 - and there was light - See Ps 36:9

Gen 1:4

Gen 1:4 - God saw the light that it was good - See Joh 1:5, 9

Gen 1:5

Gen 1:5 - And God called the light Day, and the darkness he called Night - God gave names to the daily periods of light and darkness, Day and Night respectively.

Gen 1:5

Gen 1:5 - evening and the morning were the first day - God establishes the ordinance of time in separating the light from the darkness, and giving them a defined period, called a day. From the Bible's account, this is the first instance of measurable time described and it is for this creation, the earth and its "universe". United States railroad companies began utilizing Fleming's standard time zones on November 18, 1883. In 1884 an International Prime Meridian Conference was held in Washington D.C. to standardize time and select the prime meridian. The conference selected the longitude of Greenwich, England as zero degrees longitude and established the 24 time zones based on the prime meridian. Although the time zones had been established, not all countries switched immediately. Though most U.S. states began to adhere to the Pacific, Mountain, Central, and Eastern time zones by 1895, Congress didn't make the use of these time zones mandatory until the Standard Time Act of 1918. https://www.thoughtco.com/what-are-time-zones-1435358 Commercial lighting was not available until after 1880 and therefore for nearly 5880 years the world used natural light, gas/fuel lamps for lighting. Work was primarily confined to daylight hours and dusk till dawn was family and sleep time A “day”: 1. Literal 24hour period - Gen 1 2. 1000years - 2Pet 3:8 3. 1day=1prophetic day=1year (Num 14:33, 34; Ezek 4:6) 4. Indefinite period - the day that the Lord made (Gen 2:4)

Gen 1:6

Gen 1:6 - firmament in the midst of the heavens - God establishes fixed bounds above the waters upon the earth and beneath the earths upper atmosphere where life would be sustained. See Prov 8:27-29; Col 1:17 Air is a symbol of the Holy Spirit - Joh 3:8 - the wind comes, you know it is there though you can not see it - Atmosphere, we can not see the molecules but yet it gives life - God is telling the story of Himself that He will re-tell in other areas of the Bible

Gen 1:7

Gen 1:7 - divided the waters which were under the firmament from the waters which were above the firmament - the upper atmosphere of the earth is made up of various gases combined with water. The waters under the breathable atmosphere speaks of the rivers, lakes and seas upon the earth.

Gen 1:7

Gen 1:7 - and it was so - “and thus it came to pass”

Gen 1:8

Gen 1:8 - God called the firmament heaven - The Lord uses the word "heaven" to define three distinct entities (see Ps 115:16): 1. Earth's atmosphere and the sky (Gen 1:8, 20; Job 38:29) - atmospheric heaven 2. Outer Space (Gen 15:5, 1:14-19) - stellar or planetary heaven 3. Heaven of heavens where God Himself dwells with the heavenly hosts (Neh 9:6; 2Cor 12:2). 3rd Heaven - God exists outside of time and space, beyond the sun, moon and stars

Gen 1:9

Gen 1:9 - Let the waters under the heaven be gathered together unto one place, and let the dry land appear - The large masses of waters we call seas and oceans was once one large expanse that surrounded the dry land that the Lord called forth. So it remained until the former world was destroyed by a world-wide flood. See Prov 8:29; 2Pet 3:5-7

Gen 1:9

Gen 1:9 - and it was so - “and thus it came to pass”

Gen 1:10

Gen 1:10 - And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good - Jesus, the Mighty Angel (Rev 10:1-3) descends and places one foot on earth and sea - Christ is Master of Land and the Sea - All of Creation belongs to Him.

Gen 1:10

Gen 1:9 - Earth - The terraqueous globe which we inhabit. The earth is nearly spherical, but a little flatted at the poles, and hence its figure is called an oblate spheroid. It is one of the primary planets, revolving round the sun in an orbit which is between those of Venus and Mars. It is nearly eight thousand miles in diameter, and twenty five thousand miles in circumference. Its distance from the sun is about ninety five millions of miles, and its annual revolution constitutes the year of 365 days, 5 hours, and nearly 49 minutes.

Gen 1:10

Gen 1:10 - and the gathering together of the waters called he Seas - the term seas implies multiple seas present in the creation.

Gen 1:11

Gen 1:11 - And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so - food

has life within itself and it keeps giving - Seen Joh 5:26

Gen 1:11

Gen 1:11 - Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind - the LORD has given command that the vegetation shall cover the earth and so this ordinance has remained for all generations. See Ps 119:89-91 Through His power vegetation flourishes, the leaves appear, and the flowers bloom. He "maketh grass to grow upon the mountains" (Ps 147:8), and by Him the valleys are made fruitful. "All the beasts of the forest ... seek their meat from God" (Ps 104:20, 21), and every living creature from the smallest insect to man is daily dependent upon His providential care. – {EP 67.5}

Gen 1:11

Gen 1:10 - the fruit tree yielding fruit after his kind - the LORD establishes species and classes. The trees would be a place for birds to perch in time. See Ps 104:12 Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God. [38] – {CSA 20.1}

Gen 1:11

Gen 1:11 - whose seed is in itself - God in His wisdom, devised a plan for species and classes of trees and vegetation to continually exist and repopulate themselves.

Gen 1:11

Gen 1:11 - and it was so - "and thus it came to pass"

Gen 1:12

Gen 1:12 - earth brought forth grass, herb yielding seed... tree yielding fruit - God called forth vegetation upon the earth with its seed within itself in order to self populate. The ordinance of vegetation filling the earth will continue uninterrupted until God says so! See Ps 104:14 Grass is a symbol of God's people, trees are an example of leadership, flowers - we are compared to flowers that God adorns and takes care of. The God that created and sustains it will also sustain us. See Isa 40:7, 8

Gen 1:14

Gen 1:14 - And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: - See Ps 33:6

Gen 1:14

Gen 1:14 - Lights in the firmament of the heaven to divide the day from the night - the sun, the moon and the stars are created to perpetuate the ordinance of day and night. It is to be noted that vegetation, which requires light and warmth to grow and flourish were created before the creation of the sun, moon and stars. This is to affirm that all things that have life are made and sustained of God, not the heavenly bodies which He has created. See Ps 74:16, 17; Joh 1:4

Gen 1:14

Gen 1:14 - signs, seasons, days and years - the heavenly objects created would fulfill the purpose of shedding light upon the earth, marking time, the changing of seasons, and lastly for signs. Herein, God foretells the prophetic gift as something to be recognized as prominently as the sun, moon and stars. See Joel 2:31; Lk 1:70; Act 3:21; Isa 8:18

Gen 1:14

Gen 1:14 - for days and years - “In the context of eternity, "time" is the result of sin. It is but a little interruption in eternity and would never have come into being except because of sin. It had a "beginning" and it has an "end." It is the sin era between infinite past and infinite future.” When the Plan of Redemption is completed, the sun will not even have a purpose because the abiding Christ and Father, Who dwell with men, will be the light to lighten the world. See Rev 21:21, 22 Excerpt From: Donald Karr Short. “Then Shall the Sanctuary Be Cleansed.” iBooks. This material may be protected by copyright.

Gen 1:16

Gen 1:16 - And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also - The sun the greater light, would rule the day and the moon, the lesser light, would rule the night.

Gen 1:16

Gen 1:16 - he made the stars also - See Ps 147:4

Gen 1:18

Gen 1:18 - and to divide the light from the darkness: - that which God originally performed and regulated, He continues to do, however, through the delegation of the sun, moon and stars. See Gen 1:4, 5

Gen 1:20

Gen 1:20 - Let the waters bring forth abundantly the moving creature that hath life - Not until God had established an atmosphere where life could be sustained and Seas would He call forth sea creatures.

Gen 1:20

Gen 1:20 - fowl that may fly above the earth in the open firmament of heaven - Not until God had established an atmosphere to sustain life, vegetation for food and trees upon which birds could perch, would he bring forth the fowl of the air.

Gen 1:21

Gen 1:21 - after their kind, and every winged fowl after his kind: and God saw that it was good - God created species of birds and sea creatures that would reproduce after their kind and He made them so... it was good. When God ordains things to reproduce after its kind, we see a foretaste of the Image of God - everything after its kind

Gen 1:22

Gen 1:22 - God blessed them - God bestowed the gift of procreation to the sea creatures and winged birds. This gift was not even bestowed upon the angels. See Mt 22:29, 30; Ps 84:3 Life did not have to struggle to survive but all things were adequately made provision for [air,

food, light, warmth, etc.] - God makes provision for success, not failure.

Gen 1:24

Gen 1:24 - cattle, creeping thing, beast of the earth - God established all living creatures that dwell upon the earth and differentiated them by type: 1. Cattle - "clean" land dwelling animals, eventually “good” for food (Gen 30:27; Lev 11; Deut 14:3-21) 2. Beasts of the Earth - all other, "unclean", non-edible animals that clean the earth (See Jer 15:3) 3. Creeping things See Gen 7:2; Lev 20:25

Gen 1:24

Gen 1:24 - creeping thing - bugs, insects, amphibians (lizards, frogs, snails), rodents (squirrel, rabbit, mice, etc.)

Gen 1:25

Gen 1:25 - And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good - Animals were created in pairs, but mankind was initially made by himself so that he would realize he was by himself - man was supposed to appreciate woman in a way that animals do not appreciate their mates. We were to be viewed apart from the rest of the animal kingdom, we had a relationship with God that the animals did not. Animals were to procreate and fill the world after their kind

Gen 1:26

Gen 1:26 - And God said, Let us make man in our image, after our likeness: - The Godhead took part in the first “Small Group” Ministry when they came together to perform the Creation. This is a Biblical principle established for the Lord. Small groups are an effective way of getting great works done. Adam was to be a type of the Godhead, bearing It’s image and likeness and having dominion even as the Lord has dominion. See Rom 5:14 All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made “in the image of God,” and it was the Creator’s design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives. [1] – {SD 7.2} Next to the angelic beings, the human family, formed in the image of God, are the noblest of His created works.—The Review and Herald, December 3, 1908. – {TA 48.2} God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of cooperating with his Creator and executing His plans. [3] – {SD 7.4} When Adam came from the Creator’s hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. “God created man in His own image” (Gen 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise, glorious the field opened to their research. The mysteries of the visible universe—the “wondrous works of Him which is perfect in knowledge” (Job 37:16)—invited man’s study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. {Ed 15.1}

Gen 1:26

Gen 1:26 - God - “Elohim” - a plural word used to refer to a plural “Strong Authority”, a reference to the One True God.

Gen 1:26

Gen 1:26 - Let Us - God here refers to themselves in the plural. We see here the conversation among Father, Son and Holy Spirit to create ones to reflect Their glory in a special manner. See Gen 3:22; Ps 8:4-9

Gen 1:26

Gen 1:26 - after Our image - man was to reflect the image (characteristics of God): Col 3:10; 2Cor 3:18; Rom 8:29 1. Having feelings and emotions like God 2. In harmony with God From the first dawn of reason the human mind should become intelligent in regard to the physical structure of the body. Here Jehovah has given a specimen of himself; for man was made in the image of God.—Unpublished Testimonies, January 11, 1897. – {HL 9.2} "To bear God's image means that we aren't like robots, mindlessly doing God's will. We aren't like animals, dong God's will instinctively. Neither are we slaves, doing God's will because we don't have the freedom to choose to do anything else. To be made in His image means that we were not only created with the facility of choice but also with the power and freedom to exercise that choice in reference to God's will.". {Surrender, G. Jackson, pg 19} The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. This is the knowledge that works transformation of character. Received into the life, it will re-create the soul in the image of Christ. This is the knowledge that God invites His children to receive, beside which all else is vanity and nothingness. – {AA 475.1}

Gen 1:26

Gen 1:26 - after Our likeness - man was to be an intelligent social being that would have a mind that would, reason, understand, conceptualize, make/create. As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful.—Spiritual Gifts 3:34 (1864). – {LDE 291.4}

Gen 1:26

Gen 1:26 - let them have dominion - Just as God has dominion over all of heaven and earth and everything therein, He desired to have a set of beings who shared in the privilege and responsibilities of having dominion over a creation. Man was honored to be granted dominion over all of earth's creatures [Adam named the animals] and the earth itself [Adam was to tend and keep the earth]. See Gen 2:15, 20; Ps 8:4-9. Heb 1:1-14, 2:6-8; Ps 103:19 A king is one who wears a crown. God made man and crowned him with honour and glory (Ps 8:5). God made man to be a king, bearing a crown of glory to rule over the earth and everything in it. Man's glory was to have the abiding presence of God's Spirit within Him and to reflect God's character (Ex 34:5-8) to all the universe. Mt 25:34 Adam was made to be the vassal king, a vicegerent over the earth with God bearing the Suzerainty over heaven and earth (Ps 103:19). This is seen in the Lord's model prayer which reads "Thy kingdom come, Thy will be done, On earth AS IT IS IN HEAVEN.". Similarly, the prophet Daniel, when speaking of God's authority in appointing kings upon the earth including Nebuchadnezzar wrote: "that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan 4:17) .Adam bore autonomy over the earth but would recognize God's Sovereignty over all things as a vassal, subordinate king. The principle that the servant is not greater than his lord (Joh 13:16, 15:20) is made plain in the fall of man. When Adam and Eve died spiritually, the entire creation

would be subjected to mortality as both Adam and Eve were subjected to it. Therefore, Adam's Spiritual Life which was eternal, enabled the sustenance of eternal life among all of earth's inhabitants. The converse is true as well. See Rom 8:20-22; 1Cor 15:21, 22

Gen 1:27

Gen 1:27 - So God created man in his own image, in the image of God created he him; male and female created he them - the man was the appointed representative of God on earth. God created man in two steps 1. Formed of the dust of the earth 2. Breathed His Spirit into mankind It is the breath of life that was breathed into mankind that made man into God's image and likeness. This is in contrast to the rest of creation that was spoken into existence. See Ps 33:6

Gen 1:27

Gen 1:27 - male and female created He them - God made both male and female to be in His image. Both were to bear characteristics that were similar and yet distinct. However, their union and cooperation were to be a reflection of the unity that exists in the Godhead.

Gen 1:28

Gen 1:28 - God blessed them - God again bestowed the gift of procreation to mankind that He had similarly bestowed upon the sea creatures, birds of the air and land dwelling animals. God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family.—The S.D.A. Bible Commentary 1:1082. – {TA 48.7} The vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.—The Review and Herald, May 29, 1900. – {TA 49.1} Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." – {PK 588.3}

Gen 1:28

Gen 1:28 - Be fruitful, and multiply, and replenish the earth - these three statements are all parallel, to be fruitful - to procreate, to multiply and to replenish with ones of like kind. God instructed Adam and Eve to recreate with the same life (breath of life) that includes the presence of His divine Spirit, and in the perfect image He created them. The earth was to be populated by a race of individuals filled with the Spirit of God who all perfectly reflected the divine character, and lived to fulfill God's divine will. This was God's original plan. Eph 2:10

Gen 1:28

Gen 1:28 - replenish the earth - Adam and Eve were created to replenish the earth with holy beings like unto themselves, filled with the Spirit of God. God's eternal purpose will be fulfilled through the mystery of God, Christ in you, the hope of glory. Col 1:25-29; Rev 10:7;

Mt 25:34

Gen 1:28

Gen 1:28 - subdue it - regulate, govern, control and maintain the earth and its inhabitants. Man was to dress, keep, replenish and subdue the earth by the power of the Spirit of God that abode within him. See Gen 1:28, 2:5, 15

Gen 1:28

Gen 1:28 - and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth - A king is one who wears a crown. God made man and crowned him with honour and glory (Ps 8:5). God made man to be a king, bearing a crown of glory to rule over the earth and everything in it. See Ps 8:4-9; Mt 25:34; Dan 7:27

Gen 1:29

Gen 1:29 - given you every herb bearing seed - the herb of the field and fruit were the original diet of humanity and all the animals. Back to the Primitive Diet The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness, where they could not get a flesh diet; and He gave them the bread of heaven. "Man did eat angels' food." But they craved the fleshpots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had promised them that if they would submit to His will He would carry them into the land of Canaan and establish them there, a pure, holy, happy people, and there should not be a feeble one in all their tribes; for He would take away all sickness from among them. – {MM 277.1} The seed is the sign and symbol of life and of Christ, the True Life and Light that lightens the world. Within the seed, you have the fullness of the tree and all that it can produce (John 5:26; Col 2:9)

Gen 1:31

Gen 1:31 - God saw everything... it was very good - The Creation of God He beheld and it was very good. Nothing more could be done that was not done. All was perfect and as planned. See Eccl 3:14 In the day the Lord made the heavens and earth, He saw that which He had made, and behold, it was very good (Gen 1:31). He made the earth to be inhabited and filled by things that are very good (Gen 1:28). This was and is His divine purpose and plan, and it will be fulfilled. See Isa 11:9, *45:18, *14:24, 46:9, 10, 55:11, 42:1-4; Num *14:21, *23:19; 2Tim 2:13; Titus 1:2; Mal 1:11; Heb 6:16-18; Gen 28:15

Gen 1:31

Gen 1:31 - And the evening and the morning were the sixth day - the repetition of evening and morning with each day of creation, revealed in the daily cycle of the sun, moon and stars, is to make it known that a 24-hour period was employed for each day of creation and not an indefinite period of time.

Gen 2:1

Gen 2:1 - Thus the heavens and the earth were finished, and all the host of them - Everything that was to be made had been made in the six days of creation. See Heb 11:3; Job 38:4-7

Gen 2:2

Gen 2:2 - And on the seventh day - God ordained that the seventh day, the seventh rotation

of the earth, be for man to pursue rest in Him, even as He Himself rested from His labors over 6-days in the week. See Mk 2:27, 28 “For those who may be perplexed as to how a Sabbath in heaven fits into this concept [eternity with no time], it must be noted that the Sabbath was "made" at the end of the sixth rotation of the earth. On the seventh rotation "God ended His work which He had made and He rested on the seventh day." Each rotation was and is identical. It was and is only the word of the Lord that said every seventh rotation will be "blessed" and "sanctified." This was not dependent upon a "time" factor as such. It depended then and still depends solely upon the word of the Lord. The Word and the word of the Lord are eternal.” Excerpt From: Donald Karr Short. “Then Shall the Sanctuary Be Cleansed.” iBooks. This material may be protected by copyright.

Gen 2:2

Gen 2:2 - ended His work which He had made - God's work was that of creation, forming all things by the power of His Word and by His hands. The end of His work was to create a day for man to engage in that which he was created to do, to worship God - this marked the end of God’s work. See Joh 1:1-4; Isa 43:7; Rev 4:11 God ended His work and was “refreshed” in it, meaning He delighted in it. See Ex 31:17

Gen 2:2

Gen 2:2 - rested on the seventh day - God rested and was refreshed on the seventh-day (Ex 31:17). God is a Spirit (Joh 4:24) and all who worship Him must worship Him in Spirit and in truth. The rest that God rested on the Sabbath is a spiritual rest, and so our rest must be spiritual as well (1Jo 5:11-14). The refreshing that God received was Him delighting in the finished works and the joy in brought Him. See Isa 58:13; Heb 4:9, 10; 1Jo 2:3-6 All who love Jesus will follow in His footsteps, resting and being refreshed on the seventh day as per His commandment. See Ex 20:8-11, 31:17; Joh 14:15; Mt 16:24; Lk 4:16; Isa 58:13 The Lord neither sleeps nor slumbers, nor does He grow weary, yet He leads by example: Isa 40:28; Ps 121:4; 1Cor 11:1 Rest in God - Trust in His finished redemption: 2Cor 5:18, 19; Mt 25:34; Heb 4:3 Rest with God - Our walk with God is a restful one as we trust in His power to keep us from falling - Rom 6:6-8; Ps 23; Isa 32:17; Jude 1:24; 1Pet 5:7 Mankind began his first full day on earth resting, not working - we think of rest as a session of work or rather rest because of tiredness from work - rest as a principle has more to do with relationship than with work - relationship with one another and relationship with God - Rest principle reflected in Heb 4: entering into God’s rest - The Hebrew’s never entered into God’s rest because they lacked faith - they depended on their own works - The creation was one of the big statements on Righteousness by Faith - true rest is all about relationship with God and with one another - If we live a life of rest, we will get more work done.

Gen 2:3

Gen 2:3 - blessed the seventh day - God pronounced special blessings upon the 24-hour period, making it sacred and holy. It is God's very presence throughout those hours which sanctify (hallow) the time (Ex 3:1-5) and wherein mankind may find his greatest blessings, being in the presence of the LORD (Ex 33:14; 1Chron 13:14). Though man was blessed on the sixth day, when he was created, He received additional blessings when he came to the Sabbath and experienced God’s Rest, the Sabbath of the LORD. See Ps 16:11, 84:10;

Gen 2:3

Gen 2:3 - sanctified it - to set apart for holy uses and purposes. To hallow or make holy. All who honor God by keeping the Sabbath are sanctified by doing so. It is a sign that God abides and dwells in/among us and that He is our God and we are His people. See Ex 3:1-5,

31:13, *33:14-16; Eze 20:12; Isa 58:12-14; Rev 4:11 Holiness is constant agreement with God

Gen 2:3

Gen 2:3 - because that in it He had rested from all His work - the acts of blessing and sanctifying the Sabbath day was in response to His resting from labor. In this we see an object lesson that with the cessation of work comes a blessing and sanctification. Therefore, Jesus, in counseling all to "Come, all ye who are weary and heavy laiden, and I will give you rest... you shall find rest for your souls" (Mt 11:28), is giving the assurance of blessings and sanctification to all who rest from their efforts to save themselves and embrace His gracious gift of salvation. Further, God is a Spirit and all who worship Him must worship in Spirit and in Truth (Joh 4:23, 24). The rest that the LORD took was a spiritual rest and goes beyond the cessation of work. Again, it speaks of entering in to a relationship with Jesus such that we find rest in His completed works on our behalf.

Gen 2:4

Gen 2:4 - The Creation story describes the following about God: God is Love God is Caring God is Sharing

Gen 2:4

Gen 2:4 - generations - towldah Noun Feminine to-led-aw' from (03205) or toldah {to-led-aw'}; from ; (plural only) descent, i.e. family; (figuratively) history:--birth, generations. descendants, results, proceedings, generations, genealogies account of men and their descendants genealogical list of one's descendants one's contemporaries course of history (of creation etc) begetting or account of heaven (metaph)

Gen 2:4

Gen 2:4 - in the day - indefinite time noted. See Isa 2:11, 17, 28:5; 29:18; 30:23 a day as 1 day (24hrs) - Gen 1 a day as 1 year - Eze 4:6; Num 14:33, 34 a day as 1000yrs - 2Peter 3:8 Time is an interruption in the eternity that existed before Lucifer’s fall and the eternity that will resume once God puts an end to sin

Gen 2:5

Gen 2:5 - God had not caused it to rain upon the earth - not until the LORD purposed to destroy the earth by flood in the time of Noah, had it rained. See Gen 6:11-13, 17

Gen 2:5

Gen 2:5 and there was not a man to till the earth - the creation is a miraculous work of God that His sons accept by faith. There was no man on earth to behold the creation by design so that all, including Adam must choose to believe God and His Word. Adam was created to have the Spirit of God dwelling within. It was by the power of the Spirit of God that Adam would tend and keep the garden - See Heb 11:3

Gen 2:6

Gen 2:6 - But there went up a mist from the earth, and watered the whole face of the ground - the earth today still is watered by condensed water known as dew. However, the atmosphere has changed and the surface of the earth has vastly changed where we now have large parts of land that are arid and covered by rock or sand where once stood lush forests. The earth that then was is not the earth we know today. See 2Pet 3:6, 7

Gen 2:7

Gen 2:7 - And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul - "It is also important to note that mankind was created in two stages; first the body, then God's breath/Spirit. However, the body had no life until the Spirit of God was breathed into it. This denotes the fact that Adam and Eve were created to live by the power of the Spirit and not the flesh. Such was not the case with the living creatures: God did not form them, neither did God breathe His Spirit into them: God simply spoke them into existence (see Gen 1:20-25; Ps 33:6, 9). This denotes the fact that they lived by the power of the flesh." - {The Abiding in Jesus Bible Study #2 - The Truth About Life and Death - Part 1; by Gregory Jackson} See: John 6:63; Jam 2:26

Gen 2:7

Gen 2:7 - formed man of the dust of the ground - unlike all other creation that was called forth by the mouth of God, the Bible states that God formed man of the dust of the ground. Later in the chapter, we are told that God took a rib from man and formed a woman. The act of forming man suggests a more intimate work than calling forth. Further, breathing His own breath into man similarly implies God's personal detailed (hands-on) attention given to the formation of man. - See Ps 119:73 God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family.—The S.D.A. Bible Commentary 1:1082. – {TA 48.7}

Gen 2:7

Gen 2:7 - breathed into his nostrils the breath of life - (breath of lives) the lives of all humanity was contained in Adam from the creation. See *Job 27:3, *33:4; Isa 42:5; Joh 20:22

Gen 2:7

Gen 2:7 - breath of life - God breathed in the breath of lives, the collective life of all humanity was breathed into the first Adam. All of the human race was given life through the one man Adam. Thus, the Second Adam too, must be a life quickening Spirit to give new life to all mankind. That which was breathed into Adam was not only the life giving power of God, but God's own Spirit (Job 27:3, 33:4). Since we are made in God's image and likeness, Adam was made to have a spiritual nature. See 1Cor 15:45; 1Cor 6:19||Joh 14:16-20 Jesus was the perfect example of humanity, though coming in fallen human nature (1Tim 3:16). The Spirit of God in Jesus enabled Him to command the creation just as Adam was created to do: 1. Jesus walks on water: Matt 14:25-32 2. Jesus speaks to the wind and calms the storm: Mark 4:35-41 3. Jesus curses the fig treed: Mark 11:12-14, 20-22 Our High Calling - February 11 Christ's Humanity a Golden Chain For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Hebrews 4:15. Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ; He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through

faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned.23SDA Bible Commentary 5:1142. The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God.

Gen 2:7

Gen 2:7 - man became a living soul - See Ps 66:8, 9 - only after God breathed the life giving breathe of the Holy Spirit into the lifeless form of man, fashioned of the dust of the ground did man become a "living soul" or living being (compare Ezekiel 37:1-10). Mathematically, the transaction is described: Body of Dust + Breath of Life = Living Soul Should either the body or breath be missing, man would cease to exist. God holds our soul (being) in life. See Ps 66:9 “We have been redeemed in order to fulfill the original purpose for which we were created. This is why Paul said in Christ we are a new creation. Therefore, the original purpose for the creation of mankind was for mankind to be the temple of the Holy Spirit. This is what it means to be a living soul; it is also what it means to be created in the image of God.” {The 7th Day Sabbath, God’s Finishing Work, by Gregory Jackson, pg 9} (1Cor 6:19, 20, 2Cor 5:17; Gen 2:7)

Gen 2:8

Gen 2:8 - And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed - If the follower of Christ will believe His Word and practice it, there is no science in the natural world that he will not be able to grasp and appreciate. There is nothing but that will furnish him means for imparting the truth to others. Natural science is a treasure house of knowledge from which every student in the school of Christ may draw. As we contemplate the beauty of nature, as we study its lessons in the cultivation of the soil, in the growth of the trees, in all the wonders of earth and sea and sky, there will come to us a new perception of truth. And the mysteries connected with God’s dealings with men, the depths of His wisdom and judgment as seen in human life—these are found to be a storehouse rich in treasure. – {LHU 112.5}

Gen 2:8

Gen 2:8 - God planted a garden eastward in Eden - God was the first farmer and planted a garden, even before the creation of man. There is a principle here. We are to ensure we have food to eat before even our housing.

Gen 2:8

Gen 2:8 - Eden - Eden ay'-den the same as (05730) the same as (masculine); Eden, the region of Adam's home:--Eden. Eden= "pleasure" n pr m loc the first habitat of man after the creation; site unknown n pr m

Gen 2:9

Gen 2:9 - pleasant to the sight - God Himself has an appreciation for beauty. He has made

the earth lush and green by design. The cones (of the eye) respond to light under these conditions. As mentioned previously, cones are composed of three different photo pigments that enable color perception. This curve peaks at 555 nonometer, which means that under normal lighting conditions. the eye is most sensitive to a yellowish-green color. {Education Resources}

Gen 2:9

Gen 2:9 - good for food - the trees also had function, not just aesthetic beauty.

Gen 2:9

Gen 2:9 - the Tree of Life - this tree yields a different fruit every month. See Rev 22:2 In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life. { PP 46.4} The tree of life was a type of the one great Source of immortality. Of Christ it is written, “In Him was life; and the life was the light of men.” He is the fountain of life. Obedience to Him is the life-giving, vivifying power that gladdens the soul. Through sin man shut himself off from access to the tree of life. Now, life and immortality are brought to light through Jesus Christ.... – {MM 233.6}

Gen 2:9

Gen 2:9 - Tree of Knowledge of Good and Evil - a tree placed in the midst of the garden as a test for Adam and Eve. The tree would unveil to humanity and all that it bore dominion over, a knowledge of good and evil. When God finished His creation, everything was very good. God never intended for mankind to know evil - See Jam 1:13||1Cor 10:13||Job 1:6-12, 21, 22

Gen 2:11

Gen 2:11 - The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold - the geographic location of the Garden is here described as being in what today would be northern Africa, and the Middle East (Egypt, Sudan, Ethiopia, Eritrea, Saudi Arabia, Israel/Palestine, Syria, Lebanon, Jordan,Iraq) - there were plenty of gems on the ground: onyx, bdellium, gold, etc.: See Ezekiel 28:13 Adam and Eve did not seek to wear the gold and gems found in the Garden as adornments, because these stones which we call precious stones, were as common stones. Also they had no selfishness within them that would desire that they be worn. Self (sin) selfishness, self-awareness, self-centeredness causes us to put such things on to draw attention to ourselves - they do not intrinsically add value to us but make us appear to have wealth and supposedly enhance our beauty.)

Gen 2:11

Gen 2:11 - Pison - Piyshown Noun pee-shone' from (06335) from ; dispersive; Pishon, a river of Eden:--Pison. Pison = "increase"

Gen 2:11

Gen 2:11 - Havilah - the sand region

Gen 2:12

Gen 2:12 - bdellium - [Bochard and Parkhurst translate it, pearl. Genesis 2:12. But it is doubtful whether the bdellium of the scriptures is that now used.]

Gen 2:12

Gen 2:12 - onyx - a semi-precious stone that was placed on the fourth row of the breastplate of the High Priest - See Ex 28:20

Gen 2:13

Gen 2:13 - Gihon - meaning a stream

Gen 2:13

Gen 2:13 - Ethiopia - Kuwsh koosh probably of foreign origin probably of foreign origin; Cush (or Ethiopia), the name of a son of Ham, and of his territory; also of an Israelite:--Chush, Cush, Ethiopia. Cush = "black" n pr m a Benjamite mentioned only in the title of Ps 7 the son of Ham and grandson of Noah and the progenitor of the southernmost peoples located in Africa the peoples descended from Cush n pr loc the land occupied by the descendants of Cush located around the southern parts of the Nile (Ethiopia)

Gen 2:14

Gen 2:14 - Hiddekel - Chiddeqel Proper Name Masculine khid-deh'-kel probably of foreign origin probably of foreign origin; the Chiddekel (or Tigris) river:--Hiddekel. Hiddekel = "rapid" one of the rivers of Eden which coursed east toward Assyria; better known as the Tigris (the LXX equivalent)

Gen 2:14

Gen 2:14 - Euphrates - Prath Proper Name Masculine per-awth' from an unused root meaning to break forth from an unused root meaning to break forth; rushing; Perath (i.e. Euphrates), a river of the East:--Euphrates. Euphrates = "fruitfulness" the largest and longest river of western Asia; rises from two chief sources in the Armenian mountains and flows into the Persian Gulf

Gen 2:15

Gen 2:15 - And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it - that God created man first, placed him in the garden to tend and keep it, and then to name the animals shows clearly the headship of man as ordained by God. Some suggest that male headship came as a result of the fall of mankind rather than at man's Creation. This assertion leads to the argument of the cancellation of male headship at the Cross of Jesus Christ which reconciles the sins of the world. This suggestion however, is not Scriptural. Adam and Eve received knowledge through direct communion with God; and they learned of Him through His works. All created things, in their original perfection, were an expression of the thought of God. To Adam and Eve nature was teeming with divine wisdom. {Ed 16.3}

Gen 2:15

Gen 2:15 - dress it and to keep it - the tilling of the ground is a work that would occur after the fall of mankind. Man was to dress, keep, replenish and subdue the earth by the power of the Spirit of God that abode within him. See Gen 1:28, 2:5; Prov 18:21; Mt 21:19-21 Mankind (Adam and Eve) had been given dominion over the earth and were commanded to tend and keep the garden. As the Spirit of God abode within Adam and Eve, and as the Lord commanded all things to come into existence by the word of His mouth, so too, Adam could speak to the creation and order it according to the power of the Spirit within him (See Mt

21:19-21). Since no weeds of a strange or noxious sort grew before sin entered the world, Adam and Eve's work may have consisted in planting and transplanting vegetation; forming a natural canopy for their rest and relaxation; forming flower beds; studying the interaction of plant life to other life organisms on earth; heeding God's counsels for preserving the harmony within the garden and avoiding that which would cause suffering, pain, and death (eating of the forbidden tree).

Gen 2:16

Gen 2:16 - And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: - every tree in the garden was made for man's enjoyment and pleasure except the one upon which the LORD place a restriction. Back to the Primitive Diet The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness, where they could not get a flesh diet; and He gave them the bread of heaven. "Man did eat angels' food." (Ps 78:25) But they craved the fleshpots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had promised them that if they would submit to His will He would carry them into the land of Canaan and establish them there, a pure, holy, happy people, and there should not be a feeble one in all their tribes; for He would take away all sickness from among them. – {MM 277.1}

Gen 2:17

Gen 2:17 - But of the tree of the knowledge of good and evil, thou shalt not eat of it: - the tree of the knowledge of good and evil provided the one essential ingredient required for true worship, choice. The tree presented the opportunity for Adam to exercise his will for or against the will of God. God gives us all choice and free will to choose to obey or disobey. See Ex 32:26; 1Kin 18:20, 21; Rev 22:17 God never intended man to know evil, only good. The Bible records that with all that God created it was "very good". God would further communicate the dangers associated with the tree through the angels who were the first prophets. God who can not sin nor be tempted with sin (Jam 1:13), appointed the angels who were subject to sin and temptation and prevailed to give counsel to the pair of the dangers and subtleties of Satan and his deception. See Gen 1:31; Jam 1:17; Act 3:21; Rev 1:1, 22:9, 19:10

Gen 2:17

Gen 2:17 - knowledge of good and evil - "Knowledge can only reside in the mind. This means that in the event of disobedience and sin, it would be the mind that would become involved and become corrupted. Once man chose to serve "self" instead of the Creator, he would know something he had not known before. What he came to know by his rebellion was guilt." {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 114}

Gen 2:17

Gen 2:17 - for in the day that thou eatest thereof thou shalt surely die - the Bible hear gives an indefinite interpretation for the word "day". Adam lived to be 930 years old and then he died. According to the Apostle Peter, a day for the Lord is as 1000 years (2Pet 3:8). Therefore, it was within the day of the Lord that Adam died, in fulfillment of His word. 4 Biblical definitions of a day: 1. 1day = 24hour period - Gen 1:3, 2. 1day = year - Num 14:34; Ezek 4:6 3. 1day = 1000yrs - 2Pet 3:8 4. 1day = indefinite period God can not lie - Titus 1:2; Rom 3:3, 4

Gen 2:17

Gen 2:17 - thou shalt surely die - the day Adam should choose to separate from God, His Father, He would surely die. Adam choosing death over the eternal life He had in the presence of the Holy Spirit abiding within Him, would result in the Holy Spirit's departure. See Deut 30:19 THE LAW DEMANDS PURITY OF CHARACTER - Prov 23:7 Broad in Its Requirements—The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in everyone who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.—The Review and Herald, April 5, 1898. (Selected Messages 2:211.) – {2MCP 564.1} Man Alone Disobedient—Man alone is disobedient to the laws of Jehovah. When the Lord bids nature bear testimony to the things which He has made, instantly they witness to the glory of God.—MS 28, 1898. (The S.D.A. Bible Commentary 3:1144.) – {2MCP 564.2} Everyone Required to Conform to God's Law—Christ came to give an example of the perfect conformity to the law of God required of all—from Adam, the first man, down to the last man who shall live on the earth. He declared that His mission was not to destroy the law but to fulfill it in perfect and entire obedience. In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. In the sight of heavenly beings, of worlds unfallen, and of a disobedient, unthankful, unholy world, He fulfilled the far-reaching principles of the law. – {2MCP 564.3} He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression can never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. – {2MCP 564.4} But in no case did He come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He came, not to set men free from that law, but to open a way whereby they might obey that law and teach others to do the same.—The Review and Herald, November 15, 1898. – {2MCP 565.1} A foreigner, dwelling in his native land, may have a high regard for the principles and the rulers of our Government without disparagement to his loyalty to his own; because the two Governments maintain friendly relations with each other. Each has its own territory, and each has paramount right and jurisdiction in its own dominion. But the very nature of the Government of God forbids that there shall, in it, be any parallel to this condition. {1882 JHW, JBF 19.2} 1. His dominion, his right of jurisdiction, is universal. No contrary Government has any right to exist. {1882 JHW, JBF 20.1} 2. His law, the rule of his Government, is a moral law. It takes cognizance, not of actions alone, but of motives and intentions. {1882 JHW, JBF 20.2} 3. As no contrary rule has any right to exist, there can of right to no neutrality in case of usurpation or rebellion. When war is waged against a Government, every good and loyal citizen is bound to support the Government. A refusal to do so is equivalent to giving aid to the enemy. {1882 JHW, JBF 20.3} Now inasmuch as all have gone astray-all have departed from God-the world is in the condition of a mighty rebellion against its rightful ruler. There is a general disregard of his authority and of the rights of his subjects. And no one is on neutral ground; says the Governor: "He that is not for me is against me." And so far has man fallen from his "first estate," that it is declare that "the carnal mind," the natural, unchanged heart, "is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Hence, all are by nature the children of wrath, because all are aliens, or more properly, in a state of rebellion against the Supreme Ruler of the universe. Can any doubt the necessity of naturalization, or of the acceptance of the amnesty offered, that we may be brought into friendly and loyal relations to the one Lawgiver? Can any deny the reasonableness of the declaration, "Ye must be born again"? {1882 JHW, JBF 20.4}

Gen 2:18

Gen 2:18 - And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. - It was not good for man to be alone because man by himself could not fulfill God's divine purposes and plans for the creation, to have a perfect world, filled with very good people. Even before we ask, the Lord knows our needs and purposes to supply all of our needs according to His riches in glory. - See Mt 6:32; Isa 40:8; Phil 4:19; 1Cor 11:9; Prov 18:22 God saw that man needed: 1. Someone to which he may express love selflessly 2. One to compliment, challenge/stretch, stimulate, encourage/motivate, share with - Compliment: [intellectually(3), physically(4), emotionally(2), spiritually(1)] 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Spiritually(1) - See Amos 3:3; Mark 12:30, 31 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Emotionally(2) - Selfless, caring, sensing (being able to recognize, see, anticipate another's emotional state), sympathetic/empathetic - See Matthew 23:37, Isa 49:15 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Intellectually(3) - Reasonable, stimulating/inspiring - See Amos 3:3; Isa 1:18 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Physically(4) - She pleases me well - See Judges 14:1-3 3. Companionship Today, it is said by many women, "I don't need a man. I just need a sperm donor and I can do the rest." What makes people believe this lie and feel empowered by this lie is MONEY. Money is a false god that the world worships and gives those who believe the lie the belief that they can BE GOD.

Gen 2:18

Gen 2:18 - I will make him an help meet for him - God takes the initiative to make a help meet, an aid for Adam. See Gen 2:22; 1Cor 11:8, 9

Gen 2:18

Gen 2:18 - help meet - `ezer Noun Masculine ay'-zer from (05826) from ; aid:--help. help, succour help, succour one who helps

Gen 2:18

Gen 2:18 - for him - the woman was to be the compliment, to the man and not vice versa. Consider typical marriage ceremonies, all eyes are on the bride and the groom is a compliment to her. This is not how it was in the beginning. God brought Eve to Adam to be his aid because Adam represented God here on earth. The woman was to strive to make life with the man a blessing not a curse. See Prov 21:19, 9, 12:4, 30:23; Ps 31:8, 14:1

Gen 2:19

Gen 2:19 - and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof - Adam, created in the image of the God, with the Holy Spirit abiding in Him, was merely carrying out the will and purpose of His Father in naming the animals. Adam was fulfilling the will of His Father and thus worshipping Him; the very purpose for Adam's existence.

Gen 2:19

Gen 2:19 - whatsoever Adam called every living creature, that was the name thereof - the Spirit of God that abode within Adam gave Adam inspiration so that whatever Adam called the animals was in harmony with God's will.

Gen 2:20

Gen 2:20 - And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field - though the Bible speaks of God forming the animals, birds and fish from the ground, the narrative of chapter one states that it was the spoken word that caused everything to come into existence. God spoke “and it was so”. Unlike the creation of man which specifies only that man was formed of the dust and the Spirit of God was breathed into him.

Gen 2:20

Gen 2:20 - but for Adam there was not found an help meet for him - Adam realized that he was alone and that there was not a help meet for him, one comparable to himself.

Gen 2:21

Gen 2:21 - And the LORD God caused a deep sleep to fall upon Adam - God would not permit Adam to behold the creation of Eve. Like Eve and all of the other creation, Adam was to believe by faith that God had created them all, and had given them to him for his blessings and pleasures.

Gen 2:21

Gen 2:21 - deep sleep to fall upon Adam - God performed the first operation upon man in his unfallen state. When God removes our stoney hearts of sin and gives us a new heart, that too is an operation of God. See Ezek 36:26, 27; Col 2:12

Gen 2:21

Gen 2:21 - and he took one of his ribs - God took a rib from Adam to form Eve to show that the two flesh became one. Further the symbolism is to further show that the two should work as one and should love as one, where never a man hates his own leash, but nourished and cherisheth it. See Eph 5:29

Gen 2:22

Gen 2:22 - And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man - Before the fatal departure from obedience to God’s requirements, which resulted in the degradation of the whole earth, it was the plan of God that woman should be on a complete equality with man, but sin made necessary a change in that plan, and woman was placed in subordination to man (see Gen. 3:16; PP 46, 58, 59). {SDA Bible Commentary, vol 6, on 1Cor 11:12}

Gen 2:23

Gen 2:23 - And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man - a wife and her husband are to become one, one flesh, one bone and co-laborers in spirit and in purpose. See 1Cor 11:8

Gen 2:23

Gen 2:22 - Woman - íshshah Noun Feminine ish-shaw' from (0376) or (0582) feminine of or ; irregular plural, nashiym {naw-sheem'}; a woman (used in the same wide sense as):-- (adulter)ess, each, every, female, many, + none, one, + together, wife, woman. Often unexpressed in English. woman, wife, female woman (opposite of man)

Gen 2:23

Gen 2:23 - because she was taken out of Man - the woman came from the man and thus the man was first. Male headship is a foundational principle found in Scripture that defines God's divine order and plan. To go against it would be to take the path of darkness which may not be made manifest immediately, but will surely be seen within the 3rd and 4th generation. See Ex 20:5

Gen 2:24

Gen 2:24 - Therefore shall a man leave his father and his mother, and shall cleave unto his wife - See Ps 45:10, 11

Gen 2:24

Gen 2:24 - The Creation story ends with God blessing the man and wife in matrimony, establishing His original Church. God's original Church, comprised of Adam and Eve, had the following characteristics: 1. A prescribed diet (Gen 1:29,30) 2. A dressing - the two were naked but unashamed (Gen 2:25), meaning they were covered with a robe of righteousness (sinless) and bore no shame: Ps 104:1; Rev 12:1; Psa 8:4-8 3. Had a day to worship God (Gen 2:2,3) 4. Had a temple - The Garden was the sanctuary where God would dwell among His people (Ex 25:8). They offered the sacrifice of praise (Jer 33:11*) 5. Given authority/dominion over something 6. Had a particular work - Tend and keep the Garden (Gen 2:15); be fruitful and multiply (Gen 1:28) 7. Builder and Maker is God

Gen 2:24

Gen 2:24 - one flesh - The Creation story ends with God blessing the man and wife in matrimony, establishing His original Church. God's original Church, comprised of Adam and Eve, had the following characteristics: 1. A prescribed diet (Gen 1:29,30) 2. A dressing - the two were naked but unashamed (Gen 2:25), meaning they were covered with a robe of righteousness (sinless) and bore no shame: Ps 104:1; Rev 12:1; Psa 8:4-8 3. Had a day to worship God (Gen 2:2,3) 4. Had a temple - The Garden was the sanctuary where God would dwell among His people (Ex 25:8). They offered the sacrifice of praise (Jer 33:11*) 5. Given authority/dominion over something 6. Had a particular work - Tend and keep the Garden (Gen 2:15); be fruitful and multiply (Gen 1:28) 7. Builder and Maker is God

Gen 2:25

Gen 2:25 - naked - The term naked before sin is distinct from the word naked after sin; namely, without shame. The two were naked physically, however they were covered with a garment of light, God's glory, not having sin (Rom 3:23, Ps 104:1, 2 ; Ps 8:5; 1Tim 6:16). Because sin had not entered and neither of the pair were selfish, self-centered or self-aware, they took no heed to their unrobed bodies. The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering. – {COL 310.4} When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony.—In Heavenly Places, 203. – {TA 48.5} This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels

wear.—The Signs of the Times, January 9, 1879. – {TA 48.6} Consider Moses stood in God's presence faultless [bearing Christ's righteousness (Phil 3:9)]; without food or water for 40 days and afterwards his face shone with God's glory (Ex 34:28, 29; Ju 24) Compare Gen 3:7)

Gen 2:25

Gen 2:25 - man and his wife - The Lord established an order of male headship from the Creation where the man was to lead his wife and family. This is established as a precedent in this and the preceding verses describing the creation of Eve. Notice the role reversal when Eve in self-exaltation usurps a role/position not ordained by engaging the serpent and ultimately falling to sin. Notice that she "gave also unto her husband with her; and he did eat" (Gen 3:6). Male headship is further established in the fact that sin did not enter the human race until Adam ate of the fruit, at which point both he and his wife realized they were naked and sought to hide themselves - See 1Tim 2:14; Rom 5:12, 15; 1Cor 15:21, 22

Gen 2:25

Gen 2:25 - were not ashamed - before the entrance of sin, man was clothed with the garments of God, light, and though naked, was not self aware. Shame, pride, selfishness were foreign to the couple who possessed the mind of Christ (Phil 2:5-8), selfless, generous, loving and kind.

Gen 3:1

Gen 3:1 - serpent - a serpent catches its prey by first blending into the environment, stealthy gaining close access to its target, and when within striking distance, it seizes upon its prey. So it is with the devil.

Gen 3:1

Gen 3:1 - subtle - Sleight of tongue - See 2Sam 14:1-3, 13:3, 32. How Satan Gains Entrance to the Soul—All should guard the senses, lest Satan gain victory over them; for these are the avenues of the soul. [2] – {AH 401.2} You will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work. [3] – {AH 401.3} Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or, if heard, that they shall not take effect upon the heart and reform the life. [4] – {AH 401.4} Satan gained control over Eve as she yielded her senses to him: Ears: Eve engaged the talking serpent rather than running in fear from it Eyes: Eve gazed upon the forbidden tree and its fruit and saw that it was good for food and a tree desirable to make one wise Touch: Eve took hold of the forbidden fruit, at which point she was hooked; there was no turning back from this point Smell: It is presumed that she smelt the fragrant aroma of the forbidden fruit before eating of it Taste: Eve partook of the forbidden fruit at which time she immediately became a co-conspirator with the devil to cause Adam to fall Adam saw that something had come over Eve as she was different and he listened to her prodding him to eat of the fruit. He immediately took of the fruit as well, not wanting to separate from his wife.

Gen 3:1

Gen 3:1 - Yea, hath God said, Ye shall not eat of every tree of the garden? - The devil asks the woman: “Is it true that God has said you can NOT eat of every tree of the garden?” The question is stated in the negative, suggesting that God has put a restraint on eating of every tree of the garden. This is a lie cloaked in a riddle. See Gen 2:16, 17

Gen 3:2

Gen 3:2 - the woman said unto the serpent - Three observations can be made in the scene: 1. Eve, who was created to be Adam's helpmate, having received a rib from his side, departed from his side to seek her own interest 2. Eve had a curiosity about the forbidden tree and found herself in its proximity 3. Rather than fleeing from the very appearance of evil, Eve engaged the serpent in discussion. Adam would be no match for the devil alone, neither Eve. The two together would still be no match for the wiley foe, but a three fold cord of Adam, Eve and Jesus would be invincible. The bewitching act of Satan upon the woman caused her to be lured and ensnared in the enemies plot. Eve, unlike Jesus who dared not engage the evil angels when He walked the earth, should not have engaged the serpent at all. See Mk 1:24-26

Gen 3:3

Gen 3:3 - neither shall ye touch it - Eve misquoted God's statement to Adam, adding that they should neither touch the fruit lest they die. This gave the enemy additional weaponry to use against her.

Gen 3:4

Gen 3:4 - Ye shall not surely die - the first lie uttered on earth. The serpent, a medium of Satan, was used as a ruse to Eve and directly contradicted God's words spoken to Adam in Gen 2:16, 17. See Joh 8:44 From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. {GC 582.1}

Gen 3:5

Gen 3:5 - God doth know - God is love and every good and perfect thing comes down from the Father of Lights in Whom there is no variableness, neither shadow of turning (Jam 1:17). The devil however is a murderer and the Father of Lies (Joh 8:44). The devil is projecting [Projection] his corrupted character, knowing both good and evil, upon the One Who is Faithful and True. Satan's insinuation is that God is a deceiver and has Himself had an experience with both good and evil. Further, God is said to be withholding something from the pair [jealous/selfish devilish wisdom from below, not God's loving jealousy for our good from above (Jam 3:14-16)], a trait of an evil character (Joh 8:12, 13). By assassinating God's character, the devil was suggesting that Adam too assassinate his Creator so that he might be "liberated" and himself become a god, needing to serve no other.

Gen 3:5

Gen 3:5 - that in the day ye eat thereof - the devil quotes God, just as he quoted Scriptures to Jesus when testing Him in the wilderness. The devil utilizes God's words but wrests (twists) them for his own purposes. See Mt 4:6; 2Pet 3:16

Gen 3:5

Gen 3:5 - eyes shall be opened - Adam and Eve's eyes were already open to Good and God never intended for their eyes to be opened to evil. The suggestion is that by disobeying God and eating of the fruit, their eyes would be opened to evil which apparently had no negative effect upon the serpent, he being alive, and even granting him power to speak. pupil dilation as a result of being exposed to darkness. Once the pair took the paths of darkness and

death, their eyes would be opened to a reality God never intended for them to know or experience, darkness. 2Cor 4:4; Mt 6:24||1Tim 6:9, 10; CONTRAST Joh 8:12 Spiritualists claim superior light and power. They have opened the door and invited the prince of darkness in, and have made him their honored guest. They have allied themselves to the powers of darkness which are developing in these last days in signs and wonders, that if it were possible they would deceive the very elect. Spiritualists claim that they can do greater miracles than Christ did. {Con 87.2} The mysteries of the visible universe—the "wondrous works of Him which is perfect in knowledge" (Job 37:16)—invited man's study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory. – {Ed 15.1}

Gen 3:5

Gen 3:5 - ye shall be as gods - the Bible later states and Jesus affirms, that "ye are gods" (Ps 82:6; Joh 10:34). As sons of the Most High God, we are gods. Satan's suggestion was not offering Eve anything that she was not already. However, his insinuation of becoming a god was as he desired, to become a god at the exclusion of the True God; to have existence outside of God. The Author of Paganism is here promoting his doctrine of the multiplicity of gods, with the absence of the One True God of Creation. Such were Lucifer's suggestions to the heavenly hosts, that as free intelligent and moral agents, angels needed no law to govern themselves but could self-govern, based on their innate nature. This same doctrine would in future millennia find residence in the hearts of the humanists, those who suggest human reason to be the highest form of knowledge; and those who exalt human grandeur, aspiring to be celebrities and "Stars". The love of money and its pursuit is thus a trap the enemy uses to "empower" men to live without God. Men find no need for God when they have the resources to purchase whatever they desire. This false security and the admiration, praise, and honor one receives of men, though one may lack character and moral worth, makes men "gods", created in the image their father, Satan. Mt 6:24; 1Tim 6:9, 10; John 8:44

Gen 3:5

Gen 3:5 - knowing good and evil - the last hook was the suggestion that only the gods comprehended both good and evil. Eve was led to feel that she was being limited in her development by a 'controlling' God. Such sentiments, being controlled, and the need to liberate oneself from imposed restraints (by God and her husband Adam) in order to attain a higher level of existence would centuries later give birth to the feminist movement, which in turn has spawned other norm-altering agendas (homosexual movement, gender neutrality, etc.). That God alone fully understands both good and evil (v22), and yet remains only Good, reveals His true character and shows that He has power to rule over such knowledge, unlike Satan. God only desired His creation to know good because He is a kind, merciful, gracious and loving God and Father (Rom 16:19)!!! Praise His Holy Name!!!!

Gen 3:6

Gen 3:6 - And when the woman saw that the tree was good for food - by listening to the words of Satan, the woman came to see good in the very thing that was evil. By listening to Satan and his suggestions, his power to deceive is so strong that we see good in the very things that are bad for us (Rev 12:9). In other words, through deception, Eve developed a hatred for truth and began to love a lie (2Thess 2:10-12). Our only hope is to resist the devil and hold on tenaciously to the Word of God. - 1Tim 2:13, 14; 2Cor 11:3 Adam and Eve came

to find out that eternal life is not found in physical food but the spiritual (Joh 6:32, 27, 35, 51) Consider the polar shift that has come upon the mind of Eve, just through her discourse with the serpent. The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven." – Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—the influence of mind on mind. Men become tempters of their fellow-men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies, in trades-unions, and in secret societies. {7MR 63.2, 3}

Gen 3:6

Gen 3:6 - a tree to be desired to make one wise - the desire for higher wisdom or knowledge (a knowledge of evil particularly, since all she knew was good) entrapped Eve. She aspired to be God, according to Satan's insinuation, which was the exaltation of self - self wanting to be God which is the spirit of Satan. Through the devil's lies and deceptions (creating lust for ungodly power, and wisdom outside of God) in the Garden of Eden, the serpent murdered the spirit of love in Eve's heart towards her Father.

Gen 3:6

Gen 3:6 - and gave also unto her husband with her; and he did eat - This was the ultimate act of rebellion and disobedience on the part of Adam. Though God made both Adam and Eve and consummated the first, perfect marriage with them in the Garden of Eden, Eve had sinned and no longer could fulfill the divine purpose she was created to fulfill, to be a comparable helpmate to the un fallen Adam. Though God hates divorce, God's wish for Adam was not to continue with Eve, to choose Him, and allow Him to fulfill His purposes in his (Adam's) life and in Eve's life, who had become corrupted. Adam sinned in choosing Eve over God, doubting that God could not fulfill his needs and, in essence, making Eve a god. See 1Tim 2:14 Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit there could not result such terrible consequences as God had declared. But this small matter was the transgression of God's immutable and holy law, and it separated man from God and opened the floodgates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required to atone for the transgression of the divine law. Let us not regard sin as a trivial thing. – {SC 33.1} By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {1888 813.2} This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man

was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it. – {1888 814.1}

Gen 3:6

Gen 3:6 - and he did eat - See 1Tim 2:14; Rom 5:12; Heb 7:9, 10 Adam was just before God at his creation. He had not sinned; neither had he done any good. He had yet to form a character for himself. The God of love had created him with capacities, and given him opportunities, for the formation of a character. The past was all of the free act and gift of God. The future rested with himself. {1882 JHW, JBF 8.1} By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {1888 813.2} This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it. – {1888 814.1}

Gen 3:7

Gen 3:7 - And the eyes of them both were opened - it was not until Adam had eaten of the forbidden fruit that their eyes were opened. Adam, as the head of the human race governed the fate of all the creation. See 1Tim 2:12-14 The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead (Num 16:48), saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance." – {FLB 75.3} In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. – {SC 68.1}

Gen 3:7

Gen 3:7 - knew that they were naked - Adam and Eve now knowing evil have had an experience WITH Satan (Heb 9:9 - See conscience). Adam and Eve, having been stripped of their garments of light (Rom 3:23; Ps 104:1, 2, 8:5; Rev 21:23; Jam 1:17; Lk 10:30) and having taken on sin, became selfish, self-aware and self-centered. Their self-centered disposition realized it was naked (lacking, falling short, incomplete, exposed, undone) and shamefully sought to clothe themselves. See Isa 6:5 Satan uncovers, while God covers - speaking of the

modern styles of dress that are revealing, a form of Strange Fire. When we play with Strange Fire, we are subject to the death penalty as were Nadab and Abihu

Gen 3:7

Gen 3:7 - and they sewed fig leaves together, and made themselves aprons - the effects of rebellion were first seen in the works (man's efforts to save himself) to cover their nakedness the pair performed. This is a principle of paganism, the religion of Satan, the mystery of iniquity which mankind submitted to in lieu of the freedom found in God and godliness. Our fallen nature recognizes that sin is transgression of God's law (1Jo 3:4) and therefore strives in its own strength, apart from God, to keep the commandments. This is sin on top of sin because without Jesus, we can do nothing - John 15:5

Gen 3:7

Gen 3:7 - fig leaves - This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience.... The fig-leaves represent the arguments used to cover disobedience.... – {CC 17.3}

Gen 3:7

Gen 3:7 - made themselves aprons - the works of man's hands can never suffice in covering, remedying, or pardoning our sins. Only the blood of the Lamb of God that takes away the sins of the world can cover that which has been exposed. See Joh 1:29; Heb 9:22; Gen 3:21

Gen 3:8

Gen 3:8 - And they heard the voice of the LORD God walking in the garden in the cool of the day - the miracle of GRACE is seen in the fact that Adam and Eve still had breath to breathe, and life in their being despite having broken God's immutable law and dying spiritually. That their lives were not instantly snuffed out, that they could hear God's voice in the cool of the day is a miracle of mercy and grace that the Lord has extended to humanity before the foundation of the world through His Son Jesus Christ. (Heb 4:3; Rev 13:8; *Eph 1:3, 4; 3:9; 1Cor 2:7; 1Pet 1:19, 20; Act 2:23; 1Tim 3:16) By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {1888 813.2} This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it. – {1888 814.1}

Gen 3:8

Gen 3:8 - the LORD God walking in the garden - The 2nd Person of the Godhead is here shown walking in the garden. See Joh 1:18; Col 1:15, 2:9; 1Jo 4:12 This is the essence of the gospel, God came looking for us when we had sinned, and not we looking for Him. The love of God would not let His beloved creation perish without offering a second chance. Eph 2:4, 5 The Science of Salvation: Challenges for the Plan of Redemption: Plan was not an after-thought: Rev 13:8 1. Man became sinful and lost his ability to please God. God is perfect and expects perfection. Answer: Must be in Christ who is our Righteousness. We do perfect works as we abide in Christ Who is our sufficiency. Jesus came, not for sacrifices but to do the will of His Father, perfect works. We receive credit for Jesus' perfect works as we abide in Him: Heb 10:5-7; Jer 23:6 2. Heaven is based on the principle of love and preferring others: Phil 2:5-8 3. Sin is about self going higher: 1Jo 3:4 4. We are not only sinful but we fall short of God's standard. Rom 3:23 5. We all were created when Adam was created. Sin ruined humanity. One man's sin has brought sin upon all men and death. : Gen 2:7; Heb 7:9, 10, Rom 5:12, 18 6. The Law requires a separation from God (death). 7. God is Love: 1Jo 4:8; Rom 5:8 8. Law says "the soul that sinneth, it shall die" Ezekiel 18:4. God could not just come and die for the human race because the law would not permit one person dying for another. He had to become a part of the problem. He had to take on a sinful nature without being sinful Himself. 9. God is a consuming fire. Heb 12:29. Man in his sinful condition would be consumed in the presence of God, at His 2nd Coming. Need a way to ensure men would not be consumed by the brightness of God's coming.

Gen 3:8

Gen 3:8 - cool of the day - late afternoon

Gen 3:8

Gen 3:8 - hid themselves from the presence of the Lord God - Adam and Eve sought the counsel of another advisor who convinced them to rebel against God. As a result, they became enemies of God, taking on the enmity born of Satan and therefore, hid from God's presence. Sin includes falling short and running from God (Rom 3:23). Realizing their naked (lacking, falling short, exposed, incomplete) condition, they hid in shame, guilt and fear from the One Who first gave them counsel and with Whom they had rebelled.

Gen 3:9

Gen 3:9 - And the LORD God called unto Adam - God seeks for mankind, while mankind runs from God. This is the case for every human that has entered the world.

Gen 3:9

Gen 3:9 - Where art thou? - One of the most precious statements in the entire Bible is that of God, the Creator and Father of all, seeking His lost and rebellious children. The question is not related to location and one's whereabouts, but rather deals with a relationship that has been severed and the need to acknowledge the breach (See Mt 26:50). The love of God in the everlasting gospel is shown in His gracious search for the hiding pair. This is the theme for the entirety of the Bible, God's pursuit of humanity, humanities need to acknowledge its lost condition so that God may find and rescue him from destruction. See Gen 4:9; Mt 26:50; Rom 5:18; Eph 1:4; 1Tim 4:10

Gen 3:10

Gen 3:10 - And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself - Adam is covering up his sin with deception - See Job 31:33

Gen 3:10

Gen 3:10 - I heard thy voice - Praise be to God that in mercy God had not allowed Adam's rebellion to reach the point where he would neither hear the voice of God nor answer. See Joh 10:16

Gen 3:10

Gen 3:10 - because I was naked - God made man to be open and now he was seeking to conceal himself. Man's nakedness was not the problem but how man now viewed/perceived nakedness, that was the problem, that is what had changed (the mindset). Adam selfishly (sinfully) concealed the fact that he had rebelled against God and had eaten of the forbidden fruit. Adam stated that his fear was due to nakedness, the symptom, rather than the fact that he had rebelled/sinned, the cause. God addresses the diversion by asking, "Who told you that you were naked?" and "hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?". In his sinless state, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge." Col 2:3. But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. {Steps to Christ 17.2}

Gen 3:11

Gen 3:11 - Who told thee that thou wast naked? - Adam and Eve acquired knowledge that God never intended for them to acquire. God questions, "Who told thee...", inquiring what was the source of you gaining this forbidden knowledge? This and the subsequent statement was intended to cause introspection and evoke a confession from the pair. See Gen 4:10

Gen 3:11

Gen 3:11 - Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? - The question was to cause self-inspection, bringing forth a confession of sin so that God might abundantly pardon. The direct question should have resulted in a direct answer, and yet Adam chose to blame both God who Eve before acknowledging his part in the matter. Gen 2:17; 1Jo 1:9

Gen 3:12

Gen 3:12 - The woman whom thou gavest to be with me, she gave me of the tree, and I did eat - Adam accuses God of giving him a woman that caused him to sin. Sin has so perverted us that in self-defense, self-righteousness, we as the guilty, blame the innocent. Adam no longer reflected the selfless image of God he was created with. In contrast, he bore the image of the dragon, Satan, the accuser who is foremost in misrepresenting and accusing God. No longer was Adam the caring and protective partner to Eve. He sought Eve's destruction over his own, laying the blame for transgression upon her, and ultimately God. Rom 8:5-8 God was to be manifest in Christ, "reconciling the world unto Himself." 2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to

unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become "sons of God." 1Jo 3:2. – {PP 64.1} "This guilt has caused the human race to invent countless different cults and philosophies. It is the cornerstone of every pagan concept of God and the root of all the expiation doctrines of appeasement and vain hope of placating deity. It plagues the life of every unrepentant sinner and creates the desire for freedom from the oppression it brings. It is the root of much physical and mental suffering and plays a prominent part in producing neuroses. This mental suffering of guilt was the reason Adam charged his wife with his transgression. The one he loved most dearly became the object of his accusation, for his guilt burdened his mind and pressed down his soul (Gen 3:12, 13). His beloved Eve was caught in the same trap and sought to relieve her anguish of soul by accusing the serpent." {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short, pg 115}

Gen 3:12

Gen 3:12 - Adam accuses God of giving him a woman that caused him to sin. Sin has so perverted us that in self-defense, self-righteousness, we as the guilty, blame the innocent.

Gen 3:13

Gen 3:13 - And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. - 1Tim 2:14; 2Cor 11:3 When the woman was asked, "What is this that thou hast done?" she answered, "The serpent beguiled me, and I did eat." "Why didst Thou create the serpent? Why didst Thou suffer him to enter Eden?"—these were the questions implied in her excuse for her sin {PP 58.1}

Gen 3:14

Gen 3:14 - God said unto the serpent - The means by which the serpent caused humankind to fall in sin, through man's senses, would be used by God to rescue and redeem humanity from sin. God spoke to the serpent in the hearing and view of the hapless pair, His Plan of Redemption for saving humanity.

Gen 3:14

Gen 3:14 - thou art cursed above all cattle, and above every beast of the field - the serpent, once one of the most glorious and majestic animals of God's creation, was abased because it was used as a medium to bring about the fall of humanity. This is a fitting typification of Satan, once the most highly exalted of angels who through his pride, himself fell, caused the downfall of 1/3 of the angels of heaven, and was abased to become an object of scorn. See Isa 14:12-20

Gen 3:14

Gen 3:14 - upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life - the curse pronounced upon the animal used as a medium for the devil was to be a perpetual reminder to all of mankind's fall in the Garden of Eden. That the serpent was relegated to go upon its belly as a curse, implies that it may have had legs and perhaps even fly. See Isa 14:29, 30:6

Gen 3:15

Gen 3:15 To Adam was given an assurance of the coming of the Redeemer. The sentence pronounced on Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15), was to our

first parents a promise of the redemption to be wrought out through Christ. – {AA 222.1} As the guilty pair listened to these words (Gen 3:15), they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression. Though they must suffer from the power of their adversary because they had fallen under his seductive influence and had chosen to disobey the plain command of Jehovah, yet they need not yield to utter despair. The Son of God was offering to atone with His own lifeblood for their transgression. To them was to be granted a period of probation, during which, through faith in the power of Christ to save, they might become once more the children of God. – {PK 681.3} After the Fall of man, God established the Everlasting Covenant with Mankind, stating that He is our Rock of Salvation in Whom we must trust (Heb 2:3). The covenant identifies: *Enmity between the woman (Church) and the serpent (Devil) *Enmity between the serpent and the woman's seed (Christ) *Enmity between the seed of the serpent (sons of men) and the woman's seed A consequence of the fall of man are the 2 Classes of people that would exist on earth, the righteous and the wicked. The righteous, who make up God's church exhibit the following characteristics in this era: [Diet/Dress/Worship/Work/Authority/Temple/City or Home/ 1. Man was commanded again to eat the herb of the field (Gen 3:17, 18) 2. Man's dress would be garments that God prepares in order to cover our nakedness (Gen 3:21). Clothes woven in the loom of heaven alone can cover our nakedness [Christ's righteousness] 3. Man was to worship God through the sacrificial system, showing they understood the covenant, the sacrifice God would make to save mankind and their acceptance of this covenant (Gen 3:21) 4. Man's work was to till the earth for food sustenance; be fruitful and multiply; live for God (Gen 3:17-19) 5. Man's dominion over the earth had been seized by the enemy, Satan (Job 1:7; Lk 4:5-7; Joh 14:30, 16:11) 6. Man was expelled from his Eden home. Yet, they performed sacrifices in worship at the edge of the Garden, showing their reverence for God fidelity to the Lord's covenant (Gen 4:1-5) 7. Expelled from their Eden home, Adam and all who would in faith follow in his footsteps, longed for the time that Eden would be restored (Heb 11:13-16) Both a prophecy and the Gospel: A PROPHECY "The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in that first prophecy: 'I will put enmity between thee and the woman, and between thy seed and her seed.' And this will continue to the close of time." The Great Controversy, 507. THE GOSPEL "The first gospel sermon was preached in Eden, when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' "In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But instead of obeying the voice of God, they listened to the words of the tempter. 'Hath God said, Ye shall not eat of every tree of the garden?' Satan asked. 'And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Youth Instructor, February 22, 1900.

Gen 3:15

Gen 3:15 - And I will put enmity between thee and the woman - See 2SM 106.2; Rom 5:8-10; Eph 2:14-16 To Adam was given an assurance of the coming of the Redeemer. The sentence pronounced on Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15), was to our first parents a promise of the redemption to be wrought out through Christ. – {AA 222.1} As the guilty pair listened to these words (Gen 3:15), they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression. Though they must suffer from the power of

their adversary because they had fallen under his seductive influence and had chosen to disobey the plain command of Jehovah, yet they need not yield to utter despair. The Son of God was offering to atone with His own lifeblood for their transgression. To them was to be granted a period of probation, during which, through faith in the power of Christ to save, they might become once more the children of God. – {PK 681.3} After the Fall of man, God established the Everlasting Covenant with Mankind, stating that He is our Rock of Salvation in Whom we must trust (Heb 2:3). The covenant identifies: *Enmity between the woman (Church) and the serpent (Devil) *Enmity between the serpent and the woman's seed (Christ) *Enmity between the seed of the serpent (sons of men) and the woman's seed A consequence of the fall of man are the 2 Classes of people that would exist on earth, the righteous and the wicked (2Cor 2:15). The righteous, who make up God's church exhibit the following characteristics in this era: [Diet/Dress/Worship/Work/Authority/Temple/City or Home/ 1. Man was commanded again to eat the herb of the field (Gen 3:17, 18) 2. Man's dress would be garments that God prepares in order to cover our nakedness (Gen 3:21). Clothes woven in the loom of heaven alone can cover our nakedness [Christ's righteousness] 3. Man was to worship God through the sacrificial system, showing they understood the covenant, the sacrifice God would make to save mankind and their acceptance of this covenant (Gen 3:21) 4. Man's work was to till the earth for food sustenance; be fruitful and multiply; live for God (Gen 3:17-19) 5. Man's dominion over the earth had been seized by the enemy, Satan (Job 1:7; Lk 4:5-7; Joh 14:30, 16:11) 6. Man was expelled from his Eden home. Yet, they performed sacrifices in worship at the edge of the Garden, showing their reverence for God fidelity to the Lord's covenant (Gen 4:1-5) 7. Expelled from their Eden home, Adam and all who would in faith follow in his footsteps, longed for the time that Eden would be restored (Heb 11:13-16) Both a prophecy and the Gospel: A PROPHECY - 2Pet 1:19-21 “The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in that first prophecy: ‘I will put enmity between thee and the woman, and between thy seed and her seed.’ And this will continue to the close of time.” The Great Controversy, 507. THE GOSPEL “The first gospel sermon was preached in Eden, when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’ “In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But instead of obeying the voice of God, they listened to the words of the tempter. ‘Hath God said, Ye shall not eat of every tree of the garden?’ Satan asked. ‘And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” {Youth Instructor, February 22, 1900} They “mystery” - See 1Pet 1:19, 20 1. The mystery of Christ (Eph 3:4) 2. The mystery of the gospel (Eph 6:19) 3. The mystery of God (Col 2:2) 4. The mystery of godliness (1Tim 3:16) You need to drink daily at the fountain of truth, that you may understand the secret of pleasure and joy in the Lord. But you must remember that your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan.... But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government, “Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure.” When He gives you the mind of Christ, your will becomes as His will, and your character is transformed to be like Christ's character.—Messages to Young People, 151-154. From Reflecting Christ - Page 294

Gen 3:15

Gen 3:15 - I will - the eternal purposes of God are too deep for man to comprehend. That God purposed to become the Savior of mankind before the foundation of the world (Rev 13:8), that God affirmed His covenant upon His own faithfulness and righteousness (Heb 6:13), promising to provide the Savior in His time Who would deliver mankind and eradicate evil; that He calls those things that are not as though they were (Rom 4:17; Isa 44:7; 45:23) all attest to His omniscience, omnipotence and unbounded love. Heb 8:10; Jer 31:33 In contrast, the revelations made to men through time by God's prophets was the revelation that the enemy of souls, Satan received regarding the plan of salvation. The devil would gain knowledge of God's eternal purposes only as the Lord revealed it to men. See Eph 3:3-10

Gen 3:15

Gen 3:15 - put enmity - See Heb 8:10, 10:15-17; Jer 31:33 To Adam was given an assurance of the coming of the Redeemer. The sentence pronounced on Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15), was to our first parents a promise of the redemption to be wrought out through Christ. – {AA 222.1} When man was filled with the mind of self, the mind of Satan, god interposed. If He had not "there never could have been in any man's mind in this world any impulse other than that of Satan himself, because the whole natural minds is of self and Satan only. But God said, I will break that up. "I will put enmity between thee and the woman and between thy seed and her seed." God put the enmity there, the hatred against Satan's power, the hatred against the things that are in the mind even. God has placed that hatred there, and there is the source of every impulse to good, or to right, or anything of the kind that ever comes into any man's mind in this world." {GCDB 258.5} When Satan heard that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his work of depraving human nature would be interrupted; that by some means man would be enabled to resist his power. Yet as the plan of salvation was more fully unfolded, Satan rejoiced with his angels that, having caused man's fall, he could bring down the Son of God from His exalted position. He declared that his plans had thus far been successful upon the earth, and that when Christ should take upon Himself human nature, He also might be overcome, and thus the redemption of the fallen race might be prevented. – {PP 66.1} The enmity that God instills in us towards self, the nature of Satan is what "sets free the will"— the choice, so that man can choose the other mind, the mind of Christ. This is that light "which lighteth every man that cometh into the world". If we follow the light, we will come to Jesus Christ. After the Fall of man, God established the Everlasting Covenant with Mankind, stating that He is our Rock of Salvation in Whom we must trust (Heb 2:3). The covenant identifies: *Enmity between the woman (Church) and the serpent (Devil) *Enmity between the serpent and the woman's seed (Christ) *Enmity between the seed of the serpent (sons of men) and the woman's seed A consequence of the fall of man are the 2 Classes of people that would exist on earth, the righteous and the wicked (Prov 29:27). The righteous, who make up God's church exhibit the following characteristics in this era: [Diet/Dress/Worship/Work/Authority/Temple/City or Home/ 1. Man was commanded again to eat the herb of the field (Gen 3:17, 18) 2. Man's dress would be garments that God prepares in order to cover our nakedness (Gen 3:21). Clothes woven in the loom of heaven alone can cover our nakedness [Christ's righteousness] 3. Man was to worship God through the sacrificial system, showing they understood the covenant, the sacrifice God would make to save mankind and their acceptance of this covenant (Gen 3:21) 4. Man's work was to till the earth for food sustenance; be fruitful and multiply; live for God (Gen 3:17-19) 5. Man's dominion over the earth had been seized by the enemy, Satan (Job 1:7; Lk 4:5-7; Joh 14:30, 16:11) 6. Man was expelled from his Eden home. Yet, they performed sacrifices in worship at the edge of the Garden, showing their reverence for God fidelity to the Lord's covenant (Gen 4:1-5) 7. Expelled from their Eden home, Adam and all who would in faith follow in his footsteps, longed for the time that Eden would be restored (Heb 11:13-16) Both a prophecy

and the Gospel: A PROPHECY "The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in that first prophecy: 'I will put enmity between thee and the woman, and between thy seed and her seed.' And this will continue to the close of time." The Great Controversy, 507. THE GOSPEL "The first gospel sermon was preached in Eden, when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' "In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But instead of obeying the voice of God, they listened to the words of the tempter. 'Hath God said, Ye shall not eat of every tree of the garden?' Satan asked. 'And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Youth Instructor, February 22, 1900.

Gen 3:15

Gen 3:15 - put - shiyth Verb sheeth a primitive root a primitive root; to place (in a very wide application):--apply, appoint, array, bring, consider, lay (up), let alone, look, make, mark, put (on), + regard, set, shew, be stayed, take. to put, set (Qal) to put, lay (hand upon) to set, station, appoint, fix, set mind to to constitute, make (one something), make like, perform to take one's stand to lay waste (Hophal) to be imposed, be set upon God would appoint and apply a hatred for sin in the hearts of those who in faith, embrace His covenant/promises: 1. Promise of probationary life to accept deliverance from evil through the Seed - Gen 3:15 2. Promise of being covered by Jesus' grace and robe of righteousness - Gen 3:21 3. Promise of eternal life with God through Jesus Christ - Gen 5:24 4. Promise of salvation in Jesus Christ - Gen 6, 7 5. Promise to become children of promise, born of God - Gen 21 6. Promise of God giving His own Son, and His Son laying down His life for the sins of the world - Gen 22:1-18 7. Promise of an inheritance, the LORD Himself, and the earth made new - Gen 15:1, 13:14-18; Rom 4:13; Heb 11:8-10; Rev 21 8. Promise of a new name as we overcome in Jesus' strength - Gen 32:24-29 9. Promise of a new heart through Christ Jesus - Rom 2:25-29; Deut 10:16, 30:5, 6; Jer 4:4, 9:25, 26, 31:31-34; Gal3:7

Gen 3:15

Gen 3:15 - the woman - a symbol of God's church, His bride. See *Eph 5:23-29, 32; 2Cor 11:2; Hos 2:19, 20; Rev 12:1, 17:1-3; Jer *3:14, 6:2, 31:32; Ex 19:4-6; Eze 16:8

Gen 3:15

Gen 3:15 - thy seed - the seed of Satan is sin and all who partake of it, following in Satan's footsteps. Isa 1:4; Luk 3:7; Joh 8:38, *41-44; 1Cor 5:6, 7; Eph 2:2; Mt 12:34; Mt 13:38

Gen 3:15

Gen 3:15 - her seed - Jesus, the Son of God is prophesied to be the Seed of the Woman, Who is also the Chief Cornerstone of the church (Gal 3:16; 1Pet 2:5-8). This Incorruptible Seed (1Jo 3:9; Act 13:37) is He Who was born of the woman clothed in the glory of God (Ps 104:1, 2) in the Rev 12:1. Jesus is also the Corn of Wheat that falls into the ground and dies in order to bring forth much fruit (Joh 12:24). Jesus, as the Living Word of God, is He Who feeds the seed that He implants in those who are born again (1Pet 1:23; 1Jo 3:9). There are not many ways to heaven. Each one may not choose his own way. Christ says, "I am the way: ... no man cometh unto the Father, but by Me." Since the first gospel sermon was preached,

when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. He is the way by which alone we can have access to God. – {DA 663.3} He [Abraham] believed that the Messiah Who was to come of Isaac's line, and Whose death alone could destroy death and bring the resurrection, and who had not yet come into the world, had power to raise up Isaac from the dead, in order that the promise might be fulfilled, and He be yet born into the world. Greater faith than that of Abraham could not possibly exist. {The Everlasting Covenant, E.J. Waggoner, pg 88, 89}

Gen 3:15

Gen 3:15 - bruise thy head - The ultimate destruction of the devil and his evil seed are foretold (Isa 14:15-24). At the Cross of Calvary on the place of the Skull (Golgotha), Jesus died to conquer he who had reigned over death, that is the devil (Heb 2:14; Joh 12:31). Jesus' cross on Golgotha was the devil's judgment, making way for his head to be soon bruised (crushed). In a secondary sence, we too are the seed of the woman (remnant of her seed) who as joint heirs with Christ, will bruise the devil's head. See Rom 16:20; Ps 91:13; Mal 4:1, 3; Rev 3:9 shuwph Verb shoof a primitive root a primitive root; properly, to gape, i.e. snap at; figuratively, to overwhelm:--break, bruise, cover. to bruise, crush, gape upon, desire?, seize?, strike out?

Gen 3:15

Gen 3:15 - thou shalt bruise his heel - the redemption of mankind would come at a cost, as foretold in the prophecy. The Woman's Seed (Jesus) would be bruised for our transgressions, wounded for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed" (Isa 53:5; 1Pet 2:24)! Herein is the righteousness of God revealed in that the atonement for man's sins would satisfy the righteous justice of the Law. Jesus, Who became sin for me (Gal 3:13), would endure a mortal wound to redeem me from the curse of sin and to give me power over sin that I might have a right to the Tree of Life (Ps 22:16, 11-15; Zech 13:6; Rev 22:13, 14)! Bless your Holy and Glorious Name Dear LORD! God foretells the eventual destruction of sin and the restoration of the perfection lost in a world made new. See Heb 2:5-8 Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because He stood in the place of the traitors, with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He died a shameful death. The prophet gives to the world His words, "I hid not my face from shame and spitting. – {5BC 1127.4}

Gen 3:16

Gen 3:16 - Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee - Interestingly, God spoke to Eve first when pronouncing the consequences of rebellion, unlike His seeking Adam and inquiring of him what happened in their rebellion. God addressed Eve first because she was the first to sin in (1) departing from Adam's side, (2) being at the wrong place at the wrong time and (3) exalting herself, going out of line and order in engaging with the serpent rather than running to Adam. See 1Tim 2:13-15 Even after man's fall and the loss of dominion resulting from it, God planned that man should have the responsibility of leadership/headship in the affairs of the home (see Gen. 3:16; PP 58, 59). There is no indication in the Bible that this order of things has ever been changed since that

time, but it appears that some women in the church at Corinth tried to change it. {SDA Bible Commentary vol 6, on 1Cor 11:7}

Gen 3:16

Gen 3:16 - thy desire shall be to thy husband - defined: a stretching out for, longing. God is re-establishing male headship in the marriage relationship, even though Adam forfeited it by following after his wife. Compare Gen 4:7. In Gen 4:7, God counsels Cain that sin's (the devil's) desire for him was to have dominion in his life, but that he should not yield to it but rule over it as he humbles himself and seeks the Lord. Similarly, the verse suggests that woman's desire would be to her husband or to usurp authority and rule over her husband, suggesting a natural (sin-born) tension that would arise in marriages, bringing forth strife, contention and disagreement as opposed to peace, cooperation, and unity. God however, re-establishes His original purpose in giving the man headship over the wife and the family.

Gen 3:16

Gen 3:16 - he shall rule over thee - God re-establishes the order of male headship that He ordained from the beginning, where the man has headship over the family, despite Adam's relinquishing it as he yielded and followed his wife in rebellion. See Ex 34:19, 20; Lk 2:23

Gen 3:17

Gen 3:17 - because thou hast hearkened unto the voice of thy wife - when man's words are placed above God's word, the scourge of Spiritualism is the result. Adam submitted to Eve's usurped authority in following her in rebellion towards God - See Isa 3:12, 4, 8:19; Judges 4:1-4; Rev 16:13, 14; Gen 16:1-16; 1Tim 2:11-15 "By following his own way, by acting in harmony with Satan's temptations and in opposition to the known will of God, man vainly attempted to elevate and bless himself. Thus he gained an experimental knowledge of disobedience to God's commandments. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a 'thus saith the Lord'? {MR v18; pg 30-36}

Gen 3:17

Gen 3:17 - and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it - See Gen 2:16, 17

Gen 3:17

Gen 3:17 - cursed is the ground for thy sake - The earth, as a result of Adam's rebellion, was under the management of an enemy. Satan usurped the ownership of the earth from Adam and thus a curse was upon the earth. Righteousness is not the tenor of Satan's principality, but cursing, pain, sufferings and death (Heb 2:14, 15; Eph 2:2, 3). God cursed the ground because of their sin in eating of the tree of knowledge, and declared, "In sorrow shalt thou eat of it all the days of thy life." He had apportioned them the good, but withheld the evil. Now He declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life. – {SR 40.1} The race from that time forward was to be afflicted by Satan's temptations. A life of perpetual toil and anxiety was appointed unto Adam, instead of the happy, cheerful labor he had hitherto enjoyed. They should be subject to disappointment, grief, and pain, and finally come to dissolution. They were made of the dust of the earth, and unto dust should they return. – {SR 40.2}

Gen 3:17

Gen 3:17 - in sorrow shalt thou eat of it all the days of thy life - pain labour, hardship, toil, sorrow of spirit - Gen 3:19

Gen 3:18

Gen 3:18 - Thorns also and thistles shall it bring forth to thee - briers, thorns and thistles are a result of the curse of sin upon the earth. The pain and challenge they present are a reminder of the effects of sin - See Rom 8:19-23 Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The master answered, "An enemy hath done this" (Mt 13:27, 28). All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. – {2SM 288.2} Satan has sown the seeds of sin in our hearts that when cultivated, brings forth death - Rom 7:5 Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2} - See Jude 1:24; Rom 8:1-11; Ps 119:11

Gen 3:19

Gen 3:19 - In the sweat of thy face shalt thou eat bread - God gave man activity in order to keep him out of trouble. As men would seek the Lord and His righteousness, the Lord promised to add all the necessities of life to him. See Prov 6:6-11; Mt 6:25-34; Lam 3:27 Gen 5:29: Lamech apparently felt the burden of tilling the ground that God had cursed and looked forward in faith to the time when the existing misery and corruption would cease and redemption from the curse would come. His hope that this might be realized in his son was not fulfilled, at least in the way he expected. Nevertheless, Noah was destined to proclaim a bold warning against evil and to play an important role by becoming the progenitor of all who have lived since his time. {SDA Bible Commentary, vol 1}

Gen 3:19

Gen 3:19 - till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return - to Adam is communicated his fate as a result of sin and rebellion. Adam now knows that he will have an end because of sin. See Eccl 3:19, 20 The verse also establishes God's intention for men's vocation through life, that we were to work and therefore eat until we die (2Thess 3:10). The idea of retirement as promoted by the world today is not Scriptural.

Gen 3:20

Gen 3:20 - And Adam called his wife's name Eve; because she was the mother of all living - This verse is not a disturbing interpolation in the context of the story of the Fall and its consequences, as some commentators maintain. It shows that Adam believed the promise with regard to the woman's seed and manifested this faith in the name that he now gave to his wife. Eve, chawwah. Chawwah means "life," and is here translated Zoe by the LXX. It is an old Semitic form, found also in old Phoenician inscriptions, but was no longer used in the Hebrew language at the time the Bible was written. This has been suggested as indicating

that Adam spoke an old Semitic language. If Moses had used a contemporary Hebrew equivalent, he would have written the woman's name chayyah instead of chawwah, but by giving the name in an unusual archaic form he shows that his knowledge goes back into the remote past. In ch. 4:1 chawwah was roughly transliterated Eua by the LXX, whence comes our English "Eve." {SDA Bible Commentary, vol 1}

Gen 3:20

Gen 3:20 - Eve; because she was the mother of all living - meaning "life" or "living". See Act 17:26, 10:34; Mal 2:10 Also written as Zoe

Gen 3:21

Gen 3:21 - Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them - From the day the Lord declared to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen 3:15), Satan has known that he can never hold absolute sway over the inhabitants of this world. When Adam and his sons began to offer the ceremonial sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven. During the long centuries that have followed, it has been his constant effort to intercept this communion. Untiringly has he sought to misrepresent God and to misinterpret the rites pointing to the Saviour, and with a great majority of the members of the human family he has been successful. – {PK 685.1} But let none deceive themselves with the thought that God, in His great love and mercy, will yet save even the rejecters of His grace. The exceeding sinfulness of sin can be estimated only in the light of the cross. When men urge that God is too good to cast off the sinner, let them look to Calvary. It was because there was no other way in which man could be saved, because without this sacrifice it was impossible for the human race to escape from the defiling power of sin, and be restored to communion with holy beings,—impossible for them again to become partakers of spiritual life,—it was because of this that Christ took upon Himself the guilt of the disobedient and suffered in the sinner's stead. The love and suffering and death of the Son of God all testify to the terrible enormity of sin and declare that there is no escape from its power, no hope of the higher life, but through the submission of the soul to Christ. – {SC 31.2}

Gen 3:21

Gen 3:21 - coats of skin - through rebellion, Adam forfeited the blessings of God including life in the Spirit, causing him to loose his garment of light which covered him. In exchange he took on a life in the flesh and was covered by garments of animal skins (flesh). Adam took an animal, a friend, and killed it and God made coats of skin to place upon Adam and Eve. Those skins cost the life of a friend. The shed blood of the friend foreshadowed the cleansing blood of man's Greatest Friend (Heb 9:22). Adam heard, understood, and accepted God's promise of a Savior, demonstrated in his act of killing an animal, from which God made coats of skins to cloth he and his wife (Lev 1:4, 5; 4:27-31; Lk 22:19). The coats of skin foreshadow the robes of righteousness He purposes to restore to those who choose Jesus. We will not radiate Jesus' glory of ourselves like Adam and Eve once did because of the sinful flesh that we are bound to until our redemption (Rom 7:18, 21-23). But Jesus' robe of righteousness covers our nakedness. See Rev 3:5, 19:7, 8, 6:11, 16:15 Without the shedding of blood there is no remission for sins: Heb 9:22; 1Jo 1:7 The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take

life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation. – {PP 68.1} Although gloom and darkness hung, like the pall of death, over the future, yet in the promise of the Redeemer, the Star of hope lighted up the dark future. The gospel was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God, and were saved from utter ruin. – {FLB 75.5} The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites learned from the Heb the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer. – {DA 28.3}

Gen 3:22

Gen 3:22 - And the LORD God said, Behold, the man is become as one of us, to know good and evil - God alone understands the depth of pain and misery that evil will bring and thus never intended that man should experience it. God, Who is Omniscient, demonstrates His pure and holy character in that with full knowledge of evil, He is fully, and entirely its opposite, Good and Love.

Gen 3:22

Gen 3:22 - know - {yada - Heb} to know, perceive, recognize, acknowledge

Gen 3:22

Gen 3:22 - put forth his hand - It was now necessary to prevent man from continuing to partake of the fruit of the tree of life lest he become an immortal sinner (PP 60). Through sin man had fallen under the power of death. Thus the fruit that produced immortality could now do him only harm. Immortality in a state of sin, and thus of endless misery, was not the life for which God designed man. Denying man access to this life-giving tree was an act of divine mercy which Adam may not have fully appreciated at that time, but for which he will be grateful in the world to come. There he will eat forevermore from the long-lost tree of life (Rev. 22:2, 14). By partaking of the emblems of Christ's sacrifice, we have the privilege of eating by faith of the fruit of that tree today, and of looking forward with confidence to the time when we may pluck and eat its fruit with all the redeemed in the Paradise of God (8T 288). {SDA Bible Commentary, vol 1}

Gen 3:22

Gen 3:22 - and live forever - In mercy God sent Adam and Eve from the Garden of Eden, lest they stretch for their hands and take of the Tree of Life and live forever. The thought of perpetual sin, pain and suffering without end was unimaginable for God so He purposed that man should sleep in death, returning to the dust until His plan of Redemption should be fulfilled.

Gen 3:23

Gen 3:23 - Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken - the fact that God drove the pair from the Garden proves a law existed that had been offended. The two angels sent to guard the Tree of Life

were eyewitnesses to the scene in the Garden in accordance with Mt 18:15. See Gen 18

Gen 3:23

Gen 3:23 - to till the ground from whence he was taken - Adam was to work the very ground from which his physical body was made/derived. See Gen 2:7

Gen 3:24

Gen 3:24 - So he drove out the man; and he placed at the east of the garden of Eden Cherubims - The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be “a new heaven and a new earth” (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning. { PP 62.2}

Gen 3:24

Gen 3:24 - and a flaming sword which turned every way - See Ps 104:4; Heb 1:7

Gen 3:24

Gen 3:24 - to keep the way of the tree of life - God, after the fall of mankind, needed to restrain access to the Tree of Life, a tree from which Adam and Eve freely ate before sin. A provision of the Plan of Redemption is to grant access once again, to the Sons of the Second Adam, Jesus, through His atoning blood. See Rev 22:1, 2, 14, 2:7

Gen 4:1

Gen 4:1 - And Adam knew Eve his wife; and she conceived and bare Cain - The Saviour’s coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfillment of the promise tarried. {DA 31.2} The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men. – {DA 51.1}

Gen 4:1

Gen 4:1 - Cain, and said, I have gotten a man from the LORD - Qayin kah'-yin the same as (07013) (with a play upon the affinity to (07069)) the same as (with a play upon the affinity to); Kajin, the name of the first child, also of a place in Palestine, and of an Oriental tribe:--Cain, Kenite(-s). n pr m Cain = "possession"

Gen 4:2

Gen 4:2 - Abel - Hebel Proper Name Masculine heh'-bel the same as (01892) the same as ; Hebel, the son of Adam:--Abel. Abel = "breath"

Gen 4:2

Gen 4:2 - And Abel was a keeper of sheep - Abel prefigured the way of the Great Shepherd, the One Who cared for the life of His sheep and was willing to lay down His life for His sheep. Though man had not eaten of the flesh of animals at this time, the sheep's milk may have been beneficial as a compliment to the vegetarian diet given to man. The livestock would also be used for clothing, just as God made tunics of skin for Adam and Eve. Lastly, the sheep also needed one to care for them given the curse had altered the world and caused wild animals to see them as prey. See Joh 10:11

Gen 4:2

Gen 4:2 - Cain was a tiller of the ground - Cain followed in the original profession of his father Adam, who was instructed to till the ground for his sustenance after sin. See Gen 3:17-19

Gen 4:3

Gen 4:3 - And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD - When Cain and Abel had reached the age of accountability, after having witnessed their father worship the Lord at the family altar, they were to give evidence of their faith. See Gen 18:19; 1Jo 3:10

Gen 4:3

Gen 4:3 With the gospel message conveyed to Adam and Eve (Gen 3:15) comes a test of loyalty that all who claim to be followers of Christ must endure. The test rested in believing the promise, that God would be the One to deliver the human race by His grace alone. The sign of accepting this trust was the sacrifice of a spotless clean animal, symbolizing the death of God's Holy Son. In the story of Cain and Abel, worship is the defining characteristic of the sincere and insincere. It also becomes the catalyst for discord and death, a recurring theme throughout history.

Gen 4:3

Gen 4:3 - Cain brought of the fruit of the ground - with full knowledge of God's covenant promise to redeem mankind through the shed blood of His Son, Cain scorned God's purposes, His covenant and sought to establish righteousness by his own works and devising (sparks of his own kindling). See Ps 50:5, 6; *Prov 15:9; Isa 50:11; Heb 9:22; 1Joh 1:7; Rom 4:4, 5, 7:5 Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2} - See Jude 1:24; Rom 8:1-11; Ps 119:11 The offering of Cain was an offense to God, because it was a Christless offering. {GW 162.2} The inquiry of many a proud heart is, "Why need I go in penitence and humiliation before I can have the assurance of my acceptance with God?" – {SC 45.2} But let none deceive themselves with the thought that God, in His great love and mercy, will yet save even the rejecters of His grace. The exceeding sinfulness of sin can be estimated only in the light of the cross. When men urge that God is too good to cast off the sinner, let them look to Calvary. It was because there was no other way in which man could be saved, because without this sacrifice it was impossible for the human race to escape from the defiling power of sin, and be restored to

communion with holy beings,—impossible for them again to become partakers of spiritual life,—it was because of this that Christ took upon Himself the guilt of the disobedient and suffered in the sinner's stead. The love and suffering and death of the Son of God all testify to the terrible enormity of sin and declare that there is no escape from its power, no hope of the higher life, but through the submission of the soul to Christ. – {SC 31.2} Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures. The path of transgression is the path of misery and destruction. – {SC 46.2}

Gen 4:4

Gen 4:4 - Abel, he also brought of the firstlings of his flock - See Lev 1:2-5; Psa 50:5, 6; *Prov 15:9; Joh 1:29, 36; Heb 9:22, 10:4, 11:4 From the day the Lord declared to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen 3:15), Satan has known that he can never hold absolute sway over the inhabitants of this world. When Adam and his sons began to offer the ceremonial sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven. During the long centuries that have followed, it has been his constant effort to intercept this communion. Untiringly has he sought to misrepresent God and to misinterpret the rites pointing to the Saviour, and with a great majority of the members of the human family he has been successful. – {PK 685.1}

Gen 4:4

Gen 4:4 - firstlings - First produced; as firstling males. Deuteronomy 15:19

Gen 4:4

Gen 4:4 - had respect unto Abel and unto his offering - Able was counted "righteous" before the LORD by his faith - Lev 9:23, 24; Mt 23:35; Heb 11:4 God sent consuming fire upon Abel's offering as a sign of his approval of Abel and His offering. This visible manifestation of the power of God beckoned the reverence and awe of the sons of Adam. In the Old Testament, God was known as "the God that answers by fire". However, in the last days, the devil will be permitted to masquerade the works of God, and all eyes will behold the counterfeit so that only those who are acquainted with the truths of God's word will stand true. See Gen 15:7; Judges 13:19, 20; Lev 10:1, 2; 1Kin 18:17-24; 1Chron 21:26; 2Chron 7:1, 3; 2Kin 1:10, 12, 14; CONTRAST Rev 13:13, 14; Job 1:16

Gen 4:5

Gen 4:1-12 Cain and Abel typify the two classes of people on earth from the Fall of Man: 1. The one class in faith and humility, recognizes its selfish, mortal nature and the cost it would take to restore a righteous character, the death of the Son of God. These bring the prescribed sacrifice, a symbol of the Ultimate Sacrifice, to the Lord in faith and reverence. 2. The other class in pride, selfishness, and presumption, claim God's blessings by their own righteousness and offer gifts of their own merit (sparks of their own kindling - See Isa 50:11). Cain's offering, which required much effort and work on his part to produce, typifies the false hope of earning through works, the righteous character of God that can only be granted by grace operating in faith.

Gen 4:5

Gen 4:5 - Cain and to his offering he had not respect - Cain chose to dishonor God by doing

his own ways, finding his own pleasure, and speaking his own words (Isa 58:13). Cain was not found righteous in God's eyes because he demonstrated a lack of faith, respect and regard for God's prescribed means of worship, foreshadowing His amazing act of grace towards humanity. "Can't serve a Bible based God with doctrines that are not Bible based" - {Joh Lomacang} Cain and Abel typify the two classes of people on earth from the Fall of Man: 1. The one class in faith and humility, recognizes its selfish, mortal nature and the cost it would take to restore a righteous character, the death of the Son of God. These bring the prescribed sacrifice, a symbol of the Ultimate Sacrifice, to the Lord in faith and reverence. 2. The other class in pride, selfishness, and presumption, claim God's blessings by their own righteousness and offer gifts of their own merit (sparks of their own kindling - See Isa 50:11). Cain's offering, which required much effort and work on his part to produce, typifies the false hope of earning through works, the righteous character of God that can only be granted by grace operating in faith.

Gen 4:5

Gen 4:5 - And Cain was very wroth, and his countenance fell - the response to rebuke speaks volumes to the condition of the heart. Cain, rather than humbling himself before the One who tries the reigns of our hearts and knows our ways, became defiant in selfish pride. So it is with all the sons of rebellion when reproved. The prideful act of defiance, first observed in Cain (Gen 4:4-9), where we reject the Holy Spirit's prompting to confess his sins to God and ask forgiveness of those he offended, is a cover-up and profession that "we have not sinned" (1Jo 1:10). Because all have sinned (Rom 3:10-12, 23; 1Kin 8:46; 2Chron 6:36), we should never seek to hide our sins, but give confession while the LORD is merciful to forgive (Ps 32:1-6).

Gen 4:6

Gen 4:6 - And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? - As a gentle Father, the Lord inquired of Cain in the same manner in which He inquired of Adam and Eve after sinning in the Garden (Gen 3:11, 12). In mercy, the Lord reasoned with Cain, desiring that he should repent (Rom 2:4; 2Cor 7:10, 11), turn from his selfish ways, and present an offering that would be acceptable to the Lord. As the Lord is no Respecter of persons (Act 10:34), the same grace was extended to Lucifer, as the Father sought to reason with him regarding his unwarranted rebellion. God again demonstrates loving grace as He forebears and condescends to acknowledge in a loving way a wayward soul. See Isa 1:18, 19 When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. – {5T 120.1}. See Rom 2:4, 5; 2Cor 7:10

Gen 4:7

Gen 4:7 - if thou doest well, shalt thou not be accepted? God asks Cain the question, "If you do well, don't you know that you will be accepted?". In this question was both instruction and a plea to do the right thing. It is made obvious that Cain was well aware of that which God deemed to be "well", just and righteous when it came to worship. That Abel brought of the firstlings of his flock and its fat, consistent with the sacrificial services taught and passed down by his Father Adam, makes plain the common knowledge of what was good and acceptable worship. See *Heb 12:5-1 The LORD speaks to Cain of the mind, heart and the power of the will, to do well or not to do well. We must all make a decision to do the right or the wrong. Sin and the author of sin sits at the door seeking an entrance but God says that Cain, through the power of the will and through God's strength should rule over it.

God was reminding Cain of His Everlasting Covenant/Gospel that teaches that God would instill in those who placed their trust in Him an enmity for sin, such that they, by His power might resist sin unto obedience and become heirs of righteousness by faith through grace. See Rom 6:11-18, 5:17; Isa 27:5 God merely seeks those who will consider and appreciate the efforts, sacrifices and blessings He has prepared for those who put their faith in Him. Lord, help me to live a life of gratitude!!

Gen 4:7

Gen 4:7 - if thou doest not well - the choice to do that which was "not well" was the unhallowed ground that Cain sought to tread upon under the influence of the Archdeceiver, Satan.

Gen 4:7

Gen 4:7 - sin lieth at the door - the devil is ever present to work upon our sinful nature, tempting us to fall out of God's will. We must be vigilent in understanding the devil's tactics and willing to place ourselves on the Lord's side so that we do not sin. See *Prov 13:21; 1Chron 21:1-7; 1Pet 5:8

Gen 4:7

Gen 4:5 - And unto thee shall be his desire - God here personifies sin as one who is lying at the door, desiring and waiting to gain entrance and take possession of a soul (an individual). Cain succumbed to the “pride of life”, believing himself righteous and that his labors and acts were meritorious of God’s praise and salvation. Cain had an inordinate perception of himself and his own goodness, like Lucifer. Jam 1:13-15||1Jo 2:16||Isa 14:12-14

Gen 4:7

Gen 4:7 - and thou shalt rule over him - See Rom 6:14 By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: “Dead in trespasses and sins;” “the whole head is sick, and the whole heart faint;” “no soundness in it.” We are held fast in the snare of Satan, “taken captive by him at his will.” Eph 2:1; Isa 1:5, 6; 2Tim 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him. – {SC 43.2} The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. – {SC 43.3}

Gen 4:8

Gen 4:8 - And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. - In the same spirit of his father the devil, Cain, being vexed with God but not able to challenge Him, manifests his rage and vengeance on one who is beloved and close to God. Abel’s righteous life was a continual rebuke to the self-seeking rebel, Cain. See Lev 19:17; Rev 12:5-17; *1Jo 3:12; Jam 3:14-16 “The whole life of ancient Israel centered around the sanctuary service and with good reason. It was a dispute over the sanctuary service at the gate of Eden which precipitated the first physical murder in the universe. The child whom Eve hoped would be the Saviour proved to be the first murderer because he rejected the service God gave as the answer to the sin problem. The roots of Israel's existence, indeed the whole human race, go back to that plan God gave in the beginning and which in the end-time is to bring complete salvation and rid the universe of sin. Therefore each day there was confession of known

sins. This daily service was to take care of the symptoms of sin. On the yearly Day of Atonement these sins were to be blotted out. This service was to cure the disease. This was the grand prelude to the end-time work to be completed at the close of the 2300 days. "Then shall the sanctuary be cleansed." Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 140, 141

Gen 4:9

Gen 4:9 - And the LORD said unto Cain, Where is Abel thy brother? - the LORD, as with Adam and Eve, came to Cain and inquired the whereabouts of his brother Abel. God knew well Cain's murder of Abel but wanted to give him an opportunity to acknowledge and repent of his sin. He did not, just as his parents denied accountability. See Gen 3:9-11

Gen 4:9

Gen 4:8 - Cain's dismissive, irreverent, insubordination lie and statements to the Lord were worthy, according to man's judgment, of instant death. Yet, the Lord mercifully forebore and waited to see if Cain would repent of his course of destruction. See 2Tim 2:24-26; Rom 2:4, 5

Gen 4:9

Gen 4:9 - Am I my brother's keeper? The arrogant, disrespectful and irreverent response of Cain demonstrates a heart that had moved far away from the Lord. Cain's eventual departure from the LORD and anything that pertained to righteousness was just an expression of the barrenness of heart that he already possessed. Yes, Cain was to be his brother's keeper, but because he permitted the enemy to rule over his mind, he fulfilled the ultimate aim of satan's enmity, murder. See Rom 14:7; Prov 30:20; Mt 25:36; Rom 15:1, 12:15 Contrast 2Sam 10:9-12

Gen 4:10

Gen 4:10 - And he said, What hast thou done? - see Gen 3:11

Gen 4:10

Gen 4:10 - the voice of thy brother's blood crieth unto me from the ground - Abel's blood was not literally crying from the ground but the Lord personifies the innocent blood as crying out for justice. See Lev 17:11, 14; *Ps 9:12; Isa 26:21; Rev 6:10; Mt 23:35; Jam 5:4

Gen 4:11

Gen 4:11 - And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand - See Gen 9:5, 6; Ps 34:21; Num 35:20, 21

Gen 4:11

Gen 4:11 - which hath opened her mouth - God personifies the earth as opening its mouth to receive the blood of righteous Abel. Compare Rev 12:16

Gen 4:12

Gen 4:12 - When thou tillest the ground, it shall not henceforth yield unto thee her strength - those who shed innocent blood would incur a curse from the Lord. See Gen 9:5, 6

Gen 4:12

Gen 4:12 - a fugitive - Unstable; unsteady; fleeting; not fixed or durable. Fleeing; running from danger or pursuit.

Gen 4:12

Gen 4:12 - vagabond - A person who moves from place to place without a permanent home and often without a regular means of support. One who wanders from place to place, having no fixed dwelling, or not abiding in it, and usually without the means of honest livelihood; a vagrant; a tramp; hence, a worthless person; a rascal.

Gen 4:13

Gen 4:13 - My punishment is greater than I can bear - Cain selfishly projects wrong upon the LORD in stating that the punishment pronounced is excessive and unjust. The devil did a mighty work of maligning God and wrongfully persuading Cain that God was unjust.

Gen 4:14

Gen 4:14 - Behold, thou hast driven me out this day - Cain's accusation of God is reflective of the sinful nature he inherited from his father, Adam, who too laid blame for transgression upon the Lord. Cain's own choices of rebellion and actions were what drove him from the face of the earth and the face of the Lord.

Gen 4:14

Gen 4:14 - a fugitive - Unstable; unsteady; fleeting; not fixed or durable. Fleeing; running from danger or pursuit.

Gen 4:14

Gen 4:14 - and it shall come to pass, that every one that findeth me shall slay me - Cain is concerned about his life and the threat of others causing him harm, while he showed no such concern for his innocent brother Abel. - See Gen 9:5, 6

Gen 4:15

Gen 4:15 - And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him - In sparing the life of the first murderer, God presented before the whole universe a lesson bearing upon the great controversy.... It was His purpose, not merely to put down the rebellion, but to demonstrate to all the universe the nature of rebellion....The holy inhabitants of other worlds were watching with the deepest interest the events taking place on the earth.... – {LDE 30.1}

Gen 4:15

Gen 4:15 - And the LORD set a mark upon Cain lest any finding him should kill him - the mark placed upon Cain foreshadows the Mark of the Beast, the symbol of rebellion that will be placed upon the wicked in the last days. The mark upon Cain was for his protection however, that he be not killed as a man slayer. God permitted Cain to live in order to develop the rebellious race and to show the prolonged effects of sin on those living in rebellion.

Gen 4:16

Gen 4:16 - went out from the presence of the LORD - God fills the earth and His eyes behold all of the creation (Ps 139:1-12). Therefore, it must be that Cain in his "evil" heart, having no fear of God (Jer 32:40), departed from God's presence. See Heb 3:12; Job 1:12, 2:7; Jer 17:13; Prov 15:3; Ps 33:13, 14; *Isa 26:10 In sparing the life of Cain, God had demonstrated to the universe what would be the result of permitting sin to go unpunished. The influence exerted upon his descendants by his life and teaching led to the state of corruption that demanded the destruction of the whole world by a flood. {PP 325.2}

Gen 4:16

Gen 4:16 - east of Eden - Cain became the spiritual father of all who practice Spiritualism (Isa 2:6-8) and Sun worship (Eze 8:16) when he journeyed to the east.

Gen 4:17

Gen 4:17 - And Cain knew his wife - obviously a daughter of Adam and Eve who shared in the same rebellious nature and spirit as her brother Cain.

Gen 4:17

Gen 4:17 - Enoch - meaning “dedicated”

Gen 4:18

Gen 4:18 - Irad - Grandson of Cain. Name meaning fugitive; from the same word meaning “wild ass”.

Gen 4:18

Gen 4:18 - Mehujael - Great-grandson of Cain. Name meaning “smitten of God”

Gen 4:18

Gen 4:18 - Methusael - 4th generation from Cain. Name meaning “who is from God”

Gen 4:18

Gen 4:18 - Lamech - 5th Generation from Cain. Name meaning “powerful”

Gen 4:19

Gen 4:19 - And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah - Lamech was first to engage in the demeaning, rebellious act of taking multiple wives. God never intended for such practices to occur.

Gen 4:19

Gen 4:19 - Adah - `Adah Proper Name Feminine aw-daw' from (05710) from ; ornament; Adah, the name of two women:--Adah. Adah = "ornament"

Gen 4:19

Gen 4:19 - Zillah - Tsillah Proper Name Feminine tsil-law' from (06738) feminine of ; Tsillah, an antediluvian woman:--Zillah. Zillah = "shade"

Gen 4:20

Gen 4:20 Jabal - Yabal Proper Name Masculine yaw-bawl' the same as (02988) the same as ; Jabal, an antediluvian:--Jabal. Jabal = "stream of water"

Gen 4:21

Gen 4:21 - Jubal - Yuwbal Proper Name Masculine yoo-bawl' from (02986) from ; stream; Jubal, an antediluvian:--Jubal. Jubal = "stream"

Gen 4:22

Gen 4:22 - Tubalcain - Tuwbal Proper Name Masculine apparently from (02986) (compare (02981)) and (07014) apparently from (compare) and ; offspring of Cain; Tubal-Kajin, an antidiluvian patriarch:--Tubal-cain. Tubal-cain = "thou will be brought of Cain"

Gen 4:22

Gen 4:22 - Naamah - Na`amah nah-am-aw' from (05277) feminine of ; pleasantness; Naamah, the name of an antediluvian woman, of an Ammonitess, and of a place in Palestine:--Naamah. Naamah = "loveliness" n pr f

Gen 4:23

Gen 4:23 - And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. - the provision of an eye for an eye and a tooth for a tooth was made to halt the unwonted vengeance and cruelty of men such as Lamech, who killed for a mere slight or offense. Ex 21:24; Mt 5:38; Rom 12:19

Gen 4:24

Gen 4:24 - If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold - the boastful, pride and blaspheme exhibited by Lamech illustrates the spirit working in him.

Gen 4:25

Gen 4:25 - Seth - meaning “compensation” or substitute.

Gen 4:25

Gen 4:25 - For God, said she, hath appointed me another seed instead of Abel, whom Cain slew - the seed that Eve spoke of described both the righteous lineage that Seth would be the forefather of and a possible reference to the anticipated “Seed” that would end the rebellion and crush the serpents head. See Gal 3:16

Gen 4:26

Gen 4:26 - Enos - meaning “man”

Gen 4:26

Gen 4:26 - then began men to call upon the name of the LORD - As is described in Rom 10:13-15, the Everlasting Gospel was spoken to Seth and His descendants by Adam and they by faith believed in Him Who made the promises. In believing they began to call upon the Lord, looking to Jesus the Author and Finisher (Perfector) of our faith, placing their trust in Him and He declared them righteous, Sons of God. Thus began a holy line that would continue until the fulfillment of the promise and the Second Coming of Christ. See *Ps 24:3-

6; Rom 9:8-23, 10:12, 13; 1Cor 1:2; DA 34.2 See Zephaniah 3:9; Ps 20:7, 145:19; Joel 2:32; Act 2:21; Prov 18:10; Rom 8:14, 10:13-15; Ps 105:1-5, 145:18, 31:17; Jer 29:11-14. Characteristics of the sons of God, descendants of Seth from whom Jesus descended were that they: 1. Upheld God's Everlasting Covenant and hoped in the promise of a Redeemer (see Ju 1:14, 15) 2. They call on the name of the Lord. (See Ps 105:1, 3, 119:132; Prov 3:5, 6; Rom 10:13) 3. They walk with God (See Gen 5:24) 4. They die in faith, believing in God's promises to be fulfilled (Heb 11:13) Ever since the fall of Adam, Christ had been committing to chosen servants the seed of His word, to be sown in human hearts. During His life on this earth He had sown the seed of truth and had watered it with His blood. The conversions that took place on the Day of Pentecost were the result of this sowing, the harvest of Christ's work, revealing the power of His teaching. – {AA 44.4}

Gen 4:26

Gen 4:21 - the name of the LORD - God's name is synonymous with His character (the way He thinks and feels) which is a strong tower to the righteous. God's name is Salvation to those who place their trust in Him. See Prov 18:10; Ex 33:18-34:7; Act 4:12; Ps 116:13

Gen 5:1

Gen 5:1 - In the day that God created man, in the likeness of God made he him - See Gen 1:26, 27

Gen 5:2

Gen 5:1-3 Adam was created in the perfect image of God. However, after his rebellion and mankind's fall, Adam brought forth children in his sinful nature. Though born in sin and shapen in iniquity, man's characters could once again be ennobled by the vivifying grace of God and through obedience.

Gen 5:2

Gen 5:2 - Male and female created he them; and blessed them - See Gen 1:27, 28

Gen 5:2

Gen 5:2 - called their name Adam - ádam Noun Masculine aw-dawm' from (0119) from ; ruddy i.e. a human being (an individual or the species, mankind, etc.):--X another, + hypocrite, + common sort, low, man (mean, of low degree), person. man, mankind man, human being man, mankind (much more frequently intended sense in OT)

Gen 5:3

Gen 5:3 - And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: - Mankind receives an inheritance of evil from Adam. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint;" "no soundness in it." We are held fast in the snare of Satan, "taken captive by him at his will." Eph 2:1; Isa 1:5, 6; 2Tim 2:26. {Steps to Christ 43.2} - See Gen 1:21, 24, 25 Mankind through transgression became unrighteous by nature: Rom 3:23, 7:14, 3:10, 7:18, 1:29

Gen 5:3

Gen 5:3 - Seth - meaning "substitute"

Gen 5:4

Gen 5:4 - And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: - Adam was 130yrs old when he begat Seth.

Gen 5:5

Gen 5:5 - And all the days that Adam lived were nine hundred and thirty years: and he died - It is true that “in the day Adam ate of the forbidden fruit, he would surely die”. Adam died at 930 years, 70 years short of 1000, which is as a day to the Lord. 2Pet 3:8; Ps 90:4

Gen 5:6

Gen 5:6 - And Seth lived an hundred and five years and begot Enos 1. Adam - 235yrs old 2. Seth - 105yrs old

Gen 5:6

Gen 5:6 - Enos - meaning “man”

Gen 5:8

Gen 5:8 - And all the days of Seth were nine hundred and twelve years: and he died Adam - 930yrs Seth - 912yrs (-18yrs)

Gen 5:9

Gen 5:9 - And Enos lived ninety years, and begat Cainan 1. Adam - 325yrs old 2. Seth - 195yrs old 3. Enos - 90yrs old

Gen 5:9

Gen 5:9 - Cainan - also written Kenan, meaning “possession”.

Gen 5:11

Gen 5:11 - And all the days of Enos were nine hundred and five years: and he died Adam - 930yrs Seth - 912yrs (-18yrs) Enos - 905yrs (-7yrs)

Gen 5:12

Gen 5:12 - And Cainan lived seventy years, and begat Mahalaleel 1. Adam - 395yrs old 2. Seth - 265yrs old 3. Enos - 160yrs old 4. Cainan - 70yrs old

Gen 5:12

Gen 5:12 - Mahalaleel - meaning “praise of God”

Gen 5:14

Genesis 5:14 - And all the days of Cainan were nine hundred and ten years: and he died. Adam - 930yrs Seth - 912yrs (-18yrs) Enos - 905yrs (-7yrs) Cainan - 910yrs (+5)

Gen 5:15

Gen 5:15 - And Mahalaleel lived sixty and five years, and begat Jared - 1. Adam - 460yrs old 2.

Seth - 330yrs old 3. Enos - 225yrs old 4. Cainan - 135yrs old 5. Mahalaleeel - 65yrs old

Gen 5:15

Gen 5:15 - Jared - meaning “descent” or going downward. A possible commentary on the condition of the world as Jared observed.

Gen 5:17

Gen 5:17 - And all the days of Mahalaleel were eight hundred ninety and five years: and he died Adam - 930yrs Seth - 912yrs (-18yrs) Enos - 905yrs (-7yrs) Cainan - 910yrs (+5) Mahalaleel - 895yrs (-15)

Gen 5:18

Gen 5:18 - And Jared lived an hundred sixty and two years, and he begat Enoch 1. Adam - 622yrs old 2. Seth - 492yrs old 3. Enos - 387yrs old 4. Cainan - 297yrs old 5. Mahalaleeel - 227yrs old 6. Jared - 162yrs old

Gen 5:18

Gen 5:18 - Enoch - meaning “dedicated”

Gen 5:20

Gen 5:20 - And all the days of Jared were nine hundred sixty and two years: and he died 1. Adam - 930yrs 2. Seth - 912yrs (-18yrs) 3. Enos - 905yrs (-7yrs) 4. Cainan - 910yrs (+5) 5. Mahalaleel - 895yrs (-15) 6. Jared - 962yrs (+67)

Gen 5:21

Gen 5:21 - And Enoch lived sixty and five years, and begat Methuselah 1. Adam - 687yrs old 2. Seth - 557yrs old 3. Enos - 452yrs old 4. Cainan - 362yrs old 5. Mahalaleeel - 292yrs old 6. Jared - 227yrs old 7. Enoch - 65yrs old

Gen 5:21

Gen 5:21 - Methuselah - meaning “man of the dart” or through decomposition: Methu - meaning “Man of” Selah - meaning “end”

Gen 5:22

Gen 5:22 - And Enoch walked with God - Enoch forshadows saints of the last generation as he prophesied of Jesus’ Second Coming and of the judgment of the wicked. See Amos 3:3; Ps 16:8; Rev 14:4; Ju 1:14, 15 Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4}

Gen 5:23

Gen 5:23 - And all the days of Enoch were three hundred sixty and five years 1. Adam - 930yrs 2. Seth - 912yrs (-18yrs) 3. Enos - 905yrs (-7yrs) 4. Cainan - 910yrs (+5) 5. Mahalaleel - 895yrs (-15) 6. Jared - 962yrs (+67) 7. Enoch - Never slept, Praise God

Gen 5:24

Gen 5:24 - Enoch walked with God and was not - See Heb 11:5; 2Kin 2:11; 1Thess 4:17 Enoch walked with God three hundred years previous to his translation to heaven, and the state of the world was not then more favorable for the perfection of Christian character than it is today. And how did Enoch walk with God? He educated his mind and heart to ever feel that he was in the presence of God, and when in perplexity his prayers would ascend to God to keep him. He refused to take any course that would offend His God. He kept the Lord continually before Him. He would pray, "Teach me Thy way, that I may not err. What is thy pleasure concerning me? What shall I do to honor Thee, my God?" Thus he was constantly shaping his way and course in accordance with God's commandments, and he had perfect confidence and trust in his heavenly Father, that He would help him. He had no thought or will of his own; it was all submerged in the will of his Father. – {1SAT 32.2}

Gen 5:25

Gen 5:25 - And Methuselah lived an hundred eighty and seven years, and begat Lamech: 1. Adam - 874yrs old 2. Seth - 744yrs old 3. Enos - 639yrs old 4. Cainan - 549yrs old 5. Mahalaleeel - 479yrs old 6. Jared - 414yrs old 7. Enoch - 252yrs old 8. Methuselah - 187yrs old

Gen 5:25

Gen 5:25 - Lamech - meaning "powerful"

Gen 5:27

Gen 5:27 - And all the days of Methuselah were nine hundred sixty and nine years: and he died. 1. Adam - 930yrs 2. Seth - 912yrs (-18yrs) 3. Enos - 905yrs (-7yrs) 4. Cainan - 910yrs (+5) 5. Mahalaleel - 895yrs (-15) 6. Jared - 962yrs (+67) 7. Enoch - Never slept, Praise God 8. Methuselah - 969yrs (+7)

Gen 5:28

Gen 5:28 - And Lamech lived an hundred eighty and two years, and begat a son: and called his name Noah 1. Adam - died 126yrs before 2. Seth - died 14yrs before 3. Enos - 821yrs old 4. Cainan - 731yrs old 5. Mahalaleeel - 661yrs old 6. Jared - 596yrs old 7. Enoch - was taken 69yrs before 8. Methuselah - 369yrs old 9. Lamech - 182yrs old

Gen 5:29

Gen 5:27 - Noah - meaning "rest" a possible prophetic reference to the rest from the rebellion by way of a flood that was ever present in the world. In the hope that his first-born might be the promised seed, the redeemer for whose coming the faithful longingly waited, Lamech called him Noah, "rest," saying, "this same one shall comfort us." The name "Noah," nuach, "to rest," and the word "to comfort," nacham, both point back to a common root meaning "to sigh," "to breathe," "to rest," and "to lie down." Lamech was a godly man who followed in the footsteps of his exemplary grandfather Enoch and his pious, long-lived father Methuselah. {SDA Bible Commentary, vol 1}

Gen 5:29

Gen 5:29 - This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed - Noah's obedience in building an ark would provide rest and regeneration for the world filled with sin, suffering and death - Lamech

apparently felt the burden of tilling the ground that God had cursed and looked forward in faith to the time when the existing misery and corruption would cease and redemption from the curse would come. His hope that this might be realized in his son was not fulfilled, at least in the way he expected. Nevertheless, Noah was destined to proclaim a bold warning against evil and to play an important role by becoming the progenitor of all who have lived since his time. {SDA Bible Commentary, vol 1}

Gen 5:31

Gen 5:31 - And all the days of Lamech were seven hundred seventy and seven years: and he died. - 1. Adam - 930yrs 2. Seth - 912yrs (-18yrs) 3. Enos - 905yrs (-7yrs) 4. Cainan - 910yrs (+5) 5. Mahalaleel - 895yrs (-15) 6. Jared - 962yrs (+67) 7. Enoch - Never slept, Praise God 8. Methuselah - 969yrs (+7) 9. Lamech - 777yrs (-192)

Gen 5:32

Gen 5:32 - And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth 1. Adam - died 626yrs before 2. Seth - died 514yrs before 3. Enos - died 416yrs before 4. Cainan - died 321yrs before 5. Mahalaleeel - died 266yrs before 6. Jared - died 134yrs before 7. Enoch - was taken 69yrs before 8. Methuselah - 869yrs old 9. Lamech - 682yrs old 10. Noah - 500yrs old The Lord spoke to Noah at the age of 480yrs old, commanding him to build an ark to the saving of his household. He would build the ark for 20yrs, bear sons and when they were of age, they would assist in the building of the ark as well.

Gen 5:32

Gen 5:32 - Shem, Ham, and Japheth - the sons of Noah may have been the first set of triplets recorded in the Bible.

Gen 6:2

Gen 6:2 Those who by faith embraced God's gift of a righteous life and character through obedience to God, adhering to His commandments, and honoring His Everlasting Covenant, became "sons of God" - descendants of Seth who are led by the Spirit of God. (Lk 3:37, 38; 1Jo 3:1, 2; *Rom 8:14-17; Gal 3:7). Those who in self indulgence spurned the grace of God for a life driven by their own warped passions, became the "sons and daughters of men" - descendants of Cain (Rom 8:5-9). The joining of these two groups is an amalgamation, the joining of two things that should not cleave together - spiritual fornication or the mystery of iniquity, the mixing of truth and error. Ever since the fall of Adam, Christ had been committing to chosen servants the seed of His word, to be sown in human hearts. During His life on this earth He had sown the seed of truth and had watered it with His blood. The conversions that took place on the Day of Pentecost were the result of this sowing, the harvest of Christ’s work, revealing the power of His teaching. – {AA 44.4} For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys. This association was productive of the worst results. ‘The sons of God saw the daughters of men that they were fair.’ The children of Seth, attracted by the beauty of the daughters of Cain’s descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the

restrictions of the seventh commandment were disregarded, ‘and they took them wives of all which they chose.’ The children of Seth went ‘in the way of Cain’ (Ju 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men ‘did not like to retain God in their knowledge;’ they ‘became vain in their imaginations, and their foolish heart was darkened.’ Rom 1:21. Therefore ‘God gave them over to a mind void of judgment.’ Verse 28, margin. {PP 81}

Gen 6:2

Gen 6:2 - Sons of God - Those who by faith embraced God's gift of a righteous life and character through obedience to God, adhering to His commandments, and honoring His Everlasting Covenant, became "sons of God" - descendants of Seth who are led by the Spirit of God. See Lk 3:37, 38; 1Jo 3:1, 2; *Rom 8:14-17; Josh 23:12, 13 God calls the COI my “firstborn” and Moses refers to them as “Children of the Lord thy God” - Ex 4:22; Deut 14:1 Sons of God are not angels because angels do not procreate - See Mk 12:25; Mt 22:30 Those who in self indulgence spurned the grace of God for a life driven by their own warped passions, became the "sons and daughters of men" - descendants of Cain (Rom 8:5-9). The joining of these two groups is an amalgamation, the joining of two things that should not cleave together - spiritual fornication or the mystery of iniquity, the mixing of truth and error. Ever since the fall of Adam, Christ had been committing to chosen servants the seed of His word, to be sown in human hearts. During His life on this earth He had sown the seed of truth and had watered it with His blood. The conversions that took place on the Day of Pentecost were the result of this sowing, the harvest of Christ’s work, revealing the power of His teaching. – {AA 44.4} For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys. This association was productive of the worst results. ‘The sons of God saw the daughters of men that they were fair.’ The children of Seth, attracted by the beauty of the daughters of Cain’s descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, ‘and they took them wives of all which they chose.’ The children of Seth went ‘in the way of Cain’ (Ju 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men ‘did not like to retain God in their knowledge;’ they ‘became vain in their imaginations, and their foolish heart was darkened.’ Rom 1:21. Therefore ‘God gave them over to a mind void of judgment.’ Verse 28, margin. {PP 81} Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth. – {GC 42.4}

Gen 6:2

Gen 6:2 - saw that the daughters of men that they were fair - The Sethites, descendants of Seth, sought marriage only by what they beheld, women’s appearance, not based on the content of their character. the descendants of Cain, daughters of men, were no more attractive than those of Seth, only that the daughters of men, in their rebellion towards God

had adopted lewd and enticing dress that lured the sons of God from their sacred moorings. See Ps 57:4; 2 Kings 9:20-30; Rev 16:15; Josh 23:12, 13

Gen 6:2

Gen 6:2 - took them wives of all which they chose - See Deut 7:2-4; Gen 28:9; Dan 2:43; Ezr 9:1, 2, 12; 2Cor 6:14; Judges 1:21-36 The joining of these two groups is an amalgamation, the joining of two things that should not cleave together - spiritual fornication or the mystery of iniquity, the mixing of truth and error. Compromise is not an option for God. Complete integrity is that which glorifies God (Gen 39:7-9; Dan 1:8, 3:16-18, 6:10). God does not make excuses for compromise. Consider also Moses - Num 20:7-12 Conformity to worldly customs converts the church to the world, never the world to Christ. Familiarity with sin will cause it to appear less repulsive. When in the way of duty we are brought into trial, we may be sure God will protect us; but if we place ourselves under temptation we shall fall sooner or later. – {HF 313.4} Gen 6:2 (SDABC1): They took them wives. These unholy alliances between Sethites and Cainites were responsible for the rapid increase of wickedness among the former. God has ever warned His followers not to marry unbelievers, because of the great danger to which the believer is thus exposed and to which he usually succumbs (Deut. 7:3, 4; Joshua 23:12, 13; Ezra 9:2; Neh. 13:25; 2 Cor. 6:14, 15). But the Sethites did not heed the warnings they surely must have received. Guided by sense attractions, they were not content with the beautiful daughters of the godly race, and often preferred Cainite brides. Moreover, the prevalence of polygamy seems to be suggested by the plural expression used, they took “wives.” {SDA Bible Commentary, vol 1} Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth. – {GC 42.4}

Gen 6:2

Gen 6:2 - The Sethites not only left their moorings by seeking the daughters of Cain, but may have adopted the Cainite practice of polygamy, taking wives unto themselves.

Gen 6:3

Gen 6:3 - My spirit shall not always strive with man, for that he also is flesh - the antediluvians are said to have grieved the Spirit of God. Their flagrant disregard of God and their ultimate rejection of the light for their time not only brought about their immediate condemnation and death but eternal banishment. See Mt 12:31, 32

Gen 6:3

Gen 6:3 - For that he also is flesh. This expression may also be translated, “in their going astray man is flesh,” from shagag, “to wander,” “to go astray.” By following after the lusts of the flesh, says God, men have surrendered themselves to its desires to the extent that they are no longer responsive to the control of the Holy Spirit. Insensibility to divine influence is complete; hence, the Spirit of God is to be withdrawn. There is no further use in “striving” to restrain or improve them. {SDA Bible Commentary vol 1}

Gen 6:3

Gen 6:3 - yet his days shall be an hundred and twenty years - the Lord pronounced a sentence upon the inhabitants of the earth where unto them would be given 120yrs of probationary time before destruction. God is no Respecter of person but shows mercy equally to us all. During these 120yrs, God's Holy Spirit would plead with men to repent of their sins until they were hardened n their rebellion. See 2Chron 30:8-10; Rom 2:4, 5; Eph 6:9; Act 10:28, 34; Amos 3:7; 1Pet 3:19, 20; 2Pet 2:5 God would limit men's lives in time to span no more than 70 or 80yrs (Ps 90:10)

Gen 6:4

Gen 6:4 - giants - or nphil {nef-eel'}; from ; properly, a feller, i.e. a bully or tyrant:--giant. The giants in the antediluvian world were great and mighty men of renown for their wickedness [masters of primitive acquisition - taking whatever they wanted (Mt 12:29)]. In other words, these were men who excelled in cruelty and lawlessness. We see the same "breed" of men arise in the time of the building of the Tower of Babel with Nimrod, the "mighty hunter" [of men - a murderer]. The prophet Isa portrays the great and mean men as idolaters (Isa 2:8, 9). See also Gen 10:9,10; 11:1-9; Amos 2:9 Those who lived in the days of Noah and Abraham were more like the angels in form, in comeliness and strength. But every generation has been growing weaker.—Spiritual Gifts 1:69. – {TA 69.1} Gen 6:4 There is reason to believe that this Hebrew word may come from the root naphal, and that the nephilim were "violent" ones, or terrorists, rather than physical "giants." Since in those days the entire human race was of great stature, it must be that character rather than height is designated. The antediluvians generally possessed great physical and mental strength. These individuals, renowned for wisdom and skill, persistently devoted their intellectual and physical powers to the gratification of their own pride and passions and to the oppression of their fellow men (PP 80, 84, 90). {SDA Bible Commentary vol 1}

Gen 6:4

Gen 6:4 - daughters of men - descendants of Cain and his rebellious, pagan lineage.

Gen 6:4

Gen 6:4 - and they bare children to them - the offspring of the Sons of God and daughters of men were great men of renown. Such is the case with the righteous that turn from righteousness, they often excel in the evil they once spoke against.

Gen 6:4

Gen 6:4 - the same became might men which were of old, men of renown - the might men suggest might hunters of men (men slayers - See Nimrod in Gen 10:8, 9) and men of renown suggests men of infamy. "Of old" suggest that because of their long lifespans, they were able to perform their wickedness over several generations, earning them infamy over many years.

Gen 6:5

Gen 6:5- GOD saw that the wickedness of man was great in the earth - See Ps 12:1 But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere. {1SP 69.1}

Gen 6:5

Gen 6:5 - every imagination of the thoughts of his heart was only evil continually - The

wicked, when given the Mark of the Beast, will have seared minds such that they can not respond to the promptings of the Holy Spirit. The opposite applies to those who have been sealed by the Holy Spirit, every thought and imagination that exalts itself against the knowledge of God is held in check. Save me LORD!! See Jer 9:3, 16:12; Prov 6:12-15; 2Cor 10:5; 1Tim 4:1, 2; Jeremiah 6:19; Rom 1:30; Ps 99:8, 106:29, 39; Ecclesiastes 7:29

Gen 6:6

Gen 6:6 - And it repented the LORD that he had made man on the earth, and it grieved him at his heart - See 1Sam 15:35; Jer 15:6 Compare Num 23:19, Heb 7:21; Eph 4:30||1Pet 3:18-20

Gen 6:6

Gen 6:6 - and it grieved him at his heart - See Isa 63:10; Eph 4:30 Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. – {5T 120.1}

Gen 6:7

Gen 6:7 - And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. PRESENT TRUTH: (2Pet 1:12) Time of Noah - Get in the boat a flood is coming (Gen 6:7; Heb 11:7; 2Pet 2:5) Time of Lot - Escape for thy life, do not look back, Leave the city and run for the mountains (Gen 19:17) Time of Jeremiah - the King of the North is coming - (Jeremiah 25:9) Time of Christ - Jesus is Messiah the Prince, Christ the Lord, heed His warning (Act 2:36; Mt 24:15-20) Today - All of the above and the 3 Angel's Messages (1Cor 10:11||1Pet 1:12; Lk 17:26-30; Dan 11:40-45; Rev 14)

Gen 6:8

Gen 6:8 - But Noah found grace in the eyes of the LORD - Noah embraced the promises of God in a redeemer, passed down for 9 generations by his forefathers. As a result, he found grace and favor before the Lord. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them is by grace" Ephesians 2:8-10 Noah moved with godly wisdom and built the ark, showing he was righteous by the faith in God that he had. See Heb 11:7; Jam 2:18, 22

Gen 6:8

Gen 6:8 - Noah - name means "rest". See Gen 5:29

Gen 6:9

Gen 6:9 - Noah was a just man and perfect in his generations, and Noah walked with God - Noah was counted "righteous" by the LORD. See Gen 5:22, 7:1; Job 1:1

Gen 6:10

Gen 6:10 - And Noah begat three sons, Shem, Ham, and Japheth - the triplet sons Noah begot were born apparently 20yrs after he began to build the ark. See Gen 5:32

Gen 6:11

Gen 6:11 - The earth also was corrupt before God, and the earth was filled with violence - Satan's rebellious spirit of "the survival of the fittest" had taken over the sons of men. Gratuitous violence and murder, claiming the possessions of others by force were all commonplace under the antediluvian world.

Gen 6:12

Gen 6:12 - And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth - the corruptions of men brought corruption upon the land. See Rom 1:18-32;

Gen 6:13

Gen 6:12 - The end of all flesh is come before me - God appointed 120yrs (Gen 6:3) of probation before the destruction of all the living upon the earth. See Isa 46:9, 10

Gen 6:14

Gen 6:13 - and shalt pitch it within and without with pitch - the boat was to be sealed within and without. So too, the people of God are to be sanctified and sealed spiritually and intellectually by the truth and God's holy Sabbath day. See Rev 7:1-4; Joh 17:17; Isa 8:16

Gen 6:17

Gen 6:17 - And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die - God performed a strange work in destroying the earth and its inhabitants in order to save mankind and the earths inhabitants in the future. Sin was progressing too rapidly and would soon overtake the earth all together if God had not put a check upon it. See 2Pet 2:4, 5

Gen 6:18

Gen 6:18 - But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee - the Bible describes Noah as a son of God, an upright man with whom God would establish His covenant - See Gen 3:15, 6:8, 9 based on the chronology, Noah did not as yet have children when God brought this prophecy to him. It would be after 20yrs that Noah's wife gave brith to his three sons, Shem, Ham and Japheth, and after another 100yrs thereafter that the flood would come. See Gen 6:3, 7:6

Gen 6:21

Gen 6:21 - And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them - Noah needed to amass large amounts of grain, dried fruit and vegetation for he, his family and the animals all to consume.

Gen 7:1

Gen 7:1 - And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation - at the end of 120yrs, God commanded Noah, his family and all the animals to enter the ark. God would remove the Garden in the land of Eden and transport it to heaven where the redeemed would be able to partake of its fruit in heaven and in the earth made new. See Gen 3:22-24; Rev 2:7, 22:14; 1Pet 1:9

Gen 7:1

Gen 7:2 - for thee have I seen righteous before me in this generation - See Gen 15:6; Heb 11:7; Rom 4:3-5

Gen 7:2

Gen 7:2 - Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. - Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men. – {1SP 78.2}

Gen 7:6

Gen 7:6 - And Noah was six hundred years old when the flood of waters was upon the earth - Noah apparently Got the word from God to begin building the ark at the age of 480. Twenty years later, he would bear his three sons, and 100yrs later the flood would come. See Gen 5:32, 6:10, 18

Gen 7:7

Gen 7:7 - And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood - Everything was now ready for the closing of the ark, which could not have been done by Noah from within. An angel is seen by the scoffing multitude descending from heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to heaven again.—The Spirit of Prophecy 1:72. – {TA 69.5}

Gen 7:8

Gen 7:8, 9 - Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah - Angels were sent to collect from the forest and field the beasts which God had created.—The Spirit of Prophecy 1:69, 72. – {TA 69.3} Angels went before these animals and they followed two and two, male and female, and clean beasts by sevens.—Spiritual Gifts 3:67. – {TA 69.4}

Gen 7:10

Gen 7:10 - And it came to pass after seven days - While Noah, his family and the animals abode within the ark, the evil antediluvian world scorned and made mockery of the man of God and his efforts. Their scornful, boast was "Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" Isa 5:19

Gen 7:11

Gen 7:11 - the same day were all the fountains of the great deep broken up - the earth opened up to cause the waters under the earth to break forth. Those things that were once on the surface of the earth were turned over and buried in the food - See Job 28:1, 2, 5, 6

Gen 7:13

Gen 7:13 - In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark - See Heb 11:7; 2Pet 2:5

Gen 7:14

Gen 7:14 - They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort - Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men. – {1SP 78.2}

Gen 7:16

Gen 7:16 - and the LORD shut him in - See Mt 25:10; Rev 7:1-4

Gen 7:19

Gen 7:19, 20 - And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. - The reason there are sea shells on the tops of mountains are here explained. The waters exceeded the highest mountains by 15 cubits.

Gen 7:21

Gen 7:21 - And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man - the large deposits of subterranean oil came from the masses of organic life- man, beast, trees and plant-life that were buried as the earth opened and swallowed these things.

Gen 7:23

Gen 7:23 - and Noah only remained alive, and they that were with him in the ark - See 1Pet 3:20; Isa 24:6

Gen 8:20

Gen 8:20 - Noah builded an alter - the building of alter after exiting the ark marked the start of a new dispensation. Before the flood, all men worshipped at the gate of the Garden of Eden. Now, man is instructed to build an alter of un-hewn stones, representing Jesus Christ, upon which to offer sacrifices. Now received the covenant practice of sacrificing clean animals to the Lord from the first sacrifice performed by Adam in the Garden of Eden. Noah showed his trust in God's word, His promise of a Savior and in God Himself by adhering to the sacrificial system.

Gen 8:21

Gen 8:21 - And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. - Noah understood God's Everlasting Covenant and what it symbolized and as a result, his sacrifice which pointed to Christ was as a sweet savor before the Lord. God does not take pleasure in the blood and sacrifice of animals, but rather in righteousness, faith in believing Him and His

promises is what pleases the Lord. See Eph 5:2; Heb 10:6

Gen 8:22

Gen 8:22 - While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease - God covenants with all inhabitants of the world to maintain the ordinances of seasons and day and night. See Gen 1:14-18

Gen 9:3

Gen 9:3 - Every moving thing that liveth shall be meat for you - it is understood that clean animals of which there was a seven fold abundance above the unclean animals was being referenced in God's command. In addition to the scarcity of vegetables and plant foods due to the flood, God may have sought to limit men's lives lest another episode as that which preceded the flood occur. The history of the antediluvians testifies that long life is not a blessing to the sinner; God’s great forbearance did not repress their wickedness. The longer men lived, the more corrupt they became. – {PP 325.2}

Gen 9:5

Gen 9:5, 6 - And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man. - Because of the violence that filled the earth prior to the flood, God felt the need to pronounce the curse once again upon all who shed innocent blood. See Gen 4:11, 12, 6:5, 6, 11

Gen 9:11

Gen 9:11 - cut off - to be killed. See Lev

Gen 9:21

Gen 9:21 - And he drank of the wine, and was drunken; and he was uncovered within his tent - Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise - See Prov 20:1, 23:31-33

Gen 9:22

Gen 9:22 - And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without - See Lev 18:6, 20:19; Hab 2:15

Gen 9:22

Gen 9:22 - perverse children are born of the man of God, Noah. Noah, though drunk, was shamed by his own son, Ham.

Gen 9:22

Gen 9:22 - Canaan - Kna`an ken-ah'-an from (03665) from ; humiliated; Kenaan, a son a Ham; also the country inhabited by him:--Canaan, merchant, traffick. Canaan = "lowland" n pr m the 4th son of Ham and the progenitor of the Phoenicians and of the various nations who peopled the seacoast of Palestine n pr loc the land west of the Jordan peopled by the descendants of Canaan and subsequently conquered by the Israelites under Joshua

Gen 10:8

Gen 10:10 - Nimrod - meaning “rebellion”. Nimrod was a mighty man of wickedness upon the earth. Nimrod founded 10 cities in opposition to God’s command to spread out and repopulate the earth. One city was Babel, where he sought to make a name for himself and build a tower to extend to the heavens, again in defiance of God who promised never to destroy the earth and its inhabitants by a flood. First man to declare himself god and a founder of paganism. When Nimrod died, it was believed that his spirit emanated from the sun and people would bow and worship the sun. Years after his death, his wife Semaramis got pregnant and it was termed an immaculate conception. Her son, Tammuz, did not live long and so the people set aside 40days for weeping for Tammuz which the church or Rome made to be the festival of Lent.

Gen 10:9

Gen 10:9 - He was a mighty hunter before the LORD - he was a mighty hunter [of men] before the Lord. Nimrod was a rebellious murderer before the Lord.

Gen 11:2

Gen 11:2 - journeyed from the east - Nimrod and his associates journeyed from Mt. Ararat in the eastern most part of Turkey, southwestward to the plain of Shinar in Iraq. On all these points the narrative is correct, and confirmed by excavation. 3 {1932 WWP, SPBI 56.7} Other writers, such as E. A. Wallis Budge in Babylonian Life and History, pp. 64-66, and A. H. Sayce, also agree with those already quoted in bearing witness to the historical fact of a tower of Babel. A paragraph from Sayce may be of special interest: {1932 WWP, SPBI 56.8} After the flood, we are told in Genesis that men journeyed from the east until they came to the plain of Shinar, where they built the tower of Babel, in the vain hope of ascending into heaven. . . . Now Mr. George Smith discovered some broken fragments of a cuneiform text which evidently related to the building of the tower of Babel. It tells us how certain men had 'turned against the father of all the gods,' and how the thoughts of their leader's heart 'were evil.' At Babylon they essayed to build 'a mound' or hill-like tower, but the winds blew down their work, and Anu 'confounded great and small on the mound,' as well as their 'speech,' and 'made strange their counsel.' The very word that is used in the sense of 'confounding' in the narrative of Genesis is used also in the Assyrian text. 4 {1932 WWP, SPBI 56.9} Thus has the spade of the archeologist dug up the evidence which refutes the assertions of the skeptic, and positively confirms the writings of Moses. {1932 WWP, SPBI 57.1}

Gen 11:3

Gen 11:3 - they had brick for stone - in erecting an alter, God commanded the children of Israel to use stones untouched and un-hewn by men. Here, in their vain attempt to erect a counterfeit alter, Nimrod use brick, a product of man's own devising. See Ex 20:25

Gen 11:3

Gen 11:3 - slime - bitumen or tar

Gen 11:4

Gen 11:4 - a city - symbolizing a kingdom/nation or state-craft. See Rev 11:8, 14:8

Gen 11:4

Gen 11:4 - a tower - symbolizing an altar or a church; an idol altar of worship to the god of

self. See Isa 5:2

Gen 11:4

Gen 11:4 - whose top may reach unto heaven - in defiance, Nimrod and company broke God's covenant of peace He established with the world and seen in the rainbow. Fearing God may destroy the earth again, this monument to their greatness and alter represented the false worship of the Image to the Beast.

Gen 11:4

Gen 11:4 - let us make us a name - the builders of the tower in Bable sought to make a great name for themselves, walking in the sparks after their own kindling (Isa 50:11; Isa 14:20). Unlike those who God highly exalts and grants a great name (Gen 12:2; Prov 22:1; Eccl 7:1; Joh 5:44), Nimrod and his cohorts in self-exaltation sought for greatness and honor outside of God. In so doing they were walking in the sparks of their own kindling. See Isa 50:11; Joh 8:54

Gen 11:4

Gen 11:4 - lest we be scattered abroad upon the face of the whole earth - in brash defiance of God's expressed command to be fruitful, multiply and fill the earth (Gen 1:22, 9:1), even after the flood, Nimrod and his cohorts sought to build a city and tower to their honor. The counsels of Noah and Shem were openly rejected by Nimrod and his cohorts as they sought to build a tower and city to their glory: But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge; and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light. – {PP 120.2}

Gen 11:5

Gen 11:5 - the LORD came down to see the city and the tower - The descent of Christ marks the commencement of an Investigative Judgment for the living, for Nimrod and his associates; paralleling the descent of the Mighty Angel of Rev 18 Who lightens the earth with His glory while commencing the judgment of the living.

Gen 11:6

Gen 11:6 - nothing will be restrained from them, which they have imagined to do - the same spirit of unbounded rebellion that pervaded the antediluvian world was seen two generations after the flood. See Gen 6:5, 6

Gen 11:6

Gen 11:6 - they have imagined to do - God has given them over to a reprobate mind because they despised the truth and God's covenant. Nimrod and the people have fallen away as in the mystery of iniquity. Rom 1:28

Gen 11:7

Gen 11:7 - let us go down - the Godhead will descend the second time and apply their Executive Judgment upon Nimrod and the inhabitants of Shinar. See Gen 18:20, 21

Gen 11:7

Gen 11:7 - there confound their language - contrary to the descent of the Holy Spirit on the apostles on the day of Pentecost, granting the disciples cloven tongues of fire to communicate the gospel in diverse intelligible languages, the descent of the Godhead in the time of Nimrod was for the scattering of the people through the confusion of languages. See Act 23:6-9

Gen 11:7

Gen 11:7 - that they may not understand one another's speech - In contrast to the Day of Penetcost, when God through the Holy Spirit was poured out in His fulness, granting the gift of tongues so that men may hear the gospel in their own languages, the Godhead here descends in Its fulness and confounded the language of the rebellious hosts of Babel.

Gen 11:8

Gen 11:8 - So the LORD scattered them abroad from thence upon the face of the all the earth - The LORD's purposes in filling the earth would be accomplished, even if it involved confusing the languages and diversifying the cultures and populations. The scattering of the people marks the Executive Judgment (fall) upon Nimrod and the people and the first Fall of Babylon. See Rev 14:8 As an additional sign of God's bringing down Nimrod and his cohorts, the LORD blasts off the top of the tower: Lightning from heaven, as a token of God’s wrath, broke off the top of their tower, casting it to the ground. Thus God would show to rebellious man that He is supreme. – {SR 73.2}

Gen 11:9

Gen 11:9 - from thence did the LORD scatter them abroad upon the face of all the earth - the purposes of the LORD were fulfilled after all. See Gen 9:7

Gen 11:31

Gen 11:31 - and Sarai his daughter in law, his son Abram’s wife - See Gen 20:12

Gen 12:1

Gen 12:1 - Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: - God called Abram to be His missionary in the world. It was essential that he separate himself from the things that were familiar to him and that he once claimed as his own so that he would have full allegiance to God’s call and mission. Jesus made known the difficulties of ministry to those who are familiar (Mark 6:4) and thus called Abram far away. So it is with those who are called to be heirs of Abraham, we are to renounce this world and everything in it to embrace the Kingdom of Heaven and the city whose builder and maker is God - See Heb 11:8-10, 13

Gen 12:1

Gen 12:1 - Get thee out of thy country - Abraham, being called from Ur of the Chaldese, was being drawn out of Babylon in a primary sense. Secondarily, since Ur was founded by Nimrod, the son of Cush, who founded Egypt, Ur also contained Egypt (spiritually speaking). Therefore, Abraham was drawn out of Egypt as well. Being taken from both Egypt and

Babylon are the characteristics of God's remnant people who keep the commandments of God (Ex 20:2) and have the faith of Jesus Christ (Rev 14:12). The command to Abraham to get from his country, kindred and father's house was a declaration of the separation of church and state. God commanded Abraham to leave his country so that he became a pilgrim on earth, having no earthly country to claim. In this work, Abraham, as a representative of God's church, would also be separating himself from the earthly monarch in Mesopotamia and the civil government over which he ruled. Herein is found the separation of church and earthly state which God requires. See Num 23:9; Mt 22:20, 21; 1Pet 1:1 To-day, the word is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." That is Babylon. And in the eleventh chapter of the book of Rev, it speaks of that which is "spiritually called Egypt;" and they who get the victory over the beast, and over his image, and over the mark, and the number of his name "sing the song of Moses"-not something like it-but "the song of Moses the servant of God." What was the song of Moses?-The song of deliverance from Egypt. Then, when those who get the victory over the beast, and over his image, and over his mark, and over the number of his name, sing the song of Moses, it is because they are delivered from Egypt. Because, to-day, and to the end of the world, "Out of Egypt have I called my son." There is to-day a Babylon and an Egypt. To-day there are people of God in Babylon and in Egypt. And to-day the Lord calls, "Come out of her my people;" and, "Out of Egypt have I called my son." {March 15, 1897 ATJ, GCDB Q48.2} Look at it again: Where was Nimrod?-He was in Babylon, and governed the realm of Babylon. Where was Abraham?-He was in the country ruled by the kingdom established by Nimrod. But God called him out of that country. That country was Babylon both spiritually and physically. And more than this: Nimrod was the son of Cush, and Cush was the son of Ham, and Egypt is the land of Ham. So that in Nimrod there was both Egypt and Babylon. And when God called Abraham, he called him out of both Egypt and Babylon. And "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And ye are called out of both Egypt and Babylon. {March 15, 1897 ATJ, GCDB Q48.3}

Gen 12:1

Gen 12:1 - and from thy kindred - those of your own culture

Gen 12:1

Gen 12:1 - and from thy father’s house - from your immediate family

Gen 12:1

Gen 12:1 - unto a land that I will shew thee - See Heb 11:8; Isa 33:17; Rom 4:13 The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, “The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Rom 4:13. And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ’s are “Abraham’s seed, and heirs according to the promise”—heirs to “an inheritance incorruptible, and undefiled, and that fadeth not away”—the earth freed from the curse of sin. Galatians 3:29; 1Pet 1:4. For “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;” and “the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Dan 7:27; Ps 37:11. – {PP 169.4}

Gen 12:2

Gen 12:2 - and make thy name great - See Lk 1:48; 2Kin 4:8; Mk 14:9

Gen 12:3

Gen 12:3 - And I will bless them that bless thee, and curse him that curseth thee - See Gen 27:29; Ex 23:22; Num 24:9; Ps *37:22

Gen 12:3

Gen 12:3 - curse him that curseth thee - See Gen 22:17; Ps *37:22, 81:14

Gen 12:3

Gen 12:3 - all families of the earth be blessed - God preached the gospel to Abraham in these verses. All, through Jesus Christ and His cross, would have forgiveness of sins, a second chance to salvation and by faith would receive of God's promise of eternal life. See Gen 18:18, 19; Act 3:25, 26||Gal 3:13, 14; Rom 1:16, 17, 5:18, 19; 1Cor 1:19, 20; Heb 13:20 God, foreseeing that He would bless all people in Jesus Christ and His cross, according to the faith demonstrated by Abraham through the outpouring of His Spirit, spoke these words. God foresaw that His people through the Holy Spirit would once again be partakers of the Divine nature and would be reconciled to the family in heaven. See Isa 49:6, 40:5; Hag 2:7; Rom 4:13; Gal 3:8, 14, 16, 22:18, 28:14; 2Pet 1:1-4; Lk 2:10

Gen 12:4

Gen 12:4 - So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran - it would take 25years before the Lord brought to pass His promise of an heir to Abram. See Gen 21:5

Gen 12:5

Gen 12:5 - Lot his brother's son - Lot, Abraham's nephew, would be the forefather of the Moabites and Ammonites - See Gen 19:31-38

Gen 12:5

Gen 12:5 - the souls that they had gotten in Haran - with Abraham came a host of servants and hired hands of Babylonian descent

Gen 12:6

Gen 12:6 - And the Canaanite was then in the land - See Gen 15:18-21

Gen 12:7

Gen 12:7 - Unto thy seed will I give this land - The Seed here mentioned is Christ and those who are joint heirs with Him - Gal 3:16, 27-29; Gen 3:15

Gen 12:7

Gen 12:7 - this land - God first appeared to Abraham in Mesopotamia, the land of the Chaldeans, who moved to Haran, and then the land of Canaan. God did not give him any possession of the land, though He promised it to Abraham and his Seed, Jesus and those who are found in Him. Abraham died, not having received the promises. See Act 7:2-5; Heb 11:13

Gen 12:7

Gen 12:7 - builded he an alter unto the LORD - Abram builds an alter and reconfirms the covenant spoken to Him, that he should be the heir of the world as well as the Everlasting Covenant (Gen 3:15), in that all the world would be blessed through Jesus, of whom he would be progenitor.

Gen 12:10

Gen 12:10 - And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land - the severe famine in the land presented a test of faith to Abram, whether he would second guess God's command to leave his country, kinsmen and father's house to journey to a land that God would reveal. Abram never wavered, but embraced God's promises by faith and the Lord would bless Abram with greater possessions after leaving Egypt.

Gen 12:10

Gen 12:10 - Abram went down into Egypt to sojourn there - Abram was called out of Babylon (confusion) and like Jesus (Mt 2:15), Abram too would be called out of Egypt, representing sin and the world (Ex 20:1; Heb 11:25, 26). Isaac, the son of promise, was never permitted to return either to Babylon nor to Egypt (Gen 24:6, 7, 26:1, 2), showing those who are born of promise are never to return to Egypt (sin and the world). See Gal 4:23

Gen 12:13

Gen 12:13 - Abraham, the Father of the Faithful, initially lacked faith to trust that God would take care of him and deliver him from his enemies. Abraham, also ashamed of the fact that he married his half-sister, uses it to his advantage in this instance. Abraham's fault in character would be passed down to Issac, Jacob, and many of the sons of Jacob.

Gen 12:13

Gen 12:13 - Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee - Abraham, the Father of the Faithful, initially lacked faith to trust that God would protect him and deliver him from his enemies. Abraham, also ashamed of the fact that he married his half-sister, uses it to his advantage in this instance. Abraham's fault in character would be passed down to Issac (Gen 26:7-9), Jacob (Gen 25:31-33, 27:1-41), and many of the sons of Jacob (Gen 34:13, 35:22, 37:20, 38:11-26).

Gen 12:17

Gen 12:17 - And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife - See Ps 105:14, 15

Gen 13:9

Gen 13:9 - Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left - There is nothing like the presence and blessing of Christ to settle all disputes, or to prevent them. In the action of Abraham, we have a true Christian example. As the eldest he might have stood upon his dignity, and have claimed his "rights". But he could not have done so as a Christian. Love "seeketh not her own." Abraham manifested the true Spirit of Christ. When professed Christians are eager to grasp the things of this world, and are fearful lest they shall be deprived of some of their rights, they show that they are unmindful of the enduring inheritance which Christ offers. {The Everlasting Gospel, E.J. Waggoner, pg 57}

Gen 13:10

Gen 13:10 - And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. - Lot selfishly beheld the land towards Sodom and saw that it was lush, well watered and thus desired it for himself and his flocks. Rather than deferring to his elder uncle Abram, to whom the promises of God had been given, he sought this blessing for himself. Lot chose Sodom for his home because he saw that there were advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home. – {4T 110.1} The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime he was powerless to prevent. His children were becoming like these wicked people, for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small and not worth the price he had paid for them. His family connections were extensive, his children having married among the Sodomites. – {4T 110.2}

Gen 13:14

Gen 13:14 - And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: - God reconfirms the covenant He originally made with Abram now that Lot had departed from him. The last requirement being fulfilled, removing himself from his father's house, God now showed Abram the land that he would inherit - See Gen 12:1-3

Gen 13:18

Gen 13:18 - which is in Hebron - the land of Hebron would be in time territory belonging to Judah, where David would be anointed king by his brethren. See 2Sam 2:1-4

Gen 14:1

Gen 14:1 - Elam - Eylam ay-lawm' probably from (05956) or mOwlam (Ezra 10:2; Jeremiah 49:36) {o-lawm'}; probably from ; hidden, i.e. distant; Elam, a son of Shem and his descendants, with their country; also of six Israelites:--Elam. Elam = "eternity" n pr m

Gen 14:1

Gen 14:1 - Tidal - ne תִּדְעָל Tid`al Proper Name Masculine tid-awl' perhaps from (01763) perhaps from ; fearfulness; Tidal, a Canaanite:--Tidal. Tidal = "great son" chief of various nomadic tribes and an ally of Chedorlaomer

Gen 14:2

Gen 14:3 - Bela - Bela` beh'-lah the same as (01105) the same as ; Bela, the name of a place, also of an Edomite and of two Israelites:--Bela. Bela = "destruction" n pr m a king of Edom

Gen 14:4

Gen 14:4 - Chedorlaomer - Kdorla`omer Proper Name Masculine ked-or-law-o'-mer of foreign origin of foreign origin; Kedorlaomer, an early Persian king:--Chedorlaomer. Chedorlaomer = "handful of sheaves" the king of Elam defeated by Abraham

Gen 14:11

Gen 14:11 - victuals - Food for human beings, prepared for eating; that which supports human life; provisions; meat; sustenance. We never apply this word to that on which beasts or birds feed, and we apply it chiefly to food for men when cooked or prepared for the table.

Gen 14:13

Gen 14:13 - Hebrew - Ibriy ib-ree' patronymic from (05677) patronymic from ; an Eberite (i.e. Hebrew) or descendant of Eber:--Hebrew(-ess, woman). Hebrew = "one from beyond" n pr a designation of the patriarchs and the Israelites adj

Gen 14:14

Gen 14:14 - And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan - Abraham had his own personal army of men, valiant and ready for war.

Gen 14:18

Gen 14:8 - And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God - Bread and wine are emblems of Jesus - See Lk 22:17-22; Heb 7:1-4; 1Cor 11:26-28

Gen 14:18

Gen 14:17 - Melchizedek - Malkiy-Tsedeq Proper Name Masculine mal-kee-tseh'-dek from (04428) and (06664) from and ; king of right; Malki-Tsedek, an early king in Palestine:--Melchizedek. Melchizedek = "my king is Sedek" Sedek - tsedeq Noun Masculine tseh'-dek from (06663) from ; the right (natural, moral or legal); also (abstractly) equity or (figuratively) prosperity:--X even, (X that which is altogether) just(-ice), ((un-))right(-eous) (cause, -ly, -ness). justice, rightness, righteousness what is right or just or normal, rightness, justness (of weights and measures) righteousness (in government) of judges, rulers, kings of law of Davidic king, Messiah of Jerusalem as seat of just government of God's attribute righteousness, justice (in case or cause) rightness (in speech) righteousness (as ethically right) righteousness (as vindicated), justification (in controversy), deliverance, victory, prosperity of God as covenant-keeping in redemption in name of Messianic king of people enjoying salvation of Cyrus

Gen 14:19

Gen 14:18 - Abram of the most high God, possessor of heaven and earth - Melchizedek affirms that both he and Abraham worship the same God, the Creator of heaven and earth

Gen 14:19

Gen 14:19 - possessor of heaven and earth - See Act 17:24, 28

Gen 14:20

Gen 14:20 - And he gave him tithes of all - See Heb 7:2, 9, 10

Gen 14:22

Gen 14:22 - And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, 23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: - Abraham wanted it to be said that all of his wealth and possessions came from the Lord, not by men enriching him, especially those of Sodom and Gomorrah. See Isa 33:15, 16

Gen 14:23

Gen 14:23 - lest thou shouldest say, I have made Abram rich - See Eph 5:11

Gen 15:1

Gen 15:1 - I am thy shield, and thy exceeding great reward - God is promising Abraham the "reward" of Himself, THE LORD OUR RIGHTEOUSNESS - See Heb 11:6; Ps 16:5; Jer 10:16, 23:5, 6; Isaiah 58:14; Gal 5:5

Gen 15:2

Gen 15:2 - And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? - Abraham was not to be the progenitor of a race of servants, but of free men - See John 8:31, 32, 36; Gal 4:22-31

Gen 15:4

Gen 15:4 - And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir - God discriminates. He discriminated against Eliezer, who wasn't a direct heir of Abraham. "This one shall not be your heir, but one who will come from your own body shall be your heir" (Genesis 15:4). It might have seemed strange to Abraham, who had no heir to receive the promise. Although we know little about Eliezer, he grew up in that faithful family and became a trusted servant. Abraham and Sarah were delighted to treat him like their son. However, as beloved and cherished as he was, Eliezer's role was not one of the promise. {Daughters of Inheritance, pg 52, Wellesley Wuir}

Gen 15:5

Gen 15:5 - Look now toward heaven - that which Abraham perceived when commanded of God was different than that which Abraham would have seen if looking only with his natural eyes (2Kin 6:15-17; Act 7:55, 56; Num 24:1-9; Ps 119:18). The Lord not only showed Abraham the stars of the heaven but gave him a glimpse of the Earth made new (Rev 21:1-5, 7:9, 21:24||Mt 8:11) and Jesus' eternal kingdom, such that he forever henceforth saw himself as a pilgrim upon the earth. The earth was no longer his home and therefore he could claim no earthly citizenship! See Heb 11:12-16; Jer 33:3; Deut 1:10, 10:22

Gen 15:5

Gen 15:5 - and tell the stars, if thou be able to number them - See Jer 33:22

Gen 15:5

Gen 15:8- So shall thy seed be - The Lord revealed to Abram the earth made new with all of it's inhabitants, a land and city whose builder and maker is God - See Rev 21:1-5; Deut 1:8-11, 10:22; Ezek 16:7; Rom 9:27; Mt 8:11||Rev 21:24 Though Jesus is the perfect fulfillment of the Seed of Abraham (Gal 3:16), the innumerable multitude that appears on the sea of glass is

here referenced. See Rev 7:9

Gen 15:6

Gen 15:6 - he believed in the LORD; and He counted it to him for righteousness - The LORD saw Abram's unflinching trust in His promise and proclaimed him righteous, godly, upright, of a character like His own. The Creative power of God, when He speaks it exists. So may we be declared as we believe in Jesus unflinchingly! See Gen 7:2; Lk 1:35-38; Rom 4:1-5, 16-19, 9; Gal 3:14; Deut 6:24, 25; Joh 4:50 “And he believed in the Lord.” The root of the verb rendered believed, is the world “amen.”. It’s idea is that of firmness, a foundation. When God spoke the promise, Abraham said “Amen,” or, in other words, he built upon God, taking His word as a sure foundation. Compare this with Matt. 7:24, 25. {The Everlasting Gospel, E.J. Waggoner, pg 64} - See Lk 1:35, 38

Gen 15:6

Gen 15:6 - believed - the root of the word believe is “amen”. See Mt 7:24, 25 áman Verb aw-man' a primitive root a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa. 30:21; interchangeable with) to go to the right hand:--hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right. to support, confirm, be faithful (Qal) to support, confirm, be faithful, uphold, nourish 1a foster-father (subst.) 1a foster-mother, nurse 1a pillars, supporters of the door (Niphal) to be established, be faithful, be carried, make firm 1b to be carried by a nurse 1b made firm, sure, lasting 1b confirmed, established, sure 1b verified, confirmed 1b reliable, faithful, trusty (Hiphil) to stand firm, to trust, to be certain, to believe in 1c stand firm 1c trust, believe

Gen 15:7

Gen 15:7 - I am the LORD that brought thee out of Ur of the Chaldees - the LORD uses the same language in describing Abraham's deliverance from Ur of the Chaldees (Babylon), as He uses to describe the deliverance of Abraham's biological descendants from Egypt. See Ex 20:2

Gen 15:7

Gen 15:7 - to give thee this land to inherit it - the land of promise was understood to be the land upon which Abraham's feet stood, but moreso, the heavenly kingdom that God revealed to Abraham in vision. See Gen 15:5, 6; Act 7:5 What does this demonstrate?— Simply this, that the promise in the fifteenth chapter of Gen, that Abraham and his seed should possess the land, had reference to the resurrection of the dead, and to nothing short of that. {The Everlasting Covenant, E.J. Waggoner, pg 66}

Gen 15:9

Gen 15:9, 10 - And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not - The Lord commanded Abraham to enter into a Vassal Covenant with Himself, where Abraham was to divide sacrifices in half and walk between the divided halves, indicating that he promised to remain faithful to the covenant, otherwise he would allow the same fate of the sacrifices to be done to him. Consider that later that night

(v17), Abraham saw not himself but the Lord pass through the sacrifices, stating that if Abraham were to sin, God Himself would pay the penalty for the broken covenant. I PRAISE AND THANK YOU MY LORD!!! See Gen 22:8; Isa 53:10; *Jer 34:18-20

Gen 15:13

Gen 15:13 - a stranger in a land that is not theirs - Just as the COI were foreigners in Egypt, the saints of God are foreigners in the world, distant from their heavenly home wherein is found their citizenship. See Heb 11:13-16

Gen 15:13

Gen 15:13 - and shall serve them - Jacob would serve Laban 20 years; Joseph would serve Pharaoh while in Egypt; Joseph and the COI children would serve the Egyptians until they were delivered by the Lord.

Gen 15:13

Gen 15:13 - they shall afflict them - Isaac was afflicted by Ishmael; Jacob was afflicted by Laban and Esau; Joseph was afflicted by his brothers and the Egyptians; the descendants of Joseph and his brothers would be afflicted but he Egyptians. similar to the afflictions faced by the COI in Egypt, the saints in the last days will be persecuted by those in the world. Rev 6:9-11

Gen 15:13

Gen 15:15 - four hundred years - On the “self-same day” appointed in the divine promise, “it came to pass, that all the hosts of the Lord went out from the land of Egypt” {DA31.3} See Ex 12:41;

Gen 15:14

Gen 15:14 - And also that nation whom they shall serve will I judge - Just as Egypt was judged of God for their heavy hand upon the COI, the United States will be judged for its near future persecution of the saints of God with the enforcement of a Sunday Law. See Rev 13:14-17; Isa 10:1; Ps 94:20

Gen 15:14

Gen 15:14 - And also - the LORD has pronounced judgment on three distinct things: 1. His People - The COI were to be judged on the night of Passover, whether they exercised faith in believing His words regarding the 10th plague 2. Oppressors of His People - the Egyptians too were judged the night of Passover, where all the firstborn in Egypt were slain. Pharaoh would be judged as he and his army were destroyed in the Red Sea (See Isa 43:16, 17) 3. The Amorites - the 10 tribes inhabiting the promised land were called the Amorites, foreshadowing the 10 kings of Rev 17. Their probation had come to an end and God would judge them through their overthrow on behalf of the COI

Gen 15:14

Gen 15:13 - shall they come out with great substance - Jacob came from his treacherous father-in-law Laban with great possessions; Joseph became Prime Minister of Egypt and bore great possessions; The COI spoiled the Egyptians for their years of unlawful servitude. just as the COI came forth from Egypt (the world) with great substance, the saints shall inherit (Rev 11:18): 1. A crown of glory 2. A Kingdom 3. Thrones to sit upon and rule w/ Christ 4.

Immortality & Eternal Life 5. Christ's Righteousness 6. A new heaven and earth See also Rev 2:7, 17, 28, 29

Gen 15:16

Gen 15:16 - But in the fourth generation - the Lord specifies that the fourth generation (generation of Moses/Aaron/Miriam) would come out of Egypt and the LORD would enter into covenant with them. Similarly, it is unto the 4th generation of Adventism that God will enter into covenant with and will see the promised land. See Gen 23:23 4 Generations of Adventism (compare 4 abominations of Eze 8) 1st Generation: 1844-1888 - Image of Jealousy - jealousy for the Adventist pioneers inspires production of 1863 chart 2nd Generation: 1888 - 1919 - Rejection of Truth and beginning of the Apostasy [Rejection of 1888 Message and introduction of Pantheism by Kellogg] 3rd Generation: 1919 - 1989 - Apostasy and turning away from truth [Thoughts on Doctrine by WW Prescott undermines prophecy and Spirit of Prophecy - Jesus and Love without truth] 4th Generation: 1989+ [Jer 6:16; - Returning to the Old Paths See also Joe 1:1-3

Gen 15:16

Gen 15:18 - the Amorites - the Amorites make up the 10 nations listed in vs 20 and 21 that were to be displaced by God on behalf of the COI. See Joshua 24:15, 18; Deut 18:9-12 On reaching the border of the Amorites, Israel had asked permission only to travel directly through the country, promising to observe the same rules that had governed their intercourse with other nations. When the Amorite king refused this courteous solicitation, and defiantly gathered his hosts for battle, their cup of iniquity was full, and God would now exercise His power for their overthrow. – {PP 434.3}

Gen 15:16

Gen 15:16 - is not yet full - God grants probationary time to all the nations of the earth. During that time, the nations are to seek the LORD if haply He may be found and they will be saved (Act 17:27). If the nations refuse the graces extended to them during their probationary time, the cup of their wrath will come to the full and their end is determined. The land of promise was to be inhabited by righteous people. See Jer 12:14-17 God has given us probationary time in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to his commandments, his statutes, and his laws, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life. Those who will be doers of the words of Christ will have their names written in the Lamb's book of life; but those who will not obey God's law after light has come to them from the holy Scriptures, will be written among those whose fate is to perish. For those who choose to follow the traditions of men, and are willing to be turned from the truth of God unto fables, and who train themselves to walk away from the path of God's commandments, and will not listen to the law of God, but take up with the vain excuses devised by man to continue in disobedience, would not listen to the voice of God in the heavenly courts, and would bring rebellion a second time into heaven. When the Father speaks, they hear him not; but their ears are open to hear the suggestions of the enemy of God and man. – {RH October 9, 1894 Par. 9}

Gen 15:17

Gen 15:17 - And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces - God confirmed the Vassal Covenant by Himself passing through the pieces of the sacrifice, signifying, if the covenant should be broken, He Himself would pay the penalty of the broken sacrifice.

AMAZING LOVE, HOW CAN IT BE, THAT THOU MY GOD SHOULDST DIE FOR ME!!! Gen 22:8; Heb 6:13; 9:13-18 The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance." – {FLB 75.3}

Gen 15:17

Gen 15:17 - behold a smoking furnace, and a burning lamp that passed between those pieces - Because God could not swear by any higher, swore upon His Own life that He would fulfill the covenant He was making to Abraham. The smoking furnace and burning lamp showed the presence of the Father and Son. See Deut 4:24; Jer 34:18-20; Heb 6:13, 9:13-18

Gen 15:18

Gen 15:18 - In the same day the LORD made a covenant with Abram - in the day of God's covenant with His people the 10 Kings are mentioned.

Gen 15:18

Gen 15:18 - Unto thy seed have I given this land - the promise of a land inheritance was to Abraham and to His Seed - Gal 3:16, 26-29

Gen 15:18

Gen 15:18 - from the river of Egypt unto the great river, the river Euphrates - the promised land for the descendants of Abraham represented the breadth of territory encompassing prophecy but typifying the entire world. This territory, which is divided into 10 tribes/parts, typifies the division of the world by the rulers, globalists and kings of the earth in the last days. See Rev 17:12

Gen 15:19

Gen 15:19-21 - The Kenites... - the 10 kings are mentioned as God is entering into covenant with His people. So too, the 10 kings of the Rev establish their confederacy as God is entering into covenant with His remnant people. See Rev 17:12; Ps 83:5-8; Esther 9:13; Deut 7:1

Gen 16:2

Gen 16:2 - And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her - Sarai paid no heed to the promise of God spoken to Abram in Gen 15:1-6. In her impatience, she sought to help God in fulfilling His promise. It was not until she had developed faith the victorious faith in God, that He would fulfill His promise to Abraham and her. See Heb 11:11

Gen 16:2

Gen 16:2 - And Abram hearkened to the voice of Sarai - Just like Adam, Abram listened to the voice of his wife rather than being still and waiting for God to fulfill His promise. See Gen 3:17 "... we learn the folly of man's trying to fulfill the promises of God.... Yet how shortsighted the whole things was. God had made the promise; therefore He alone could fulfill it. If a man makes a promise, the thing promised may be performed by another, but in that case the one who made the promise fails to carry out his word. So even though that which the Lord had promised could have been gained by the device which was adopted, the

result would have been to shut the Lord out from fulfilling His word. They were therefore working against God. But His promises cannot be performed by man. In Christ alone can they be performed." {The Everlasting Covenant, E.J. Waggoner, pg 69, 70}

Gen 16:3

Gen 16:3 - after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife - Abram was 85 and Sarai 75 when she gave Hagar to be Abram's wife.

Gen 16:4

Gen 16:4 - And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes - Hagar despised Sarai and looked down upon her because she had conceived a child of Abram and Sarai could not.

Gen 16:6

Gen 16:6 - when Sarai dealt hardly with her - The rebuke and punishment inflicted upon Hagar by Sarai illustrates the first restraint placed upon Islam.

Gen 16:7

Gen 16:7 - the angel of the LORD found her - Hagar is visited by Jesus, the Angel of the LORD, a manifestation of the power of God. Thus, with each future restraint of Islam we behold a manifestation of the power of God. See Rev 10:1-5; 9:17; 18:1, 2

Gen 16:9

Gen 16:9 - Return to thy mistress, and submit thyself under her hands - God ordained that Hagar should submit to Sarai as the second wife of Abram.

Gen 16:10

Gen 16:10 - And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude - because God favored His friend Abram, He would bless his seed born of Hagar, as well as the seed born to Sarai. However, the Seed of Sarai is the seed of promise unlike the seed of Hagar. See Gen 15:1-6; Gal 4:22-31

Gen 16:11

Gen 16:11 - and shalt call his name Ishmael - Yishma`e'l Proper Name Masculine yish-maw-ale' from (08085) and (0410) from and ; God will hear; Jishmael, the name of Abraham's oldest son, and of five Israelites:--Ishmael. Ishmael = "God will hear" God discriminates…God also refused Ishmael as the heir. It must have seemed an ingenious idea to Abraham when his wife offered her maidservant. After all, perhaps God was hoping the patriarch would be more proactive in his faith; he was 85 years old—how much longer could he wait? So he had a son that came from his own body. No one can argue that Ishmael, a precious child of Abraham, wasn't loved by God. The Lord named the boy personally and promised, "I will multiply your descendants exceedingly so that they shall not be counted for multitude" (Genesis 16:10). The Lord loved and valued Ishmael, yet his role was not one of the promise. {Daughters of Inheritance, pg 52, Wellesley Wuir}

Gen 16:12

Gen 16:12 - And he will be a wild man - Ishmael would be a person of loose temperament and unconstrained; one given to a capricious temper and violent.

Gen 16:12

Gen 16:12 - his hand will be against every man, and every man's hand against him - Ishmael and his descendants would be provoking and warlike. See Gen 21:9

Gen 16:12

Gen 16:12 - he shall dwell in the presence of all his brethren - Ishmael and his descendants would not mingle with others but would be insular in their disposition.

Gen 16:14

Gen 16:14 - Beerlahairoi - "the God that seest me"

Gen 16:15

Gen 16:15 - Abraham faltered in faith, thinking he would help God by bearing a son by his own methods. God purposed to give him a son from his aged wife Sarah.

Gen 17:1

Gen 17:1 - I am the Almighty God - God identifies Himself to Abraham as the One Who is more than capable of fulfilling His promises and thus he should trust Him with an undivided heart. Gen 15:1-6

Gen 17:1

Gen 17:1 - walk before me, and be thou perfect - margin has it, "upright, sincere", meaning single-hearted as opposed to double-hearted. See 1Chron 12:33, 38; Col 1:27-29; Jam 1:8, 4:8

Gen 17:1

Gen 17:1 - perfect - single hearted as opposed to double-hearted (sincere and upright). See 1Chron 12:33, 38

Gen 17:2

Gen 17:2 - And I will make my covenant between me and thee, and will multiply thee exceedingly - See Gen 12:1-3, 15:1-6; Rev 7:9

Gen 17:4

Gen 17:4 - As for me, behold, my covenant is with thee - See Gen 15:5-21; Act 7:17

Gen 17:5

Gen 17:5 - Neither shall thy name any more be called Abram - The name Abram signifies "Father of height." Abram's father was heathen, and the name may have had some reference to heathen worship in high places. {The Everlasting Covenant, E.J. Waggoner, pg 73}

Gen 17:5

Gen 17:5 - but thy name shall be Abraham; for a father of many nations have I made thee -

See Isa 62:2; Rev 2:17, 3:12; Gen 32:28

Gen 17:5

Gen 17:5 - for a father of many nations have I made thee - Abraham has become the Father of many nations, comprised of every kindred, tongue and nation. See Rev 14:6

Gen 17:7

Gen 17:7 - and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee - See Gal 3:25-29; Heb 13:20

Gen 17:10

Gen 17:10 - This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised - God's promise to Abraham had been made long before the time of which we are writing; the making of the covenant is recorded in the fifteenth chapter of Gen. But after the covenant was made, Abraham fell into the error recorded in the sixteenth chapter. He saw his mistake and repented of it, and turned to the Lord again in full faith, and thus received the assurance of forgiveness and acceptance; and circumcision was given as the reminder of it... Abraham and Sarah believed that the promise was to be theirs, but they through that they could work it out. But since the promise was of an inheritance of righteousness, the thought that they could work it out was in reality the very common idea that men can work out the righteousness of God. So when God repeated the covenant, He gave to Abraham a sign which should always be a reminder of his attempt to work out the promise of God, and his failure. It did not give him anything, but was on the contrary a reminder that he could do nothing of himself, and that everything was to be done in him, and for him by the Lord. The cutting off of a portion of the flesh showed that the promise was not to be gained by the flesh, but by the Spirit". {The Everlasting Covenant, E.J. Waggoner pg 82, 83}

Gen 17:11

Gen 17:11 - it shall be a token of the covenant betwixt Me and the - the circumcision of the flesh was a token, a foreshadowing of the heart circumcision that God purposed for those who obey Him and keep His commandments in love. See Deut 10:16, 30:6; Jer 4:4

Gen 17:14

Gen 17:14 - And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant - See Ex 4:24-26

Gen 17:15

Gen 17:15 - God changed Abram and Sarai's names to reflect what they would become, father and mother of a great nation.

Gen 17:15

Gen 17:15 - Sarai - meaning "princess"

Gen 17:15

Gen 17:15 - Sarah - meaning "noblewoman"

Gen 17:17

Gen 17:17 - Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? - Abraham, like Sarah, laughed at God at what he thought was an impossibility. See Gen 18:9-14; Lk 1:37

Gen 17:18

Gen 17:18 - And Abraham said unto God, O that Ishmael might live before thee! - Abraham did not realize what he was asking of the Lord in unbelief. Abraham was petitioning that God acknowledge a bond servant/slave as the son of the covenant. In so doing, Abraham was committing himself and all of his descendants to perpetual bondage under Ishmael, a bondservant. See Gal 4:22-31

Gen 17:19

Gen 17:19 - And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him - God would not honor nor permit this curse which Abraham pled for in ignorance. God would provide a Son of Promise that would be free, foreshadowing the freedom He purposed for Abraham and all of his descendants. This is another example of the Everlasting Gospel; that in our ignorance we chose something that could never make the mark, but God in His mercy would provide a solution that would be exceeding abundantly above all that we could imagine - even eternal life. 1Jo 5:11, 12

Gen 17:19

Gen 17:19 - thou shalt call his name Isaac - God would have Abraham name his son Isaac, meaning laughter, as a rebuke for laughing at God's power to fulfill His promises. See Gen 17:17; Gen 18:10-15

Gen 18:2

Gen 18:2 - And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground - Jesus brought two angels as eyewitnesses to give evidence of the covenant to Abraham and Sarah and of the wickedness of Sodom and Gomorrah before their destruction (Mt 18:15-17). See Heb 13:2; Lk 24:27-29

Gen 18:10

Gen 18:10 - And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son - See 2Kin 4:16

Gen 18:12

Gen 18:12 - After I am waxed old shall I have pleasure, my lord being old also? - See Ex 19:15; Isa 58:13

Gen 18:14

Gen 18:14 - Is any thing too hard for the LORD? - See Lk 1:37

Gen 18:18

Gen 18:18 - Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? - See Gen 12:3

Gen 18:19

Gen 18:19 - For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him - Jesus declares that He knows Abraham, meaning He has full confidence in how he will conduct himself because he has proven himself faithful. Not only would Abraham command his household, but the results would be effective in that "they shall keep the way of the Lord", including a knowledge of the Sabbath and the Everlasting Covenant. Abraham consistently demonstrated a character of full submission and reverence to God so that God could speak confidently of Abraham's conduct. This is akin to the boast the LORD made of Job, a faithful and upright man who eschewed evil. See Job 1:8 Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Ps 51:17.

Gen 18:19

Gen 18:19 - the commands of Abraham were not grievous, as are the commandments of God. See 1Jo 5:3

Gen 18:20

Gen 18:20 - And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous - See Jer 20:16

Gen 18:21

Gen 18:21 - I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know - Similar to the time of the building of the Tower of Babel, God came to get a firsthand view and account of the sins of men. See Gen 11:6, 7

Gen 18:26

Gen 18:26 - And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. - God would not destroy Sodom if there were 50 righteous in the city because the influence of 50 righteous, rather, even 10 righteous, proclaiming the gospel, could evangelize the entire depraved city and transform it. Jesus is describing His power to work mightily in those who commit themselves to His labors (Col 1:28, 29). We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions. If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as the result of the faithfulness of the people of God if every one who professed the name of Christ were also clothed with His righteousness? – {OFC 151.5}

Gen 18:27

Gen 18:27 - I have taken upon me to speak unto the Lord, which am but dust and ashes - See Ps 103:14

Gen 18:32

Gen 18:32 - I will not destroy it for ten's sake - the grace and mercy of God are here revealed in His desire to save! He would spare a city of thousands, steeped in sin for the sake of 10 righteous individuals. God knows that 10 committed individuals could transform that city, causing it to turn from its ways in sincere repentance as in the time of Jonah. See Jer 5:1; Eze 33:11; Jonah 3

Gen 19:1

Gen 19:1 - Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground - Lot apparently sat at the gates of the city to intercept any foreigner not familiar with the lewd ways of the men of the city. Lot sought to give safety to all who needed refuge from the dangers abroad. See 2Pet 2:8; Heb 13:2

Gen 19:2

Gen 19:2 - And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night - Job 31:32

Gen 19:2

Gen 19:2 - And they said, Nay; but we will abide in the street all night - the angels tested the sincerity of Lot's offer by proposing to stay in the streets at night. Further, they sought to hear testimony of Lot of the wickedness of the city and the wisdom of taking shelter under his roof. See Gen 19:3

Gen 19:4

Gen 19:4 - But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter - See Judg 19:22

Gen 19:5

Gen 19:5 - And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them - See Rom 1:24-27

Gen 19:8

Gen 19:8 - Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof - The Bible declares Lot a just and righteous man (2Pet 2:7). It is assumed that Lot's offer was in jest as he knew the character of the men of Sodom, that they had not interest in his daughters. His proposal was to arise in them the conviction of their wrong and to consider the right course. It is believed that Lot would not have given his daughters to be abused by the men of Sodom as he loved his daughter. Rom 1:26, 27

Gen 19:9

Gen 19:9 - And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them - the men of Sodom felt judged by Lot's righteous life. They were reproved for their reprobate

conduct and sought to harm the object of their shame.

Gen 19:10

Gen 19:10, 11 - But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. The angels here demonstrated that they were more than mere men but divine messengers from God. Lot should have recognized God's favor towards him in sending these messengers for he and his household.

Gen 19:13

Gen 19:13 - For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it - apparently, the Lord saw that there were not 10 righteous individuals living in Sodom according to the vow made to Abraham. Therefore, He purposed to destroy the cities of Sodom and Gomorrah.

Gen 19:15

Gen 19:15 - And when the morning arose - at the crack of dawn

Gen 19:16

Gen 19:15 - And while he lingered - Lot may have lingered because he was leaving loved ones and family behind and he was also leaving behind all of his great wealth and possessions. Lot showed his desire for the world's riches when separating from his uncle Abraham, preferring the more fertile lands towards Sodom. This selfish decision backfired in his safety, having been taken captive by warring nations that seized him and the people of Sodom (Gen 14); and cost him now all of his worldly. possessions that he would have to leave behind in the destruction.

Gen 19:17

Gen 19:17 - And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed - The angels instructed Lot to: 1. Escape for thy life 2. Do not look behind thee 3. Do not stay in the plains 4. Escape to the mountain; Lk 21:21 PRESENT TRUTH: (2Pet 1:12) Time of Noah - Get in the boat a flood is coming (Gen 6:7; Heb 11:7; 2Pet 2:5) Time of Lot - Escape for thy life, do not look back, Leave the city and run for the mountains (Gen 19:17) Time of Jeremiah - the King of the North is coming - (Jeremiah 25:9) Time of Christ - Jesus is Messiah the Prince, Christ the Lord, heed His warning (Act 2:36; Mt 24:15-20) Today - All of the above and the 3 Angel's Messages (1Cor 10:11||1Pet 1:12; Lk 17:26-30; Dan 11:40-45; Rev 14)

Gen 19:17

Gen 19:17 - Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed - See Jer 48:6

Gen 19:18

Gen 19:18 - And Lot said unto them, Oh, not so, my Lord - Lot protested the command of the angels of God to flee to the mountains.

Gen 19:19

Gen 19:19 - Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die - lot demonstrated a lack of faith that God would protect him as he fled to the mountains. The same God that insured his safety from Sodom would have preserved his life in the mountains where He commanded Lot to flee. See Num 13:31-33

Gen 19:21

Gen 19:21 - And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken - God had purposed to destroy Sodom and all the cities of the plains, but Lot's request to flee to that city spared it from destruction. The wicked do not understand that their blessings are largely a result of God's mercy towards His own people.

Gen 19:23

Gen 19:23 - The sun was risen upon the earth when Lot entered into Zoar - perhaps high noon.

Gen 19:26

Gen 19:26 - But his wife looked back from behind him, and she became a pillar of salt - The wife of Lot was a selfish, irreligious woman, and her influence was exerted to separate her husband from Abraham. But for her, Lot would not have remained in Sodom, deprived of the counsel of the wise, God-fearing patriarch. The influence of his wife and the associations of that wicked city would have led him to apostatize from God had it not been for the faithful instruction he had early received from Abraham. The marriage of Lot and his choice of Sodom for a home were the first links in a chain of events fraught with evil to the world for many generations. – {PP 174.2}

Gen 19:33

Gen 19:33 - And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose - See Prov 23:33

Gen 19:35

Gen 19:35 - And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose - See Prov 23:33

Gen 19:37

Gen 19:37 - And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day - Moab means "of his father" indicating the incestuous relationship that produced him. See Jer 48:1; Dan 11:41

Gen 19:38

Gen 19:38 - And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. - See Jer 49:1; Dan 11:41

Gen 19:38

Gen 19:38 - Benammi - meaning “son of my people”

Gen 20:4

Gen 20:4 - But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? - See Gen 18:23-25

Gen 20:6

Gen 20:6 - And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart - God shows to be gracious, understanding and compassionate to Abimelech who acted in ignorance after being deceived by Abraham and Sarah.

Gen 20:6

Gen 20:6 - for I also withheld thee from sinning against me: therefore suffered I thee not to touch her - God affirms that our sins against one another is actually a sin against Him. God prevented Abimelech from sleeping with Sarah and offending her marriage vow with Abraham; yet God states that the act would have been a transgression against Him. See Ps 51:4

Gen 20:7

Gen 20:7 - Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: - God commands the king to restore the wife of the prophet who lied and he will pray for the king and make him whole. God sees in us things that we can not see in ourselves. Rom 4:17

Gen 20:10

Gen 20:10 - What sawest thou, that thou hast done this thing? - Abimelech asks “what did you see in us that would cause you to act so disgracefully as a prophet of God?”. Abraham honorably received the reproof from Abimelech. See 1Sam 25:31

Gen 20:11

Gen 20:11 - Because I thought, Surely the fear of God is not in this place - what difference does it make what others believe if you have the fear of God in you. We have nothing to fear of what others do or do not fear. We fear and trust God and that is the bottom line. See Mt 10:28 Abraham was mistaken about the character of Abimelech. Though he did not have the law of God written on tablets, he operated by principles implanted in his heart by the Holy Spirit, letting him know right from wrong. Abraham, in fear prejudged the king and thereby sinned. See Rom 2:14, 15, 3:18

Gen 20:11

Gen 20:11 - the fear of God - the fear of God is the beginning of wisdom. Fearing God causes men to eschew evil and act lawfully (Job 1:1, 28:28).

Gen 20:12

Gen 20:12 - And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife - See Gen 11:31

Gen 20:13

Gen 20:13 - And it came to pass, when God caused me to wander from my father's house - this statement shows the source of Abraham's source and insecurities. Abraham felt that God had abandoned him, causing him to wander from his father's house, due to the hardships that had befallen him. "God didn't take care of me so I had to take care of myself".

Gen 20:15

Gen 20:15 - And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee - the land where Abimelech dwelt was the land of the Philistines See Gen 21:32, 34

Gen 20:16

Gen 20:16 - And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved - Abimelech reproved both Abraham and Sarah in their deceit, calling Sarah Abraham's "sister" as they falsely conveyed to him.

Gen 21:1

Gen 21:1 - And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken - See Gen 18:9-15; Num 23:19

Gen 21:2

Gen 21:2 - For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him - From this case, therefore, we learn most conclusively that the seed which God promised to Abraham, which should be as the sand of the sea and the stars of heaven for number, and which should inherit the land is only a spiritual seed. That is, it isa a seed which comes through the agency of the Spirit of God. The birth of Isaac, like that of the Lord Jesus, was miraculous. It was supernatural. Both were brought about through the agency of the Spirit. In both we have an illustration of the power by which we are to become sons of God, and thus heirs of the promise. {The Everlasting Covenant, E.J. Waggoner, pg 71} See Lk 1:30-32, 35

Gen 21:3

Gen 21:3 - And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac - as per God's command and as a rebuke for both Abraham and Sarah laughing at God, Abraham's son was called Isaac, laughter. See Gen 17:17-19; 18:10-15

Gen 21:4

Gen 21:4 - And Abraham circumcised his son Isaac being eight days old, as God had commanded him - See Gen 17:10-14

Gen 21:5

Gen 21:5 - And Abraham was an hundred years old, when his son Isaac was born unto him - twenty-five years had elapsed since Abraham left Ur and began his sojourn with the Lord. See Gen 12:4

Gen 21:6

Gen 21:6 - And Sarah said, God hath made me to laugh, so that all that hear will laugh with me - See Gen 18:10-15

Gen 21:9

Gen 21:9 - Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking - Ishmael and Hagar's jealous mocking of Isaac results in them being cast out (v10), just as the foolish virgins are cast out (Mt 25:11, 12). The mocking occurs between the Midnight Cry and the Sunday Law. See Gal 4:29 After the birth of Isaac the great joy manifested by Abraham and Sarah caused Hagar to be very jealous. Ishmael had been instructed by his mother that he was to be especially blessed of God, as the son of Abraham, and to be heir to that which was promised to him. Ishmael partook of his mother's feelings and was angry because of the joy manifested at the birth of Isaac. He despised Isaac, because he thought he was preferred before him. Sarah saw the disposition manifested by Ishmael against her son Isaac, and she was greatly moved. She related to Abraham the disrespectful conduct of Ishmael to her and to her son Isaac, and said to him, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." – {SR 79.1}

Gen 21:10

Gen 21:10 - Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac - Son of Promise was an allusion to the Son of God: [READ] Lk 1:31-33; Mt 1:21. The Son of Promise Himself must be free in order to set others free [if the Son shall make you free, you are free indeed – Joh 8:36]. A bondservant/slave can not set anyone free if he himself is enslaved. Only a son born free and remaining free has the authority to set another free. See Gal 4:22-31

Gen 21:11

Gen 21:11 - And the thing was very grievous in Abraham's sight because of his son - There is an object lesson in this story. Our sins produce consequences that are hard to deal with.

Gen 21:12

Gen 21:12 - for in Isaac shall thy seed be called - Isaac was to be the progenitor of Jesus Christ, the Seed - See Gen 12:3; Rom 9:7; Heb 11:18; Gal 4:28; Now the Lord had already signified, in the case of Eliezer, Abraham's servant, that the seed of Abraham were to be free (Gen 15:1-6). Therefore if Abraham had only thought of the words of the Lord, instead of hearkening to the voice of his wife, he might have been saved much trouble. It is worth while dwelling at length upon this phase of the subject, for if it is rightly understood it will save much confusion as to the true seed of Abraham, and the true Israel. Let the points be stated once more. Ishmael was born after the flesh, and could not be the seed. Therefore those who are only of the flesh cannot be the children of Abraham, and heirs according to the promise. Isaac was born after the Spirit, and was the true seed. "In Isaac shall thy seed be called." (Gen 21:12) Therefore all the children of Abraham are they who are born of the Spirit. "we, brethren, as Isaac was, are the children of promise." Gal 4.28 {The Everlasting Covenant, E.J. Waggoner, pg 71}

Gen 21:13

Gen 21:13 - And also of the son of the bondwoman will I make a nation, because he is thy seed - See Gen 16:9-12, 21:18

Gen 21:14

Gen 21:14 - took bread, and a bottle of water, and gave it unto Hagar - Abraham provided provisions to Hagar and Ishmael that would last but a short while. God however, made provisions that would sustain their lives.

Gen 21:14

Gen 21:14 - wandered in the wilderness of Beersheba - Hagar is found wandering as the foolish virgins (Am 8:12, 13) in the wilderness of Beersheba ("well of the oath/covenant") with a lack of water.

Gen 21:15

Gen 21:15 - the water was spent - Gen 21:14 - took bread, and a bottle of water, and gave it unto Hagar - Abraham provided provisions to Hagar and Ishmael that would last but a short while. God however, made provisions that would sustain their lives.

Gen 21:18

Gen 21:18 - Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation - See Gen 21:13

Gen 21:19

Gen 21:19 - God opened her eyes - it was not until the LORD opened the eyes of Hagar that she was able to see the bountiful provision of the LORD.

Gen 21:19

Gen 21:19 - she saw a well of water - the well that Hagar saw foreshadowed the well of water, springing up into eternal life (Jesus Himself) that Jesus spoke to the Samaritan woman at the well. See Joh 4:10, 13, 14

Gen 21:21

Gen 21:21 - and his mother took him a wife out of the land of Egypt - Hagar returned to her homeland, the land of bondage, and found a wife for Ishmael.

Gen 21:23

Gen 21:23 - Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. - Abimelech wanted assurance that as the Lord blessed Abraham, making him a mighty man, and his host should multiply, they would not deal harshly with a small people as Abimelech. See Gen 20:14-17, 21:27

Gen 21:31

Gen 21:31 - Wherefore he called that place Beersheba; because there they sware both of them - the place of seven ewe lambs

Gen 21:31

Gen 21:31 - Beersheba - Bér Proper Name Location from (0875) and (07651) (in the sense of (07650)) from and (in the sense of); well of an oath; Beer-Sheba, a place in Palestine:--Beer-shebah. Beer-sheba = "well of the sevenfold oath"

Gen 22:1

Gen 22:1 - God did tempt Abraham - God tested Abraham - See Jam 1:13 Again the Lord saw fit to test the faith of Abraham by a most fearful trial. If he had endured the first test and had patiently waited for the promise to be fulfilled in Sarah, and had not taken Hagar as his wife, he would not have been subjected to the closest test that was ever required of man. The Lord bade Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." – {SR 80.3}

Gen 22:1

Gen 22:11 - and he said, Behold, here I am - God's sheep here His voice and follow Him. See Joh 10:16, 27;

Gen 22:2

Gen 22:2 - And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of - Thus we can see that it was not merely Abraham's fatherly affection that was tried, but his faith in the promise of God. A severer test no man was ever called upon to undergo, for no other man ever could be in the same position [since, "in Isaac, shall thy seed be called" - Gen 21:12]. The entire hope of the whole human race was bound up in Isaac, and Abraham was asked apparently to destroy it with a stroke of the knife. Well might the one who could stand such a test be called "the father of the faithful.". We may well believe that Abraham was strongly tempted to doubt if this requirement came from the Lord; it seemed to be so directly contrary to God's promise. {The Everlasting Covenant, E.J. Waggoner, pg 89}

Gen 22:2

Gen 22:2 - thine only son Isaac - God acknowledges only the son of promise and so He acknowledges only the children of promise who walk by faith and accept Jesus. See Rom 4:1-22; Gal 4:22-31 Abraham did not disbelieve God and hesitate, but early in the morning he took two of his servants and Isaac, his son, and the wood for the burnt offering, and went unto the place of which God had told him. He did not reveal the true nature of his journey to Sarah, knowing that her affection for Isaac would lead her to distrust God and withhold her son. Abraham did not suffer paternal feelings to control him and lead him to rebel against God. The command of God was calculated to stir the depths of his soul. "Take now thy son." Then, as though to probe the heart a little deeper, He added, "Thine only son Isaac, whom thou lovest"; that is, the only son of promise, "and offer him ... for a burnt offering." – {SR 80.4}

Gen 22:2

Gen 22:2 - Moriah - Mowriyah Proper Name Location mo-ree-yaw' from (07200) and (03050) or Moriyah {mo-ree-yaw'}; from and ; seen of Jah; Morijah, a hill in Palestine:--Moriah. Moriah = "chosen by Jehovah"

Gen 22:2

Gen 22:2 - upon one of the mountains which I will tell thee of - God had all the plans laid out for Abraham. Abraham needed only to be obedient and follow the commands of the Lord.

Gen 22:3

Gen 22:3 - And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him - "[Abraham] staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God" Rom 4:20

Gen 22:3

Gen 22:3 - clave the wood for the burnt offering - not knowing the conditions of the place he journied, Abraham made provision and prepared beforehand all that was required to perform the duties assigned to him. See Mt 25:1-10

Gen 22:4

Gen 22:4 - Then on the third day Abraham lifted up his eyes, and saw the place afar off - God placed Abraham, Isaac and his servants on a 3-day journey before the place of sacrifice was identified. During this time, Abraham had to wrestle with the thought of killing his one son that he loved (Mt 3:17). So it was, for 3.5 years the Father agonized over the thought of having to kill His Son. Upon seeing the place of sacrifice in the distant, Abraham was encouraged in knowing he had been led of the LORD and could go forth unassailed by doubt to complete the task God had given him. See Gen 22:8

Gen 22:5

Gen 22:5 - And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you - Abraham had full confidence in the resurrection as he said to his servants that he and Isaac would come again to them.

Gen 22:6

Gen 22:6 - And Abraham took the wood of the burnt offering, and laid it upon Isaac his son - as Isaac bore the wood for the sacrifice, so too, Jesus bore the cross for His crucifixion - See John 19:17

Gen 22:6

Gen 22:6 - and he took the fire in his hand - again, making provision for all that was required, Abraham took fire to perform the final acts of his mission for which he was sent.

Gen 22:7

Gen 22:7 - where is the lamb for a burnt offering? - The question that resonated with all the hosts of heaven until Jesus stepped forward. See Isa 59:16; Rev 5:1-6; Heb 10:7-9

Gen 22:8

Gen 22:8 - God will provide Himself a lamb for a burnt offering - {provide - (yir'eh lo) meaning "provide Himself" or literally, "see Himself"}. the LORD would offer Himself as the Lamb of God, He Who takes away the sins of the world. Flesh and blood had not revealed this truth to Abraham, but the Father Who is in heaven (Mt 16:17). As Abraham prayed, open Thou mine eyes that I might behold wondrous things (Ps 119:18), so the Father showed Abraham Christ's day and he was glad (Joh 8:56)! Praise You LORD! See Gen 3:15; Joh 1:29, 36; Isa 53:10 "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a

burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they went both of them together." Firmly walked on that stern, loving, suffering father by the side of his son. As they came to the place which God had pointed out to Abraham, he built there an altar and laid the wood in order, ready for the sacrifice, and then informed Isaac of the command of God to offer him as a burnt offering. He repeated to him the promise that God several times had made to him, that through Isaac he should become a great nation, and that in performing the command of God in slaying him, God would fulfill His promise, for He was able to raise him from the dead. – {SR 82.1}

Gen 22:9

Gen 22:9 - And they came to the place which God had told him of - Mt. Moriah is the place where the LORD led Abraham - See Gen 22:2 There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar—emblem of the offering of the Son of God. There the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Gen 22:9, 16-18. There the flames of the sacrifice ascending to heaven from the threshing floor of Ornan had turned aside the sword of the destroying angel (1 Chronicles 21)—fitting symbol of the Saviour's sacrifice and mediation for guilty men. {GC 18.2}

Gen 22:9

Gen 22:9 - Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood - Isaac earned the greater love of his earthly and Heavenly Father in that as a type of Christ, he willingly laid down his life in perfect submission and obedience (Joh 10:17). Isaac also typifies Christ in that as the Promised Son, he never entered into Egypt (Gen 26:1-6), meaning he never entered into that which typifies bondage and sin. Isaac's willing submission worked with Abraham's perfect obedience to bring about the promises of God. Isaac believed in God. He had been taught implicit obedience to his father, and he loved and reverenced the God of his father. He could have resisted his father if he had chosen to do so. But after affectionately embracing his father, he submitted to be bound and laid upon the wood. And as his father's hand was raised to slay his son, an angel of God, who had marked all the faithfulness of Abraham on the way to Moriah, called to him out of heaven, and said, "Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me. – {SR 82.2}

Gen 22:9

Gen 22:9 - and bound Isaac his son, and laid him on the altar upon the wood - See John 10:17, 18; Heb 5:7

Gen 22:10

Gen 22:10 - And Abraham stretched forth his hand, and took the knife to slay his son - Gen 3:15, 12:3; Isa 54:7, 8 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. Heb 11:17-19 The whole thing from first to last, involved the resurrection of the dead. The birth of Isaac was really the bringing of life from the dead. It was by the power of the resurrection. Abraham had once, through heartening to his wife, failed to trust God's power to bring him a son from the dead. He had repented of his failure, but must needs be tested upon that point. to insure that he had

thoroughly learned the lesson. The result proved that he had. {The Everlasting Covenant, E.J. Waggoner, pg 88}

Gen 22:11

Gen 22:11 - And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham - Jesus, the "Angel of the Lord" is He Who spoke directly to Abraham from heaven. The event however, was designed not only for future generations of humanity, but was a spectacle for the heavenly hosts, that they may see the wonder working power of redemption to make faithful one who was once a habitual liar when faced with fear, and who took Hagar as a second wife in disbelief of God's promises. Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering, but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unfaltering obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to His servant, "Now I know that thou fearest God [notwithstanding Satan's charges], seeing thou hast not withheld thy son, thine only son from Me." God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded. – {PP 155.1} It had been difficult even for the angels to grasp the mystery of redemption—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation. 1 Peter 1:12. – {PP 155.2}

Gen 22:12

Gen 22:12 - Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me - The Father loved Abraham all the more because He was willing to do His will in sacrificing his only beloved son. Abraham glorified God by fearing Him, through trust and obedience (Gen 22:18), and gave the world a beautiful object lesson of God's Plan of Redemption.

Gen 22:13

Gen 22:13 - And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son - Jesus is that ram caught in the thicket, a substitute for all of mankind.

Gen 22:14

Gen 22:14 - Jehovahjireh - meaning "the Lord sees or the place where the Lord is seen". Symbolic name given by Abraham to Mount Moriah in commemoration of the interposition of the angel of Jehovah who prevented the sacrifice of Isaac and provided a substitute. Abraham "saw" Christ's day and was glad. See Joh 8:56 Yhovah Proper Name Location from (03068) and (07200) from and ; Jehovah will see (to it); Jehovah-Jireh, a symbolical name for Mount Moriah:--Jehovah- jireh. Jehovah-jireh = "Jehovah sees"

Gen 22:16

Gen 22:16 - By myself have I sworn, saith the LORD - God could swear by none greater than Himself, so He swore by Himself. See Gen 15:10-18; Heb 6:13, 14; Rev 10:6

Gen 22:16

Gen 22:16 - thine only son - Isaac is the only son of Abraham recognized by God. Isaac is the son of promise, just like Jesus. See Gal 4:

Gen 22:17

Gen 22:17 - That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies See Gen 12:1-3. 15:5; Heb 6:14

Gen 22:17

Gen 22:17 - and thy seed shall possess the gate of his enemies - Jesus will subdue all of His enemies. Therefore, Jesus and all that are His, thy seed (Gal 3:29), will possess the gate of their enemies. Satan, meaning adversary, walks about as a roaring lion seeking whom he may devour (1Pet 5:8). Therefore, the promise is to be victorious over sin, Satan, and death (1Cor 15:25, 26). This is the consummation of the Gospel - See Lk 1:68-75; Rev 12:5; Ps 2:8, 9; 1Cor 15:25, 26||Hosea 13:14; Heb 2:14, 15

Gen 22:18

Gen 22:18 - And in thy seed shall all the nations of the earth be blessed - A gospel message about Jesus - See Gen 12:3; Gal 3:16

Gen 22:18

Gen 22:20 - because thou hast obeyed my voice - God could now fulfill the promise spoken to Abraham almost 62 years prior. See Gen 12:1-3

Gen 22:19

Gen 22:19 - Beersheba - meaning “well of the sevenfold oath”

Gen 22:20

Gen 22:20 - Nahor - Nachowr Proper Name Masculine naw-khore' from the same as (05170) from the same as ; snorer; Nochor, the name of the grandfather and a brother of Abraham:--Nahor. Nahor = "snorting"

Gen 23:1

Gen 23:1 - And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. - Sarah is the only woman mentioned in the Bible whose age at death is recorded. The Lord may have put Sarah to rest before Isaac was given a wife since she was the one responsible for having Abraham marry Hagar. Sarah may have proven to be a poor influence in the choice and decision making process for finding a wife for Isaac.

Gen 23:2

Gen 23:2 - And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: - Sarah is

the first of Abraham's household recorded to have died in the land of promise.

Gen 24:3

Gen 24:3 - And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: - Abraham was adamant that Isaac not take a wife from among the Canaanites because of their heathen worship practices and also, God foresaw that He would have to clear the Canaanites from the land in time and did not want Isaac's wife to have any ties to the land or the people therein. See Gen 15:16-21; Judges 3:1-7

Gen 24:6

Gen 24:6 - Beware thou that thou bring not my son thither again. - God strictly forbade Isaac from returning to the land of Shinar (Babylon). Those who would walk by faith in following God must come out of her, but God's people in no way were to go back to Babylon. See Jer 15:19; Gen 19:17, 26

Gen 24:7

Gen 24:7 - The LORD God of heaven, which took me from my father's house, and from the land of my kindred - See Gen 11:27-12:5

Gen 24:7

Gen 24:7 - he shall send his angel before thee, and thou shalt take a wife unto my son from thence - God would guide Abraham's servant Eliazar and direct him to Rebecca, Isaac's future wife.

Gen 24:15

Gen 24:15 - And it came to pass, before he had done speaking - See Isa 65:24

Gen 24:24

Gen 24:24 - Bethuel - meaning Man of God, or virgin of God, or house of God. He was the nephew of Abraham, born to Nahor, Abraham's brother. That he is named in honor of the God of heaven shows that Abraham's household worshipped the true God.

Gen 24:24

Gen 24:24 - which she bare unto Nahor - Nahor was the older brother of both Abraham and Sarah. Rebekah therefore was Nahor's granddaughter, Abraham's great niece and Issac's second cousin. See Gen 11:29

Gen 24:27

Gen 24:27 - And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren - the servant of Abraham, having left Mesopotamia with Abraham decades ago, recognized the lineage of Abraham, Nahor being Abraham's brother. He blessed the Lord for answered prayer and for prospering his efforts on Abraham's behalf. See Ruth 2:1-20

Gen 24:29

Gen 24:29 - Laban - meaning “white”; perhaps a description of his complexion.

Gen 24:37

Gen 24:37 - And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell - See Gen 24:3

Gen 24:45

Gen 24:45 - And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee - See Gen 24:15; Is 65:24

Gen 24:47

Gen 24:47 - And she said, The daughter of Bethuel, Nahor’s son, whom Milcah bare unto him - Rebecca and Laban were Abraham’s great niece and nephew, Bethuel was Abraham’s nephew, Isaac’s first cousin.

Gen 24:52

Gen 24:52 - And it came to pass, that, when Abraham’s servant heard their words, he worshipped the LORD, bowing himself to the earth - Abraham’s servant saw how the Lord worked things out, just as Abraham half forespoke. He blessed the name of the Lord in adoration and praise!

Gen 24:56

Gen 24:56 - Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master - See Gen 24:50

Gen 24:58

Gen 24:58 - And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go - interestingly Rebekah did not heed the request to celebrate her for 10 days by her mother and family but was willing to leave her home immediately. This speaks either of the condition of the home, where she was eager to leave or perhaps of her disposition, either not amiable or very accommodating to the servant of Abraham and his God who miraculously led him to her. Rebekah later shows the cunning and shrewdness seen in her brother Laban, when she caused Jacob to swindle his brother our of his birthright and decisive his father Isaac.

Gen 24:60

Gen 24:60 - Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them - The blessing pronounced upon Rebekah was similar to the promise given to Abraham, to be the father of many nations and to rule over those which hate him. See Gen 12:3

Gen 24:67

Gen 24:67 - And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife - See Song of Solomon 3:4

Gen 25:6

Gen 25:6 - But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country - God sent Ishmael and the sons of Keturah eastward, away from Isaac and his inheritance. These would become the sons of the east. See

Gen 25:17

Gen 25:17 - And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people - Ishmael was approximately 14-16 when Isaac was born. Isaac was approximately 122 when Ishmael died. See Gal 4:22-31

Gen 25:20

Gen 25:20 - Rebekah - name means “ensnarer”

Gen 25:22

Gen 25:22 - And the children struggled together within her - the two sons of Isaac and Rebekah struggled together from the womb. This was a foretelling of the rivalry that would exist in the two classes of worshippers that would descend from these two sons.

Gen 25:23

Gen 25:23 - two manner of people shall be separated from thy bowels - Gen 3:15 an allegory for two classes referenced, the righteous and the wicked, ones loved of God and hated of God. The two nations also represent the two natures that exist within those who have accepted Jesus Christ: 1. The first born is the carnal nature that comes to men first. This elder son naturally has the “birthright” and the pre-eminence. However, God foresaw that in Christ, the older “nature” should serve the younger 2. The second born or spiritual nature is preferred of God, it is of God and is born of God. The spiritual nature is to rule over the older carnal nature through the power of Jesus Christ See Rom 9:13; Mal 1:2

Gen 25:25

Gen 25:25 - Esau - `Esav Proper Name Masculine ay-sawv' apparently a form of the pass. part. of (06213) in the original sense of handling apparently a form of the passive participle of in the original sense of handling; rough (i.e. sensibly felt); Esav, a son of Isaac, including his posterity:--Esau. Esau = "hairy"

Gen 25:26

Gen 25:26 - Jacob - Ya`aqob Proper Name Masculine yah-ak-obe' from (06117) from ; heel-catcher (i.e. supplanter); Jaakob, the Israelitish patriarch:--Jacob. Jacob = "heel holder" or "supplanter" son of Isaac, grandson of Abraham, and father of the 12 patriarchs of the tribes of Israel

Gen 25:26

Gen 25:26 - and Isaac was threescore years old when she bare them - 20 years had elapsed from Isaac’s marriage to Rebekah and the birth of her two sons, Esau and Jacob.

Gen 25:30

Gen 25:30 - Edom - Édom Proper Name Masculine ed-ome' from (0122) or (fully) oEdowm

{ed-ome'}; from ; red (see Gen. 25:25); Edom, the elder twin-brother of Jacob; hence the region (Idumaea) occupied by him:--Edom, Edomites, Idumea. Edom = "red"

Gen 25:31

Gen 25:29 - Sell me this day thy birthright - If Esau had received the blessing of his father, which was bestowed upon the first-born, his prosperity could have come from God alone; and He would have blessed him with prosperity, or brought upon him adversity, according to his course of action. If he should love and reverence God, like righteous Abel, he would be accepted and blessed of God. If, like wicked Cain, he had no respect for God nor for His commandments, but followed his own corrupt course, he would not receive a blessing from God but would be rejected of God, as was Cain. If Jacob's course should be righteous, if he should love and fear God, he would be blessed of God, and the prospering hand of God would be with him, even if he did not obtain the blessings and privileges generally bestowed upon the first-born. – {SR 88.3}

Gen 25:32

Gen 25:32 - And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? - Esau in his profanity, made light of the most important gift he possessed. For a bowl of soup he sold the honor of being in the lineage of Jesus Christ, a son of God. See Heb 12:16; Rom 3:18, 8:14

Gen 25:33

Gen 25:33 - And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob - It was by self-surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his own strength. God thus taught His servant that divine power and grace alone could give him the blessing he craved. Thus it will be with those who live in the last days. As dangers surround them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith and pardon our transgressions. He has promised, and He will fulfill His word. – {PP 202.4}

Gen 25:34

Gen 25:34 - and he did eat and drink, and rose up, and went his way - the careless, reckless behavior of Esau was akin to the rebellious, presumptuous act of Caine in bringing an offering of fruit to the Lord (Gen 4:3-7). Neither gave heed to the blessings and promises God had prepared for them, and both despised a most priceless gift. It is this attitude that God "hated" (Rom 9:13). That Esau "rose up, and went his way" (compare Gen 4:16), not seeking to repent of his act though obviously repeatedly prompted by the Holy Spirit (Rom 2:4, 5), is evident of the seared, prideful conscience he chose and brought upon himself. Only when the time came to receive the birthright, did he seek for it with tears and wailing. Heb 12:17

Gen 26:1

Gen 26:1 - beside the first famine that was in the days of Abraham - See Gen 12:10-13. In making reference to the famine in the time of Abraham, the LORD is seeking to establish a parallel for consideration. See Isaac's identical response as his father Abraham in Gen 26:7.

This establishes a second witness that these are parallel stories.

Gen 26:2

Gen 26:2, 3 - And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father - As the son of promise, born into freedom and not a bondservant as his half-brother Ishmael, Isaac represented the redeemed who were redeemed from the bondage of sin and the world (Egypt). Thus, God never desired Isaac, unlike his father Abraham who ventured to Egypt and was then called out(Gen 12:10-20), to enter Egypt but remain a "freeman". Jesus, Who typified the entire human race and bore our sins upon Himself, was to be called out of Egypt as we all are to be redeemed from Egypt through the new birth - See Ex 20:1; Mt 2:15

Gen 26:10

Gen 26:10 - And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us - See Ps 105:14

Gen 26:20

Gen 26:20 - And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him - Though the men of Gerar contested with Isaac, he did not revile in return. He merely yielded the dug well and found another, 3x. This yielding disposition is that of the follower of Christ, Who committed all things to Him Who judges righteously. See Gen 31:38-42; Mt 5:39-41; 1Pet 2:23

Gen 26:20

Gen 26:23 - Esek - eseq Noun ay'sek from (06229) from ; strife:--Esek. Esek = "contention"

Gen 26:21

Gen 26:21 - Sitnah - Sitnan Proper Name Masculine sit-naw' the same as (07855) the same as ; Sitnah, the name of a well in Pal:--Sitnah. Sitnah = "strife"

Gen 26:22

Gen 26:22 - And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land - "This desire for a heavenly country made the true heirs very easy to get along with in temporal affairs, as illustrated int he life of Isaac… When driven from one place, he went to another, until at last he found quiet, and then he said, "The Lord hath made room for us.". In this he showed the true spirit of Christ, "who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself (His cause) to Him that judgeth righteously."" 1Pet 2:23

Gen 26:24

Gen 26:24 - and multiply thy seed for my servant Abraham's sake - the promises were given to Abraham and his Seed, Jesus - See Gal 3:16

Gen 26:34

Gen 26:34 - Judith - Yhuwdiyth Proper Name Feminine yeh-ho-deeth' the same as (03066) the same as ; Jewess; Jehudith, a Canaanitess:--Judith. Judith = "Jewess" or "praised"

Gen 27:4

Gen 27:4 - And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die - Isaac was flirting with danger as God had foretold him that Esau would serve Jacob, the older serve the younger. However, because of his preference for Esau, Isaac was tempted to defy God and grant a blessing to Esau. See Gen 25:23, 27:3, 28, 29

Gen 27:11

Gen 27:11 - And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man - Jacob was willing to go along with the scheme devised by his mother, but feared he would be found out if his father should touch him and feel his smooth skin compared to Esau's hairy skin.

Gen 27:23

Gen 27:23 - And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him - See Gen 27:4, 28, 29

Gen 27:29

Gen 27:29 - Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee - Jacob and his descendants were to have preeminence and dominion over men and his brethren. See Isa 60:12

Gen 27:34

Gen 27:34 - And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father - See Heb 12:16, 17

Gen 27:38

Gen 27:38 - And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. See Heb 12:17

Gen 27:42

Gen 27:42 - Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee - Esau took vengeful comfort in plotting the death of his twin brother. This was an example of one who lacked natural affection for his brother. See 2Tim 3:3

Gen 28:6

Gen 28:6 - Thou shalt not take a wife of the daughters of Canaan - the Canaanite women were daughter of men who would turn the heart of God's people away from God - See Gen 24:3; 2Cor 6:14

Gen 28:9

Gen 28:9 - Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife - Esau, like the

antedelluvians, created amalgamations when he took the daughter of Ishmael to wife. Not mindful of the need to preserve the holy lineage, Esau intermarried with the descendant of a bondservant, a slave to sin. See Gen 6:1-3; Gal 4:23-26, 30, 31

Gen 28:11

Gen 28:11 - And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep - the place where Jacob slept would become the site of the temple of God, Jerusalem: "The Lord had "chosen Zion," He had "desired it for His habitation." Ps 132:13. There, for ages, holy prophets had uttered their messages of warning. There priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There Jehovah had revealed His presence in the cloud of glory above the mercy seat. There rested the base of that mystic ladder connecting earth with heaven (Gen 28:12; Joh 1:51)—that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all...". {GC 18.2} When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought that above all others pressed upon his soul, was the fear that his sin had cut him off from God, that he was forsaken of Heaven. In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul—a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man. – {SC 19.2}

Gen 28:12

Gen 28:12 - and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it - Jesus is the Ladder which bridges the great fixed gulf between heaven and earth. See Joh 1:47-51; Lk 16:20-26; Isa 59:1, 2; 2Cor 5:18, 19 In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power. – {SC 20.1}

Gen 28:13

Gen 28:13 0 the land whereon thou liest, to thee will I give it, and to thy seed - See Gen 15:1-6, 13-21, 17:1-8

Gen 28:14

Gen 28:14 - thy seed shall be as the dust of the earth - See Gen 15:1-6

Gen 28:14

Gen 28:16 - and in thy seed shall all the families of the earth be blessed - God repeats the covenant to Abraham to his grandson, Jacob. See Gen 12:3

Gen 28:15

Gen 28:15 - behold, I am with thee and will keep thee in all places whither thou goest - The experience of Jacob is an allegory to the lives of all Sons of God and God's plan to redeem each of us. God's promise of His presence and His watch care over His people is that which provides confidence, assurance, peace and blessed hope to the weary traveler. It is not when we are at our best, when we have done great feats of faith by His grace that God may come to us with assurance, but it may be in our lowest points, when we have disappointed Him, others and ourselves, just as Jacob had shamefully stolen his brother's birthright through deception, that God assures us of His love - "while we were yet sinners, Christ died for us" (Rom 5:6-8). See Joh 1:51, 14:16; Ex 33:14, 15; Ps 91:9-12; Isa 49:22-26; Heb 11:9-16; Joshua 1:9

Gen 28:15

Gen 28:15 - and will bring thee again into this land - God's people will experience a scattering or exile due to rebellion. Yet, in loving kindness and tender mercy, God will blot out His people's sins and restore them to land from which they were exiled. See Ps 51:1; Eze 36:19-29

Gen 28:15

Gen 28:15 - for I will not leave thee - See Mt 28:18-20

Gen 28:15

Gen 28:15 - until I have done that which I have spoken to thee of - God reconfirmed the promise to Abraham and Isaac to Jacob. God promised to bring Jacob and his descendants into the land of promise, to receive the heritage from the LORD. This is the everlasting gospel pronounced to Jacob and all who are his heirs (Gen 3:15). God is faithful to fulfill all of His promise (Num 23:19) ! His name is synonymous with His character and reputation. All of His promises in Jesus are Yes and Amen!! See Heb 6:16-18; Isa 58:12-14; 1Jo 1:9; Rev 19:11; Isa 43:25; 2Cor 1:20

Gen 28:16

Gen 28:16 - Surely the LORD is in this place - Surely the presence of the Lord is in this place!

Gen 28:19

Gen 28:19 - Bethel - the House of God. See Gen 28:22

Gen 28:22

Gen 28:22 - And this stone, which I have set for a pillar, shall be God’s house - God's house (Bethel) is the pillar that Jacob established for an alter. The theme of God being the Rock and Foundation of His church is prevalent in the Bible. See Gen 28:19

Gen 28:22

Gen 28:22 God's house is the pillar that Jacob established for an alter. The theme of God being the Rock and Foundation of His church is prevalent in the Bible.

Gen 29:6

Gen 29:6 - Rachel his daughter cometh with the sheep - Rachel was a shepherdess. See Gen

29:9

Gen 29:14

Gen 29:14 - Surely thou art my bone and my flesh - we are family, flesh and blood.

Gen 29:17

Gen 29:17 - Leah was tender eyed; but Rachel was beautiful and well favoured - Leah may not have been very pretty where as Rachel was beautiful and well endowed.

Gen 29:23

Gen 29:23 - And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her - Leah corroborated and conspired with Laban's scheme to deceive Jacob, the swindler.

Gen 29:26

Gen 29:26 - And Laban said, It must not be so done in our country, to give the younger before the firstborn - Laban quite possibly lied and fabricated this so-called tradition in order to rid himself of his daughter Leah.

Gen 29:31

Gen 29:31 - And when the LORD saw that Leah was hated - the Lord saw that Leah was despised.

Gen 29:32

Gen 29:31 - Reuben - meaning "the Lord has looked upon my afflication"

Gen 29:35

Gen 29:35 - Judah - meaning "Praise"

Gen 30:6

Gen 30:5 - Dan - meaning "Judge"

Gen 30:11

Gen 30:11 - Gad - "a troop or host of people"

Gen 30:13

Gen 30:13 - Asher - meaning "Happy"

Gen 30:27

Gen 30:27 - for I have learned by experience that the LORD hath blessed me for thy sake - Laban confesses that Jacob had been the reason for the Lord blessing him. This was a ministry opportunity to show the power and love of Abraham, Isaac and Jacob's God over the idols which Laban, Bethuel and Nahor worshipped. See Gen 31:30, 53

Gen 30:32

Gen 30:32 - and all the brown cattle among the sheep - the brown sheep which were clean animals (cattle). See Gen 1:24, 25, 30:35

Gen 30:37

Gen 30:37 - And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods - Jacob performed some superstitious ritual that he felt would cause the animals to bear offspring according to his favor. One may question the integrity of the act, where Jacob sought to gain advantage for himself. Later, the Lord would reveal that He, Himself was the cause for Jacob's success in spoiling the herds of his uncle Laban. See Gen 30:41, 42, 31:9-13

Gen 31:1

Gen 31:1 - And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory - Laban's bad-minded sons spoke against Jacob, turning their father's thoughts against Jacob.

Gen 31:2

Gen 31:2 - And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before - so much for being bone of my bone and flesh of my flesh. See Gen 29:14

Gen 31:9

Gen 31:9 - Thus God hath taken away the cattle of your father, and given them to me - God has a way of showing justice in a sometimes humorous way. See Gen 31:11, 12; Esther 6:7-14

Gen 31:15

Gen 31:15 - Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money - the money gained from Jacob's labor was customarily to be a gift given to the daughters of Laban; yet Laban kept the wages to himself. In early times custom required the bridegroom, before the ratification of a marriage engagement, to pay a sum of money or its equivalent in other property, according to his circumstances, to the father of his wife. This was regarded as a safeguard to the marriage relation. Fathers did not think it safe to trust the happiness of their daughters to men who had not made provision for the support of a family. If they had not sufficient thrift and energy to manage business and acquire cattle or lands, it was feared that their life would prove worthless. But provision was made to test those who had nothing to pay for a wife. They were permitted to labor for the father whose daughter they loved, the length of time being regulated by the value of the dowry required. When the suitor was faithful in his services, and proved in other respects worthy, he obtained the daughter as his wife; and generally the dowry which the father had received was given her at her marriage. In the case of both Rachel and Leah, however, Laban selfishly retained the dowry that should have been given them; they referred to this when they said, just before the removal from Mesopotamia, "He hath sold us, and hath quite devoured also our money." – {PP 188.3} Laban had withheld the marriage dowry of his daughters and had ever treated Jacob with craft and harshness; but with characteristic dissimulation he now reproached him for his secret departure, which had given the father no opportunity to make a parting feast or even to bid farewell to his daughters and their children. – {PP 193.4}

Gen 31:21

Gen 31:21 - So he fled with all that he had; and he rose up, and passed over the river, and set

his face toward the mount Gilead - Laban's absence afforded opportunity for departure. The flocks and herds were speedily gathered and sent forward, and with his wives, children, and servants, Jacob crossed the Euphrates, urging his way toward Gilead, on the borders of Canaan. After three days Laban learned of their flight, and set forth in pursuit, overtaking the company on the seventh day of their journey. He was hot with anger, and bent on forcing them to return, which he doubted not he could do, since his band was much the stronger. The fugitives were indeed in great peril. – {PP 193.2}

Gen 31:27

Gen 31:27 - Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? - Laban speaks with feigned hurt and disappointment when in fact his desire was to cause harm to Jacob. See Gen 31:29, 36

Gen 31:30

Gen 31:30 - yet wherefore hast thou stolen my gods? - Laban was obviously an idolator and worshipped not the God of Abraham and Isaac

Gen 31:32

Gen 31:33 - For Jacob knew not that Rachel had stolen them - the character of Laban's daughters showed they were products of their environment: swindlers, competitive, covetous, deceivers, idolaters, liars. See Gen 31:34, 35, 41

Gen 31:38

Gen 31:38-42 - This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. 40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. - Isaac demonstrated the character of Christ in that he did not revile nor retaliate to Laban's injustices, but merely committed himself to He Who judges righteously. See Mt 5:38-41; 2Pet 2:23; Gen 26:18-22

Gen 32:1

Gen 32:2 - and the angels of God met him - God sent angels before and behind Jacob's company to escort them and place terror in the hearts of the inhabitants should they seek their harm. Jacob called the place Mahanaim, meaning two hosts or camps that surrounded him. - See Ps 39:5, 91:11, 12; Isa 52:12 gain the Lord granted Jacob a token of the divine care. As he traveled southward from Mount Gilead, two hosts of heavenly angels seemed to encompass him behind and before, advancing with his company, as if for their protection. Jacob remembered the vision at Bethel so long before, and his burdened heart grew lighter at this evidence that the divine messengers who had brought him hope and courage at his flight from Canaan were to be the guardians of his return. And he said, "This is God's host: and he called the name of that place Mahanaim"—"two hosts, or, camps." – {PP 195.3}

Gen 32:2

Gen 32:2 - Mahanaim - gain the Lord granted Jacob a token of the divine care. As he traveled southward from Mount Gilead, two hosts of heavenly angels seemed to encompass him behind and before, advancing with his company, as if for their protection. Jacob remembered the vision at Bethel so long before, and his burdened heart grew lighter at this evidence that the divine messengers who had brought him hope and courage at his flight from Canaan were to be the guardians of his return. And he said, "This is God's host: and he called the name of that place Mahanaim"—"two hosts, or, camps." – {PP 195.3}

Gen 32:6

Gen 32:6 - And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him - See Amos 1:11

Gen 32:10

Gen 32:10 - I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands - Jacob recognizes the blessings of the LORD, none of which he is worthy of. He realizes that God has been good to Him and he is most undeserving.

Gen 32:11

Gen 32:11 - Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children - See Amos 1:11

Gen 32:24

Gen 32:24 - And Jacob was left alone - it is when we are left alone that we must wrestle with the Lord. God sometimes separates us from the distractions and things that we often sight as the cause of our problems so that we may recognize the problems that lie within us. God visits us when we are alone and holds a conversation with us that we can not avoid. This is when God is closest to us and willing to change the course of our lives if we are willing to humble ourselves, listen and submit while holding on in faith.

Gen 32:24

Gen 32:24 - and there wrestled a man with him until the breaking of the day - People often speak of wrestling with God in prayer, as Jacob did. There is no evidence that Jacob knew that it was the Lord that was wrestling with him, until the morning broke, and his thigh was put out of joint by the touch of his antagonist. Indeed, we very well know that no man would have the hardihood to engage in a contest of strength with the Lord, if he knew Him to be the Lord. The angel appeared to him as a man, and Jacob doubtless thought that he was being attacked by a robber. We can well conceive that Jacob was in sore trouble all night. {1900 EJW, EVCO 142.2} The time was fast approaching when he must face his angry brother, and he dared not meet him without the full assurance that all was right between himself and God. He must know that he was pardoned for his past wicked course. Yet the hours that he had designed to spend in communing with God, were being spent in wrestling with a supposed enemy. So we may be sure that while his strength was all engaged in resisting his antagonist, his heart was uplifted to God in bitter anguish. The suspense and anxiety of that night must have been terrible. {1900 EJW, EVCO 143.1}

Gen 32:25

Gen 32:25 - And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him - Jesus

saw that Jacob was gaining the victory in the struggle, fighting and holding on tenaciously with all his life force - See Lk 18:4, 5 Strength in Helplessly Clinging to God: "Notice that the first intimation that Jacob had that his opponent was other than an ordinary man, was when his thigh was put out of joint by the Divine touch. That revealed in an instant who his supposed enemy was. It was no human touch, but the hand of the Lord that he felt. What did he then do? What could a man do in his condition? Picture to yourself a man wrestling, where so much depends upon the strength of his legs, and having one of them suddenly dislocated. Even if he were merely walking, or simply standing still, and one of his legs should suddenly be put out of joint, he would instantly fall to the ground. Much more would he fall if he were wrestling. Such would have been the case with Jacob, if he had not at once thrown himself upon the Lord, with a firm grasp. He would most naturally grasp the nearest object for support; but the knowledge that here was the One whom he had been longing to meet, would make his grasp more than an involuntary action. His opportunity had come, and he would not let it slip. EVCO 143.3 That Jacob did at once cease wrestling, and cling to the Lord, is not only most apparent from the fact that he could do nothing else, but also from the words of the Lord, “Let Me go.” “No,” said Jacob. “I will not let Thee go, except Thou bless me.” It was a case of life and death. His life and salvation depended upon his holding on to the Lord. The words, “Let Me go,” were only to test him, for the Lord does not willingly leave any man. But Jacob was determined to find a blessing indeed, and he prevailed. It was by his strength that he prevailed, but it was by the strength of faith. “When I am weak, then am I strong.” In that hour Jacob fully learned the lesson that the blessing and the inheritance come not by might, nor by strength, but by the Spirit of the Lord.” EVCO 144.1

Gen 32:26

Gen 32:26 - I will not let thee go, except thou bless me. - Jacob sought the blessing of forgiveness and peace of mind from his running and fear. Jacob realized he acted deceitfully towards his father and brother and stole his brother’s birthright and this sin plagued his conscience for over twenty years. Jacob wanted to know he had received pardon and would not let God go until. Jacob had an eminent fear in his brother killing him, however, he feared being outside of God’s favor more and sought peace with God. See Gen 32:11 The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God’s promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God. – {GC 621.2}

Gen 32:28

Gen 32:28 - Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed - Jesus is the True Israel Are the ministers of Christ tempted and fiercely buffeted by Satan? So also was He who knew no sin. In the hour of distress He turned to His Father. Himself a source of blessing and strength, He could heal the sick and raise the dead; He could command the tempest, and it would obey Him; yet He prayed, often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with human beings. He was a mighty petitioner. As the Prince of life, He had power with God, and prevailed. – {GW 256.2}

Gen 32:28

Gen 32:28 - Israel - the divine name is in actuality a reference to Jesus Christ, Who grew in favor with God and mankind (Lk 2:52). All who believe God and are born of promise, a miracle of God, are the true Israel: 1. A creation of God by faith in Jesus Christ - 2 Cor 5:17; Rom 1:16, 17 2. Born of a promise, like Isaac, and not of the flesh - Rom 9:6-8; Gal 4:22-31 3. A miracle of God - Col 1:25-29 4. Born of the Spirit of God - John 1:12, 13, 3:8; Rom 8:1-7, 2:28, 29 5. An heir of Abraham Gal 3:26-29

Gen 32:28

Gen 32:28 - for as a prince hast thou power with God and with men, and hast prevailed - See Hosea 12:3-5; 2Cor 12:9

Gen 32:30

Gen 32:30 - Peniel - Pnuwél pen-oo-ale' from (06437) and (0410) or (more properly,) Pniylel {pen-oo-ale'}; from and ; face of God; Penuel or Peniel, a place East of Jordan; also (as Penuel) the name of two Israelites:--Peniel, Penuel. Penuel or Peniel = "facing God" n pr m

Gen 32:31

Gen 32:31 - Penuel - pen-oo-ale' from (06437) and (0410) or (more properly,) Pniylel {pen-oo-ale'}; from and ; face of God; Penuel or Peniel, a place East of Jordan; also (as Penuel) the name of two Israelites:--Peniel, Penuel. Penuel or Peniel = "facing God" n pr m

Gen 35:2

Gen 35:2 - Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments - When going before the Lord, we are to sanctify ourselves, putting away all strange gods and items which exalt self - See Ex 19:10, 11, 15; 1Jo 3:2, 3; Rev 16:15, 19:7, 8

Gen 35:4

Gen 35:4 - and all their earrings which were in their ears - See Ex 33:4, 5

Gen 35:10

Gen 35:10 - And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel - the name change of Jacob (trickster, supplantor) to Israel, a prince with God and man was indicative of the character change he underwent.

Gen 35:22

Gen 35:22 - Reuben went and lay with Bilhah his father's concubine - See Gen 49:4; Lev 20:11

Gen 37:9

Gen 37:9 - the sun and the moon and the eleven stars made obeisance to me - the sun, moon and star may possibly refer to the people of God.

Gen 37:24

Gen 37:24 - And they took him, and cast him into a pit: and the pit was empty, there was no water in it - See Ps 69:1-4

Gen 37:25

Gen 37:25 - And they sat down to eat bread - the cold, heartlessness Joseph's brothers expressed towards him resonated in his mind for years. That they could express such a lack of natural affection showed the depth of hatred in their hearts. Joseph would later prove their characters, once exalted to the station God had foreordained for him, to see if there was a change in their callous hearts.

Gen 37:27

Gen 37:27 - come let us sell him - these were the words of mankind towards our Elder Brother, Jesus. Our plea was "come let the Holy One cease from before us". see Deut 24:7; Isa 30:11; Zech 11:12, 13; Mt 26:15

Gen 37:32

Gen 37:32 - the sin of the father is here perfected in the sons. The sons of Jacob lie boldly to their father, knowing full well that they were the cause of their brother's disappearance.

Gen 37:33

Gen 37:33 - And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces - Jacob drew a conclusion based on the evidence he saw. Similarly we draw certain conclusions that steal our lives

Gen 37:35

Gen 37:35 - but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. - Jacob refused to be comforted. Sometimes we refuse the comfort that God makes available to us because we will not let go of our preconceived ideas. Jacob held onto the lie that "God let him down", "if God is all loving, why would He permit this to befall Joseph?"; "If God's dreams were Joseph were true, why would this occur?". These thoughts and questions haunted Jacob so that he would not be comforted.

Gen 38:7

Gen 38:6 - And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him - "It is not the way of the Lord to continue men in life when the only possible use they will make of life is to heap up more misery for themselves." {AT Jones, The Consecrated Way to Christian Perfection, pg 117}. compare to Nabal. See 1Sam 25:10, 36-38

Gen 38:24

Gen 38:24 - And Judah said, Bring her forth, and let her be burnt - men are quick to rush to Judgment. Jesus showed otherwise. See 2Sam 12:5, 6 Compare Joh 8:1-11

Gen 38:25

Gen 38:24 - By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff - this is a "thou art the man moment" for Judah (2Sam 12:7). Judah acted deceitfully towards Tamar, never intending to give her his son Shelah as a redemption for his older brother that had died.

Gen 38:26

Gen 38:26 - And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more - Judah stood reproved and repented of his sin. He acted nobly in acknowledging her as a wife and providing support to her and his children born to her. Unlike those who cover their sins when reproved, Judah and David received forgiveness of God for not making excuses or attempting to justify their wrong behavior. See 2Sam 12:13; Prov 28:13; Deut 25:5

Gen 38:29

Gen 38:29 - Pharez - this firstborn would be the progenitor of Jesus Christ. See Lk 3:33

Gen 39:3

Gen 39:3 - the LORD was with him - See Act 7:9; Mic 7:7 Arriving in Egypt, Joseph was sold to Potiphar, captain of the king's guard, in whose service he remained for ten years. He was here exposed to temptations of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity and his fidelity to God. The sights and sounds of vice were all about him, but he was as one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects. The desire to gain the favor of the Egyptians could not cause him to conceal his principles. Had he attempted to do this, he would have been overcome by temptation; but he was not ashamed of the religion of his fathers, and he made no effort to hide the fact that he was a worshiper of Jehovah.... Potiphar's confidence in Joseph increased daily, and he finally promoted him to be his steward, with full control over all his possessions.... – {CC 74.2}

Gen 39:3

Gen 39:3 - and that the LORD made all that he did to prosper in his hand - Ps 1:3 The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained. God was glorified by the faithfulness of His servant. It was His purpose that in purity and uprightness the believer in God should appear in marked contrast to the worshipers of idols—that thus the light of heavenly grace might shine forth amid the darkness of heathenism. – {CC 74.3}

Gen 39:6

Gen 39:6 - And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. - It was considered an abomination for a Hebrew to prepare food for an Egyptian. – {SR 101.3}

Gen 39:9

Gen 39:10 - how then can I do this great wickedness, and sin against God? - He would not be persuaded to deviate from the path of righteousness and trample upon God's law by any inducements or threats. – {SR 101.4} The shield which covered Joseph's heart was the fear of God, which caused him to be faithful and just to his master and true to God. – {SR 102.3} The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what

can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes; and He has them now,—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?" men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto.—Prophets and Kings, 148. –{ChS 236.6}

Gen 39:12

Gen 39:12 - and he left his garment in her hand, and fled, and got him out - See 1Cor 6:18

Gen 39:16

Gen 39:16 - And she laid up his garment by her, until his lord came home - scheming woman sought the righteous man's downfall.

Gen 39:23

Gen 39:23 - The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper - See Gen 39:3; Ps 1:3

Gen 40:1

Gen 40:1 - butler and baker - the two typify the wise and foolish virgins in the Millerite history and in our history. The wise and foolish are fully separated and distinguished on Oct 22, 1844.

Gen 40:2

Gen 40:2 - And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers - the king's wrath was hasty and often unpredictable. Servants could be punished if even their countenances displeased the king. See Nehemiah 2:1, 2

Gen 40:9

Gen 40:9 - vine - Jesus is the True Vine

Gen 40:10

Gen 40:10 - three branches - three represents: 1. The gospel - a 3-step testing process 2. The 3 Angel's messages

Gen 40:10

Gen 40:10 - budded, blossoms - the Latter Rain causes the vine to bud and blossom

Gen 40:11

Gen 40:11 - grapes pressed - New Wine is the Latter Rain message (true doctrine)

Gen 40:16

Gen 40:16 - three white baskets - the papacy wears a triple crown tiera

Gen 40:17

Gen 40:17 - bakemeats - confections and unhealthful baked products

Gen 40:17

Gen 40:17 - birds - Babylon is the hold of every foul spirit and every hateful bird

Gen 40:19

Gen 40:19 - hang the on a tree - the baker will be cursed like Judas.

Gen 40:20

Gen 40:20 - Pharaoh's birthday - one other person is mentioned in the Bible as having a birthday and that is Herod. Herod's birthday is typical of the story of Elijah (Joh the Baptist) who confronted Ahab (Herod), Jezebel (Herodius) and the false prophets (Salome).

Gen 40:23

Gen 40:23 - Yet did not the chief butler remember Joseph, but forgat him - Jesus was made to suffer just as Joseph suffered in order to refine and purify their characters. See Heb 5:8

Gen 41:1

Gen 41:1 - end of two full years - this day is coincident with Pharaoh's birthday two years later.

Gen 41:16

Gen 41:16 - And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace - like Dan, the Lord could trust His servant Joseph to exalt Him and not himself. See Dan 2:27, 28

Gen 41:23

Gen 41:23 - blasted with the east wind - See Hos 13:15; Ex 10:13

Gen 41:27

Gen 41:27 - seven years of famine - the 7 years of famine occur at the Midnight Cry (August 1844) in the Millerite history and in the repeated End Time history, when the fair virgins run to and fro seeking the word of the Lord and can not find it, falling and never rising again (Am 8:11-14)

Gen 41:32

Gen 41:32 - And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God - Upon the testimony of 2 or 3 witnesses, a thing is established. See Deut 17:6, 19:15; Mt 18:16; 2Cor 13:1; Heb 10:28

Gen 43:28

Gen 43:28 See - Gen 37:6-8

Gen 45:3

Gen 45:3 - And his brethren could not answer him; for they were troubled at his presence - Ps 7:16

Gen 46:3

Gen 46:3 - fear not to go down into Egypt - Jacob had a legitimate concern in going to Egypt as Abraham was called out from Ur of the Chaldees and the world (Egypt) to be separate and a distinct (peculiar) people unto God, so he feared his journeying to Egypt would be contrary to Gods purposes. God however assures him of His protection, provision and intentions to bring his seed back to the promised land.

Gen 46:8

Gen 46:8 - Reuben - Though Reuben was the firstborn of Israel, he lost his birthright due to his sin. This is what is said of Reuben in 1Chron 5:1: Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

Gen 46:28

Gen 46:28 - Goshen - Goshen = "drawing near" a region in northern Egypt, east of the lower Nile, where the children of Israel lived from the time of Joseph to the time of Moses

Gen 46:34

Gen 46:34 - that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians - Joseph acted with wisdom in instructing his brethren to speak of their occupations as shepherds, a trade despised by the Egyptians. Joseph purposed that his family be set apart from the Egyptians so that no strange god would be in their midst to lure them to sin against God. Though despised of the world, this was a blessing that God had purposed for His people. See Ps 81:5-16

Gen 47:4

Gen 47:4 - For to sojourn in the land are we come - The children of Israel were not slaves. They had never sold their cattle, their lands, and themselves to Pharaoh for food, as many of the Egyptians had done. They had been granted a portion of land wherein to dwell, with their flocks and cattle, on account of the service Joseph had been to the kingdom. Pharaoh appreciated his wisdom in the management of all things connected with the kingdom, especially in the preparations for the long years of famine which came upon the land of Egypt. He felt that the whole kingdom was indebted for their prosperity to the wise management of Joseph; and, as a token of his gratitude, he said to Joseph, "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle." – {SR 103.3}

Gen 47:4

Gen 47:4 - Goshen - Goshen Proper Name Location go'-shen probably of Egyptian origin probably of Egyptian origin; Goshen, the residence of the Israelites in Egypt; also a place in Palestine:--Goshen. Goshen = "drawing near" a region in northern Egypt, east of the lower Nile, where the children of Israel lived from the time of Joseph to the time of Moses

Gen 47:6

Gen 47:5 - in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell - Goshen a rich and fertile land, the best of the land, outside of Egypt was the place of refuge during the time of famine for the people of God. See Gen 47:4, 11; Ex 8:22, 23, 9:26

Gen 47:8

Gen 47:10 - How old art thou? - Because of the covenant of health entrusted to the COI, he preserved their lives so that none of the diseases common to the Egyptians befell them. Therefore, Pharaoh had never beheld one as old as Jacob and therefore, asked him his age.

Gen 47:11

Gen 47:11 - And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded - Goshen was the best of the land of Egypt. See Gen 47:4, 6; Ex 8:22, 23, 9:26

Gen 47:14

Gen 47:14 - And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house - Joseph here serves as an agent of the state in gathering/consolidating all the wealth into the hands of the king (government).

Gen 48:1

Gen 48:1 - he took with him his two sons, Manasseh and Ephraim - Compare Heb 11:24-27 Another important matter demanded attention; the sons of Joseph were to be formally instated among the children of Israel. Joseph, coming for a last interview with his father, brought with him Ephraim and Manasseh. These youths were connected, through their mother, with the highest order of the Egyptian priesthood; and the position of their father opened to them the avenues to wealth and distinction, should they choose to connect themselves with the Egyptians. It was Joseph's desire, however, that they should unite with their own people. He manifested his faith in the covenant promise, in behalf of his sons renouncing all the honors that the court of Egypt offered, for a place among the despised shepherd tribes, to whom had been entrusted the oracles of God. – {PP 234.2}

Gen 48:5

Gen 48:5 - And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. - Jacob adopted Joseph's two sons as his own in Joseph's stead, showing he and the Lord desired to give Joseph a double portion, a double blessing for his faithfulness.

Gen 48:14

Gen 48:14 - And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for

Manasseh was the firstborn - as one bestowed with the Spirit of Prophecy, Jacob foresaw that Ephraim's descendants would exceed his elder brother Manasseh's descendants, but that both sons would be blessed of the Lord. See Gen 48:20

Gen 48:17

Gen 48:17 - And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head - Joseph did not understand that his father Jacob was acting under inspiration when he blessed the younger over the older, just as God had done for him over his older brother Esau. See Gen 25:23

Gen 48:19

Gen 48:19 - And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations - though Joseph protested his father blessing Ephraim over Manasseh, the thing was of the Lord. Jacob understood that he was chosen over his brother Esau, though by right of the firstborn the blessing belonged to Esau. So it was with Ephraim over Manasseh.

Gen 48:21

Gen 48:21 - And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers - Gen 50:24-26

Gen 48:22

Gen 48:22 - Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow - See 1Chron 5:2

Gen 49:1

Gen 49:1 - I may tell you that which shall befall you in the last days - the prophet Jacob is giving an account of the future of His people and their experiences in the last days. See 1Cor 10:1-6

Gen 49:3

Gen 49:3 - Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: - See Deut 33:6

Gen 49:4

Gen 49:4 - because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch - See Gen 35:22; Lev 20:11

Gen 49:5

Gen 49:5 - Simeon and Levi are brethren; instruments of cruelty are in their habitations - See Deut 33:8

Gen 49:8

Gen 49:8 - Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. - See Deut 33:7

Gen 49:8

Gen 49:8 - thy hand shall be in the neck of thine enemies - See Joshua 10:24

Gen 49:8

Gen 49:8 - thy father's children shall bow down before thee - The prophet Jacob is foretelling the tribe of Judah to be the Kings among the Children of Israel.

Gen 49:9

Gen 49:9 - Judah, which means “praise” is described as the pup of a lion. A young lion. So too, Jesus, the Lion of the Tribe of Judah was He Who in His youth was cut off for the sins of the world.

Gen 49:9

Gen 49:9 - from the prey, my son, thou art gone up - the statement “the prey” means or signifies something that is torn” - Jesus Himself went up from being torn.

Gen 49:9

Gen 49:9 - he stooped down - Jesus stooped down from His throne in heaven, He condescended to take on our humanity to save us. Phil 2:5-8

Gen 49:9

Gen 49:9 - he couched as a lion - he crouched or laid/stretched himself out like a lion - See Num 24:9; 23:24

Gen 49:10

Gen 49:10 - the scepter shall not depart from Judah - This is the promise that was made to David, that there shall never depart a king from reigning upon his throne (2Sam 7:16). Jesus, the Lion of the tribe of Judah, will reign eternally and His scepter, a scepter of righteousness, will be that with which He rules. See Heb 1:8, 7:14; Ps 45:6; Num 24:17; Isa 33:17 The Messiah was to be of the royal line, for in the prophecy uttered by Jacob the Lord said, “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.” Gen 49:10. – {AA 223.1} With awed yet exultant spirit he searched in the prophetic scrolls the revelations of the Messiah’s coming,—the promised seed that should bruise the serpent’s head; Shiloh, “the peace giver,” who was to appear before a king should cease to reign on David’s throne. Now the time had come. A Roman ruler sat in the palace upon Mount Zion. By the sure word of the Lord, already the Christ was born. – {DA 103.1}

Gen 49:10

Gen 49:10 - until Shiloh come - meaning "The Peaceful One", a term referring to the Messiah, Jesus, the Prince of Peace and Mighty God. See Isa 9:6; Dan 9:25; Eze 21:25-27 Jer also bore witness of the coming Redeemer as a Prince of the house of David: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord Our Righteousness.” And again: “Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man

before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Jer 23:5, 6; 33:17, 18. – {AA 223.3}

Gen 49:10

Gen 49:10 - unto Him shall the gathering of the people be - Jesus [Shiloh] is He who will gather His people like a hen and hide them under the shadow of the All Mighty God! See Lk 4:18-21; Joh 10:14-16; Isa 49:6, 60:1-7

Gen 49:11

Gen 49:11 - binding His foal to the vine - Jesus the True Vine would be lowly in His ministry and would ride upon a donkey's foal. The message of Christ (Shiloh) is bound to and rides upon the message of the ass (Islam), both at His first and second comings. See Joh 15:1, 2; Zech 9:9; Mt 21:1-5

Gen 49:11

Gen 49:11 - the choice vine - Jesus is the True and Choice Vine. See Joh 15:

Gen 49:11

Gen 49:11 - He washed His garments in wine, and His clothes in the blood of grapes - a double prophecy foretelling Jesus' being stricken and bruised for our iniquities and chastised for our peace. The message of the ass (Islam) is here seen at the death of Christ as He rides into Jerusalem, triumphantly to the praises of a crowd. Secondarily, the prophecy speaks to the fact that Jesus would tread the winepress of the wrath of God alone, Himself for the sins of he righteous, and then as a conquering King over the wicked. See Isa 63:2-4; Rev 14:14-20

Gen 49:12

Gen 49:12 - His teeth white with milk - See Isa 7:15 Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt." {DA 687.2}

Gen 49:16

Gen 49:16 - Dan shall judge his people, as one of the tribes of Israel - See Deut 33:22

Gen 49:17

Gen 49:17 - Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward - a possible foretelling of Dan's rebellion (the first to introduce idolatry) that like Ephraim (Hos 4:17), would cause it not to be counted among the righteous in the end. See Judges 18; 2Kings 10:29; Rev 7:4-8

Gen 49:22

Gen 49:22 - Joseph is a fruitful bough - see the blessing of Moses upon Joseph in Deut 33:13-17

Gen 49:24

Gen 49:24 - bow - rod

Gen 49:24

Gen 49:24 - the arms of his hands were made strong by the hands of the mighty God of Jacob - Jesus' hands were steadied by God so that He would drink of the cup for mankind.

Gen 49:24

Gen 49:24 - the stone of Israel - the stone here represents Jesus and His eternal kingdom, spoken of by Dan the prophet. Dan 2:34, 35, 44, 45

Gen 49:25

Gen 49:25 - blessings of heaven above - eternal (gospel) blessings to be realized in eternity.

Gen 49:25

Gen 49:25 - blessings of the deep that lieth under - Jesus said "Blessed are the meek, for they shall inherit the earth"

Gen 49:25

Gen 49:25 - blessings of the breasts, and of the womb - Jesus said "Blessed are they which do hunger and thirst after righteousness; for they shall be filled"

Gen 49:26

Gen 49:26 - The blessings of thy father have prevailed above the blessings of my progenitors - the heritage of Jacob is mentioned as the blessings for those who honor God and keep His holy Sabbath. See Isa 58:14

Gen 49:31

Gen 49:31 - and there I buried Leah - the fact that Jacob buried Leah in the place where his forefathers were buried may suggest that Leah was the “reward” the Lord purposed for Jacob from the beginning, rather than Rachel. His honoring Leah in her death showed that he may have repented of the preference he showed her sister and honored her by being buried with her.

Gen 50:11

Gen 50:11 - This is a grievous mourning to the Egyptians - the COI looked in appearance as Egyptians. See Ex 2:16-19; Act 21:37, 38

Gen 50:20

Gen 50:20 - But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive - See Gen 49:8-12; 2Cor 5:21; Heb 2:14, 15

Gen 50:20

Gen 50:20 - to bring to pass, as it is this day, to save much people alive - So to the people of Egypt and of all the nations connected with that powerful kingdom, God manifested Himself

through Joseph. Why did the Lord choose to exalt Joseph so highly among the Egyptians? He might have provided some other way for the accomplishment of His purposes toward the children of Jacob; but He desired to make Joseph a light, and He placed him in the palace of the king, that the heavenly illumination might extend far and near. By his wisdom and justice, by the purity and benevolence of his daily life, by his devotion to the interests of the people—and that people a nation of idolaters—Joseph was a representative of Christ. In their benefactor, to whom all Egypt turned with gratitude and praise, that heathen people were to behold the love of their Creator and Redeemer. So in Moses also God placed a light beside the throne of the earth's greatest kingdom, that all who would, might learn of the true and living God. And all this light was given to the Egyptians before the hand of God was stretched out over them in judgments. – {PP 368.3}

Gen 50:25

Gen 50:25 - Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence - The oath Joseph made with his descendants was that they not bury his bones but that they bring them from Egypt into the land of promise. Joseph had no intention of being buried (compare Gen 49:33-50:13), either in Egypt nor in the land of promise because he saw and believed their deliverance from Egypt as the fulfillment of the covenant to Abraham and his Seed, Jesus, in that they would inherit the New Earth, mankind's redemption. See Josh 24:32; Act 7:17; Heb 11:10, 13

Gen 50:26

Gen 50:26 - So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt - Joseph did not want to be buried in this earth and therefore told the COI to take his bones with them into Canaan, knowing that God would fulfill His promise to Abraham and his Seed, Christ, bringing man's salvation. The failure of the COI in the wilderness and beholding Joseph's coffin for those 40yrs was a rebuke to their unbelief. See Ex 13:19 Joseph, like Joshua, died at 110 years of age. See Josh 24:29, 30

Exodus

Ex 1:7 Back to Table of Contents

Ex 1:7 - multiplied - The COI swarmed like bees. This is a fulfillment of God's promise to Abraham - See Gen 12:1-3; 15:5

Ex 1:8

Ex 1:8 - Now there arose up a new king over Egypt, which knew not Joseph - the new king that arose in Egypt could not have known of Joseph because this new king was the founder of a new dynasty and he was an Assyrian. Had it been an Egyptian, remembrance of Joseph's beneficence towards Egypt would have prevented him from treating the COI so cruelly. See Isa 52:3-6

Ex 1:9

Ex 1:9 - Behold, the people of the children of Israel are more and mightier than we - Joseph established the COI in the land of Goshen, outside of Egypt and sustained them during the 7years of famine throughout the lands. While the Egyptians sold all their possessions and themselves into servitude to Pharaoh (Gen 47:13-21), the COI remained free and began to multiply and become strong under Joseph's watch care (Gen 47:11, 12). Therefore, the COI were an abundant people, living outside the boarders of Egypt. See Ps 105:23-25

Ex 1:10

Ex 1:10 - Come on, let us deal wisely with them; let they multiply - See Ps 2:1-3

Ex 1:13

Ex 1:13 - And the Egyptians made the children of Israel to serve with rigour - The faithful servants of God understood that it was because of their unfaithfulness to God as a people, and their disposition to intermarry with other nations, and thus being led into idolatry, that the Lord suffered them to go into Egypt. And they firmly declared to their brethren that God would soon bring them up from Egypt and break their oppressive yoke. – {SR 114.4}

Ex 1:14

Ex 1:14 - And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour - See Isa 52:5

Ex 1:16

Ex 1:15 - if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. - And because they failed to accomplish their purpose, they hardened their hearts to go still further. The king commanded that the male children should be killed as soon as they were born. Satan was the mover in these matters. He knew that a deliverer was to be raised up among the Heb to rescue them from oppression. He thought that if he could move the king to destroy the male children, the purpose of God would be defeated. The women feared God and did not do as the king of Egypt commanded them, but saved the male children alive. – {SR 105.4} Here Satan was defeated. By moving Pharaoh to destroy the male children, he thought to turn aside the purposes of God and destroy the one whom God would raise up to deliver His people. But that very decree, appointing the Hebrew children to death, was the means God overruled to place Moses in the royal family, where he had advantages to become a learned man and eminently qualified to lead his people from Egypt. – {SR 108.2}

Ex 2:5

Ex 2:5 - daughter of Pharaoh - daughter and wife of Pharaoh

Ex 2:10

Ex 2:10 - Moses - Moses' name and early life experience typifies that of the nation of Israel and all who accept God's covenant by faith: 1. He was delivered from destruction by being placed in an ark - Jesus is our Ark of safety 2. Loving hands guided him to a place of safety 3. He was drawn forth from the waters - similarly Israel would be drawn from the waters, from among the nations (Rev 17:15) 4. Became heir to a kingdom - the COI and all who are Sons of Abraham are heirs to a kingdom (Gal 3:26-29)

Ex 2:12

Ex 2:12 - And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand - Jam 1:20; Zech 4:6 It was true that the Lord designed that the people of Israel should be delivered by the hand of Moses. Moses himself knew this, and he supposed that his brethren would also understand the matter. But they did not. His attempt to deliver them was a sad failure, and the reason for the failure lay in him as much as in them. They did not understand that God would deliver them by his hand; he understood that fact, but he had not yet learned the method. He supposed that the deliverance was to be affected by force; that under his generalship the children of Israel were to rise and conquer their oppressors. But that was not the Lord's way. The deliverance which God had planned for His people was such a deliverance as could not be gained by human efforts. {1900 EJW, EVCO 167.4}

Ex 2:15

Ex 2:15 - Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well - See Ex 18:4

Ex 2:15

Ex 2:15 - But Moses fled from the face of Pharaoh, and dwelt in the land of Midian - By this failure of Moses we learn much as to the nature of the work which God proposed to do for the Israelites, and of the inheritance to which he was about to lead them. If it had been a deliverance from mere physical bondage that He designed for them, and if they were to be led only to an earthly, temporal inheritance, then it might possibly have been accomplished in the way that Moses began. The Israelites were numerous, and under the generalship of Moses they might have conquered. That is the way in which earthly possessions are gained. History affords many instances in which a small people threw off the yoke of a great one. But God had promised to Abraham and his seed a heavenly inheritance, and not an earthly, and therefore it could be gained only through heavenly agencies. Now the inheritance to which Moses was commissioned to lead the Israelites is the identical inheritance that is promised to us; and the things which happened to them "are written for our admonition, upon whom the ends of the world are come." {1900 EJW, EVCO 167.5}

Ex 2:18

Ex 2:18 - Reuel - meaning “Friend of God”

Ex 2:19

Ex 2:19 - And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock - See Act 21:37, 38; Gen 50:11

Ex 2:21

Ex 2:21 - And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter - Moses had abandoned hopes of delivering his people from Egyptian bondage and found contentment living as a shepherd with his father-in-law Reuel (Jethro) and family. He however, was not idle during this time in that he penned the book of Job and Gen by inspiration of God. During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen

hundred years—from Moses, the historian of creation and the law, to Joh, the recorder of the most sublime truths of the gospel. – {GC v.2}

Ex 2:24

Ex 2:24 - And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob - See Act 7:17

Ex 3:1

Ex 3:1 - Now Moses kept the flock of Jethro his father in law, the priest of Midian - The long years amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Gen and also the book of Job, which would be read with the deepest interest by the people of God until the close of time (The Signs of the Times, February 19, 1880). – {3BC 1140.3}

Ex 3:2

Ex 3:2 - the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush - See Joshua 5:14; Dan 9:25, 10:21, 12:1; Judges 13:15-23

Ex 3:4

Ex 3:4 - God - the Second Person of the Godhead is here referenced, Jesus, the Son of God. Jesus again, veiled His glory so that He may be seen by men (2Thess 2:8). See Joh 1:18; Col 1:15

Ex 3:5

Ex 3:5 - Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. - God's presence makes things holy and He gives [spiritual] rest. See Rev 15:4; Joshua 5:13-15; *Ex 33:14-16; Act 7:33; Isa 6:1-6 [LORD God] thou only art holy... Rev 15:4

Ex 3:6

Ex 3:6 - And Moses hid his face; for he was afraid to look upon God - We know that this is Christ in the burning bush, the very image of the invisible God (Col 1:15), veiled by the bush. Moses understood the reverent glory of God and hid his face lest he look mistakenly, presumptuously upon the face of God and die. See Heb 12:29; Ex 33:20; Judg 13:22

Ex 3:12

Ex 3:12 - token unto thee - God gave Moses a prophetic testing message and sign in that He would make Moses to be the guide for His people out of bondage and would direct them to worship on Mt. Sinai. Moses' faith would be completely strengthened at the fulfillment of this sign, empowering him to command Israel to be of good courage, that the Lord would fulfill all of His promises and bring them ultimately into a land flowing with milk and honey.

Ex 3:12

Ex 3:12 - When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain - The typology in God's words is to be noted in that God, Who brings His people out of sin and bondage (Egypt) will cause them to worship upon His holy mountain

(Mt Zion, the New Jerusalem). See Ex 17:6, 18:5; Deut 4:10-15

Ex 3:14

Ex 3:14 - I AM THAT I AM - Gods Self-declaration. The Self-existing God that is all that His glory/character reveal (The Lord God, Merciful, Gracious, Long-Suffering, Abundant in Goodness and Truth, Keeping Mercy, Forgiving Iniquity, Transgression and Sin, Just). It is not enough that God is I AM, self-existent, but rather I AM THAT I AM - all that He is what He is. See Joh 8:58; Ex 34:6, 7; Ps 119:68 God is what He is: He is first to all things, CREATOR He is to the sons of men, REDEEMER Heb 11:6 - Reward of those that diligently seek Him is Himself - His character, His nature, His disposition This is "the glorious and fearful name" of the Lord, which no man can ever comprehend, because it expresses His infinity and eternity. Look at the renderings that are given in the margin of the Revision: "I am because I am," or "I am who I am," or "I will be that I will be." No one of these renderings is complete in itself, but all of them together are necessary to give something of an idea of the title. Together they represent "The Lord which is, and which was, and which is to come, the Almighty." 3 {1900 EJW, EVCO 179.1}

Ex 3:15

Ex 3:15 - the God of Abraham, the God of Isaac, and the God of Jacob - God is not a God of the dead but of the living. That He identifies Himself by these three men, though they sleep, He calls them as those who will live forever. See 1Kin 18:36; Mt 22:32; Mk 12:27; Lk 20:38; Rom 4:17

Ex 3:15

Ex 3:15 - my name forever - The Lord in His great love and condescension for humanity's benefit has associated Himself and His character with once frail men who by faith achieved a new name and demonstrated Christ's righteousness by faith. See Heb 11:13-16

Ex 3:15

Ex 3:15 - this is my memorial unto all generations - God’s name and His memorial go together, hand in hand. to every generation, God is I AM THAT I AM and His memorial is the Sabbath: First and foremost, God is CREATOR Similarly, God is REDEEMER God is Love - Love is God God is Peace - Peace is God God is Patience - Patience is God God is Longsuffering - Longsuffering is God God is Meek - Meekness is God God is Joy - Joy is God God is Truth - Truth is God God is Grace - Grace is God God is Mercy - Mercy is God God is Goodness - Goodness is God God is Life - Life is God

Ex 3:16

Ex 3:16, 17 - Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey - See Ex 6:7, 8 When the Lord sent Moses to the children of Israel, it was with this message: "Say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which was done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey."

Ex. 3:16, 17. Again he said to them: "And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burden of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage; I am the Lord." Ex. 6:7, 8. Yet, direct and positive as this promise was, the Lord did not bring them into that land, but destroyed them for their disobedience. {1882 JHW, JBF 25.2}

Ex 4:3

Ex 4:1-9 - signs & wonders - Moses was granted the privilege to demonstrate signs and wonders from the Lord to convince the Children of Israel of God's words and that The Lord sent him to be their guide out of Egypt. The people believed the signs and wonders (Ex 4:31)

Ex 4:10

Ex 4:10-12 - not eloquent - God who made the mouth of the dumb, the ears of the deaf can place words in our mouths to His glory if we allow Him. (See Also: Ps 81:10)

Ex 4:12

Ex 4:12 - Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say - See Lk 12:12

Ex 4:15

Ex 4:15 - and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. See Jer 15:19

Ex 4:21

Ex 4:21 - but I will harden his heart, that he shall not let the people go - that which the Lord does not prevent or thwart is ascribed to Him according to Scripture. In an attempt to describe the supernatural, the ancient writers ascribed all matters, good or evil to God. Consider that Pharaoh's heart was already hardened and God needed to do nothing more to cause this man, who perfectly typified Satan, to rebel and resist righteousness. See Ex 8:19-32

Ex 4:22

Ex 4:22 - Israel is my son, even my firsborn - the COI were a type of Jesus Christ, the only begotten of the Father, full of grace and truth. See Joh 1:14 1. God would call both Israel and Jesus out of Egypt. See Mt 2:15 2. God would ordain both Israel and Jesus to be His Priests. See Ex 19:4-6; Ps 110:4; Heb 5:5, 6; 7:7, 24, 25

Ex 4:23

Ex 4:23 - Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. - The LORD upheld His prophetic principle in informing Pharaoh of the final outcome of his rebellion: "Surely the Lord GOD will do nothing, but He revealeth His secrets to His servants the prophets." Am 3:7

Ex 4:23

Ex 4:23 - that he may serve me - oppression by refusing to permit the Israelites to worship

the Lord was the great sin that prompted God to deliver His people. See Ps 105:42-45; Eze 20:5-8

Ex 4:24

Ex 4:24-26 - Moses, because of his wife's protest, failed to keep the covenant spoken to Abraham in Gen 17:11-14 where all male children were to be circumcised or be cut-off by God. No explanation was given; but Moses remembered that he had disregarded one of God's requirements; yielding to the persuasion of his wife, he had neglected to perform the rite of circumcision upon their youngest son. He had failed to comply with the condition by which his child could be entitled to the blessings of God's covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. Zipporah, fearing that her husband would be slain, performed the rite herself, and the angel then permitted Moses to pursue his journey. In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God. PP 255.5

Ex 5:2

Ex 5:2 - Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go - See Job 21:15; 2Kin 18:35, 19:22 This scene was presented before me to illustrate the selfish love of slavery, and the desperate measures which the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slave masters regard them as such. The consciences of these masters have become seared and hardened, as was Pharaoh's; and if compelled to release their slaves, their principles remain unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern or Northern men. – {1T 266.1}

Ex 5:4

Ex 5:4 - And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens - Upon returning to Egypt, Moses informed the people of his mission from the God of their fathers, The I AM and that they ought to return to upholding the memorial of their God, the seventh-day Sabbath. See Ex 3:14, 15

Ex 5:6

Ex 5:5-9 - keep the Sabbath - Pharaoh was angered that Moses caused the people to keep the Sabbath and cease from their work and therefore he commanded that their labors be made heavier

Ex 5:21

Ex 5:21 - And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us - the first trial of the COI when confronted with Pharaoh's demand that they produce as many bricks without the provision of straw, caused

them to murmur and complain. But they were not yet ready to leave Egypt. They were as yet but stony ground hearers of the Word. They received it with joy at the first, but as soon as persecution arose they became offended. If they could have left Egypt without any hindrance, and could have had an easy passage to the promised land, they doubtless would not have murmured; but "we must through much tribulation enter into the kingdom of God," 1 and those who do enter in must learn to rejoice even in tribulation. This lesson the Israelites had yet to learn. {EVCO E.J. Waggoner pg182}

Ex 5:22

Ex 5:22-23 - Moses returned to the Lord - Moses, after witnessing Pharaoh's obstinence and the burden inflicted upon God's people, went back to The Lord to seek counsel on what next to do. God revealed to Moses that Pharaoh would harden his heart and would not comply (Ex 3:19-22). Moses appears to murmur to God in this initial phase of faith building and The Lord tolerates it...

Ex 6:3

Ex 6:3-8 - JEHOVAH - The Lord presented to the Children of Abraham, Isaac and Jacob His name JEHOVAH (I am The LORD) as He enters into covenant with them personally.

Ex 6:5

Ex 6:5 - I have remembered my covenant - the time had come for God to fulfill His covenant that He made with Abraham and his See, Jesus Christ. God was purposing to bring salvation to His people upon entering the Promised Land as He had promised, provided they exercise faith in His purposes. See Rev 16:19, 18:5; Gal 3:16; Heb 3:15-4:1; Gen 50:26; Ex 13:19

Ex 6:7

Ex 6:7 - And I will take you to me for a people, and I will be to you a God - See Ex 19:3-6; Jer 31:33, 34

Ex 6:8

Ex 6:8 - And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD - See Gen 13:14-17; 22:17; Ex 3:16, 17; Rom 4:13 When the Lord sent Moses to the children of Israel, it was with this message: "Say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which was done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey." Ex. 3:16, 17. Again he said to them: "And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burden of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage; I am the Lord." Ex. 6:7, 8. Yet, direct and positive as this promise was, the Lord did not bring them into that land, but destroyed them for their disobedience. {1882 JHW, JBF 25.2}

Ex 6:14

Ex 6:14-25 - genealogy - God presents the genealogy of the eldest three heads of the House of Israel: Reuben- Simeon- Levi-

Ex 6:20

Ex 6:20 - Amram - father of Moses `Amram Proper Name Masculine am-rawm' probably from (05971) and (07311) probably from and ; high people; Amram, the name of two Israelites:--Amram. Amram = "exalted people"

Ex 6:20

Ex 6:20 - Jochebed - Yowkebed Proper Name Feminine yo-keh'-bed from (03068) contracted and (03513) from contracted and ; Jehovah-gloried; Jokebed, the mother of Moses:--Jochebed. Jochebed = "Jehovah is glory"

Ex 7:3

Ex 7:3 - And I will harden Pharaoh's heart - See 2Thess 2:11, 12 It is well to note that it was the manifestation of the mercy of God that hardened Pharaoh's heart. The simple request of the Lord was scornfully denied. Then the plagues began to come, yet not immediately, but with interval enough to allow Pharaoh to think. But as long as the power of the magicians appeared to be as great as that exercised by Moses and Aaron, Pharaoh would not yield. Soon it became manifest that there was a power greater than that with his magicians. They brought frogs upon the land, but they could not drive them away. "Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." He had already learned enough of the Lord to call Him by His name. {1900 EJW, EVCO 188.1} But many of the Heb were content to remain in bondage rather than to go to a new country and meet with the difficulties attending such a journey. Therefore the Lord did not deliver them by the first display of His signs and wonders before Pharaoh. He overruled events to more fully develop the tyrannical spirit of Pharaoh, and that He might manifest His great power to the Egyptians, and also before His people, to make them anxious to leave Egypt and choose the service of God. – {SR 112.3} God takes responsibility for that which he allows or does not prevent. See Ex 8:32; 1 Chronicles 10:4, 13, 14

Ex 7:4

Ex 7:4 - But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgment - God foresaw Pharaoh's stubborn obstinance and resistance to God so that He would have to pour out His judgments upon Egypt to show His power and glory.

Ex 7:9

Ex 7:9 - When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent - It should not be forgotten that God did not begin at once to send the plagues upon Pharaoh and his people. He did not propose to deliver the Israelites by killing their oppressors, but rather by converting them, if it were possible. God is "not willing that any should perish, but that all should come to repentance." 1 He "will have all men to be saved, and to come to the knowledge of the truth." 2 "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." 3 All men are God's creatures, and His children, and His great heart of love embraces them all, without respect to race or nationality. {1900 EJW, EVCO 186.2} Accordingly, at the first, the simple demand was made upon Pharaoh to let God's people go free. But he impudently and haughtily replied, "Who is the Lord, that I should obey His voice, to let Israel go? I know not the Lord, neither will I let Israel go." 4 Then miracles were wrought before him. These were not at the first judgments,

but simply manifestations of God's power. But the magicians of Pharaoh, the servants of Satan, counterfeited these miracles, and Pharaoh's heart became harder than before. Yet the careful reader will see that even in the miracles that were counterfeited by the magicians, the superior power of the Lord was manifested. {1900 EJW, EVCO 187.1}

Ex 7:11

Ex 7:11 - Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments - Janes and Jambres, sons of Belial and seed of the serpent counterfeited Moses' miracle and thus hardened Pharaoh's and the Egyptians' hearts. See 2Tim 3:8 -"According to Jasher, Jannes and Jmbres were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that their father, Balaam, had exercised. They deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do.... This is an example of the two-horned beast [Rev 13:11-18]

Ex 7:12

Ex 7:12 - For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. - The magicians did not really cause their rods to become serpents; but by magic, aided by the great deceiver, they were able to produce this appearance. It was beyond the power of Satan to change the rods to living serpents. The prince of evil, though possessing all the wisdom and might of an angel fallen, has not power to create, or to give life; this is the prerogative of God alone. But all that was in Satan's power to do, he did; he produced a counterfeit. To human sight the rods were changed to serpents. Such they were believed to be by Pharaoh and his court. There was nothing in their appearance to distinguish them from the serpent produced by Moses. Though the Lord caused the real serpent to swallow up the spurious ones, yet even this was regarded by Pharaoh, not as a work of God's power, but as the result of a kind of magic superior to that of his servants. – {PP 264.2}

Ex 7:13

Ex 7:13 - And he hardened Pharoah's heart - See Ps 33:15, 25:14; Job 42:11

Ex 7:14

Ex 7:14 - Pharaoh's heart is hardened, he refuseth to let the people go - Would that I could make plain to your beclouded senses, my brethren, the great peril you are in. Every action, good or bad, prepares the way for its repetition. How was it in the case of Pharaoh? The statement in Holy Writ is that God hardened his heart, and at every repetition of light in the manifestation of God's power the statement is repeated. Every time he refused to submit to God's will his heart became harder and less impressible by the Spirit of God. He sowed the seed of obstinacy, and God left it to vegetate. He might have prevented it by a miracle, but that was not His plan. He allowed it to grow and produce a harvest of its own kind, thus, proving the truthfulness of the scripture: "Whatsoever a man soweth, that shall he also reap." When a man plants doubts, he will reap doubts. By rejecting the first light and every following ray, Pharaoh went from one degree of hardness of heart to another, until the cold, dead forms of the first-born only checked his unbelief and obstinacy for a moment. And then, determined not to yield to God's way, he continued his willful course until overwhelmed by the waters of the Red Sea. – {5T 119.2} This case is placed on record for our benefit. Just what took place in Pharaoh's heart will take place in every soul that neglects to cherish the light and walk promptly in its rays. God destroys no one. The sinner destroys himself by his own impenitence. When a person once neglects to heed the

invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. – {5T 120.1}

Ex 7:18

Ex 7:18 - And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river - the LORD struck the Nile river so that it turned to blood. The LORD confronted directly the Egyptian pagan god Hapi, the water bearer, which had a fish's head, showing that it was powerless against the Almighty God of the Heb.

Ex 7:19

Ex 7:19 - that they may become blood - the plague of blood may be a response to the death decree of the Hebrew male children issued by Pharaoh (Ex 1:15-20). Consider Rev 16:4-7

Ex 7:20

Ex 7:20 - he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood - the Nile River, which the Egyptians worshipped as a life giving god was shown to be under the control of the True and Living God. As Moses took his staff and smote the river, so too, Jesus, the River of Living Waters would be smitten and would bring forth cleaning water and blood. See Zech 13:1, 12:10; Joh 19:33, 34; Hymn #332, 336

Ex 8:3

Ex 8:3 - And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: - The LORD showed His power over nature by treading upon the Egyptian pagan goddess Heket, which bore a frog's head. His command of frogs to overflow the city then die in smelly heaps (v14) showed that God reigned over heaven and earth.

Ex 8:14

Ex 8:14 - And they gathered them together upon heaps: and the land stank - The work of the magicians led him to believe that these miracles were performed by magic, but he had abundant evidence that this was not the case when the plague of frogs was removed. God could have caused them to disappear and return to dust in a moment, but He did not do this, lest, after they should be removed, the king and the Egyptians should say that it was the result of magic, like the work of the magicians. They died, and then they gathered them together into heaps. Their bodies they could see before them, and they corrupted the atmosphere. Here the king and all Egypt had evidences which their vain philosophy could not dispose of, that this work was not magic but a judgment from the God of heaven. – {SR 116.1}

Ex 8:15

Ex 8:15 - But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said - See Isa 26:10 God speaks to men through His servants, giving cautions and warnings, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be

corrected, divine power does not interpose to counteract the tendency of his own action. He finds it more easy to repeat the same course. He is hardening the heart against the influence of the Holy Spirit. A further rejection of light places him where a far stronger influence will be ineffectual to make an abiding impression. – {PP 268.2} He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest. "Whatsoever a man soweth, that shall he also reap." Galatians 6:7. He who manifests an infidel hardihood, a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. It is thus that multitudes come to listen with stoical indifference to the truths that once stirred their very souls. They sowed neglect and resistance to the truth, and such is the harvest which they reap. – {PP 268.3}

Ex 8:16

Ex 8:16 - And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt - the LORD once again dethroned an Egyptian pagan god, Geb, who was the god of the land and earth, when He caused lice to come upon man and beast from the dust of the earth.

Ex 8:21

Ex 8:21 - I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are - the LORD dethroned the Egyptian god, Kephri, who bore a fly's head when He sent swarms of a diversity of flying (biting) insects to the Egyptians. The LORD here made a distinction between His people and the Egyptians in that no flies affected the land of Goshen where The COI dwelt. See Ps 78:45 Next came the plague of the swarms of flies. They were not such flies as harmlessly annoy us in some seasons of the year, but the flies brought upon Egypt were large and venomous. Their sting was very painful upon man and beast. God separated His people from the Egyptians and suffered no flies to appear throughout their coasts. – {SR 116.3}

Ex 8:22

Ex 8:22 - I will sever in that day the land of Goshen, in which my people dwell - God will protect and separate His people in the day of the plagues who dwell in the land of Goshen from the rest who dwell in Egypt. See Ex 9:26

Ex 8:22

Ex 8:22 - to the end thou mayest know that I am the LORD in the midst of the earth - God was revealing Himself and His glory to the COI to the Egyptians and to the ends of he earth.

Ex 8:23

Ex 8:23 - I will put a division between my people and thy people - God will make a distinction between His people (seed of the woman) and Pharaoh's people (seed of the serpent).

Ex 8:25

Ex 8:25 - Go ye, sacrifice to your God in the land - Pharaoh consented to have Moses, Aaron and the COI to perform their sacrifices to God there in the land of Goshen. This would be an abomination to the Egyptians, that worshipped livestock and would bring a reproach and war against the COI.

Ex 8:32

Ex 8:32 - God takes responsibility for that which he allows or does not prevent. See Ex 7:3; 1 Chronicles 10:4, 13, 14

Ex 9:3

Ex 9:3 - Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain - The LORD showed again His power over nature by dethroning the Egyptian pagan god Hathor, with a cow's head, by bringing grievous sores upon the cattle of the Egyptians. Through this plague, the LORD began an assault on the wealth and economic strength of the land.

Ex 9:4

Ex 9:4 - And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. - See Ex 11:6, 7; 2Pet 2:9

Ex 9:9

Ex 9:9 - And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. - Egyptian goddess Isis (god of medicine) is here being disproved by the LORD.

Ex 9:15

Ex 9:15 - For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth - The still more literal rendering of the Hebrew by Dr. Kalisch, reads thus: "For now I might have stretched out My hand, and might have smitten thee and thy people with pestilence; and thou wouldst have been cut off from the earth. But only for this cause have I let thee exist, in order to show thee My power, and that my name may be acknowledged throughout all the earth." A close comparison will show that this idea is expressed in the Revised Version, as quoted above, but not so clearly.

Ex 9:16

Ex 9:16 - have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth - God chose this particular person to be Pharaoh for his particular hardness of heart and wickedness. God sought one who would be defiant to death, just as his father the devil, so that His glory would shine above his darkness. See *Rom 9:17, 18, 22 God had kept Pharaoh alive, and had delayed to send His severest judgments upon him, in order that He might show unto him His power. But the power of God was being manifested at that time for the salvation of His people, and the power of God unto salvation is the Gospel. Therefore God was keeping Pharaoh alive, in spite of his stubbornness, to give him ample opportunity to learn the Gospel. That Gospel was as powerful to save Pharaoh as it was to save the Israelites. {1900 EJW, EVCO 191.1}

Ex 9:22

Ex 9:22 - that there may be hail in all the land of Egypt - Egyptian goddess of the sky, Nut

Ex 9:23

Ex 9:23 - and the LORD sent thunder and hail, and the fire ran along upon the ground; and

the LORD rained hail upon the land of Egypt - The Lord then sent upon Egypt the plague of the hail mingled with fire, with lightnings and thunder. The time of each plague was given before it came, that it might not be said to have happened by chance. The Lord demonstrated to the Egyptians that the whole earth was under the command of the God of the Heb—that thunder, hail, and storm obey His voice. Pharaoh, the proud king who once inquired, "Who is the Lord, that I should obey His voice?" humbled himself and said, "I have sinned ... : the Lord is righteous, and I and my people are wicked." He begged of Moses to be his intercessor with God, that the terrific thunder and lightning might cease. – {SR 117.1}

Ex 9:26

Ex 9:26 - Only in the land of Goshen, where the children of Israel were, was there no hail - God separated his people from the Egyptians and made a distinction between them and the worldlings. God preserved His people and the land of Goshen. Praise the Lord! See Gen 44:12; Ex 8:22-24

Ex 9:27

Ex 9:27 - wicked - Evil in principle or practice; deviating from the divine law; addicted to vice; sinful; immoral. This is a word of comprehensive signification, extending to every thing that is contrary to the moral law, and both to persons and actions. We say, a wicked man, a wicked deed, wicked ways, wicked lives, a wicked heart, wicked designs, wicked works. No man was ever wicked without secret discontent.

Ex 9:29

Ex 9:29 - that thou mayest know how that the earth is the LORD'S - See Ps 24:1, 2

Ex 9:30

Ex 9:30 - But as for thee and thy servants, I know that ye will not yet fear the LORD God - See Jer 42:20-22

Ex 9:33

Ex 9:33 - And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth - The prophet went forth, unheeding the fury of the tempest, and Pharaoh and all his host were witnesses to the power of Jehovah to preserve His messenger. Having passed without the city, Moses "spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth." But no sooner had the king recovered from his fears than his heart returned to its perversity. – {PP 270.2}

Ex 9:34

Ex 9:34 - he sinned yet more, and hardened his heart, he and his servants - Pharaoh swore deceitfully, went back on his word and therefore sinned. See Ps 24:3, 4

Ex 10:4

Ex 10:4 - Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: - the Egyptian god Seth, the god of storms and disorder, is here dethroned by the LORD

Ex 10:10

Ex 10:10 - And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you - The king was filled with rage. "Let the Lord be so with you," he cried, "as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence." Pharaoh had endeavored to destroy the Israelites by hard labor, but he now pretended to have a deep interest in their welfare and a tender care for their little ones. His real object was to keep the women and children as surety for the return of the men. – {PP 271.4}

Ex 10:16

Ex 10:16 - Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you - Pharaoh's repentance was short lived once the pain and suffering were removed. His pride caused him to feel ashamed of his confession such that he doubled down on his obstinate wickedness.

Ex 10:21

Ex 10:21 - And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. - the Egyptian god Ra, the god of the Sun is here dethroned by the LORD. The sun and moon were objects of worship to the Egyptians; in this mysterious darkness the people and their gods alike were smitten by the power that had undertaken the cause of the bondmen. [See Appendix, note 2.] Yet fearful as it was, this judgment is an evidence of God's compassion and His unwillingness to destroy. He would give the people time for reflection and repentance before bringing upon them the last and most terrible of the plagues. – {PP 272.1}

Ex 10:21

Ex 10:21 - even darkness which may be felt - The Lord then sent darkness upon Egypt. The people were not merely deprived of light, but the atmosphere was very oppressive, so that breathing was difficult; yet the Heb had a pure atmosphere and light in their dwellings. – {SR 117.2}

Ex 10:24

Ex 10:24 - And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you - much of the herds of the Egyptians had died in the plague of hail mixed with fire, and thus Pharaoh sought to restore his possessions by spoiling the COI.

Ex 11:2

Ex 11:2 - Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold - the COI would spoil the Egyptians of their wealth, given they had withheld payment to the Hebrew slaves for generations… See Ex 12:36

Ex 11:6

Ex 11:6 - And there shall be a great cry throughout all the land of Egypt - On that night, so terrible to the Egyptians and so glorious to the people of God, was the solemn ordinance of the passover instituted. – {SR 117.3} Similar to the night of the Passover, the Second Coming of the LORD will be a day of rejoicing for some and unspeakable anguish and grief for others. Soon our eyes were drawn to the east, for a small black cloud had appeared, about

half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. – {EW 15.2}

Ex 11:7

Ex 11:7 - But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. - See 2Pet 2:9; Ex 9:4; Ps 105:15

Ex 12:3

Ex 12:3 - In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: - the lamb was to be taken from the sheep or goat and kept close until the 14th day when it would be killed. See Ex 12:5, 6; Joh 11:54

Ex 12:7

Ex 12:7 - And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses - the blood was to be sprinkled over and around the door of the house. Jesus is both the Door to Our Salvation and the One Who presents to each individual an open door which no man can shut. The blood traces the places for which Jesus was struck in His humiliation for humanity, on the out-stretched hands, on the head, and upon the feet (the blood which fell from above the door).

Ex 12:8

Ex 12:8 - unleavened bread - It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leaven, that ye may be a new lump.... For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1Cor 5:7, 8. – {PP 278.1}

Ex 12:8

Ex 12:8 - with bitter herbs - The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins. {PP 277.4}

Ex 12:9

Ex 12:9 - but roast with fire - fire is that which purifies and purges men of their sins. Jesus' experience typifies the fiery trials that will assail all who will live godly lives. See 1Pet 4:12

Ex 12:9

Ex 12:9 - his head with his legs - The lamb was to be prepared whole, not a bone of it being broken: so not a bone was to be broken of the Lamb of God, who was to die for us. Joh 19:36. Thus was also represented the completeness of Christ's sacrifice. – {PP 277.3}

Ex 12:11

Ex 12:11 - and ye shall eat it in haste - See Deut 16:3

Ex 12:13

Ex 12:13 - And the blood shall be to you for a token upon the houses where ye are - the blood was a TOKEN, a symbol of the blood of Jesus Christ that truly cleanses us from sin and by which our sins may be passed over. Just like circumcision in the flesh is a sign or token, the blood of the Lamb was a token of the true sacrifice by the Lamb that takes away the sins of the world.

Ex 12:13

Ex 12:13 - when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you - The blood of Christ, which covers our sins and transgressions and blots them out will be our covert in the Day of the LORD. See Eze 9:4; Ex 12:23; Joshua 2:17-19

Ex 12:22

Ex 12:22 - and none of you shall go out at the door of his house until the morning. - The people were to remain indoors, typifying a sealing where nothing could come in and nothing could depart. See Gen 7:1; Josh 2:17-19; Rev 7:3, 4

Ex 12:29

Ex 12:28 - at midnight, the LORD smote all the firstborn in the land of Egypt - there was a midnight cry among the Egyptians as the destroying angel killed all the firstborn. This midnight cry, heard in the land of Goshen was a signal that the LORD's deliverance had arrived. See Mt 25:6; Lk 22:53, 54

Ex 12:33

Ex 12:33 - And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. - Ps 105:38

Ex 12:35

Ex 12:35, 36 - borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. See Ezr 7:16

Ex 12:38

Ex 12:38 - a mixed multitude went up with them - the mixed multitude, comprised of Egyptians and other nationalities that had taken residence in the metropolis of Egypt became a snare to the COI in provoking them to sin against the LORD.

Ex 12:39

Ex 12:39 - And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual - The unleavened bread represented "bread of affliction", a reminder of the heavy burden of sin from which we are delivered by the blood of Jesus. Also, the bread represents Jesus, the Bread of Heaven without any leaven of sin and false doctrine - See Deut 16:3; Joh 6:33, 35; Mt 16:6, 11, 12

Ex 12:40

Ex 12:40 - Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years - The discussion on Gen. 15:13 points out that Paul's statement in Gal. 3:17 and other evidence make it clear that this 430 years includes the period from Abraham's call to leave Haran to Jacob's actual descent into Egypt 215 years later, and that the interval between Jacob's entry into Egypt and the Ex was another 215 years. Since in the time of Moses, Palestine was considered a part of the Egyptian empire, it is not strange to find an author of that period including Canaan in the term "Egypt." Not being familiar with the political situation in Moses' time, but feeling that the 430 years included the patriarchal sojourn in Canaan, the translators of the LXX specifically included within this period the time of their sojourn "in the land of Egypt and the land of Canaan." The prophecy that the fourth generation of those who had entered Egypt would leave it (Gen. 15:16), and its recorded fulfillment (Ex. 6:16–20), make impossible any other explanation of the 430-year period.{SDA Bible Commentary 1 pg}

Ex 12:41

Ex 12:41 - And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. - 430years to the day after God established His covenant with the COI's forefather Abraham in the land of Ur, the COI left Egyptian bondage and were bound for the land of promise. See Ex 12:51; Gen 15:13, 14; Gal 3:17; Act 7:6

Ex 12:43

Ex 12:43 - And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: - only those of the household of faith can partake of the Passover. Only those who have been spiritually circumcised and washed their robes in the blood of the Lamb can partake of the Lord's Passover. See Joh 6:51-55

Ex 12:45

Ex 12:45 - A foreigner and an hired servant shall not eat thereof - only those circumcised, of the household of faith could partake of the Passover. So it is, only those who are born of promise by believing in Jesus Christ are born again and can partake of Jesus' body and blood. See Ex 12:48; John 6:48-63

Ex 12:46

Ex 12:46 - neither shall ye break a bone thereof - Ps 22:17, 34:20; Joh 19:33

Ex 12:48

Ex 12:48 - And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall

be as one that is born in the land: for no uncircumcised person shall eat thereof - See Ex 12:45; Deut 10:16, 30:6; Jer 4:4

Ex 12:48

Ex 12:48 - let all his males be circumcised - the sign of circumcision was to symbolize the circumcision of the heart the LORD performs through the Holy Spirit - See Rom 4:11; Deut 30:6, 10:16; Jer 4:4

Ex 12:51

Ex 12:51 - And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies - See Ex 12:41

Ex 13:2

Ex 13:2 - Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine - the first born were to be the priests of the family, wholly consecrated to the LORD. Many however, would be killed in the rebellion at the base of Mt. Sinai when Aaron built the golden calf. See Ex 13:12, 32:28, Num 3:6-13; Deut 10:9

Ex 13:14

Ex 13:14 - And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage - See Ex 19:4

Ex 13:17

Ex 13:17 - And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: - God is a Gentle, Thoughtful and Compassionate Shepherd to His people. See Joh 10:11, 14

Ex 13:19

Ex 13:19 - And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you - Joseph did not want to be buried in this earth and therefore told the COI to take his bones with them into Canaan, knowing that God would fulfill His promise to Abraham and his Seed, Christ, bringing man’s salvation. The failure of the COI in the wilderness and beholding Joseph’s coffin for those 40yrs was a rebuke to their unbelief. See Gen 50:26; Act 7:17

Ex 13:21

Ex 13:21 - And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: - See Ps 78:14; 1Cor 10:1

Ex 14:5

Ex 14:5 - Why have we done this, that we have let Israel from serving us - Pharaoh and the Egyptians have willfully denied God's power in delivering Israel and think that it is within

their own power to subject them once again. This is their fatal flaw.

Ex 14:11

Ex 14:11 - And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? - See Ex 15:23, 24, 16:3; Num 11:1, 14:1 Provocation #1

Ex 14:12

Ex 14:12 - Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. - See Ex 16:3; Num 14:1

Ex 14:13

Ex 14:13 - And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever - See Ex 14:2-4

Ex 14:13

Ex 14:13 - for the Egyptians whom ye have seen to day, ye shall see them again no more for ever - it was never God's intention that Israel would see the face of the Egyptians in their land again. Egypt represented the worst and most oppressive form of bondage, likened to the bondage of sin. When they in rebellion returned to Egypt, seeking safety after the overthrow of Samaria and Judah, God would forsake those Jews and scatter them forever. See Jer 42:18-22, 44:1-14, 26, 27

Ex 14:14

Ex 14:14 - The LORD shall fight for you, and ye shall hold your peace - See Lk 21:19

Ex 14:16

Ex 14:16 - Israel shall go on dry ground through the midst of the sea - God would go before Moses and Aaron, making a path in the waters for the people to pass upon - See Isa 43:16; Ps 77:19, 20; Josh 3:12-16

Ex 14:17

Ex 14:17 - And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen - See Isa 43:17

Ex 14:17

Ex 14:17 - and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen - The LORD God of Heaven and Earth gained honor for toppling the world's strongest army while delivering His people, the weakest among the nations. See Judges 4:9

Ex 14:20

Ex 14:20 - And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not

near the other all the night - the Lord can be a light to His people while simultaneously confounding the wicked in darkness. The duality of God is here again portrayed. See 1Thess 5:1-5; Mt 13:33

Ex 14:21

Ex 14:21 - And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided - See Ex 14:29; Ps 78:13; Joshua 3:13-17, 4:23; 1Cor 10:1, 2

Ex 14:24

Ex 14:24 - And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians - the Lord fought the battles for the COI, causing the Egyptian's wheels to come off their chariots - See Jer 1:19, 15:20

Ex 14:25

Ex 14:25 - And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians - See Deut 1:30, 41, 33:22, 20:4

Ex 14:28

Ex 14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. - See Isa 43:17

Ex 14:29

Ex 14:29 - But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left - See Ex 14:21

Ex 14:31

Ex 14:31 - And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses - The people finally feared the LORD as they saw their enemies dead upon the seashore. Their reverence and fear would be short lived as they took up murmuring and complaining four days later with the bitter waters of Marah and when the unleavened bread ended - See Ex 15:23-26

Ex 15:1

Ex 15:1 - Then sang Moses and the children of Israel this song unto the LORD, and spake, saying - the song of Moses and the Lamb, the song of the Redeemed - See Rev 15:2-4

Ex 15:1

Ex 15:1 - the horse and his rider hath he thrown into the sea - See Ex 15:21

Ex 15:2

Ex 15:2 - song - The Lord is compared to music, which is fitting since He created music. Music ought to reflect its Creator and glorify Him (Eph 5:19; Col 3:16). Music is comprised of three parts, which reflect the three persons of the Godhhead: 1. Melody - reflects the Father

Who is foremost and most highly exalted (Joh 14:28) 2. Harmony - reflects the Son, Who compliments the Father (Melody) and magnifies Him. Jesus brought harmony and reconciliation to God and mankind (Joh 14:9,10, 13) 3. Rhythm - reflects the Holy Spirit Who carries the tempo of the music and causes movement (Gen 1:2; 2Pet 1:21) When God's order of music is perverted, (when the Rhythm takes preeminense, then it becomes bewitching and Satanic)

Ex 15:2

Ex 15:2 - I will prepare him an habitation - See 1Cor 6:19

Ex 15:3

Ex 15:3 - The LORD is a man of war - See Ps 24:8; CONTRAST 1Sam 8:20

Ex 15:6

Ex 15:6 - Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy - Ex 15:12; Ps 118:15, 16

Ex 15:7

Ex 15:7 - And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble - See Ps 149:6-9; Zech 2:8

Ex 15:8

Ex 15:8 - And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea - See Joshua 2:10

Ex 15:11

Ex 15:11 - Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? - See Ps 86:8; Ex 20:11

Ex 15:12

Ex 15:12 - Thou stretchedst out thy right hand, the earth swallowed them - See Ex 15:6; 16:8-32

Ex 15:13

Ex 15:13 - Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation - See Isa 40:11; Rev 15:3

Ex 15:13

Ex 15:13 - the people which thou hast redeemed - See Isa 43:1-4; Rev 14:4

Ex 15:13

Ex 15:13 - thou hast guided them in thy strength unto thy holy habitation - See Ps 23:1-6; Joh 10:4, 14:1-3

Ex 15:13

Ex 15:13 - unto thy holy habitation - See Heb 11:13-16

Ex 15:14

Ex 15:14 - The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina - See Deut 2:25; Joshua 2:9-11

Ex 15:15

Ex 15:15 - Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away - See Deut 2:18, 19

Ex 15:15

Ex 15:15 - and go out before us, and fight our battles - See Num 22:5, 6

Ex 15:16

Ex 15:16 - See Josh 2:11

Ex 15:16

Ex 15:16 - till thy people pass over, O LORD, till the people pass over - While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, “Look again, and look a little higher.” At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.

Ex 15:16

Ex 15:16 - which thou hast purchased - See 1Cor 6:20, 7:23

Ex 15:17

Ex 15:17 - Thou shalt bring them in, and plant them in the mountain of thine inheritance - the inheritance of the Lord are the redeemed, God’s glorious holy mountain (Dan 11:45). The inheritance of the redeemed is Jesus and the city. See Ex 3:12; Ps 24:3; Rev 14:1

Ex 15:17

Ex 15:17 - in the Sanctuary, O Lord, which thy hands have established - See Ps 77:13; Heb 8:1, 2

Ex 15:18

Ex 15:18 - The LORD shall reign for ever and ever - See Rev 11:15; Lk 1:33

Ex 15:19

Ex 15:19 - For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them - See Ex 15:9, 10

Ex 15:19

Ex 15:19 - but the children of Israel went on dry land in the midst of the sea - See Ps 66:6

Ex 15:20

Ex 15:20 - And Miriam the prophetess, the sister of Aaron - See 2Kin 22:14; 2Chron 34:22

Ex 15:20

Ex 15:20 - took a timbrel in her hand; and all the women went out after her with timbrels and with dances - See Ps 149:3

Ex 15:21

Ex 15:21 - Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea - See Ex 15:1

Ex 15:22

Ex 15:22 - wilderness of Shur - Shuwr Proper Name Location shoor the same as (07791) the same as ; Shur, a region of the Desert:--Shur. Shur = "wall" a place southwest of Palestine on the eastern border or within the border of Egypt; the Israelites passed through the wilderness of Shur after crossing the Red Sea also 'wilderness of Etham'

Ex 15:23

Ex 15:23 - Marah Proper Name Feminine maw-raw' the same as (04751) the same as feminine; bitter; Marah, a place in the Desert:--Marah. Marah = "bitter"

Ex 15:24

Ex 15:24 - And the people murmured against Moses, saying, What shall we drink? - God was proving the people to see if they would endure hardship and still trust in Him. See Ex 15:25, 27; Josh 2:22 Provocation #2 Ex 14:11; Ex 16:3; Num 11:1, 14:1

Ex 15:26

Ex 15:26 - And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee - God promised to preserve the health of Israel if they followed His commands. The people were still eating of the unleavened bread that they had taken from Egypt and had not yet received of the manna, nor demanded of the flesh pots. God sought to restore the original diet in Israel before entering the promised land but they refused. See Gen 1:29; Ex 23:25; Num 11:4-10 See Deut 7:15; Compare Eccl 5:17 Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to

be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's word, we may be sure proceeds from Satan. – {PP 55.2}

Ex 15:27

Ex 15:27 - Elim - Éylim Proper Name Location ay-leem' plural of (0352) plural of ; palm-trees; Elim, a place in the Desert:--Elim. Elim = "palms" second encampment of the Israelites after the Exodus

Ex 16:1

Ex 16:1 - wilderness of Sin - Ciyn Proper Name Location seen of uncertain derivation of uncertain derivation; Sin the name of an Egyptian town and (probably) desert adjoining:--Sin. Sin = "thorn" or "clay" a town in eastern Egypt the tract of wilderness between Elim and Sinai

Ex 16:1

Ex 16:1 - on the fifteenth day of the second month after their departing out of the land of Egypt - 30-31 days after the Red Sea crossing the COI encamp in the wilderness of Sin. Here, God gives them manna from heaven, teaching them to rely upon Him for their daily bread. See Joh 6:35, 51

Ex 16:3

Ex 16:3 - And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger - the COI were slaves to appetite and in their vanity, they utter a vain oath, swearing they wished God had struck them dead in Egypt, at least they would have died near their flesh pots with plenty of bread in store rather than to die in the desert. Their lack of faith hurt the Lord Who 30days prior had wrought a wonderful miracle of deliverance on their behalf. See Ex 14:11 Provocation #3; See Ex 14:11; 15:23, 24; Num 11:1, 14:1

Ex 16:4

Ex 16:4 - and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no - God gave manna daily and commanded them not to store it up in order to test the people, if they would listen to God - See Ex 16:20-30

Ex 16:5

Ex 16:5 - And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily - God made provision that the Sabbath day should be observed and honored in light of the distribution of food. God would work a miracle so that the food would keep an extra day so that the people did not need to work in gathering and preparing their food on the Sabbath - See Ex 16:22-30

Ex 16:7

Ex 16:7 - for that he heareth your murmurings against the LORD - God heard and took note of the people's murmurings and rebellion in heart towards Him - See Num 14:22

Ex 16:7

Ex 16:7 - and what are we, that ye murmur against us? - the murmurings against Moses and Aaron were truly towards God. These men, who represented God, were visible targets for them to direct their reproaches towards God - See Ex 16:8; 1Sam 8:6, 7; Num 16:1-3

Ex 16:8

Ex 16:8 - your murmurings are not against us, but against the LORD - See Ex 16:7

Ex 16:12

Ex 16:12 - I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God - See Ex 16:2, 3

Ex 16:15

Ex 16:15 - manna - See Ps 78:25 man Noun Masculine mawn from (04100) from ; literally, a whatness (so to speak), i.e. manna (so called from the question about it):--manna.

Ex 16:15

Ex 16:15 - this is the bread which the LORD hath given you to eat - See Joh 6:33, 35; Ps 78:25

Ex 16:20

Ex 16:20 - Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them - See Ex 16:4

Ex 16:22

Ex 16:22 - And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses - See Ex 16:5

Ex 16:23

Ex 16:23 - seethe - to cook (food) by boiling in a liquid

Ex 16:30

Ex 16:30 - So the people rested on the seventh day - See Ex 20:8-11

Ex 16:32

Ex 16:32-34 - And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt - See Heb 9:4

Ex 16:36

Ex 16:36 - Now an omer is the tenth part of an ephah - an omer = 1/10 Ephah

Ex 17:1

Ex 17:1 - Rephidim - Rphiydiym Proper Name Masculine ref-ee-deem' from the same as (07507) plural of the masculine of the same as ; ballusters; Rephidim, a place in the Desert:--Rephidim. Rephidim = "rests" or "stays" or "resting places" a station of Israel in the

wilderness between Egypt and Sinai

Ex 17:2

Ex 17:2 - Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? - See Num 20:2

Ex 17:6

Ex 17:6 - Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it - Christ is the smitten Rock that brings forth the Waters of Life [Living Waters] to any who should take them. See Ex 33:21, 22; Joh 4:10, 13, 14; Lk 6:48; Ps 105:41; John 19:34 - Compare Num 20:8-12;

Ex 17:6

Ex 17:6 - Horeb - See Ex 3:12; 18:5

Ex 17:6

Ex 17:6 Christ is the smitten Rock that brings forth the Waters of Life [Living Waters] to any who should take them. See Joh 4:10, 13, 14

Ex 17:7

Ex 17:7 - Massah - Maccah Proper Name Location mas-saw' the same as (04531) the same as ; Massah, a place in the Desert:--Massah. Massah = "temptation"

Ex 17:7

Ex 17:7 - Meribah - Mriybah Proper Name Location mer-ee-baw' the same as (04808) the same as ; Meribah, the name of two places in the Desert:--Meribah. Meribah = "strife" or "contention"

Ex 17:8

Ex 17:8 - Then came Amalek, and fought with Israel in Rephidim - See 1Sam 15:2-33

Ex 17:14

Ex 17:14 - Write this for a memorial in a book, and rehearse it in the ears of Joshua - God foresaw that Joshua would be the next Judge of Israel and that He would need encouragement to fill the large shoes that Moses left behind. God had Moses write a memorial for Joshua to encourage him and that he might use to remind the COI of God's protection, provision and deliverance.

Ex 17:14

Ex 17:14 - for I will utterly put out the remembrance of Amalek from under heaven - See 1Sam 15:1-33

Ex 17:15

Ex 17:15 - Jehovahnissi - Yhovah Proper Name Location from (03068) and (05251) with the prononimal suffix from and with the prononimal suffix; Jehovah (is) my banner; Jehovah-

Nissi, a symbolical name of an altar in the Desert:--Jehovah-nissi. Jehovah-nissi = "Jehovah is my banner" the name given by Moses to the altar which he built in commemoration of the discomfiture of the Amalekites

Ex 17:16

Ex 17:16 - Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation - See 1Sam 15:2-33

Ex 18:3

Ex 18:2 - Gershom - Gershom Proper Name Masculine gay-resh-ome' for (01648) for ; Gereshom, the name of four Israelites:--Gershom. Gershom = "foreigner"

Ex 18:4

Ex 18:4 - Eliezer - Éliy`ezer Proper Name Masculine el-ee-eh'-zer from (0410) and (05828) from and ; God of help; Eliezer, the name of a Damascene and of ten Israelites:--Eliezer. Eliezer = "God is help"

Ex 18:4

Ex 18:4 - delivered me from the sword of Pharaoh - apparently the departure of Moses from Egypt originally was with fear and haste, requiring the Lord's deliverance from Pharaoh who sought to kill him. This surely fed into Moses' apprehension of being used to deliver the COI from Egyptian bondage. See Ex 2:15, 3:11, 12

Ex 18:5

Ex 18:5 - where he encamped at the mount of God - See Ex 3:12; Ex 17:6

Ex 18:7

Ex 18:7 - obeisance - A bow or courtesy; an act of reverence made by an inclination of the body or the knee. Genesis 37:7, 9.

Ex 18:8

Ex 18:8 - and all the travail that had come upon them by the way, and how the LORD delivered them - God revealed how the Lord tested His people in order to reveal His power, might and provision for them.

Ex 18:9

Ex 18:9 - And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians - Jethro worshipped the True and Living God and found delight in His deliverance of His people. This is the spirit of those of the household of faith: to rejoice with God's people and to mourn when they mourn. See Ex 18:10

Ex 18:12

Ex 18:12 - And Jethro, Moses' father in law, took a burnt offering and sacrifices for God - Jethro was a priest in Midian - See Ex 2:16, 3:1, 18:1; Heb 8:3

Ex 18:13

Ex 18:13 - And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening - As the first judge of Israel, Moses heard and addressed disputes among the people - See Ex 18:15, 16

Ex 18:17

Ex 18:17-27 - The thing that thou doest is not good... - Moses was humble enough to take counsel from his father-in-law and it was a blessing to all. See Prov 19:19, 20

Ex 18:20

Ex 18:20 - And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do - See Ezra 7:10

Ex 18:21

Ex 18:21 - men of truth, hating covetousness - See Isa 33:15-17

Ex 18:23

Ex 18:23 - If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace - Jethro gave sound, godly counsels; nevertheless, he told Moses to inquire of the Lord if it was in His will and then and only then would the thing be established - See Prov 20:18

Ex 18:24

Ex 18:24 - So Moses hearkened to the voice of his father in law, and did all that he had said - Moses in humility, recognized godly counsel and took his father-in-law's advice.

Ex 18:26

Ex 18:26 - And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves - See Deut 1:15-18

Ex 19:1

Ex 19:1 - This day marks the 47th day after leaving Egypt (counting from the 15th day of the 1st month, the commencement of the Feast of Unleavened Bread) and the 46th day after the resurrection (counting from the Feast of First Fruits - the 16th day of Nisan).

Ex 19:2

Ex 19:2 - For they were departed from Rephidim - See Ex 17:1

Ex 19:2

Ex 19:2 - Rephidim - Rphiydiym Proper Name Masculine ref-ee-deem' from the same as (07507) plural of the masculine of the same as ; ballusters; Rephidim, a place in the Desert:-- Rephidim. Rephidim = "rests" or "stays" or "resting places" a station of Israel in the wilderness between Egypt and Sinai

Ex 19:3

Ex 19:3 - Moses went up unto God - The LORD would enter covenant with His people and provide an illustration of the sanctuary and its ministration, even before the erection of the

typical sanctuary in the wilderness (Ex 19:3-20): 1. God would appoint the people to be a holy nations of priests 2. He would call them to sanctify themselves before entering His presence on Mt. Sinai 3. The people would hear His voice and behold His glory on the mountain 4. Moses, typifying the High Priest in the Most Holy Place, would enter the thick cloud where he would meet with the LORD (Ex 19:9)

Ex 19:3

Ex 19:3 - Thus shalt thou say to the house of Jacob, and tell the children of Israel - the great multitude the Lord promised Abraham, Isaac, and Jacob, He had fulfilled - See Gen 12:1-3, 15:5, 46:27; Ex 1:7; Deut 10:22

Ex 19:4

Ex 19:4 - Ye have seen what I did unto the Egyptians - See Ex 13:14, 15, 14:23-31; Lev 26:13; Deut 4:33, 34

Ex 19:4

Ex 19:4 - bare you on eagle's wings - the term is equivalent to the word "succour" in Latin. See Heb 2:18; Deut 5:15, 6:21-25

Ex 19:4

Ex 19:5 - and brought you unto myself - See 2Cor 5:19

Ex 19:5

Ex 19:5 - if ye will obey my voice indeed, and keep my covenant - God was proposing to Israel as a man proposes to a woman (Jer 2:2). The terms of His proposal are however conditional; note the conjunction "if". See Ex 6:6-8; Zech 3:7; Joh 15:10; Ps 103:18; Deut 7:11-16, 29:12-15

Ex 19:5

Ex 19:5 - obey - meaning “to listen”

Ex 19:5

Ex 19:5 - and keep my covenant - See *Deut 7:12-26; Jer 11:1-5

Ex 19:5

Ex 19:5 - peculiar treasure - as God's jewels, we are to be a peculiar treasure, zealous for good works of righteousness in Christ. See 1Pet 2:9; Tit 2:11-14; Deut 10:15, 26:19; Rev 21:3

Ex 19:5

Ex 19:5 - peculiar treasure - as God's jewels, we are to be a peculiar treasure, zealous for good works of righteousness in Christ. See Tit 2:11-14; Deut 10:15, 26:19, 28:9; Rev 21:3

Ex 19:5

Ex 19:5 - above all people - God would make Israel the head and not the tail. See Deut 28:13; Jer 13:11

Ex 19:5

Ex 19:5 - for all the earth is mine - See Ps 24:1

Ex 19:6

Ex 19:6 - kingdom of priests, and an holy nation - God spoke of the Kingdom of Heaven here on earth, where He would reign Sovereign over His people as God and they His people - See *1Sam 8:4-7; Lk 17:20, 21||Num 11:29; 1Pet 2:5, 9; Deut 4:6-8, 7:6;

Ex 19:8

Ex 19:8 - All that the LORD hath spoken we will do - This is the OLD Covenant, which was to be superseded by the NEW - *Ex 24:7; *Deut 5:27-29; *Heb 8:8-13, Jer 31:31-34; Ezekiel 36:24-28; Jeremiah 31:31-34; John 3:16, 17; Ephesians 2:4-10 See Ex 24:7; Nehemiah 9:38; Josh 24:16-18, 21, 24; John 6:28; Mt 19:16; CONTRAST - *Num 14:22; Josh 24:19; Lk 1:35, 38 "Now must come the terrors of Mt. Sinai, which were completely unnecessary for Abraham. Since the people had now instituted the old covenant by making their arrogant promise, the Lord is obliged to communicate His law to them through this method. The Lord did not need to frighten Abraham with "thunders and lightnings" and earthquakes, for He wrote His holy law in his believing heart. The old covenant depends on fear as its motivation to produce "the works of the law," because the motivation of faith has not yet been realized. For example, to refrain from illicit sex because of fear of AIDS or shame is old covenant legalism. To keep the Sabbath because of fear of being lost is also legalism. It is good to refrain from illicit sex, and it is good to keep the Sabbath, but the motive that is truly effective is supplied only by the grace of God in the new covenant." [Grace on Trial pg 172 by Robert J. Wieland] the response of the COI was from an unconverted heart, where they sought to engage God by transaction, rather than by a relationship based on love, faith in His power and His righteousness. They were incapable of saving themselves from Egyptian captivity, they murmured and complained through the course of God's deliverance and now the COI in blind self-confidence believe they will uphold and be faithful to all that the Lord has said. This was a sinful mistake. the COI established the Old Covenant (the Law of Works - Rom 3:27) in their response to God. Knowing the motives and true nature of the peoples heart, God would give the COI a great display of power and might so that they would be fearful of breaking the covenant they established with Him. 40days after speaking the 10 Commandments with an awful display of power, the COI built a golden calf to worship as their god. See Num 14:39-45 Josh 24:19 - "Ye cannot serve the Lord," said Josh: "for He is a holy God; ... He will not forgive your transgressions nor your sins." Before there could be any permanent reformation the people must be led to feel their utter inability in themselves to render obedience to God. They had broken His law, it condemned them as transgressors, and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin and receive strength to obey God's law. They must cease to rely upon their own efforts for salvation, they must trust wholly in the merits of the promised Saviour, if they would be accepted of God. – {PP 524.1} Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. – {COL 314.4} "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Joh 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. – {COL 314.5} Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in

perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2}

Ex 19:9

Ex 19:9 - a thick cloud - the thick cloud was as the thick veil in the sanctuary, dividing the Holy from the Most Holy Place. So too, God calls us to be Holy, even as He is Most Holy. See 1Pet 1:16

Ex 19:9

Ex 19:9 - that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD - See Ex 14:31

Ex 19:10

Ex 19:10-17 - God calls the people to sanctify themselves so that on the third day, day 49, He would descend and speak the 10 Commandments to them. After the people have purified themselves, Moses GATHERS them together at the base of the mountain, presenting them to The Lord. See - Rev 16:15, 19:7, 8

Ex 19:10

Ex 19:10-17 - And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes - God calls the people to sanctify themselves so that on the third day, day 49, He would descend and speak the 10 Commandments to them. After the people have purified themselves, Moses GATHERS them together at the base of the mountain, presenting them to The Lord - See Gen 35:1-4; 1Jo 3:2, 3; Rev 16:15, 19:7, 8

Ex 19:11

Ex 19:11 - And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai - Preparing to meet God takes time, requires diligent effort and a mindset of faith. See Dan 10:3

Ex 19:12

Ex 19:12, 13 - And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount - See Ex 19:23, 24; Heb 12:18-20

Ex 19:14

Ex 19:14 - And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes - See Ex 19:10, 11; Rev 16:15, 19:7, 8

Ex 19:15

Ex 19:15 - come not at your wives - See Isa 58:13

Ex 19:16

Ex 19:16 - there were thunderings and lightnings,and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled - Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. “The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.” Ps 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, “Yet once more I shake not the earth only, but also heaven.” Heb 12:26. {PP 340.1}

Ex 19:16

Ex 19:16 - a thick cloud upon the mount - See Psa 97:2; Mt 27:45; Lk 23:44, 45

Ex 19:17

Ex 19:17 - nether - Lower; lying or being beneath or in the lower part; opposed to upper; as the nether millstone.

Ex 19:18

Ex 19:18 - and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly - Like a volcanic eruption - See Ps 97:5

Ex 19:19

Ex 19:19 - And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice - See Deut 4:32:35; 1Thess 4:16

Ex 19:21

Ex 19:21-25 - not gaze - The Lord speaks to Moses as a parent speaks to his children. Though God counseled Moses to set bounds around the mountain so that neither man nor animal break-forth and die while He descended upon the mount (v10-13), He tells Moses to remind the people not to come near the mountain. Moses as a child says "you already told us that". God, however, knows the mind and the heart of the people and commands Moses to go speak with them again, lest He break-forth and slay someone.

Ex 19:22

Ex 19:22 - And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them - See Ex 19:10-13

Ex 19:23

Ex 19:23 - And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it - Though Moses had obeyed the LORD by setting boundaries for which the people were not to cross, the LORD knew the hearts and minds of the rebellious people - See Ex 19:12, 13

Ex 19:24

Ex 19:24 - And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them - The LORD knew what was in the hearts and minds of the rebellious people and told Moses to go once again and warn the people not to break through the barriers erected to see the LORD, lest they perish. God did not want this wonderful display of His power and His glory to be ruined with tragedy because of the people's rebellion and disobedience.

Ex 20:1

Ex 20:1 - And God spake all these words, saying - the purpose of God giving the Law was so that sins of the people might be ever evident and that the knowledge of sin might abound (Rom 5:20). The law was to reveal the frailty of men and the inadequacy of the Old Covenant that they once established (Ex 19:3-8) in place of God's eternal purpose of producing righteousness by faith of Jesus Christ (Jer 31:31-34). As men looked into perfect law of God, they were to recognize how short they've fallen from the standard, being reproved by the Comforter (the Holy Spirit) of sin and judgment, Who in turn directs them to the sin pardoning Savior. The Law therefore was a means to an end in leading us to Jesus Christ. Once we receive Jesus Christ (believe in Him - Joh 1:12), the Law ultimately testifies of the righteousness of Jesus Christ found in us by faith (Rom 4:5). See Joh 16:8-11; Rom 3:21, 22

Ex 20:2

Ex 20:2 - I am the LORD thy God, which have brought thee out of the land of Egypt - It was Jesus Christ, the invisible Leader of Israel that brought them out of Egypt and is therefore also the Law Giver (Deut 5:15; Isa 33:22; Ex 20:18, 19; Heb 12:25, 26). On Jesus as Leader of Israel see: Num 24:4-6; 1Cor 10:4, 10; the LORD uses the same language in describing Israel's deliverance from Egypt as He uses to describe the deliverance of their forefather Abraham from Ur of the Chaldees (Babylon). God delivers His people both from the world (Egypt) and spiritual darkness (Babylon). See Gen 15:7; Rev 18:2-4

Ex 20:2

Ex 20:2 - brought thee out of the land of Egypt, out of the house of bondage. - As we know that the law is spiritual (Rom 7:14), so the Lord speaks not of deliverance from bondage in the literal land of Egypt, but rather bondage from spiritual Egypt, which is SIN (Heb 11:24-27; Jer 16:14). Even Jesus, Who became as we are, went into Egypt and was called out of Egypt to fulfill this very prophecy (Hose 11:1; Mt 2:14, 15). All who would keep the commandments of God must be called out of Egypt. See Deut 5:12-15 Egypt = sin(Heb 11:24-27; Gal 4:20-31) Egypt = world = sin = Gal 4:3; Dan 11:42; Heb 11:23-26; Joh 8:32-36; Mt 6:19-24||1Jo 2:15-17 By the paschal service, God was seeking to call His people away from their worldly cares, and to remind them of His wonderful work in their deliverance from Egypt. In this work He desired them to see a promise of deliverance from sin. As the blood of the slain lamb sheltered the homes of Israel, so the blood of Christ was to save their souls; but they could be saved through Christ only as by faith they should make His life their own. There was virtue in the symbolic service only as it directed the worshipers to Christ as their personal Saviour. God desired that they should be led to prayerful study and meditation in regard to Christ's mission. But as the multitudes left Jerusalem, the excitement of travel and social intercourse too often absorbed their attention, and the service they had witnessed was forgotten. The Saviour was not attracted to their company. – {DA 82.2}

Ex 20:2

Ex 20:2 - out of the house of bondage - Jesus came to set the captives free from sin. See Isa

61:1; Heb 2:14-18; Isa 14:17

Ex 20:3

Ex 20:3 - Thou shalt have no other gods before me - See Deut 16:22; Phil 3:19 In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. Satan leads men to conceive of God in a false character, as having attributes which he does not possess. A philosophical idol is enthroned in the place of Jehovah; while the true God, as he is revealed in his word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, journalists,—the God of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-God of Phenicia. – {4SP 399.1}

Ex 20:4

Ex 20:4 - Thou shalt not make unto thee any graven image - the COI saw no form of God when He spoke from Mt Sinai. He therefore declares men should not make any image or likeness of anything upon the earth to represent God or their conception of God. This is a sin. See Deut 4:11-19, 16:22; Ex 34:17; Lev 19:4 Contrast Isa 46:6, 7, 44:9-19, 19:3; 45:7-12, 18; Hab 2:18, 19; Dan 5:4; Psa 115:4-8, 135:15-18

Ex 20:4

Ex 20:4 - or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: - See Deut 4:15-19

Ex 20:4

Ex 20:4 - or that is in the water under the earth - Dagon was a fish God of the Philistines

Ex 20:5

Ex 20:5 - Thou shalt not bow down thyself to them, nor serve them: - See Dan 3:7-18

Ex 20:5

Ex 20:5 - a jealous God - we are not to provoke the Lord to jealousy by submitting to strange gods, serving them nor heeding their worship - See Ex 34:14; 2Cor 11:2-4; Deut 4:24, 5:9, 6:15; Ezekiel 39:25; 1Jo 5:21

Ex 20:5

Ex 20:5 - visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me - [visiting] paqad Verb paw-kad' a primitive root a primitive root; to visit (with friendly or hostile intent); by analogy, to oversee, muster, charge, care for, miss, deposit, etc.:--appoint, at all, avenge, bestow, (appoint to have the, give a) charge, commit, count, deliver to keep, be empty, enjoin, go see, hurt, do judgment, lack, lay up, look, make, by any means, miss, number, officer, (make) overseer, have (the) oversight, punish, reckon, (call to) remember(-brance), set (over), sum, surely, visit, want. The Bible speaks of the God ordained heredity that we take on from our parents. We in no wise are guilty for the sins of our parents, however, we may inherit and suffer the consequences of

their poor decisions through heredity (Gen 1:21, 24, 25). Additionally, we often imitate that which we see and thus sins can be passed down from generation to generation due to environmental influence. It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin. – {PP 306.3} visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me - the effects of the fathers sins, if not repented of and turned from will have lasting effects. The rebellion towards God and His holy laws, taught by example of the father will continue for generations unless repented of. Wherever the habits of the parents are contrary to physical law, the injury done to themselves will be repeated in future generations.—Unpublished Testimonies, January 11, 1897. – {HL 18.7} By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin. – {PP 306.3} Let old and young remember that for every violation of the laws of life, nature will utter her protest. The penalty will fall upon the mental as well as the physical powers. And it does not end with the guilty trifler. The effects of his misdemeanors are seen in his offspring, and thus hereditary evils are passed down, even to the third or fourth generation. Think of this, fathers, when indulging in the soul and brain benumbing narcotic, tobacco. Where will this practice leave you? Whom will it affect besides yourself? { ST March 2, 1882, par. 11 } We rarely pass through a crowd, but men—we cannot call them gentlemen, for they do not deserve the name—will puff their poisoned breath into our face. Is it honest thus to contaminate the air which others must breathe? Wherever we go is the tobacco devotee, enfeebling both mind and body in the enjoyment of his darling indulgence. Have men a right thus to deprive their Maker and the world of the service which was their due? Is such a course Christlike? There is no middle ground. If not in harmony with the divine will, it must be Satanic. { ST March 2, 1882, par. 12 } No one can escape completely the consequences of dissipation, disease, profligacy, evil doing, ignorance, and bad habits handed down by preceding generations. The descendants of degraded idolaters and the offspring of evil and vicious men generally begin life under the handicap of physical and moral sin, and harvest the fruit of seed sown by their parents. Juvenile delinquency proves the truth of the second commandment. Environment also has a decided effect upon each rising generation. But since God is gracious and just, we may trust Him to deal fairly with each person, making due allowance for the disadvantages of birth, the inherited predispositions, and the influence of previous environment upon character. His justice and mercy require this (Ps. 87:6; Luke 12:47, 48; John 15:22; Acts 17:30; 2 Cor. 8:12). At the same time our aim is to be victorious over every inherited and cultivated tendency to evil (COL 315, 330, 331; DA 671). God "visits," or "appoints," the results of iniquity, not vindictively, but to teach sinners that a wrong course of action inevitably brings unfortunate results. {SDA Bible Commentary, vol 1}

Ex 20:5

Ex 20:5 - them that hate me - the corrupt lineage of Cain typifies the wicked throughout time who despise God's counsels, have an evil heart of unbelief, and forsake His goodness towards them. See Gen 4:16; Heb 3:12

Ex 20:6

Ex 20:6 - And shewing mercy unto thousands of them that love me, and keep my commandments - See Ex 34:7; Rom 5:20; Prov 13:22 God loves to show mercy - where sin abounded, grace much more abounded (Rom 5:20). He delights in extending grace, forgiveness, and reconciliation to those who humbly ask of Him. He will not charge the sons for the sins of the father, nor the father for the sins of the sons. All will be judged according to their works. See Deut 7:9; Ezekiel 18:14-18

Ex 20:6

Ex 20:6 - that love me, and keep my commandments - Hebrew parallelism, where love for God is expressed through keeping His commandments. See Joh 14:15, 23

Ex 20:6

Ex 20:5 - commandments - the commandments of God are the reflection, the transcript, the expressions, of God's righteousness, His right doing, His upright character and His victorious faith.

Ex 20:7

Ex 20:7 - Thou shalt not take the name of the LORD thy God in vain - God's name is synonymous with His character and His glory (Ex 33:17-19; Num 14:21). If we take His name, we must represent Him rightly before the world - See Mt 6:9; Isa 57:15; Jer 34:16; 2Tim 2:19; Ezek 39:22-29; Rev 18:1; Mt 24:14; 2Chron 7:14 By profaning God's name, living carelessly and recklessly while claiming to be a Christian, we malign God's name and His character before the world. We cannot be Christians while we live to please ourselves. We must enter in through the strait gate of self-denial, if we follow the Master. This strait, self-denying path is too narrow for many to walk in who profess godliness. They want an easier path and are climbing up some other way. They refuse to follow in the footsteps of our Redeemer. Christ calls all such thieves and robbers. They take the name of Christian, which does not belong to them, because they do not represent in their life the life of Christ. They claim the privileges which belong to the sons of God while they are none of His. They live selfish lives upon the earth and have done nothing for the truth and the salvation of souls as they ought to have done. Sad indeed for these self-deceived ones. They will never see heaven, because they are not willing to share the shame, the reproach, that Jesus suffered for them. – {TDG 155.5} - See 1Pet 4:12-16 The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given with merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. "Ye are not your own, for ye are bought with a price." 1 Corinthians 6:19, 20. God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God. – {AA 566.1}

Ex 20:8

Ex 20:8 - Remember the Sabbath day - "Don't forget the Sabbath...". This is an invitation from the LORD to enter into His rest and refreshing. As we enter the Sabbath physically and spiritually we become holy, because the Lord fills the 24hr period with His presence, making the time holy. See Ex 3:1-5; Ps 111:4; Deut 5:12-15; Nehemiah 9:14 Forgetfulness is our greatest danger - Deut 4:9

Ex 20:8

Ex 20:8 - keep it holy - God's law is spiritual (Rom 7:14) and therefore, we must be in the Spirit in order to keep the Law of God. We must have the Spirit of God abiding within in order to keep God's Law (John 15:1-5), and thus we must be "born again". See Rom 7:14, John 4:23, 24; John 3:3-8 the Sabbath has been sanctified and made holy from its creation (Gen 2:2, 3). It is impossible for those who are unholy to keep that which is holy, holy - can the leopard change its spots or the Ethiopian change its skin (Jer 13:23)? It is only by faith, through the power of the Holy Spirit living in one's who have died to self and sin, and are alive again to Christ, to be able to honor and keep the sanctity of that which is already holy. In so doing, we well be empowered to keep God's command to guard/have special regard for/protect the day and what we do on the Sabbath, in order to maintain it's sanctity and not profane the day. See Isa 58:13, 14

Ex 20:9

Ex 20:9 - Six days shalt thou labour and do all thy work - As ambassadors for Christ, our work is to be co-laborers with Him in ministering to the world. Our homes and our work places are our daily mission field and we ought to approach our vocation as unto the Lord, working for the Master. As we do so, our work is no longer work but a joy, where the Lord will renew our strength daily and will buoy our spirits in all tests and trials. See Ex 31:14, 15; Joh 6:27-29; Col 1:27-29; Isa 58:13; Mt 6:24-34, 11:28-30; Heb 6:10-12 No man can succeed in the service of God unless his whole heart is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His colaborer. {DA 273} Our ONLY Righteous Work we can do that PLEASES GOD is to: 1. Believe in Him, believe on Him, and believe Him 2. Surrender (go to) Him

Ex 20:10

Ex 20:10 - But the seventh day is the sabbath of the LORD thy God - the definite article, "the", specifies singularity and uniqueness in the Sabbath day being uniquely the 7th day of the week (Saturday), which BELONGS to God. See Mk 1:21, 2:28; Mt 28:1 The Sabbath day is a great equalizer. All status rank and office are put aside so that all may rest in their Creator and Redeemer. The master and servant both rest equally and enjoy the rest from God.

Ex 20:10

Ex 20:10 - Sabbath of the LORD thy God - the "rest" of the LORD is a spiritual rest because God is Spirit, and we must worship Him in Spirit and in truth (Joh 4:23, 24). Therefore, the Sabbath rest far transcends the succession of work, but it involves God's Spirit abiding in the one who has entered that rest and Him giving: 1. Rest - Gen 2:2, 3 2. Blessings - Gen 2:2, 3 3. Sanctification - Gen 2:2, 3; Ezek 20:12, 20 4. Refreshing - Ex 31:17; 5. Delight - Isa 58:12-14

Ex 20:10

Ex 20:10 - the LORD thy God - The Sabbath is Jesus' rest, the LORD thy God. It is Jesus, the Word of God, Who was the active Agent in the creation. Therefore: 1. It is Jesus' rest 2. It was Jesus Who ceased from work 3. It was Jesus Who blessed the day 4. It was Jesus Who sanctified the day 5. It was Jesus Who was refreshed

Ex 20:10

Ex 20:10 - thy God: - a statement that speaks of God being a personal God. It also draws our

mind back to the 1st Commandment which commands us not to have any other Gods but the True God.

Ex 20:10

Ex 20:10 - in it thou shalt not do any work - See Jer 17:19-27; Isa 58:13; Num 15:32-36 Eccl 8:11 - Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Ex 20:10

Ex 20:10 - thy manservant, nor thy maidservant, nor thy cattle - See Ex 23:12

Ex 20:10

Ex 20:10 - nor thy cattle - God has a regard for the animals, which are one of His creation. He commands that beasts of burden rest also from their labors.

Ex 20:10

Ex 20:10 - nor thy stranger that is within thy gates - even those outside of your immediate family and perhaps outside of the household of faith, if they reside in our dwellings, they too are to rest from their labors. We are not to impose on others that which we would not do ourselves. See Lk 6:31

Ex 20:11

Ex 20:11 - For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it - This point of the commandment is key in that it establishes the distinction between the True God and all idols. Creative power is the distinguishing mark of divinity. God has established the Sabbath as His “memorial” to the Creation, a sign that He is the I AM, THAT I AM - See Gen 2:1-3; Ex 31:14-17, 15:11, 3:14, 15 Ps 86:8-10, 96:4, 5; Isa *42:5, 44:24-26; Jer 10:10-12; Rom 4:17; Rev 4:11; 10:6

Ex 20:11

Ex 20:11 - and rested the seventh day - God rested and was refreshed (delighted in the Creation and the day). God’s rest was a Spiritual rest that He seeks for all the creation to partake. See Gen 2:2; Ex 31:17

Ex 20:11

Ex 20:11 - wherefore the LORD blessed the sabbath day - For which reason [the fact that He rested from His work] God blessed the Sabbath day. The blessing and making the time holy came only as a result of God resting from His work. No other day did God rest from His work, therefore, no other day is blessed and holy. - See Gen 2:3

Ex 20:11

Ex 20:11 - and hallowed it - made it holy. God alone can make a thing holy. It is His presence that sanctifies and causes something to become holy. See Gen 2:3; Ex 3:1-6; Joshua 5:13-15

Ex 20:12

Ex 20:12 - Honour thy father and thy mother: that thy days may be long upon the land which

the LORD thy God giveth thee - We honour our parents through obeying them, in no way humiliating or embarrassing them through a profligate lifestyle, and by caring for them in old age as they cared for us in childhood. See Mk 7:10-13; Col 3:20; Ex 21:15, 17

Ex 20:12

Ex 20:12 - that thy days may be long upon the land which the LORD thy God giveth thee - See Ps 91:16

Ex 20:13

Ex 20:13 - Thou shalt not kill - we must not murder outrightly, nor kill one's spirit, character, or reputation by defaming them. See Ps 64:3

Ex 20:14

Ex 20:14 - Thou shalt not commit adultery - we are not to engage, entertain, condone, or muse upon any illicit relationships. See James 4:4; Lev 18:6-23, 20:15, 16; 1Thess 5:22; Judges 14:15-18

Ex 20:15

Ex 20:16 - Thou shalt not steal - to take possession, ownership, or credit for that which is not one's own. To usurp, commandeer, seize through insurrection. See 2Sam 15:6; Eph 4:28 We cannot be Christians while we live to please ourselves. We must enter in through the strait gate of self-denial, if we follow the Master. This strait, self-denying path is too narrow for many to walk in who profess godliness. They want an easier path and are climbing up some other way. They refuse to follow in the footsteps of our Redeemer. Christ calls all such thieves and robbers. They take the name of Christian, which does not belong to them, because they do not represent in their life the life of Christ. They claim the privileges which belong to the sons of God while they are none of His. They live selfish lives upon the earth and have done nothing for the truth and the salvation of souls as they ought to have done. Sad indeed for these self-deceived ones. They will never see heaven, because they are not willing to share the shame, the reproach, that Jesus suffered for them. – {TDG 155.5}

Ex 20:16

Ex 20:16 - Thou shalt not bear false witness against thy neighbour - we are not to slander, falsely accuse, perjure or misrepresent in any way our fellow-man. See Gen 37:27-36, 39:12-20; Ex 23:1; *Deut 17:6, 7; 1Kin 21:1-14; 2Sam 15:1-6, 16:1-4, 19:24-30 Ex 20:16: This commandment may be transgressed in a public manner by untruthful witness borne in a court of law (ch. 23:1). Perjury has ever been considered a serious offense against society, and has been punished accordingly. In Athens a false witness was heavily fined. If convicted thrice of this crime, he lost his civil rights. In Rome a law of the Twelve Tables sentenced the transgressor to be hurled headlong from the Tarpeian Rock. In Egypt the penalty was amputation of the nose and ears. This prohibition of the Decalogue is frequently violated by speaking evil of another, whereby his character is blackened, his motives misrepresented, and his reputation depreciated. All too many find it dull and tame to praise and speak well of their fellows. They find a vicious thrill in pointing out flaws in the conduct of others, judging their motives, and criticizing their endeavors. Since, unfortunately, many are ever ready and eager to listen to this supposed wisdom, the thrill is increased and the selfish, sinful ego of the detractor is enhanced. This commandment may also be broken by those who remain silent when they hear an innocent man unjustly maligned. It can be broken by a shrug of the shoulder or by an arching of the eyebrows. Whoever tampers in any way with

the exact truth, in order to gain personal advantage or for any other purpose, is guilty of bearing "false witness." The suppression of truth that might result in injury to oneself or others—this too is bearing "false witness." {SDA Bible Commentary Vol 1}

Ex 20:17

Ex 20:17 - Thou shalt not covet - To covet is to: 1. Lust after - Rom 7:7 2. commit idolatry - Col 3:5 "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." James 3:13-16

Ex 20:17

Ex 20:17 - covet - to make an idol of - See Col 3:5

Ex 20:18

Ex 20:18 - And all the people saw the thunderings, and the lightnings, and the noise of the trumpet... - "Now must come the terrors of Mt. Sinai, which were completely unnecessary for Abraham. Since the people had now instituted the old covenant by making their arrogant promise, the Lord is obliged to communicate His law to them through this method. The Lord did not need to frighten Abraham with "thunders and lightnings" and earthquakes, for He wrote His holy law in his believing heart. The old covenant depends on fear as its motivation to produce "the works of the law," because the motivation of faith has not yet been realized. For example, to refrain from illicit sex because of fear of AIDS or shame is old covenant legalism. To keep the Sabbath because of fear of being lost is also legalism. It is good to refrain from illicit sex, and it is good to keep the Sabbath, but the motive that is truly effective is supplied only by the grace of God in the new covenant." [Grace on Trial pg 172 by Robert J. Wieland] Excerpt From: Robert J. Wieland. "Grace On Trial." Cherokee Farms Industries © 2914. iBooks. This material may be protected by copyright.

Ex 20:19

Ex 20:19 - And they said unto Moses, Speak thou with us, and we will hear - See Deut 5:23-29, 18:16-19

Ex 20:19

Ex 20:19 - but let not God speak with us, lest we die - the majesty, the grandeur and power of the Lord and His speech shook the earth and caused the people to fear for their lives. See Heb 12:26; Deut 18:16; God performed this great feat to cause fear, so that the people would give heed to His commandments (Ex 20:20). This however was not God's original design. He sought willing, heart-felt obedience, based in gratitude when He besought Israel and betrothed her in Exodus 19:3-6

Ex 20:20

Ex 20:20 - and that his fear may be before your faces, that ye sin not - God demonstrated His might and power to show them that He was a big God, not to be trifled with. Yet, this too was a means to an end in that He wanted to give them reason not to forsake His commandments and to uphold the vow they made (Ex 19:8). God demonstrated that though fear may motivate for the moment, it loses its effect when the cause for fear is not readily evident. Faith motivated by Love is the greatest motivator.

Ex 20:20

Ex 20:20 - that ye sin not - See 1Jo 2:1

Ex 20:24

Ex 20:24 - in all places where I record my name - what an honor to have the Mighty God identify our homes, hearts, and minds as the place where He records His name. See Rev 14:1

Ex 20:24

Ex 20:24 - I will come unto thee, and I will bless thee - God's presence brings a blessing. Those who have God's name written on their foreheads are blessed forevermore. See Ex 33:14-16; John 14:16-20

Ex 20:25

Ex 20:25 - thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it - alters were not to be of man's devising nor of his craft but were to be naturally built without hands of flesh. Similarly, the fire used in the sanctuary was to be lit by God and was not to have man's intervention. See Dan 2:34, 45; Heb 11:10; Lev 10:1; Num 3:4, 26:61

Ex 20:26

Ex 20:26 - Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon - the altar was to be built upon the flat ground and not elevated. The worship of God was not to be detracted by any lewdness or impropriety. See Gen 9:21-25

Ex 21:2

Ex 21:2 - If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing - See Lev 25:4

Ex 21:6

Ex 21:6 - and his master shall bore his ear through with an aul; and he shall serve him for ever - when a servant submits to having his ear pierced by an aul by his master, he is stating that his ears will be eternally open to hear the words and commands of his master. This affirms the servant's desire to love and serve his master forever. See Ps 40:6

Ex 21:12

Ex 21:12 - He that smiteth a man, so that he die, shall be surely put to death - See Num 35:16-18

Ex 21:13

Ex 21:13 - And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee - See Num 35:11, 12

Ex 21:15

Ex 21:15 - And he that smiteth his father, or his mother, shall be surely put to death - See Ex 20:12, 21:17

Ex 21:16

Ex 21:16 - And he that stealeth a man, and selleth him, or if he be found in his hand, he shall

surely be put to death - See 1Tim 1:10; Nahum 3:4; Rev 18:11-13 Both the northern and the southern states of the United States would pay with the blood of their sons in the Civil War for long condoning and then committing the atrocity of African slavery, respectively . The penalty for kidnapping is death and thus a curse was upon the United States. At the conference at Roosevelt, New York, August 3, 1861 ... I was taken off in vision and shown the sin of slavery, which has so long been a curse to this nation.... The North and the South were presented before me.—Testimonies for the Church, 1:264-266. She seemed to be taken to the very scenes of the war and witnessed the disastrous and disheartening battle of Manassas. { 1BIO 472.2 } The war fever was to worsen until it became a serious, disruptive element distracting the work of the church in the years 1862 to the early part of 1865. { 1BIO 472.3 } God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence.—Testimonies for the Church, 1:264. { 2BIO 34.2 } The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law. The slave is not the property of any man. God is his rightful master, and man has no right to take God's workmanship into his hands, and claim him as his own.—Ibid., 1:202. { 2BIO 34.4 } When the laws of men conflict with the Word and law of God, we are to obey the latter, whatever the consequences may be.—Testimonies for the Church, 1:201, 202. { 2BIO 35.1 } God's scourge is now upon the North, because they have so long submitted to the advances of the slave power. The sin of Northern proslavery men is great. They have strengthened the South in their sin by sanctioning the extension of slavery; they have acted a prominent part in bringing the nation into its present distressed condition.—Ibid., 1:264. She provided the following insight into the situation: { 2BIO 35.3 } I was shown that many do not realize the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled and confusion and war end, but all will be convinced that there is more reality in the matter than was anticipated.... The North and South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the valor and the power of endurance that Northern men have.—Ibid., 1:264-266. { 2BIO 35.4 } I saw that God would not give the Northern army wholly into the hands of a rebellious people, to be utterly destroyed by their enemies. I was referred to Deuteronomy 32:26-30.—Testimonies for the Church, 1:365. { 2BIO 47.4 } I saw that both the South and the North were being punished. In regard to the South, I was referred to Deuteronomy 32:35-37: "To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted?"—Testimonies for the Church, 1:368.

Ex 21:17

Ex 21:17 - And he that curseth his father, or his mother, shall surely be put to death - See Ex 20:12, 21:15

Ex 22:1

Ex 22:1 - If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep - the penalty for theft was steep to deter people from breaking the commandment.

Ex 22:2

Ex 22:2 - If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him - if a thief be killed in the act of stealing, no punishment will be rendered for his life.

Ex 22:5

Ex 22:5 - If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution - if someone permit their beast to graze in another man's yard and consume the good of the land, the guilty man must give the best of his land to the other.

Ex 22:11

Ex 22:11 - Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good - this provision was instituted based on God's presence being near the people and Him able to render swift justice for perjury. Today, men lie and perjure themselves and believe justice will never come their way.

Ex 22:18

Ex 22:18 - Thou shalt not suffer a witch to live - See Lev 20:27; Deut 18:10; Act 19:19

Ex 22:21

Ex 22:21 - Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt - See Ex 23:9; Lev 19:33; Jer 22:3; Deut 10:19

Ex 22:28

Ex 22:28 - Thou shalt not revile the gods, nor curse the ruler of thy people - those who are in positions of authority. - See John 10:34; Ps 82:1-8; 1Cor 8:5

Ex 22:29

Ex 22:29 - the firstborn of thy sons shalt thou give unto me - the firstborn son is consecrated to be the priest of the family.

Ex 22:31

Ex 22:31 - And ye shall be holy men unto me - See Ex 31:14, 33:14-16; Lev 11:44; Eze 20:12, 20

Ex 23:1

Ex 23:1 - Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness - Ex 20:16

Ex 23:2

Ex 23:2 - Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: - we must be willing to take a stand on the side of righteousness, forsaking the crowd that runs towards perdition - See Isa 10:1; Ps 2:1-3

Ex 23:6

Ex 23:6 - Thou shalt not wrest the judgment of thy poor in his cause - See Ex 22:22-24; Isa 10:2

Ex 23:7

Ex 23:7 - Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked - we are to act with discernment and turn from evil, not partaking of the acts of the wicked. See Isa 33:15-17

Ex 23:8

Ex 23:8 - And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous - See Isa 33:15; Deut 16:19; Prov 17:23; Isa 33:15, 59:14; Ezekiel 18:8; Ps 26:6, 24:4

Ex 23:9

Ex 23:9 - Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt - See Ex 22:21

Ex 23:11

Ex 23:11 - But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard - See Lev 25, 26:43

Ex 23:12

Ex 23:12 - Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed - See Ex 20:8-11

Ex 23:13

Ex 23:13 - circumspect - heedful of the circumstances and potential consequences; prudent

Ex 23:14

Ex 23:14-19 - three times in the year - There were three festivals in the Jewish system that required all males to appear before the Lord in His temple, and to present offerings for the High Priest to offer to the Lord [Unleavened Bread, First fruits, Ingathering]. When Jesus died on the cross, ending the earthly temple services, and He ascended to heaven to become our High Priest, the typical feasts and festivals performed here on earth met their anti-typical fulfillment. Because the three feasts under discussion require the presence of a temple and High Priest, we no longer can or should celebrate them here on earth as in the former type.

Ex 23:14

Ex 23:14-19 - three times in the year - There were three festivals in the Jewish system that required all males to appear before the Lord in His temple, and to present offerings for the High Priest to offer to the Lord [Unleavened Bread, First fruits, Ingathering]. When Jesus died on the cross, ending the earthly temple services, and He ascended to heaven to become our High Priest, the typical feasts and festivals performed here on earth met their anti-typical fulfillment. Because the three feasts under discussion require the presence of a temple and High Priest, we no longer can or should celebrate them here on earth as in the former type.

Ex 23:20

Ex 23:20 - Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared - See Ex 33:14

Ex 23:20

Ex 23:20 - before thee, to keep thee in the way - The Good Shepherd goes before His sheep to lead them into green pastures. See Ps 23; Joh 10:1-11, 14, 16

Ex 23:21

Ex 23:21 - for my name is in him - God's name, His glory, and His character are all synonymous. That He is not called by God's name, but rather, God's name is in Him, the Angel of the Lord, signifies that He is God. See Isa 42:8; Dan 10:21, 12:1; Rev 12:7

Ex 23:22

Ex 23:22 - But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries - See Gen 12:1-3

Ex 23:23

Ex 23:23 - For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off - See Gen 15:16-21

Ex 23:25

Ex 23:25 - And ye shall serve the LORD your God, and he shall bless thy bread, and thy water - See Isa 33:16

Ex 23:25

Ex 23:25 - and I will take sickness away from the midst of thee - See Ex 15:26

Ex 23:27

Ex 23:27 - I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee - See Deut 11:25

Ex 23:28

Ex 23:28 - And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee - God would use nature to war against the enemies of His people.

Ex 23:29

Ex 23:29 - I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. 30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land - As a Good Shepherd, the Lord considers all circumstances for His sheep, to ensure their safety and that they bear no unnecessary burdens, only what is required to refine their characters.

Ex 23:31

Ex 23:31 - the sea of the Philistines - the Mediterranean Sea

Ex 23:31

Ex 23:31 - unto the river - the Euphrates

Ex 23:32

Ex 23:32 - Thou shalt make no covenant with them, nor with their gods - See Deut 11:16, 28

Ex 24:4

Ex 24:4 - And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel - Moses, after writing all the words of the covenant spoken by Jesus, the Testator, performed sacrifices, symbolizing the prophetic death of the Testator to ratify the covenant/testament. See Heb 9:16-18

Ex 24:6

Ex 24:6 - sprinkled on the alter - Moses consecrates, purifies and dedicates the alter

Ex 24:7

Ex 24:7 - And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient - See Ex 19:8

Ex 24:8

Ex 24:8 - And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words - Moses was consecrating the people to the covenant they had made with the Lord. The blood of consecration was to seal them in righteousness and holiness to the Lord. Unfortunately, the covenant made was based on man's strength, works, and efforts to finish transgressions, put an end to sin, and bring in righteousness, none of which he could do. See Heb 10:19

Ex 25:8

Ex 25:8 - And let them make me a sanctuary; that I may dwell among them - See Ps 77:13 "Had man not agreed to sin, there would have been no need for a temple in the days of Israel. Man as he was created would have continued to be the temple of God and the communion would never have been broken. There would have been no need for a mediator. With special force this tells us who have the sanctuary/judgment truth, that when the "heart of man becomes again His temple," the need for a mediator will cease. Substitution will be at an end for substitution and perfection cannot tolerate each other. The confrontation with "self" in the light of the cross will have removed the excuse to kill God. The depravity of the human heart will be exposed and man will be willing to take his place on the cross with Christ. It was the removal of the veil between Christ's divine nature and man's sinful nature that initiated the despair of Calvary. This confrontation of sin and righteousness is the cup offered to the final generation. When God's people are willing to drink it, they will be ready to see Him face to face. Christ will be able to arise and announce, "It is done." But He cannot do this until it is a fact and it can never become a fact until the remnant understands what is involved. The unknown sin, the enmity of Laodicea must be revealed. For millenniums God has been trying to help His people understand, but the seventh church has been given

special counsel:" Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright. Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright.

Ex 25:8

Ex 25:8 - sanctuary - called the sanctuary of the first covenant by Paul, was comprised of the two chambers of the tabernacle, the outer court and all the vessels therein. See 2Chron 29:18, 21

Ex 25:8

Ex 25:8 - that I may dwell among them - God has always wanted His people that He dwelt among them, among the humble and contrite. His presence was to be realized continually, not as a God afar off, nor as one to come in the distant future. He was a very present Help in trouble, a constant Comfort and Friend, and the Holy God Who made His people holy through His presence. See Joel 2:27; Jer 23:23; Isa 7:14, 57:15; Ps 46:1; Ex 33:14-16;

Ex 25:8

Ex 25:8 - dwell - the word "dwell" means to tabernacle, sanctuary, abide with. The term implies acceptance. Just as Jesus abode and ate with the publicans, drawing the ire of the Pharisees, Jesus showed His acceptance of them. See Joh 1:14; Lev 26:11, 12 God commanded Moses for Israel, "Let them make Me a sanctuary; that I may dwell among them" (Ex 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. "The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth." Joh 1:14, R. V., margin. –{DA 23.3}

Ex 25:9

Ex 25:9 - According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it - See Heb 8:1-5

Ex 25:21

Ex 25:21 - And thou shalt put the mercy seat above upon the ark - that the mercy seat sits above the ark of the covenant wherein lies the Law, shows that mercy triumphs over judgment. God would rather show mercy than judgment. See Jam 2:13; Eze 33:11; Isa 27:4, 5

Ex 25:21

Ex 25:21 - and in the ark thou shalt put the testimony that I shall give thee - The commandments are a written testimony of the character of God and His eternal government - love for God and love for one another.

Ex 25:30

Ex 25:30 - And thou shalt set upon the table shewbread before me alway - the shewbread was to be a perpetual reminder of the presence of God. 1. Christ taught us to pray for our daily bread - Mt 6:11 2. God rained manna from heaven 6-days in the week for the COI and made provision for the people to eat on the Sabbath by providing a double portion on Friday

so they wouldn't have to work in gathering and preparing food on the Sabbath day - Ex 16 3. Jesus declared, "I AM the bread of life, he that cometh to me shall never hunger; and he that believe that on me shall never thirst."... "the Bread of God is He which cometh down from heaven, and giveth life unto the world." - Joh 6:35, 33 4. Jesus, the Living Bread said "Lo, I am with you alway, [even] unto the end of the world" - Mt 28:20

Ex 25:30

Ex 25:30 - shewbread - (Heb: lechem) Noun Masculine lekh'-em from (03898) from ; food (for man or beast), especially bread, or grain (for making it):--((shew-))bread, eat, food, fruit, loaf, meat, victuals. See also . bread, food, grain bread bread bread-corn food (in general)

Ex 26:35

Ex 26:35 - thou shalt put the table on the north side - the table of shewbread, representing the LORD's throne upon which He and the Son sit is towards the sides of the north. See Isa 14:13

Ex 27:21

Ex 27:21 - the tabernacle of the congregation - this is the place where the heavenly hosts ministered before the Father and Son in the sanctuary on high. See Isa 14:13

Ex 28:3

Ex 28:3 - the spirit of wisdom - See Eph 1:17; 1Jo 2:20, 27

Ex 28:9

Ex 28:9 - And thou shalt take two onyx stones, and grave on them the names of the children of Israel: - the High Priest bore the names and the sins of the people upon himself into the Most Holy Place on the typical day of Atonement. Jesus similarly, knows each name and confesses each name of the righteousness before His Father and the angels. See Rev 3:5

Ex 28:10

Ex 28:10 - Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth - God is a God of order in all things. The names of the COI were to be engraved on the Onyx stone in the order of their birth. This gives evidence to the symbolic nature of the 144,000 in Revelation 7 which lists the COI in a distinct order, not according to birth. See Rev 7:4-8; Gen 49:3-28

Ex 28:12

Ex 28:12 - Aaron shall bear their names before the LORD upon his two shoulders for a memorial - The High Priest was to bear the COI continually before the Lord, especially on the Day of Atonement. See Ex 28:29

Ex 28:15

Ex 28:15 - And thou shalt make the breastplate of judgment - the breastplate of judgment was to bear the names of the 12 tribes of Israel, engraved on a precious stone and upon the Urim and Thumin of onyx. The priest was to bear the COI upon his heart before the Lord.

Ex 28:20

Ex 28:20 - onyx - See Gen 2:12

Ex 28:21

Ex 28:21 - And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. - See Ex 28:9, 10, 12, 29

Ex 28:29

Ex 28:29 - And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart - the names of the COI are to be born upon the heart of the Great High Priest, signifying His love, compassion and merciful intercession for His people. See Heb 2:14-18

Ex 28:38

Ex 28:38 - And it shall be upon Aaron's forehead - Aaron's thoughts, which govern his actions, were to be HOLINESS UNTO THE LORD. So it is for all who are called to be a royal priesthood and a holy nation unto God. See 2Pet 2:9

Ex 28:41

Ex 28:41 - thou shalt anoint - Moses stood in the seat of God presiding over Aaron, the High Priest (Ex 4:12-16) just as the Father stands over Jesus, His High Priest. Moses was to anoint Aaron and his two sons. See Ex 30:30, 40:13; Heb 1:7-9

Ex 29:7

Ex 29:7 - Then shalt thou take the anointing oil and pour it upon his head, and anoint him - See Heb 1:9

Ex 29:37

Ex 29:37 - atonement - kaphar Verb kaw-far' a primitive root a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:--appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation). to cover, purge, make an atonement, make reconciliation, cover over with pitch The altar is being cleansed and consecrated to the service of the Lord. The cross of Jesus made payment for the sins of the world corporately; broke the power of sin and disarmed the devil; and made provision for atonement to be made in one's life. Unlike the atonement for mankind's sins, which is accomplished in the typical service dedicated to cleansing the, cleansing of the altar is for the purpose of consecrating it for hallowed use.

Ex 29:43

Ex 29:43 - and the tabernacle shall be sanctified by my glory - God's glorious presence sanctifies (makes holy) the tabernacle. See Ex 3:1-5; Hag 2:9

Ex 30:7

Ex 30:7, 8 - And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. - the High Priest was to burn incense on the Altar in the morning and the evening. During that time, the people were to be in fervent prayer,

where Jesus would receive the prayers, mingled with sweet incense and fragrances, His own righteousness, as we make petitions to God the Father. See Lk 1:8-10; Ps 55:17; Rev 8:3, 4; Song of Solomon 3:5, 6

Ex 30:8

Ex 30:8 - perpetual incense before the LORD - Just as the light of the candlesticks were to be kept burning morning and evening, every day, so too the priest was to keep a perpetual incense burning on the alter. As the light represents the light of Christ that is to be seen in His people continually (Mt 5:16), the prayers of the saints from a pure and contrite heart is to arise before the LORD continually. See 1Thess 5:17

Ex 30:9

Ex 30:9 - Ye shall offer no strange incense thereon - our prayers must be with praise, thanksgiving, humility, contrition, honesty, reverence, persistence, faith and confidence/boldness in Christ. See Phil 4:6; Heb 4:16; Ps 51:3-6, 17; 1Pet 5:6; Jam 4:6, 7; Lk 11:5-13; Jam 1:8; Rom 12:9

Ex 30:10

Ex 30:10 - And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD - See Lev 16:16-18, 23:27, 28

Ex 30:18

Ex 30:18 - Laver of brass - the lavar and its foot were for the purpose of cleansing and sanctifying the priests before entering the Tabernacle of Congregation for service to the LORD. The washing signifies sanctification through baptism, where God cleanses and purges men of sin and sets them apart for holy use. Consider Mal 3:2-4

Ex 31:3

Ex 31:3 - And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. - God granted supernatural skill and wisdom to the builders of the Tabernacle in the wilderness so that their workmanship was above any human efforts.

Ex 31:13

Ex 31:13 - for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you - See Ezekiel 20:12; Jer 17:21-27

Ex 31:14

Ex 31:14 - Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people - See Num 15:32-36; Eze 20:12, 20

Ex 31:14

Ex 31:14 - shall be cut off from among his people - being cut off does not only signify the

temporal loss of life but also the loss of eternal life. See Num 15:30-36; Ex 31:15

Ex 31:15

Ex 31:15 - holy to the LORD - the Sabbath, the LORD's day, is holy unto Him. See Rev 1:10; Isa 58:13

Ex 31:15

Ex 31:13 - whosoever doeth any work in the sabbath day, he shall surely be put to death - See Num 15:30-36

Ex 31:15

Ex 31:15 - he shall surely be put to death - cut off. See Ex 31:14

Ex 31:16

Ex 31:16 - perpetual covenant - an everlasting covenant. See Gen 3:15; Rev 14:6

Ex 31:17

Ex 31:17 - It is a sign between me and the children of Israel for ever: - See Ezekiel 20:12, 20

Ex 31:17

Ex 31:17 - children of Israel - the Children of Israel are children of promise: To be born of promise means a person is: 1. A creation of God by faith in Jesus Christ - 2 Cor 5:17; Rom 1:16, 17 2. Born of a promise like Isaac and not of the flesh - Rom 9:6-8; Gal 4:22-31 3. A miracle of God - Col 1:25-29 4. Born of the Spirit of God - John 1:12, 13, 3:8; Rom 8:1-7, 2:28, 29 5. An heir of Abraham Gal 3:26-29

Ex 31:17

Ex 31:17 - for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed - See Ex 20:11

Ex 31:17

Ex 31:17 - and was refreshed - God delighted in the finish works of creation. See Isa 28:12 naphash Verb naw-fash' a primitive root a primitive root; to breathe; passively, to be breathed upon, i.e. (figuratively) refreshed (as if by a current of air):--(be) refresh selves (-ed). (Niphal) to take breath, refresh oneself

Ex 31:18

Ex 31:18 - two tables of testimony - the 10 Commandments give testimony to the righteousness of God that sanctifies and makes all things in His presence holy/righteous/sanctified.

Ex 32:1

Ex 32:1-4 - molten image - Aaron sinned compromising in making a golden calf (image to a beast) that was a snare for the people.

Ex 32:1

Ex 32:1 - Up, make us gods - the people came to Aaron on threat of death, demanding that he make them molten gods to worship. In fearful duress for self preservation, Aaron complied and made a molten image. Only few days had passed since Israel had made a covenant with God and yet they forgot their commitment.

Ex 32:2

Ex 32:2 - Break off the golden earrings - Aaron cunningly appealed to the peoples pride, thinking they would be reluctant to give of their jewels for the making of the calf, but he was mistaken.

Ex 32:4

Ex 32:4 - he made a molten calf - the calf was in the form of the Egyptian idols so that when the people returned to Egypt, they would show the calf as a sign of their allegiance and would be welcomed back to Egypt. This golden "Image of a Beast" foreshadows the idol to be offered to the Papacy as a token of the people's allegiance to its power and authority. See 1Kin 12:29

Ex 32:5

Ex 32:5 - he built an altar before it - not stopping with the molten image, Aaron goes further in building an alter, a symbol of Christ.

Ex 32:6

Ex 32:6 - and the people sat down to eat and to drink, and rose up to play. See 1Cor 10:7 Drums, Dancing, and Noise The things you have described as taking place in Indiana, [Note: Reference is here made to the “Holy Flesh” movement of 1900-1901. See Selected Messages 2:31-39.—White Trustees.] the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. – {NL 49.4} The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time.... A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of Satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit’s working.... Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles. – {NL 50.1} Bodies out of Control No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by a power thought to be the power of God. They turned their bodies over and over, like a carriage wheel, claiming that they could not do this except by supernatural power. There was a belief that the dead were raised and had ascended to heaven. The Lord gave me a message for this fanaticism; for the beautiful principles of Bible truth were being eclipsed. – {NL 50.2} Nudity Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about holy flesh. They said they were beyond the power of temptation, and they sang, and shouted, and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded.... Satan was moulding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was leveled in the dust by human agencies. – {NL 50.3} The authorities of the land interfered, and several of the ring leaders were incarcerated within prison walls. By those who were confined in prison

this interference was termed persecution for the truth's sake, and thus truth was clothed with garments spotted with the flesh.... I presented the reproof of the Lord regarding this kind of work, showing that its influence was making the truth objectionable and disgusting to the community.... – {NL 51.1} I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect. [Letter 132, 1900 (Portions in Selected Messages 2:36, 37.)] – {NL 51.2}

Ex 32:10

Ex 32:10 - Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation - God saw that the children of Israel, especially the mixed multitude, were continually disposed to rebel, and, by their works, provoke him to destroy them. He knew that they would murmur against Moses, when in difficulty, and grieve him by their continual rebellion. He proposed to Moses to consume them, and make of him a great nation. Here the Lord proved Moses. He knew that it was a laborious and soul-trying work to lead that rebellious people through to the promised land. He would test the perseverance, faithfulness and love of Moses, for such an erring and ungrateful people. But Moses would not consent to have Israel destroyed. He showed by his intercessions with God that he valued the prosperity of God's chosen people more highly than a great name, or to be called the father of a greater nation than was Israel. – {1SP 245.1} Nobly did Moses stand the test, and show that his interest in Israel was not to obtain a great name, nor to exalt himself. The burden of God's people was upon him. God had proved him, and was pleased with his faithfulness, his simplicity of heart, and integrity before him, and he committed to him, as to a faithful shepherd, the great charge of leading his people through to the promised land. – {1SP 246.2}

Ex 32:10

Ex 32:10 - and I will make of thee a great nation - God saw that the children of Israel, especially the mixed multitude, were continually disposed to rebel, and, by their works, provoke him to destroy them. He knew that they would murmur against Moses, when in difficulty, and grieve him by their continual rebellion. He proposed to Moses to consume them, and make of him a great nation. Here the Lord proved Moses. He knew that it was a laborious and soul-trying work to lead that rebellious people through to the promised land. He would test the perseverance, faithfulness and love of Moses, for such an erring and ungrateful people. But Moses would not consent to have Israel destroyed. He showed by his intercessions with God that he valued the prosperity of God's chosen people more highly than a great name, or to be called the father of a greater nation than was Israel. – {1SP 245.1} Nobly did Moses stand the test, and show that his interest in Israel was not to obtain a great name, nor to exalt himself. The burden of God's people was upon him. God had proved him, and was pleased with his faithfulness, his simplicity of heart, and integrity before him, and he committed to him, as to a faithful shepherd, the great charge of leading his people through to the promised land. – {1SP 246.2}

Ex 32:12

Ex 32:12 - Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? - Moses was jealous for God's honor to be preserved before the heathen and all the world. He did not want God's character or holy name to be reproached, despite Israel's unbelief. Consider that God condescended to "reason" with His servant Moses! Oh the love of God and His glorious majesty!! See Isa 1:18 During the few months since Israel left Egypt, the report of their wonderful deliverance had spread to all the surrounding nations. Fear and

terrible foreboding rested upon the heathen. All were watching to see what the God of Israel would do for His people. Should they now be destroyed, their enemies would triumph, and God would be dishonored. The Egyptians would claim that their accusations were true—instead of leading His people into the wilderness to sacrifice, He had caused them to be sacrificed. They would not consider the sins of Israel; the destruction of the people whom He had so signally honored, would bring reproach upon His name. How great the responsibility resting upon those whom God has highly honored, to make His name a praise in the earth! With what care should they guard against committing sin, to call down His judgments and cause His name to be reproached by the ungodly! – {PP 319.1} As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing so much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved His servant; He had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motive. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and He committed to him, as a faithful shepherd, the great charge of leading Israel to the Promised Land. – {PP 319.2}

Ex 32:12

Ex 32:12 - repent of this evil against thy people - See Num 23:19

Ex 32:20

Ex 32:21 - made the COI drink of it - Moses prefigures the wrath of God poured out in the Third Angel's message where the wicked will have to drink from the cup of God's indignation, full strength, without mixture. Rev 14:10

Ex 32:22

Ex 32:22 - thou knowest the people, that they are set on mischief - Aaron [a person in a leadership position] blames the people for his transgressing the law of God. When Moses and Aaron returned to Egypt, they commanded the people to keep holy the Sabbath of the LORD. This law as foundational to the faith of the nation and in returning to this truth, God brought forth their deliverance. In making an image to the golden calf and worshipping it (an Image to the Beast - Sunday), Aaron through pressure of the people rejected the foundation of the faith and conceded. {see 1Sam 15:24} "By following his own way, by acting in harmony with Satan's temptations and in opposition to the known will of God, man vainly attempted to elevate and bless himself. Thus he gained an experimental knowledge of disobedience to God's commandments. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a 'thus saith the Lord'? "Satan is seeking to intrude his own inventions upon the children of God through human methods. He is seeking to be received as God, or even to be placed above God. "In changing the Sabbath to the first day of the week, he leads men to disbelieve God's declarations, and so to regard their own ways and plans that they appear exceeding wise in their own eyes and in their perverted judgment. Through human policy he leads men to regard the expressed commandments of God as of less force than human tradition, and to regard a deviation from that law which is always holy and just and good, as of little account. He sees that by thus preventing human agencies from walking as obedient children in harmony with God, he can hinder the accomplishment of God's work in our world. "But Satan's connivings with human agencies who stand in responsible positions are just as much to be feared and shunned now after the

experiment of sin has been tried, as it was in the case of our first parents. I am instructed to say that the men who are placed in positions of responsibility in the work of God have overestimated their right to control others. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums and that there was to be no questioning of their judgment. Let them learn of Jesus at every step. He should be the chief authority for every man." {18MR 34}

Ex 32:26

Ex 32:26 - Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him. - God give us all choice and free will to choose to obey or disobey. See Gen 2:15-17; Ex 32:26; 1Kin 18:20, 21; Rev 22:17 The Israelites had been guilty of treason, and that against a King who had loaded them with benefits and whose authority they had voluntarily pledged themselves to obey. That the divine government might be maintained justice must be visited upon the traitors. Yet even here God's mercy was displayed. While He maintained His law, He granted freedom of choice and opportunity for repentance to all. Only those were cut off who persisted in rebellion. – {PP 324.3}

Ex 32:26

Ex 32:26 - Who is on the LORD'S side - the call has been made throughout Bible history for those who will take a stand for the LORD, denying the world, to come forth.

Ex 32:26

Ex 32:26 - all the sons of Levi gathered themselves together unto him - the sons of Levi was the only tribe among the 12 to take a stand for the LORD. Therefore the Levites would be honored with the priesthood (Num 3:6-13; Deut 10:9) and all the faithful throughout time would be likened to this tribe.

Ex 32:27

Ex 32:27 - And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour - It was necessary that this sin should be punished, as a testimony to surrounding nations of God's displeasure against idolatry. By executing justice upon the guilty, Moses, as God's instrument, must leave on record a solemn and public protest against their crime. As the Israelites should hereafter condemn the idolatry of the neighboring tribes, their enemies would throw back upon them the charge that the people who claimed Jehovah as their God had made a calf and worshiped it in Horeb. Then though compelled to acknowledge the disgraceful truth, Israel could point to the terrible fate of the transgressors, as evidence that their sin had not been sanctioned or excused. – {PP 325.1}

Ex 32:32

Ex 32:32 - Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray the, out of thy book which thou hast written - The book here referred to is the book of records in heaven, in which every name is inscribed, and the acts of all, their sins, and obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction (The Signs of the Times, May 27, 1880). { 7BC 987.8 See Gen 22:1-12 In the prayer of Moses our minds are directed to the heavenly records in which the names of all men are inscribed, and their

deeds, whether good or evil, are faithfully registered. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from the book of life, and they themselves will be devoted to destruction. Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by the Lord, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But the Lord did not permit Moses to bear, as did Christ, the guilt of the transgressor. "Whosoever hath sinned against Me," He said, "him will I blot out of My book." – {PP 326.3}

Ex 32:33

Ex 32:33 - And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book - See Rev 3:5; Ezek 18:24; Col 3:25

Ex 33:3

Ex 33:3 - for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way - In deep sadness the people had buried their dead. Three thousand had fallen by the sword; a plague had soon after broken out in the encampment; and now the message came to them that the divine Presence would no longer accompany them in their journeyings. Jehovah had declared, "I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way." And the command was given, "Put off thy ornaments from thee, that I may know what to do unto thee." Now there was mourning throughout the encampment. In penitence and humiliation "the children of Israel stripped themselves of their ornaments by the mount Horeb." – {PP 327.1} By the divine direction the tent that had served as a temporary place of worship was removed "afar off from the camp." This was still further evidence that God had withdrawn His presence from them. He would reveal Himself to Moses, but not to such a people. The rebuke was keenly felt, and to the conscience-smitten multitudes it seemed a foreboding of greater calamity. Had not the Lord separated Moses from the camp that He might utterly destroy them? But they were not left without hope. The tent was pitched without the encampment, but Moses called it "the tabernacle of the congregation." All who were truly penitent, and desired to return to the Lord, were directed to repair thither to confess their sins and seek His mercy. When they returned to their tents Moses entered the tabernacle. With agonizing interest the people watched for some token that his intercessions in their behalf were accepted. If God should condescend to meet with him, they might hope that they were not to be utterly consumed. When the cloudy pillar descended, and stood at the entrance of the tabernacle, the people wept for joy, and they "rose up and worshiped, every man in his tent door." – {PP 327.2}

Ex 33:4

Ex 33:4, 5 - and no man did put on him his ornaments - See Gen 35:4

Ex 33:5

Ex 33:5 - I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee - God would come close to judge the people and He demanded they remove all of their jewelry and ornaments. See Mal 3:8; Gen 35:1-4;

Ex 33:7

Ex 33:18 - And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp - the tabernacle of the congregation was where all could approach the Lord to seek pardon and forgiveness.

Ex 33:11

Ex 33:11 - And the LORD spake unto Moses face to face, as a man speaketh unto his friend - See Num 12:6-8

Ex 33:11

Ex 33:11 - but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle - See Josh 1:1, 2

Ex 33:12

Ex 33:12 - And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight - Moses is requesting God's presence go with them to the Promised Land. See Ex 33:13

Ex 33:13

Ex 33:13 - shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people - Moses is seeking to know Jesus personally, that He may find further grace in His sight. See Ex 33:18; Ps 25:4; John 14:6, 1:14

Ex 33:13

Ex 33:13 - that I may know thee - See Jeremiah 9:23, 24

Ex 33:13

Ex 33:13 - that I may find grace in thy sight - Moses sought grace in order to receive greater grace from the LORD. See John 1:16

Ex 33:14

Ex 33:14 - My presence shall go with thee, and I will give thee rest - In God's presence there is fullness of joy (Prov 16:11). God has promised to be our Good Shepherd to lead us through green pastures, beside still waters and even the valley of the shadow of death (Ps 23:1-6). God is our strength and our defender, a very present help in our times of trouble, therefore will we not be moved (Ps 46:1, 2). See Num 35:34; Ps 23:4

Ex 33:14

Ex 33:14 - I will give thee rest - God's presence brings [spiritual] rest. See Mt 11:28-30; Heb 4:9; Isa 32:17

Ex 33:15

Ex 33:15 - If thy presence go not with me, carry us not up hence - See John 15:5 That hand

that made the world, that holds the mountains in their places, takes this man of dust,—this man of mighty faith,—and mercifully covers him in a cleft of the rock, while the glory of God and all His goodness pass before him. Can we marvel that the "excellent glory" reflected from Omnipotence shone in the face of Moses with such brightness that the people could not look upon it? The impress of God was upon him, making him appear as one of the shining angels from the throne. – {Pr 14.4} This experience, above all else the assurance that God would hear his prayer, and that the divine presence would attend him, was of more value to Moses as a leader than the learning of Egypt, or all his attainments in military science. No earthly power or skill or learning can supply the place of God's immediate presence. In the history of Moses we may see what intimate communion with God it is man's privilege to enjoy. To the transgressor it is a fearful thing to fall into the hands of the living God. But Moses was not afraid to be alone with the Author of that law which had been spoken with such awful grandeur from Mount Sinai; for his soul was in harmony with the will of his Maker. – {Pr 15.1}

Ex 33:16

Ex 33:16 - For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth - We must today seek God and be determined that we will not rest satisfied without His presence. We should watch and work and pray as though this were the last day that would be granted us. How intensely earnest, then, would be our life. How closely would we follow Jesus in all our words and deeds. – {HP 227.6}

Ex 33:16

Ex 33:19 - is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth - our sanctification comes from the presence of the Lord, by Him going with and before us (1Thess 4:3, 5:23; Ps 46:5, 7, 11; Josh 3:10). As we abide in Him and He in us, we are separated from the world by Christ's righteousness. Christ's righteousness within enables us to mingle with the world, being salt and light, without being in any way defiled (Isa 40:9, 52:7, 57:19). Whereas, those who lack Christ's righteousness, and seek to establish their own righteousness (Rom 10:1-4), are always worried about being contaminated or defiled by others. See Num 23:9

Ex 33:16

Ex 33:16 - so shall we be separated, I and thy people - Israel was consecrated to the Lord, sanctified and made a holy nation, ONLY through the abiding presence of God. So it is with ALL believers in Jesus Christ. See Ex 3:1-5; 33:14; Isa 44:2 (Jesurun); Joh 15:4, 5

Ex 33:17

Ex 33:17 - and I know thee by name - See Jer 9:24; Isa 43:1

Ex 33:18

Ex 33:18 - And he said, I beseech thee, shew me thy glory - Moses desired to see God face to face and behold his character. God would not permit him to do so but would declare His glory as Moses saw His form. See Ex 33:20-23; 2Cor 4:6

Ex 33:19

Ex 33:19 - I will make all my goodness pass before thee and I will proclaim the name of the

LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy - God's Name (which is Holy - Mt 6:9), His Character (Ex 34:5-8), and Who He is (I AM THAT I AM - Ex 3:14), His Goodness, are all synonymous. See Ps 23:6

Ex 33:19

Ex 33:19 - proclaim the name of the LORD before thee - God's name is holy, God's name is honorable, God's name is righteous - Ps *99:3, 103:1, *111:9 God esteems His words, the things that go forth from His mouth and the Scriptures greater than His own name - Ps 138:2

Ex 33:20

Ex 33:20 - And he said, Thou canst not see my face: for there shall no man see me, and live - See Judg 13:22; Ex 3:6; 2Thess 2:8

Ex 33:21

Ex 33:21 - And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: - See Ex 17:6; Lk 6:48

Ex 33:21

Ex 33:21-23 We are to stand upon Jesus, the Rock of Ages that was cleft for each of us. See: Lk 6:47-49; Matt 7:24-27

Ex 33:22

Ex 33:22 - I will put thee in a clift of the rock - The Rock of Ages was cleft (broken; cut; gashed open) for mankind and it is in that cleft that we find rest and security. See Ps 91

Ex 33:22

Ex 33:22 - and will cover thee with my hand while I pass by - See Isa 49:2

Ex 33:23

Ex 33:23 - I will take away mine hand - It is after a crisis that we see God's hand guiding and protecting then being removed. God's removal of His hand brings a revelation of His glory, seen in His unfolding of prophetic truths. Consider the experience of the Millerites and God covering a mistake in the figures of the 1843 chart: But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. {EW 235.3} Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time— {EW 236.1}

Ex 34:5

Ex 34:5 - and proclaimed the name of the LORD - God's name is synonymous with His glory and His character - See Ex 33:18, 19; Num 14:21

Ex 34:6

Ex 34:6 - we can not bear to see God's glory. We must wait for Him to pass by. It is usually after a storm, after a test or trial that we behold God's glory.

Ex 34:6

Ex 34:6, 7 - The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. - See Num 14:18

Ex 34:6

Ex 34:6 - merciful and gracious - See Ps 23:6; Jer 9:23, 24

Ex 34:6

Ex 34:6 - abundant in goodness and truth - Jesus was full of grace and truth - See John 1:14, 17

Ex 34:7

Ex 34:7 - Keeping mercy for thousands - Ex 20:6; Deut 7:9

Ex 34:7

Ex 34:7 - forgiving iniquity and transgression and sin - See Isa 43:25; 1Jo 1:9

Ex 34:7

Ex 34:7 - iniquity - INIQUITY, n. [L. iniquitas; in and oequitas, equity.] 1. Injustice; unrighteousness; a deviation from rectitude; as the iniquity of war; the iniquity of the slave trade. 2. Want of rectitude in principle; as a malicious prosecution originating in the iniquity of the author. 3. A particular deviation from rectitude; a sin or crime; wickedness; any act of injustice.

Ex 34:7

Ex 34:7 - transgression - The act of passing over or beyond any law or rule of moral duty; the violation of a law or known principle of rectitude; breach of command. Fault, offense, crime.

Ex 34:7

Ex 34:7 - that will by no means clear the guilty - See Ps 89:14; Amos 8:7

Ex 34:7

Ex 34:7 - visiting the iniquity of the fathers upon the children, and the children's children, unto the third and to the fourth generation - the things a person does may have consequences upon the generations that follow them, unto the 3rd and 4th generation. See Eze 18:2-32; Contrast Ex 20:6; Deut 7:9

Ex 34:8

Ex 34:8 - And Moses made haste, and bowed his head toward the earth, and worshipped - when we comprehend God's name, it leads to true worship - See Ex 3:5, 6, 33:20

Ex 34:9

Ex 34:9 - And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us - See Ex 33:14-16

Ex 34:10

Ex 34:10 - And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee - Israel and its God were to be a spectacle before all the people of the world. God was to be glorified and exalted above all the nations.

Ex 34:12

Ex 34:12 - Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee - See Joshua 3:1-7; 9:1+

Ex 34:14

Ex 34:14 - whose name is Jealous, is a jealous God - God is God by Himself. He will not share His glory with another and is jealous for His honor. Deut 4:24

Ex 34:15

Ex 34:15 - Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice - See Judges 3:1-7; 1Cor 10:20

Ex 34:17

Ex 34:20 - Thou shalt make thee no molten gods - See Ex 20:4-6

Ex 34:19

Ex 34:19 - All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male - all males that come forth from the womb are consecrated to God. This is the Lord establishing male headship once again. See Lk 2:23; Gen 3:16; Deut 15:19

Ex 34:24

Ex 34:24 - For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year - God would protect the COI's property during the time that the men went up to Jerusalem to worship the Lord. God would preserve and protect their property. See Dan 4:36

Ex 34:26

Ex 34:26 - SEETHE, v.t. pret. seethed, sod; pp. seethed, sodden. [Heb. to seethe, to boil, to swell, to be inflated.] To boil; to decoct or prepare for food in hot liquor; as, to seethe flesh.

Ex 34:28

Ex 34:28 - And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water - Our God shall supply our needs according to His riches in glory! We find fullness of joy and have meat to eat that the world knows not of! See

Ex 34:29

Ex 34:29 - when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him - Just as Moses did not realize that God's glory was upon Him and that he glowed, so those who will receive of God's Spirit will radiate Jesus' light without ever considering how they may appear to others. This speaks of selflessness; being too preoccupied with doing God's will than to realize how God's glory is shining forth. See Isa 60:1-3; Dan 12:3 That hand that made the world, that holds the mountains in their places, takes this man of dust,—this man of mighty faith,—and mercifully covers him in a cleft of the rock, while the glory of God and all His goodness pass before him. Can we marvel that the "excellent glory" reflected from Omnipotence shone in the face of Moses with such brightness that the people could not look upon it? The impress of God was upon him, making him appear as one of the shining angels from the throne. – {Pr 14.4}

Ex 34:33

Ex 34:33 - he put a vail on his face - the vail which covered Moses face from the glory that was being revealed, foreshadows the glory that would be hid from the Jews in time as they rejected the light of Jesus, The Messiah. See 2Cor 3:7-16

Ex 35:2

Ex 35:2 - Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death - See Gen 2:2, 3; Ex 20:8-11

Ex 35:2

Ex 35:2 - whosoever doeth work therein shall be put to death - See Num 15:32-36

Ex 35:5

Ex 35:5 - Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD - a free-will offering to the Lord was given by all who were stirred by the Lord among the COI. This is our reasonable service. See Gen 35:21, 29

Ex 35:21

Ex 35:21 - And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments - a free-will offering to the Lord was given by all who were stirred by the Lord among the COI. This is our reasonable service. See Gen 35:29

Ex 35:29

Ex 35:29 - The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses - See Ex 35:5, 21

Ex 35:30

Ex 35:30 - Bezaleel - See Ps 91:1, 2 Btsalél Proper Name Masculine bets-al-ale' probably from (06738) and (0410) with a prepositional prefix probably from and with a prepositional prefix; in (the) shadow (i.e. protection) of God; Betsalel, the name of two Israelites:--Bezaleel. Bezaleel = "in the shadow (i.e. protection) of God"

Ex 35:31

Ex 35:31 - And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship - the Spirit of God is what inspired and guided craftsmen of the past - See Ex 35:31-35

Ex 36:1

Ex 36:1 - Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded - See Ex 35:31-35

Ex 36:3

Ex 36:3 - And they brought yet unto him free offerings every morning - See Ex 35:5, 21, 29

Ex 36:5

Ex 36:5 - And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make - See Ex 36:7; Lk 6:38; John 6:12

Ex 37:6

Ex 37:6 - And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof - the mercy seat fit exactly on top of the ark of the covenant.

Ex 37:8

Ex 37:8 - One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof - See Lk 1:19

Ex 37:9

Ex 37:9 - even to the mercy seatward were the faces of the cherubims - the cherub angels that stand in God's presence have their faces pointed downward towards the mercy seat in awful reverence.

Ex 38:8

Ex 38:8 - And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation - the brass lavar was covered with mirrors so the priests may see themselves before entering the Holy Place.

Ex 39:14

Ex 39:14 - like the engravings of a signet - the stones on the breastplate of the High Priest were engraved with the names of the tribes of Israel. The engravings or seals of the 12 tribes point to the sealing of the 144,000 made up of the 12 tribes of Israel. Worn on the breast of the High Priest, the 144,000 are near to the heart of God.

Ex 39:23

Ex 39:23 - habergeon -n. A coat of mail or armor to defend the neck and breast. It was

formed of little iron rings united, and descended from the neck to the middle of the body.

Ex 39:30

Ex 39:30 - And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD - See Ezek 16:12

Ex 39:31

Ex 39:31 - And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses. The blue lace symbolized obedience and the Law. See Num 15:38-41, Ex 24:9, 10

Ex 40:2

Ex 40:2 - On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation - to inaugurate the new year, Moses was to set-up the tabernacle of congregation and the rest of the sanctuary - See Ex 40:17

Ex 40:17

Ex 40:17 - And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up - See Ex 40:2

Ex 40:34

Ex 40:34 - Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle - Once Moses had set up the tabernacle as commanded by the LORD, the LORD descended in a cloud and consecrated the tabernacle. See Ex 40:38; 2Chron 5:14

Leviticus

Lev 1:5 Back to Table of Contents

Lev 1:5 - shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation - the life of the animal is in the blood. The shed blood gave record of life taken for sin. See Lev 17:11

Lev 2:13

Lev 2:13 - every oblation of thy meat offering shalt thou season with salt - In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. {Desire of Ages 439.2} - See Mk 9:49

Lev 3:1

Lev 3:1 - And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD. - See 1Pet 1:18, 19

Lev 3:8

Lev 3:8 - And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar - See Lev 3:13

Lev 3:13

Lev 3:13 - And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about - See Lev 3:8

Lev 3:17

Lev 3:17 - It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood - this statute has health related implications that are applicable today. See Lev 7:23-27

Lev 4:2

Lev 4:2 - If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them - See Num 15:22-29; Act 17:

Lev 4:5

Lev 4:5 - And the priest that is anointed - each priest must be anointed and consecrated to the Lord's work. The special anointing is a blessing for God's power to keep one holy and to perform the duties appointed to the sacred office.

Lev 4:6

Lev 4:6, 7 - And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. 7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation - See Lev 16:16

Lev 5:3

Lev 5:3 - when he knoweth of it, then he shall be guilty - See 1Jo 1:9

Lev 5:5

Lev 5:5 - And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing - See Jer 3:13; 1Jo 1:9

Lev 6:9

Lev 6:9 - It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it - the burnt offering burned

continually before the Lord, from evening to morning and from morning to evening so that there was never a time when the people were not covered by the atonement of the burnt offering. See Lev 6:12, 13

Lev 6:12

Lev 6:12 - And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings - See Lev 6:9; Dan 8:11

Lev 6:29

Lev 6:29 - All the males among the priests shall eat thereof: it is most holy - See 1Sam 2:15

Lev 7:6

Lev 7:6 - Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy - the priest that makes atonement for either a sin or trespass offering is to eat the offering made

Lev 7:17

Lev 7:17 - But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire - the meat offered as a sacrifice is not to be eaten the third day and is an abomination. Without refrigeration, the meat would be unhealthy for consumption.

Lev 7:23

Lev 7:23 - Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat - See Lev 3:17

Lev 7:26

Lev 7:26 - Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings - See Lev 3:17

Lev 8:12

Lev 8:12 - And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him - Ps 133:2

Lev 9:9

Lev 9:9 - And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: - the High Priest alone apparently officiated in the sprinkling of the blood on the altar, the priests (Aaron's sons) performed the sacrificial work. See Lev 9:12, 18

Lev 9:12

Lev 9:12 - And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar - the High Priest alone apparently officiated in the sprinkling of the blood on the altar, the priests (Aaron's sons) performed the sacrificial work. See Lev 9:9, 18

Lev 9:18

Lev 9:18 - He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about - the High Priest alone apparently officiated in the sprinkling of the blood on the altar, the priests (Aaron's sons) performed the sacrificial work. See Lev 9:9, 12

Lev 9:24

Lev 9:24 - And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces - after Aaron and his sons, the priests, had performed all that the Lord had asked them to do, the Lord showed His approval through His presence and by consuming the sacrifice on the altar. See Gen 4:4, 5

Lev 10:1

Lev 10:1 - And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not - Because of drunkenness, the sons of Aaron offered strange fire, which God commanded that they never do, and they were consumed - See 1Sam 2:12-17

Lev 10:1

Lev 10:1 - Nadab Proper Name Masculine naw-dawb' from (05068) from ; liberal; Nadab, the name of four Israelites:--Nadab. Nadab = "generous" eldest son of Aaron by Elisheba; struck dead before the sanctuary in the wilderness for kindling the censers with strange fire

Lev 10:1

Lev 10:1 - Abihu - Ábiyhuw' Proper Name Masculine ab-ee-hoo' from (01) and (01931) from and ; father (i.e. worshipper) of Him (i.e. God); Abihu, a son of Aaron:--Abihu. Abihu = "he is (my) father" a son of Aaron destroyed for sacrificing strange fire to God

Lev 10:1

Lev 10:1 - offered strange fire before the Lord - The two drunken sons of Aaron (Lev 10:9) offered sparks of their own kindling rather than the sacred fire of the LORD. This foreshadows the strange fire of a counterfeit Holy Spirit that will seize the Christian world in the last days. See Lev 10:6-9; Num 3:4, 26:61; Ez 22:26; Isa 50:11; Act 2:3; 2Thess 2:9, 10 CONTRAST Dan 7:10 Nadab and Abihu had not in their youth been trained to habits of self-control. The father's yielding disposition, his lack of firmness for right, had led him to neglect the discipline of his children. His sons had been permitted to follow inclination. Habits of self-indulgence, long cherished, obtained a hold upon them which even the responsibility of the most sacred office had not power to break. They had not been taught to respect the authority of their father, and they did not realize the necessity of exact obedience to the requirements of God. Aaron's mistaken indulgence of his sons, prepared them to become the subjects of divine judgments.—Patriarchs and Prophets, 360. – {CE 227.1} Both tobacco and liquor break down nerve force, and dull the finer perceptions, so that the slaves to these habits cannot discern between sacred and common things. An example of the demoralizing effect of intoxicants is seen in the case of Nadab and Abihu. They ventured to partake of wine before they entered the tabernacle to perform the duties of their sacred office, and the result was, they could not distinguish between common fire and that which was consecrated to the holy service. For this breach of trust they were slain. Some will say, "If they were intoxicated, and could not discern the difference between these fires, why should they be punished?" When they placed the cup to their lips, they made

themselves responsible for all their deeds committed while under its influence. – {CTBH 18.2}

Lev 10:2

Lev 10:2 - And there went out fire from the LORD, and devoured them, and they died before the LORD - Aaron was a man of amiable disposition, whom God selected to stand with Moses and speak for him.... God might have chosen Aaron as leader; but He who is acquainted with hearts, who understands character, knew that Aaron was yielding and lacked moral courage to stand in defense of the right under all circumstances, irrespective of consequences. Aaron's desire to have the good will of the people sometimes led him to commit great wrongs.... The same lack of firmness for the right in his family resulted in the death of two of his sons.... Nadab and Abihu failed to reverence the command of God to offer sacred fire upon their censers with the incense before Him.... – {CC 102.2} Here is seen the result of loose discipline. As these sons of Aaron had not been educated to respect and reverence the commands of their father, as they disregarded parental authority, they did not realize the necessity of explicitly following the requirements of God.... Contrary to God's express direction, they dishonored Him by offering common instead of sacred fire. God visited them with His wrath; fire went forth from His presence and destroyed them. – {CC 102.3}

Lev 10:3

Lev 10:3 - Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace - Moses rebukes/chides Aaron and says "This is what the LORD meant that He will be sanctified in them the come before Him and He will be glorified before the people". Aaron fully understood the fault was with his sons and by extension himself, as he had not taught his sons to reverence God (*1Sam 2:29). See Num 14:21; Lev 16:11; 1Tim 3:2-7 God is to be honored, respected, reverenced and exalted before all people. Those who serve in the sacred post are to guard their words and actions that they not in any way profane the holy name of God - See Eccl 8:11

Lev 10:3

Lev 10:3 - and before all the people I will be glorified - See Num 14:21

Lev 10:4

Lev 10:4 - And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp - the cousins of Moses and Aaron served as priests and were commanded to remove the bodies of Nadab and Abihu

Lev 10:6

Lev 10:6 - Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, ... for the anointing oil of the Lord is upon you." - The great leader reminded his brother of the words of God, "I will be sanctified in them that come nigh Me, and before all the people I will be glorified." Aaron was silent. The death of his sons, cut down without warning, in so terrible a sin—a sin which he now saw to be the result of his own neglect of duty—wrung the father's heart with anguish, but he gave his feelings no expression. By no manifestation of grief must he seem to sympathize with sin. The congregation must not be led to murmur against God. – {PP 361.1} Aaron and his

sons which remained were to set their affections on things above and not things of the earth (Col 3:2). They were to demonstrate to the congregation their stand for the LORD and His Righteousness, not giving any sympathy to sin.

Lev 10:9

Lev 10:9 - Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations - See Prov 31:4-7

Lev 10:10

Lev 10:10 - And that ye may put difference between holy and unholy, and between unclean and clean - drunkeness causes one not to be able to distinguish between the holy and the unholy, the clean and the unclean - See *Jer 35; Rev 22:11

Lev 10:19

Lev 10:19 - And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD? - Though the works of Aaron and his sons were contrary to what was explicitly instructed of them, their spirit was in the right place in that they sought to humble themselves before the LORD. God accepted their digression from their instructions because their motives were right. See Lk 14:1-6; John 7:24

Lev 10:20

Lev 10:20 - And when Moses heard that, he was content - Moses heard the contrition in the words and motives of Aaron and recognized that his actions and motives were genuine. Moses refrained any further remonstrance of Aaron and his sons.

Lev 11:2

Lev 11:2 - These are the beasts which ye shall eat among all the beasts that are on the earth - See Lev 20:24; Deut 14:3-21

Lev 11:44

Lev 11:44 - and ye shall be holy, for I am holy - See Ps 101:1-3, 24:3-6

Lev 11:47

Lev 11:47 - To make a difference between the unclean and the clean - making a difference between the clean and unclean, the sanctified (holy) and the common are all fundamental principles of God. As God does not change (Heb 13:8), neither do these principles change. It is the devil's express purpose to cause me to make light of this principle and to even go so far as to make it void. We see this fiendish act in man's attempted transfer of the sanctity and change of God's Sabbath to Sunday (Dan 7:25). In claiming to transfer the holiness of the Sabbath to Sunday, man has made no difference between the common and the holy and has profaned God's law and principle. See 2Tim 2:20||Rom 9:21; Lev 10:10; Eze 22:26, 44:23; Deut 14:2

Lev 12:2

Lev 12:2 - If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean - See Lk 2:22

Lev 12:3

Lev 12:3 - And in the eighth day the flesh of his foreskin shall be circumcised - See Gen 17:10-14

Lev 12:8

Lev 12:8 - And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean - See Lk 2:24

Lev 13:2

Lev 13:2 - When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests - See Mk 1:44

Lev 13:45

Lev 13:45 - And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean - the woeful cry of the person afflicted with leprosy was to warn others of the danger of interacting with him and an added insult to his injury.

Lev 14:1

Lev 14:1 - Leprosy was a dreaded plague that God would impose upon: A Person Garments A house or dwelling God made provision for quarantining the person that is affected, destroying the garments that were contaminated and addressing leprosy in a house or dwelling. When leprosy impacted a person, God shows His power to deliver and save by healing the person. The person, once healed of the disease, would present themselves to the priest who would perform a ritual cleansing ceremony that would affirm the person's healing. The ceremony required offerings. God made provision for all, rich and poor to be able to partake of this cleansing process by requiring an offering based on one's means. When a house was found to be leprous, An inspection was made before the case could be assessed. In the cases where just the foundations were found to be leprous, a process would be implemented to remove the leprous stones while maintaing the rest of the structure. Should the leprosy be found to have infected the entire building, it would be caste down and its parts taken to place for disposal. A house is symbolically used later in the Bible to describe the people of God or a Church. The foundation would be the leadership and the rest of the building the congregation. The same inspection, cleansing and punishment applies to the spiritual edifice should leprosy be found in the midst.

Lev 14:1

Lev 14:1-57 - Law of Leprosy - Leprosy was a dreaded plague that God would impose upon: A Person Garments A house or dwelling God made provision for quarantining the person that is affected, destroying the garments that were contaminated and addressing leprosy in a house or dwelling. When leprosy impacted a person, God shows His power to deliver and save by healing the person. The person, once healed of the disease, would present themselves to the priest who would perform a ritual cleansing ceremony that would affirm

the person's healing. The ceremony required offerings. God made provision for all, rich and poor to be able to partake of this cleansing process by requiring an offering based on one's means. When a house was found to be leprous, An inspection was made before the case could be assessed. In the cases where just the foundations were found to be leprous, a process would be implemented to remove the leprous stones while maintaing the rest of the structure. Should the leprosy be found to have infected the entire building, it would be caste down and its parts taken to place for disposal. A house is symbolically used later in the Bible to describe the people of God or a Church. The foundation would be the leadership and the rest of the building the congregation. The same inspection, cleansing and punishment applies to the spiritual edifice should leprosy be found in the midst.

Lev 15:31

Lev 15:31 - when they defile my tabernacle that is among them - our sins daily defile God's sanctuary. When we are not cleansed (ceremonially), we defile God's temple. See Num 19:13, 20

Lev 16:2

Lev 16:2 - for I will appear in the cloud upon the mercy seat - the LORD God would appear in the Most Holy Place, above the Mercy Seat, before Aaron enter. Similarly, the Father enter the Most Holy Place of the heavenly sanctuary before the opening of the judgment. See Dan 7:9, 10

Lev 16:4

Lev 16:4 - He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. - See Ex 28:3-43

Lev 16:6

Lev 16:6 - make an atonement -words synonymous with atonement are: 1. cleanse - Ex 29:36 2. clean - Lev 12:8, 14:21 3. cleansing - Lev 14:2 4. cleansed -Lev 14:3, 4, 33-57 5. purified/sanctified - Lev 8:15 6. reconciliation - 2Chron 29:24 7. justified - Rom 5:9-11; 2Cor 5:17-19; Eph 2:16 8. purge - Heb 9:13, 14 9. perfect - Heb 10:14 10. blotted out - Act 3:19

Lev 16:6

Lev 16:6 - atonement - kaphar Verb kaw-far' a primitive root a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:-- appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation). to cover, purge, make an atonement, make reconciliation, cover over with pitch

Lev 16:7

Lev 16:7. - And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation - Before lots are cast, the priest presents the goats and makes inquiry of the Lord to make the decision for the Lord's Goat and the Scapegoat. See Act 1:24, 25

Lev 16:9

Lev 16:9 - And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering - the LORD's lot falls towards the LORD's goat.

Lev 16:10

Lev 16:10 - the scapegoat - The scapegoat does not represent Christ but rather Satan "because, (a) the goat was not sent away until after the High Priest had made an end of cleansing the sanctuary (Lev 16:20, 21; (b) it was sent into a land not inhabited and thus could not be heaven wherein Christ entered; (c) the goat received and retained all the iniquities of Israel but when Christ appears the second time He will be "without sin;" (d) the goat received the iniquities from the hands of the priest and he sent it away and so the goat must be something other than Himself which is sent away; (e) this goat was not sacrificed, its only office was to receive the iniquities and take them into a land not inhabited leaving the sanctuary, priest and people free from their iniquities after the sanctuary cleansing (Lev 16:7-10, 22); (f) the Hebrew name of the scapegoat is Azazel which is the name of the devil; (g) at the appearance of Christ and the beginning of the millennium, Satan is bound which is symbolized by the goat being sent into a land uninhabited." Excerpt From: Donald Karr Short. "Then Shall the Sanctuary Be Cleansed." iBooks. This material may be protected by copyright.

Lev 16:11

Lev 16:11 - And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself - the Bible says a bishop/elder must rule over his house well. As atonement is made not only for the High Priest himself but his household also, it is essential that he rule over his home well as it is an extension of himself. See 1Tim 3:2-7; Lev 10:1-3

Lev 16:14

Lev 16:14 - And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times - upon entering the Most Holy place, the priest will be on the eastern side of the apartment and will be facing the Ark of the Covenant on its eastern side. The priest is not to meander in this sacred place but present himself before the Seat of Mercy and sprinkle the blood of the offering 7x (perfect, complete) before the mercy seat.

Lev 16:16

Lev 16:16 - And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness - the holy place is daily contaminated by the blood shed for sin, placed upon the horn of the Altar of Incense and upon the veil. See Lev 4:6, 7; Ex 30:10

Lev 16:17

Lev 16:17 - And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for the congregation of Israel - See Heb 9:7, 8; Rev 15:7, 8 Sabbath, March 24, 1849, we had a sweet and very interesting meeting with the brethren at Topsham, Maine. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the city of the living God. Then I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that

the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. – {EW 42.1} I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev 3:7, 8); [see page 86. See also appendix.] and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question. – {EW 42.2} I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished and He had passed within the second veil; therefore Christians who fell asleep before the door was opened into the most holy, when the midnight cry was finished, at the seventh month, 1844, and who had not kept the true Sabbath, now rest in hope; for they had not the light and the test on the Sabbath which we now have since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith and have not kept the true Sabbath, they were doubting about its being a test for us now. – {EW 42.3} The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah. – {EW 43.1}

Lev 16:18

Lev 16:18 - And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about - See Lev 4:7

Lev 16:19

Lev 16:19 - and hallow it from the uncleanness of the children of Israel - the shed blood, foreshadowing the blood of Christ, will make clean/pure the sanctuary and it's articles from the defilement of men's sins. See Heb 9:12, 22; Dan 8:14

Lev 16:20

Lev 16:20 - And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar - When the High Priest ends his work of reconciling the sanctuary and the hosts, he exits to place the sins of the people upon the scapegoat. This is typical of Christ exiting the Heavenly Sanctuary where He pronounces, "he who is filthy, let him be filthy still...". See Rev 22:11

Lev 16:21

Lev 16:21 - And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat - See Ps 7:16

Lev 16:21

Lev 16:20 - shall send him away by the hand of a fit man into the wilderness - Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished,

He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head. – {SpM 2.1}

Lev 16:22

Lev 16:22 - And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness - the scapegoat is sent into the land of separation from God's people while bearing their sins. See Rev 20:1-3

Lev 16:23

Lev 16:23 - And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there - Christ lays aside His priestly robes, and comes to the earth as King of kings and Lord of lords. See Rev 19:11-16; Dan 12:1

Lev 16:27

Lev 16:27 - And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung - the animals for sacrifice will be taken out of the camp and the only thing to remain, the only evidence of once the existence of sin will be their ashes, See Heb 13:11-13; Mal 4:1-3; Mt 13:41-43

Lev 16:29

Lev 16:29 - that in the seventh month, on the tenth day of the month - See Dan 8:14

Lev 16:29

Lev 16:29 - ye shall afflict your souls, and do no work at all - the Day of Atonement was a ceremonial sabbath. See Lev 16:31

Lev 16:30

Lev 16:30 - to cleanse you, that ye may be clean from all your sins before the LORD - See Dan 8:14

Lev 16:31

Lev 16:31- It shall be a sabbath of rest unto you - See Ex 31:13

Lev 16:32

Lev 16:32 - And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead - See Heb 5:1-4

Lev 16:33

Lev 16:33 - And he shall make an atonement for the holy sanctuary, and he shall make an

atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation - the entire sanctuary and the people were to be cleansed on the Day of Atonement

Lev 16:34

Lev 16:34 - And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses - Unlike the daily service the Day of Atonement would entirely cleanse Israel of its sins once a year.

Lev 16:34

Lev 16:34 - everlasting statute unto you - in order for something to be everlasting, it must be of or pertaining to One Who is everlasting. The statue here spoken is of the LORD and speaks of salvation wrought in Jesus Christ. The Day of Atonement was and is a work of God that would seal the eternal fate of all who participate in the service. Those whose sins were not atoned for were cut off by God. See Lev 23:29, 30; Ex 32:31-33; Rev 3:5

Lev 16:34

Lev 16:34 - everlasting - `owlam Noun Masculine o-lawm' from (05956) or lolam {o-lawm'}; from ; properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequentatively, adverbial (especially with prepositional prefix) always:--alway(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare , . long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world ancient time, long time (of past) (of future) for ever, always continuous existence, perpetual everlasting, indefinite or unending future, eternity

Lev 17:1

Lev 17:1-9 - offered at sanctuary only - all sacrifices among the COI and those who sojourned among them were to be administered according to the instructions given to Moses and entrusted to the priests. Any sacrifices outside of these instructions were considered offerings made to devils. The person offering a strange offering or sacrifice was to be killed.

Lev 17:7

Lev 17:7 - And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations - the sacrifices performed but not unto the LORD, were sacrifices to devils. See 1Cor 10:20; Deut 32:17; Ps 106:34-38; Jer 44:16-21; Ex 34:15

Lev 17:10

Lev 17:10-14 - no blood - the blood of an animal, the symbol of life, is to be poured out upon the alter to make atonement. Blood is not to be eaten, lest the person die.

Lev 17:11

Lev 17:11 - For the life of the flesh is in the blood - See Lev 17:14; Eph 1:7

Lev 17:14

Lev 17:14 - For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off - when Jesus shed His blood, His life was poured out for us. See Joh 19:34

Lev 18:1

Lev 18:1-5 - Be not like Egypt or Canaan - God strictly forbade the COI from engaging in practices that were done in Egypt which they had just left, and Canaan where they were to enter in. God wanted His people to be separate and distinct from the heathen and abominable practices of incest, human sacrifice, homosexuality, bestiality (confusion), and other carnality mentioned in the chapter.

Lev 18:6

Lev 18:6 - None of you shall approach to any that is near of kin to him, to uncover their nakedness - See Gen 9:22-25; Lev 20:19

Lev 18:21

Lev 18:21 - And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. - The modern equivalent of this abomination is abortion, legalized in the U.S. in 1973. See Jer 32:35

Lev 18:21

Lev 18:21 - thy seed pass through the fire to Molech - See Jer 32:35 While God has desired to teach men that from His own love comes the Gift which reconciles them to Himself, the archenemy of mankind has endeavored to represent God as one who delights in their destruction. Thus the sacrifices and the ordinances designed of Heaven to reveal divine love have been perverted to serve as means whereby sinners have vainly hoped to propitiate, with gifts and good works, the wrath of an offended God. At the same time, Satan has sought to arouse and strengthen the evil passions of men in order that through repeated transgression multitudes might be led on and on, far from God, and hopelessly bound with the fetters of sin. – {PK 685.2}

Lev 18:21

Lev 18:21 - Molech - Molek Proper Name Masculine mo'-lek from (04427) from ; Molek (i.e. king), the chief deity of the Ammonites:--Molech. Compare . Molech = "king" the god of the Ammonites and Phoenicians to whom some Israelites sacrificed their infants in the valley of Hinnom

Lev 18:22

Lev 18:22 - Thou shalt not lie with mankind, as with womankind: it is abomination. - The modern day equivalent is the LGBTQ movement, legalized in the U.S. in 2015.

Lev 18:23

Lev 18:23 - Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. - the modern day spiritual equivalent is a Sunday Law, which follows legalized abortion and legalized homosexuality.

Lev 18:23

Lev 18:23 - woman stand before a beast to lie down thereto - it is "confusion" [fornication] for a woman to lie with a beast, therefore it is "confusion" [fornication] for the Church of Rome to have relations with the Kings of the earth. See Rev 18:3

Lev 18:24

Lev 18:24-30 - abominations of the nations - all the nations in the Land of Promise that were to be removed were responsible for the abominations which God strictly forbade the COI, including: Incest Homosexuality Bestiality Human Sacrifice (sacrificing one's children to idols)

Lev 19:4

Lev 19:4 - Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God - See Ex 20:4, 5

Lev 19:10

Lev 19:10 - And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God - The Lord is merciful and kind to all His children. Jesus foresaw that His progenitor Ruth, would be in poverty and would rely upon the gleaning of Boaz's field. Jesus makes provision for all of His children if we would but obey His commands. See Deut 24:19-21; Ruth 2:1-16

Lev 19:12

Lev 19:12 - And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD - when an oath is taken in court, it is done in the name of the LORD. We are swearing that our testimonies is true and accurate before God.

Lev 19:13

Lev 19:13 - Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning - See Jam 5:1-6 Religion and business are not two separate things; they are one. Bible religion is to be interwoven with all we do or say. Divine and human agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. There must be co-operation in everything embraced in Christian activity. – {COL 349.3}

Lev 19:15

Lev 19:15 - Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour - Justice in judgment is an attribute of God that He highly regards (Deut 32:4). He is just, fair and upright and expects His people to reflect this in character. See Lev 19:35, 36; Deut 1:17, 10:17, 18, 16:18-20; 2Chron 19:6; Prov 18:5

Lev 19:16

Lev 19:16 - Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD - See Prov 18:8

Lev 19:16

Lev 19:16 - neither shalt thou stand against the blood of thy neighbour: I am the LORD - Preferably, “rise up against the life of thy neighbor,” either directly or by false witness (see Dan. 8:25; 11:14; 1 Chron. 21:1). The Jews interpret it to mean that he who sees anyone in danger, as from drowning, robbery, or wild beasts, is duty bound to help; or that if a man happens to witness a crime or an injustice, he is bound to go to the rescue of the individual wronged, either by personal assistance or by bearing testimony in court. {SDA Bible Commentary vol 1}

Lev 19:17

Lev 19:17 - Thou shalt not hate thy brother in thine heart - See Gen 4:8; Jam 3:14-16 It is possible to hate and despise a person, and not give any outward evidence of it. Nevertheless, hatred is sin (1 John 2:9–11). He who hates hurts himself most of all. {SDA Bible Commentary vol 1}

Lev 19:19

Lev 19:19 - Thou shalt not let thy cattle gender with a diverse kind - God forbids cross breeding and the sins of amalgamation that was once performed by the antediluvian race. But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere. {1SP 69.1}

Lev 19:19

Lev 19:19 - GENDER, v.i. To copulate; to breed

Lev 19:26

Lev 19:26 - Ye shall not eat any thing with the blood - See Gen 9:4

Lev 19:26

Lev 19:26 - neither shall ye use enchantment, nor observe times - no witchcraft, fortune telling or astrology is permitted among the people of God. We are people of faith in the living God, not of chance or of dark knowledge. See Jer 44:15-19

Lev 19:28

Lev 19:28 - Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD - God is the God of the living and not of the dead (Mt 22:32; Mk 12:27; Lk 20:38). He is not One Who glories in that which is an enemy (1Cor 15:26) and which the devil has gloried over, death (Heb 2:14). Markings and cuttings in the flesh keep a person locked into a confused, rebellious mindset that is at war with God.

Lev 19:29

Lev 19:29 - Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness - See Lk 7:36-50

Lev 19:30

Lev 19:30 - Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD -

Reverence ... is a grace that should be carefully cherished. Every child should be taught to show true reverence for God. – {CSA 15.6}

Lev 19:31

Lev 19:31 - Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God - The LORD, Who is my God has commanded that I not seek those who communicate with the dead (dead relatives - familiar spirits) but are actually speaking with devils (1Cor 10:20; Isa 8:19) or observe times (astrology), or perform sorcery which are lying wonders of the devil. See Rev 16:14; 2Thess 2:7-9; Lev 20:27; 1Sam 28:8; 2Chron 33:6

Lev 19:32

Lev 19:32 - Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD - we are to honor the aged, standing and giving them deference, favor and respect. This is honorable to God.

Lev 19:33

Lev 19:33, 34 - And if a stranger sojourn with thee in your land, ye shall not vex him. 34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God - See Ex 22:21; Jer 22:3; Mk 3:33-35

Lev 19:35

Lev 19:35, 36 - Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. 36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. - See Lev 19:15; Am 8:5

Lev 19:36

Lev 19:36 - Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt - See Eze 45:10

Lev 20:4

Lev 20:4 - And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: - if the people turn a blind eye to evil and do not take action, God Himself will take swift and decisive action against the guilty and complicit.

Lev 20:6

Lev 20:6 - And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people - See 2Kin 21:6; Isa 8:19, 20

Lev 20:7

Lev 20:7 - Sanctify yourselves therefore, and be ye holy, for I am the LORD your God - Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here

we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. –{HP 33.4}

Lev 20:8

Lev 20:8 - I am the LORD which sanctify you - See Ezekiel 20:12

Lev 20:10

Lev 20:10 - And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death - See Joh 8:3-9

Lev 20:11

Lev 20:11 - And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them - See Gen 35:22, 49:4

Lev 20:13

Lev 20:13 - If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them - See Rom 1:27, 28; 1Cor 6:9

Lev 20:24

Lev 20:24 - I am the LORD your God, which have separated you from other people - See Num 23:9; Lev 20:26

Lev 20:25

Lev 20:25 - Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean - See Lev 11; Deut 14:3-21

Lev 20:26

Lev 20:26 - And ye shall be holy unto me - we are to be holy and sanctified unto the Lord so that we may receive the seal of God, the Sabbath. See Ezek 20:12, 20; Rev 14:1, 7:2-4

Lev 20:26

Lev 20:26 - and have severed you from other people, that ye should be mine - See Num 23:9; Lev 20:24; Ezekiel 20:12; Deut 7:6-9

Lev 20:27

Lev 20:27 - A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them. - See Lev 20:6, 7; Ex 22:18; Deut 18:10, 11; Act 19:19

Lev 21:10

Lev 21:10 - nor rend his clothes - a priest rending his cloths was an offense punishable by death. See Lev 10:6; Mt 26:65; Mk 14:63

Lev 22:10

Lev 22:10 - There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing - See 1Sam 21:3-6;

Lev 23:3

Lev 23:3 - Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings - See Gen 2:2-4; Ex 20:8-11

Lev 23:7

Lev 23:7 - In the first day ye shall have an holy convocation - the first day of the feast of Unleavened bread, a convocation of all men of Israel was to be held where no (servile) work was to be performed. The feast of Unleavened Bread was to span 7 days and would therefore include a weekly Sabbath.

Lev 23:8

Lev 23:8 - in the seventh day is an holy convocation: ye shall do no servile work therein - a reference to the weekly Sabbath that would at some time encompass the 7-day long feast of Unleavened Bread. Like all typical, weekly Sabbaths, no work was to be done.

Lev 23:10

Lev 23:10 - sheaf of the firstfruit of your harvest - See Prov 2:9, 10

Lev 23:11

Lev 23:11 - And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it - the First Fruit sheaf was to be presented on the 16th day of the first month, after the holy convocation and sabbath of the First Fruits.

Lev 23:14

Lev 23:14 - And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings - the first fruit offering was in the spirit of a tithe, where we remember from Whom all of our blessings come and we give to Him in trust, as an offering of the first and best, in anticipation of His continued blessings so long as we remain faithful. See Deut 8:2-18

Lev 23:15

Lev 23:15-17 - The feast of first fruits celebrated 50 days after the resurrection (from the 15th day of Nisan). A type of Pentecost when the Holy Spirit was poured out.

Lev 23:15

Lev 23:15-17 - The feast of first fruits celebrated 50 days after the resurrection (from the 15th day of Nisan). A type of Pentecost when the Holy Spirit was poured out.

Lev 23:24

Lev 23:24 - seventh month first day - 11 days before the day of Atonement, a rehearsal sounding of trumpets was heard, leading to the actual sounding of the trumpet the following day, celebrating the Feast of Trumpets. This solemn festival called all people to attention to make preparation for the Day of Atonement. The anti-type of this occurred with the stars falling from heaven and Miller receiving his credentials both in 1833 and Miller being officially granted privilege to speak on behalf of the Baptist church in 1844, 10years (1 prophetic day=10 years) before the commencement of the Day of Atonement.

Lev 23:24

Lev 23:24 - seventh month first day - 11 days before the day of Atonement, a rehearsal sounding of trumpets was heard, leading to the actual sounding of the trumpet the following day, celebrating the Feast of Trumpets. This solemn festival called all people to attention to make preparation for the Day of Atonement. The anti-type of this occurred with the stars falling from heaven and Miller receiving his credentials both in 1833 and Miller being officially granted privilege to speak on behalf of the Baptist church in 1844, 10years (1 prophetic day=10 years) before the commencement of the Day of Atonement.

Lev 23:27

Lev 23:27 - it shall be an holy convocation unto you - We are not to forsake the gathering together as parts of the body of Christ. Jesus promised to be in the midst of our Christian fellowship so it is imperative to band together in the bonds of unity. See Heb 10:25

Lev 23:27

Lev 23:27 - and ye shall afflict your souls - See Isa 22:12-14; Lk 21:34-36

Lev 23:27

Lev 23:27 - and offer an offering made by fire unto the LORD - We are to present our bodies a living sacrifice, holy and acceptable to the Lord. We are to allow self to be fully consumed so that the Spirit of God may abide and tabernacle in us. We are to be refined by the Refiner's fire so that our faith may be purified (faith working through Love of God). See Rom 12:1, 2; Gal 2:20; 1Thess 5:23

Lev 23:28

Lev 23:28 - And ye shall do no work in that same day: - no servile work is to be performed on that day. We are to afflict our souls and focus on the Lord and His works of atonement. None of man's works can atone for our sins, the precious blood of Christ alone. We are to rest in God's finished works from the foundation of the world. See Lk 21:324-36; Mt 6:32, 33

Lev 23:29

Lev 23:29 - For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people - see Jer 28:15-18

Lev 23:32

Lev 23:32 - in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath - God gives counsel on reckoning time where He places the hearer on the 9th day of the month. At evening, signaling the close of the day and the beginning of the new

day, the 10th day, until the following evening, the Day of Atonement was to be observed.

Lev 23:37

Lev 23:37, 38 - feasts... beside the sabbaths - the 7 feasts of the Jewish society were to be honored and celebrated as prescribed by the Lord. These feasts, besides the weekly Sabbath (Lev 23:1-3) were to be celebrated.

Lev 23:37

Lev 23:37, 38 - feasts... beside the sabbaths - the 7 feasts of the Jewish society were to be honored and celebrated as prescribed by the Lord. These feasts, besides the weekly Sabbath (Lev 23:1-3) were to be celebrated.

Lev 24:2

Lev 24:2 - Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually - See 1Sam 3:3

Lev 24:2

Lev 24:2 - continually - {tamiyd - Heb} - continually, perpetually. See 1Chron 16:40; Compare Job 1:5

Lev 24:6

Lev 24:6 - And thou shalt set them in two rows, six on a row, upon the pure table before the LORD - the two columns of shewbread represent the seat of the Father and Son in heaven, towards the farthest sides of the north (Isa 14:13)

Lev 24:9

Lev 24:9 - And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute - See Mt 12:4; 1Sam 21:1-6

Lev 24:15

Lev 24:15 - Whosoever curseth his God shall bear his sin - See Mt 12:31

Lev 24:21

Lev 24:21 - and he that killeth a man, he shall be put to death - See Gen 9:5, 6

Lev 25:4

Lev 25:4 - But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard - See Ex 20:9; 21:2; Lev 19:23, 24 The land inheritance is an essential part of God's covenant. The land of promise, typifying heavenly Jerusalem was to be treated with honor and respect. God forbade the selling of any land inherited by a family because it was part of His gift and blessings to each individual. Some received more, some received less, but all were to hold onto their possession. God was the ultimate owner of the land and each person a steward. When the COI disobeyed His command to let the land rest, the Lord was jealous for His land and eventually sent his people into captivity so that the land may rest. See Joel 2:18

Lev 25:8

*Lev 25:4, 8-13 - Note the 7th year is the year of rest/release (Ex 21:1, 2; 23:10, 11) just like the 7th day is the Sabbath rest - establishing the day for a year principle. The trumpet of the Jubilee was to sound in the 49th year, on the 10th day of the 7th month (Day of Atonement). The 49th year marked a Great Year of Release, preceding the Jubilee in the 50th year. Adventist Pioneers taught of a Great Jubilee lasting 2,450 years (49x50), concluding in 1844, based on the first invasion of Israel by Nebuchadnezzar in 607BC.

Lev 25:8

Lev 25:8 - And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years - *Lev 25:4, 8-13 - Note the 7th year is the year of rest/release (Ex 21:1, 2; 23:10, 11) just like the 7th day is the Sabbath rest - establishing the day for a year principle. The trumpet of the Jubilee was to sound in the 49th year, on the 10th day of the 7th month (Day of Atonement). The 49th year marked a Great Year of Release, preceding the Jubilee in the 50th year. Adventist Pioneers taught of a Great Jubilee lasting 2,450 years (49x50), concluding in 1844, based on the first invasion of Israel by Nebuchadnezzar in 607BC.

Lev 25:9

Lev 25:9 - Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land - See Lev 16

Lev 25:10

Lev 25:10 - it shall be a jubilee unto you - The advantages of this institution were manifold. "1. It would prevent the accumulation of land on the part of a few to the detriment of the community at large. 2. It would render it impossible for any one to be born to absolute poverty, since every one had his hereditary land. 3. It would preclude those inequalities which are produced by extremes of riches and poverty, and which make one man domineer over another. 4. It would utterly do away with slavery. 5. It would afford a fresh opportunity to those who were reduced by adverse circumstances to begin again their career of industry in the patrimony which they had temporarily forfeited. 6. It would periodically rectify the disorders which crept into the state in the course of time, preclude the division of the people into nobles and plebeians, and preserve the theocracy inviolate."

Lev 25:23

Lev 25:23 - The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me - See Heb 11:8, 9, 13 The Lord declared to Israel: “The land shall not be sold forever: for the land is Mine; for ye are strangers and sojourners with Me.” Lev 25:23. The people were to be impressed with the fact that it was God’s land which they were permitted to possess for a time; that He was the rightful owner, the original proprietor, and that He would have special consideration made for the poor and unfortunate. It was to be impressed upon the minds of all that the poor have as much right to a place in God’s world as have the more wealthy. – {CSA 61.3}

Lev 25:39

Lev 25:39 - bondservant - BONDSERVANT, n. [bond and servant.] A slave; one who is subjected to the authority of another, or whose person and liberty are restrained.

Lev 25:44

Lev 25:44 - Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids - See Gal 4:22-31

Lev 26:1

Lev 26:1 - Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God - Idolatry is a most revolting sin towards God. He continually speaks against the practice of exalting anything above Himself as a god, and particularly, degrading oneself by worshipping an object which is a creation and not the Creator. See Ex 20:3-6; Deut 4:15-19, 25-28, 35, 39 Covenant Blessings and Curses: God hence, set forth blessings and curses that are bound by His covenant. See Ex 19:5; Deut 11:26-28

Lev 26:3

Lev 26:3 - If ye walk in my statutes, and keep my commandments, and do them - Covenant Blessings (Lev 26:3-13; Deut 7:12-18): 1. Rain in season - Lev 26:4 2. Peace and safety in the land - Lev 26:5, 6 3. Victory in Battle - Lev 26:7, 8 4. Fruitfulness - Lev 26:9, 10 5. God's presence - Lev 26:11, 12

Lev 26:4

Lev 26:4 - Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit - See Deut 11:10-14; Jam 5:7

Lev 26:5

Lev 26:5 - And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely - See Deut 11:12, 14

Lev 26:6

Lev 26:6 - And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. The land is mentioned 3x in this verse which shows that the place of inheritance for His people bore significance with regards to God's promises and covenant. - See Lev 26:22, 42; Deut 11:21

Lev 26:7

Lev 26:7, 8 -And ye shall chase your enemies, and they shall fall before you by the sword. 8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. - See Deut 11:23-25; Num 23:22-24

Lev 26:9

Lev 26:9 - For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you - See Ex 2:24, 25

Lev 26:11

Lev 26:11 - And I will set my tabernacle among you - See Ex 25:8; Deut 12:4-14; Rev 21:3

Lev 26:11

Lev 26:11 - and my soul shall not abhor you. - The Holy and Righteous God loves righteousness (Ps 11:7). God can not dwell in the presence of sin and evil, it is abhorrent and detestable to Him. Yet if we pursue righteousness and humbly seek Him, His tabernacle will be amongst us and He will not abhor us but will rather impute and impart His righteousness unto us. Compare Gen 6:5-7; Ps 104:29

Lev 26:12

Lev 26:12 - And I will walk among you, and will be your God, and ye shall be my people - See Deut 12:4-14; 2Cor 6:161; Rev 21:3

Lev 26:13

Lev 26:13 - I am the LORD your God, which brought you forth out of the land of Egypt - God delivered His people to be separate, not counted among the nations and to be a peculiar people under His leadership. They were not to be bound as bondmen or under the yoke of a king or an oppressor. See Ex 19:3-6, 20:2; Num 23:9

Lev 26:13

Lev 26:13 - that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright - the COI were to dwell as free men and never subject to any oppressor, desolator, bondage or king, besides God Himself. This is why God instituted the Year of Jubliee, that none of His people would be in perpetual servitude. God's ideal for His people was for a rich fertile land where His blessings would be evidently seen and where civil and religious liberties would prevail. Palestine was that place but through Israel's rebellion, God's hand of protection would be removed (His indignation) causing a chain of events that would require 2520years to be resolved. At the conclusion of the 2520 years, God would establish another land, flowing with milk and honey where religious liberty would prevail, the USA. See Joh 8:34-36; Num 23:9; Dan 11:41

Lev 26:13

Lev 26:13 - and I have broken the bands of your yoke, and made you go upright -

Lev 26:14

Lev 26:14 - But if ye will not hearken unto me, and will not do all these commandments - Covenant Curses (Lev 26:14-39; Jer 11:1-17): 1. God will bring pestilence upon the people that will bring suffering and death: consumption - a disease seated in the lungs; ague - a chill or cold fit 2. Not utterly driving out and destroying the inhabitants of the land that became a snare to them through compromise (Ex 23:22-24; Judges 1:21-36; Gen 6:1, 2), these nations would begin to persecute Israel and seize their crops 3. Shut-up the rain so that famine will be in the land (Lev 26:19) 4. Send wild beasts to consume cattle and children 5. Cause sword of an enemy, pestilence, and famine of food (Lev 26:25, 26) 6. Famine so that people will eat their children (cannibalism), destruction/desolation of the land and of the cities (Lev 26:29)

Lev 26:15

Lev 26:15 - And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: - See Ex 19:3-5; Judges

2:1-5; Jer 19:15, 32:23

Lev 26:15

Lev 26:15 - so that ye will not do all my commandments - See Jam 2:10

Lev 26:16

Lev 26:16 - terror - See Deut 32:25

Lev 26:16

Lev 26:16 - consumption - In medicine, a wasting of flesh; a gradual decay or diminution of the body; a word of extensive signification. But particularly, the disease called phthisis pulmonalis, pulmonic consumption, a disease seated in the lungs, attended with hectic fever, cough, etc.

Lev 26:16

Lev 26:15 - burning ague - coldness and shivering as before the onset of a cold.

Lev 26:16

Lev 26:16 - and cause sorrow of heart - the result of the plagues and pestilence will be death, causing sorrow of heart.

Lev 26:16

Lev 26:16 - and ye shall sow your seed in vain, for your enemies shall eat it - See Judges 6:1-11

Lev 26:17

Lev 26:17 - And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you - See Judges 6:12, 13

Lev 26:17

Lev 26:17 - and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you - See Judges 2:13-15

Lev 26:18

Lev 26:18 - then I will punish you seven times - The objections urged against this are, 1. That it should not be considered a prophetic period at all. 2. If it he so considered,-as the seven times occur four times in the text,-it should be understood as a period of four times seven times. 3. Admitting it to express only one period of seven times, which, understood prophetically, would be 2520 years, why should the period begin B. C. 677? {1843 ApH, TSAM 33.2} 1. Why consider the seven times of Leviticus a prophetic period? Answer. That is the first meaning we should think of attaching to the text. If the word times did not occur in other parts of the word of God, when chronological arrangements are spoken of, there would be some show of propriety in demanding the reasons for so understanding it in this case. But when we read of the seven times in the history of Nebuchadnezzar, Dan. iv., in which case only one signification has ever been supposed; and of the time, times and half a time, repeatedly spoken of in the propheci es of the Old and New Testaments; and of the

times of the Gentiles, Luke xxi. 21; and of the times of the restitution of all things, Acts iii. 21; and of the dispensation of the fulness of times, Eph. i. 10; and of the appearing of our Lord Jesus Christ, which in his times ho shall show, 1 Tim. vi. 15, etc, etc., the text in Lev. is at once recognised as one of a most numerous and important class. The text is a part of the last communication which "the Lord spake unto Moses in Mount Sinia, (xxv. 1; xxvii. 34,) and was specially designed for the warning of the 34 children of Israel," when they should "come into the land which God gave them"-a portion of truth which brought before them, in a most impressive manner, conditionally, their future history as a nation. {1843 ApH, TSAM 33.3} And this, if any doubt might exist, would confirm the idea that the text was intended to be understood chronologically. "And if ye will not for all this hearken unto me, then I will punish you s even times more for your sins." "Then will I also walk contrary unto you, and will punish you yet seven times for your sins." "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." Lev. xxvi. 18, 24, 27, 28. {1843 ApH, TSAM 34.1}

Lev 26:18

Lev 26:18 - times - the word “time” in the context of prophecy is to be interpreted prophetically to mean a prophetic year comprised of 360 prophetic days, or rather 360 literal years (Num 14:34; Ezekiel 4:6). This is the first example of the use of the term, however other examples may be found here: - Dan 7:25 - Dan 11:24 - Dan 12:7 - Rev 12:14 (compare to Rev 12:6) God promised that if Israel turned from observing the words of the Law, He would make their plagues “wonderful... and of long continuance” [to stand firm or lasting]. Deut 28:58, 59; Isa 5:4-6

Lev 26:19

Lev 26:19 - And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass - See Deut 11:17

Lev 26:19

Lev 26:19 - I will break the pride of your power - See Isa 28:1-3 The first form of their punishment stated in connection with the first mention of the period is,-"And I will break the pride of your power." If their kingly form of civil government is here referred to, it was never "broken" until the captivity of Manasseh. Although it was the case, after the division of the Heb into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had lost their king, (2Kin xvii. 1-18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their "power," as an independent people, was gone. Manasseh was the pride and the ruin of the Jews. {1843 ApH, TSAM 37.1}

Lev 26:19

Lev 26:19 - I will make your heaven as iron, and your earth as brass - See 2Chron 6:26-30

Lev 26:20

Lev 26:20 - your land shall not yield her increase, neither shall the trees of the land yield their fruits - See Eze 22:24

Lev 26:21

Lev 26:21 - I will bring seven times more plagues upon you according to your sins - See

Amos 4:10

Lev 26:22

Lev 26:22 - I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number - the fulfillment of this prophecy occurred literally as in wild beasts devouring souls. However, the same destruction is noted spiritually as false prophets, who like roaring lions, destroyed souls through their lies and deceptions. See Judges 2:15; Eze 5:17, 22:25, 27; Deut 32:24; Jer *5:6, 15:7, 18:21

Lev 26:22

Lev 26:22 - destroy your cattle - "they have taken the treasure and precious things" See Eze 22:25

Lev 26:24

Lev 26:24 - Then will I also walk contrary unto you - See Ps 104:29

Lev 26:25

Lev 26:25 - And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy - In removing His hand of protection (Lam 2:3), God would bring His sword that will avenge the quarrel of His covenant. See Deut 4:23-28; Am 5:25-27

Lev 26:25

Lev 26:25 - quarrel of my covenant - The Lord's covenant contests (quarrels) with the unfaithfulness of men. In its being trampled down, the covenant demands justice, from which God sends a sword of chastisement. See Jer 5:1-9, 11:7, 8

Lev 26:25

Lev 26:25 - when ye are gathered together within your cities, I will send the pestilence among you - See Eze 22:19-22

Lev 26:26

Lev 26:26 - broken the staff of your bread - broken the support of their bread; when famine sets in and that which is to bring forth food has been cut off. See Amos 4:9

Lev 26:26

Lev 26:26 - and ye shall eat, and not be satisfied - See Deut 28:53-57

Lev 26:27

Lev 26:27 - And if ye will not for all this hearken unto me, but walk contrary unto me - See Jer 25:1-8

Lev 26:29

Lev 26:29 - And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat - Deut 28:49-57; Jer 19:9

Lev 26:30

Lev 26:30 - And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you - See Deut 12:1-3; Jer 19:13; Mic 5:13

Lev 26:31

Lev 26:31 - I will make your cities waste, and bring your sanctuaries unto desolation - the sanctuaries here spoken are (Miqdash), holy places or shrines for idols. See Dan 8:11

Lev 26:32

Lev 26:32 - and your enemies which dwell therein shall be astonished at it - See 2Kin 21:12-17; Jer 19:3-8; Eze 36:18-23

Lev 26:33

Lev 26:33 - And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste - See Nehemiah 1:8; Jer 25:9-11; Jam 1:1

Lev 26:34

Lev 26:34 - Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths - See Lev 25:1-7; Jer 25:11, 17:19-27

Lev 26:35

Lev 26:35 - because it did not rest in your sabbaths, when ye dwelt upon it - See Lev 25:3-6; Eccl 8:11, 12

Lev 26:36

Lev 26:36-39 - And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth - See Jer 24:8-10

Lev 26:38

Lev 26:38 - And ye shall perish among the heathen, and the land of your enemies shall eat you up - See Deut 28:36

Lev 26:40

Lev 26:40-42 - If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me - See Jer 14:20; 31:18-20, 24:7; Ezekiel 36:20-31

Lev 26:40

Lev 26:40 - confess their iniquity - to not only confess but repent of one's iniquities: 1. To acknowledge the act and one's willfulness or ignorance in the act 2. To recognize its sinfulness [breaking the commandment(s) of God] 3. To recognize the breach it has caused

in one's relationship with God and others 4. To repent and show remorse for the offense and regret for having committed it

Lev 26:40

Lev 26:40 - the iniquity of their fathers - the sins to which we have been socialized or have inherited [sins of heredity].

Lev 26:40

Lev 26:40 - with their trespass which they trespassed against Me - how we have crossed over the boarder of right conduct, decency, respect, and honor towards God

Lev 26:40

Lev 26:40 - they have walked contrary unto me - we have played the role of an adversary towards God; we have given the enemies of God cause to boast and to shame God's name and character. See Ezek 36:20, 21

Lev 26:41

Lev 26:41 - And that I also have walked contrary unto them; and have brought them into the land of their enemies - as we have made ourselves enemies unto God, He has played the role of an enemy towards us, causing us to go into captivity. - See Lam 2

Lev 26:41

Lev 26:41 - if then their uncircumcised hearts be humbled - if with our unconverted hearts we confess our sins, repent of our sins, acknowledged we have sinned against God, acknowledged we have acted the part of an adversary towards God and therefore, He has acted the role of an Adversary towards us, leading us into captivity, then... See Ezekiel 36:26, 27

Lev 26:41

Lev 26:41 - they then accept of the punishment of their iniquity - it requires a humble spirit to acknowledge one's sins, to reason from cause to effect and recognize the just payment for iniquity. See Jer 31:18, 19

Lev 26:42

Lev 26:42 - Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land - See Gen 50:24; Ex 2:24, 25 1. Make of them a mighty nation (Rev 7:1-9) 2. Give them an eternal inheritance. A city whose builder and maker is God (Rev 21) 3. Bless them that bless you and curse those that curse you (Mal 4:3) 4. All families of the earth will be blessed through them (Joh 3:16; Gal 4:4; Rom 5:18)

Lev 26:42

Lev 26:42 - and I will remember the land. - See Jer 44:21-23; Isa 32:18; Eze 36:30, 33-35

Lev 26:43

Lev 26:43 - The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them - See Ex 23:10, 11

Lev 26:43

Lev 26:43 - and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes - See Jer 31:18, 19; Compared Ex 9:27

Lev 26:44

Lev 26:44 - And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God See Jer 24:5, 6, Ps 37:24 It was still the Lord's purpose, as it had been from the beginning, that His people should be a praise in the earth, to the glory of His name. During the long years of their exile He had given them many opportunities to return to their allegiance to Him. Some had chosen to listen and to learn; some had found salvation in the midst of affliction. Many of these were to be numbered among the remnant that should return. They were likened by Inspiration to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel." Eze 17:22, 23. – {PK 599.2}

Lev 26:45

Lev 26:45 - that I might be their God - See Ezek 36:28; Jer 31:33

Lev 26:46

Lev 26:46 - These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses - See Isa 65:6

Lev 27:25

Lev 27:25 - shekel of the sanctuary twenty gerahs shall be the shekel. See Dan 5:25

Numbers

Num 1:1 Back to Table of Contents

Num 1:1 - the book of Num gives an account of the organization instated by God for the COI to: 1. Account for all the people 2. Teach and instruct the COI 3. Establish order because God is a God of order (1Cor 14:33) 4. Establish who God appoints, not man, to be in leadership positions (Num 16-18) 5. Prepare the people to fulfill their calling when entering the Promised Land - a royal priesthood and holy nation The book of Num occurs concurrently with the instructions given in the books of Ex and Lev

Num 3:12

Num 3:12 - And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine - God substitutes the Levites for the firstborn as a result of their fidelity to God when the Image of Jealousy was presented and for the death of the firstborn at that time. See Ex 13, 32:26; Num 3:43

Num 3:43

Num 3:43 - there were 22,273 firstborn accounted where as only 22,000 Levites, a deficit of 273 that needed to be made up by an offering. The deficit of 273 will be made up between the Midnight Cry and the Sunday Law in earths last history when 273 Levites will come forth to do a work for the LORD. See Act 27:2,

Num 4:3

Numbers 4:3 - From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation - See Num 4:47; Lk 3:23

Num 4:7

Num 4:7 - And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: - the table of Shewbread was covered with a blue cloth, a color signifying obedience. There were implements specific to the work of ministering and attending to the Shewbread.

Num 4:47

Num 4:47 - From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation - See Num 4:3; Lk 3:23

Num 5:14

Num 5:14 - And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled - if the man is upright and God fearing, the spirit of jealousy may be from the Lord in that it reveals a hidden matter that is an offense to the Lord and to the man. Then again, the last verse of the chapter charges the man with iniquity if he bring a false accusation, meaning the spirit of jealousy was not from the Lord. See Num 5:14-31

Num 6:23

Num 6:23-27 - On this wise ye shall bless the children of Israel, saying unto them: - the blessing here spoken was given at the conclusion of the cleansing of the sanctuary on the Day of Atonement. Once Atonement had been made, the High Priest would emerge from the sanctuary and speak the following blessing upon the COI.

Num 6:25

Num 6:25 - The LORD make his face shine upon thee, and be gracious unto thee - See Ps 119:135

Num 6:27

Num 6:27 - And they shall put my name upon the children of Israel; and I will bless them - the seal of God, God's name and character will be placed upon His people so that they will never again turn to unrighteousness.

Num 8:17

Num 8:17 - For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself - God delivered the firstborn of Israel from the Egyptian plague and thus consecrated them to Himself.

Num 8:18

Num 8:18 - And I have taken the Levites for all the firstborn of the children of Israel - After the rebellion of the COI at the base of Mt Sinai, where many of the firstborn of Israel died, God has appointed the tribe of Levi to be His consecrated people. See Ex 32

Num 9:15

Num 9:15 - And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. - on August 11, 1840, God had reared His last day tabernacle in the Advent Movement and the cloud descended (Rev 10:1). The people were to tarry and wait in their tents until the cloud was taken up (Dan 7:13, 14) and then they were to move with Christ.

Num 10:1

Num 10:1-27

Num 10:2

Num 10:2 - Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps - the two trumpets were to gather, warn, and assemble the people when blown according to the command of the Lord.

Num 10:10

Num 10:10 - day of your gladness - the weekly Sabbath is the day of rest and gladness, a delight! See Isa 58:13; Lev 23:3

Num 10:10

Num 10:10 - solemn days - the seven feast days were holy (holidays) days to be announced with a trumpet during the ceremonial sacrifice: See Lev 23:4-37 Passover - Day 14 of 1st Month 31AD Unleavened Bread- Day 15 of 1st Month 31AD First Fruit - Day 16 of 1st Month 31AD Weeks - 50 days after Day 16 1st Month 31AD Trumpets - November 13, 1833 Day of Atonement - October 22, 1844 (Rev 11:15) In gathering - 2nd Coming of Christ (1Thess 4:15, 16)

Num 10:35

Num 10:35 - And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee - Moses

petitioned the Lord to scatter His enemies and those of His people in their sojourn from one location to the next.

Num 10:36

Num 10:36 - And when it rested, he said, Return, O LORD, unto the many thousands of Israel - Moses petitioned the Lord to return and abide among His people when He ceased to move in the cloud. See Ex 25:8

Num 11:1

Num 11:1 - And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp - Apparently the people were upset because of their constant sojourn for 2 years, the direct result of their complaining and murmuring. Provocation #7 Ex 14:11, 15:23, 24, 16:3; Num 14:1

Num 11:4

Num 11:4 - And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? - the mixed multitude, comprised of those Egyptians that tagged along in the Ex, were instigators in this case of the murmuring and complaining about leaving Egypt. The COI followed their bad lead in complaining. Provocation #8 Ex 14:11, 15:23, 24, 16:3; Num 11:1, 14:1

Num 11:16

Num 11:16 - And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee - Out of frustration, Moses cries to the LORD for help in dealing with the rebellious COI. God mercifully instructs him to take 70 chosen men of good character upon whom the LORD would lay His Spirit that they may assist Moses as elders in judging the people.

Num 11:25

Num 11:25 - And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease - The Lord descended as at Pentecost and caused the Spirit that was upon Moses to fall upon the 70 men which Moses chose to serve with him.

Num 11:26

Num 11:26 - of them that were written - Eldad and Medad were numbered among the 70 but had not yet arrived to the Tabernacle. Yet, when the Spirit of the Lord was sent out among the 70, they too prophesied [glorified God, spoke of His wonderful works of the past/present/future], though they were not yet among the group of 70

Num 11:28

Num 11:28 - And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them - See Mk 9:38, 39

Num 11:29

Num 11:29 - And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them! - Moses wished that all of Israel would humble themselves so that the Holy Spirit would descend upon them and give them utterance as a prophet. This was the divine call that God had purposed for His people, to be a light to the Gentiles and unto the ends of the earth. See Ex 19:5, 6; Num 14:21

Num 12:1

Num 12:1 - And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman - Racism is here noted in the Bible. The murmuring and jealousy the older siblings (Ex 2:1-9) had for their younger brother Moses was manifested through their prejudiced ridicule of his dark-skinned wife Zipporah. This offense to Moses and towards his wife must have hurt sharply. Zipporah made known to her father Jethro, that Moses bore a very heavy burden. Jethro's suggestion to Moses that he appoint elders to assist him in judging the people, which Moses received, was despised by Miriam and Aaron who felt their position and authority slighted. They resented the fact that Moses did not consult them as they felt they were equally endowed with the blessings of God, being given the prophetic gift. See Act 6:1 When Zipporah rejoined her husband in the wilderness, she saw that his burdens were wearing away his strength, and she made known her fears to Jethro, who suggested measures for his relief. Here was the chief reason for Miriam's antipathy to Zipporah. Smarting under the supposed neglect shown to herself and Aaron, she regarded the wife of Moses as the cause, concluding that her influence had prevented him from taking them into his counsels as formerly. Had Aaron stood up firmly for the right, he might have checked the evil; but instead of showing Miriam the sinfulness of her conduct, he sympathized with her, listened to her words of complaint, and thus came to share her jealousy. – {PP 384.1}

Num 12:1

Num 12:1-7 - spake against Moses - Miriam and Aaron. Miriam's name is given first, since she was the leader in the murmuring. Spake. The verb is feminine, singular number, pointing to Miriam as the instigator. "She spake." Ethiopian woman. Literally, a "Cushite woman" (see on Gen. 10:6). Zipporah's father was actually a Midianite (Ex. 2:16–19; 3:1), and thus a descendant of Abraham (Gen. 25:1, 2 PP 383). Upon rejoining Moses at Mt. Sinai (see on Ex. 4:25 and 18:2), Zipporah had observed the heavy burdens borne by her husband and expressed to Jethro her fears for his well-being. Thereupon Jethro counseled Moses to select others to share the responsibilities of administration with him. When Moses acted upon this counsel without first consulting Miriam and Aaron, they became jealous of him and blamed Zipporah for what they considered Moses' neglect of them (see PP 383). The fact that Zipporah was a Midianite, though a worshiper of the true God, was used by Miriam and Aaron merely as an excuse for rebelling against the authority of Moses. He did not violate the principle of nonmarriage with the heathen when he took her to wife, as they apparently claimed. {SDA Commentary vol 1}

Num 12:2

Num 12:2 - And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? - In pride, jealousy and envy, Miriam, as ringleader of the rebellion, pridefully asks if God has not spoken by her also. See Ex 15:20

Num 12:2

Num 12:2 - And the LORD heard it - whether Moses heard all that was said, the Lord heard it,

and it displeased Him.

Num 12:3

Num 12:3 - Now the man Moses was very meek, above all the men which were upon the face of the earth - Moses, through trial had developed that strength of character that would not permit him to retaliate, murmur, nor complain (James 1:2-4). God saw the injustice towards His faithful servant and took vengeance on his behalf. The Meekest of Men—Moses was the greatest man who ever stood as leader of the people of God. He was greatly honored by God, not for the experience which he had gained in the Egyptian court, but because he was the meekest of men. God talked with him face to face, as a man talks with a friend. If men desire to be honored by God, let them be humble. Those who carry forward God's work should be distinguished from all others by their humility. Of the man who is noted for his meekness, Christ says, He can be trusted. Through him I can reveal Myself to the world. He will not weave into the web any threads of selfishness. I will manifest Myself to him as I do not to the world (Manuscript 165, 1899). { 1BC 1113.4 }

Num 12:3

Num 12:3 - meek - meekness is strength under control; being fully capable of acting in one's strength but showing restraint. See Job 42:10

Num 12:4

Num 12:4 - God gathered the three siblings together in the outer court, the Tabernacle of the Congregation, away from the people, but in His midst in the sanctuary.

Num 12:5

Num 12:5 - And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth - God calls forth the perpetrators to stand before Him in judgment.

Num 12:6

Num 12:6 - If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream - a prophet is one who speaks for God under the inspiration of the Holy Spirit - see 1Chron 17:3, 15; Job 33:14, 15; Hosea 12:6; 1 Cor. 12:10, 29; 14:1, 4, 22; 1 Thess. 5:20; cf. 2Pet 1:21). {SDA Bible Commentary vol 6 on 1Cor 11:6}

Num 12:7

Num 12:7 - who is faithful in all mine house - in God's household, Moses was found to be faithful - See Mt 25:21, 23

Num 12:8

Num 12:8 - With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? - God expresses His intimate relationship with His servant Moses. Unlike other prophets who were given vailed messages and even riddles to convey to the people, God spoke directly to Moses as a friend, and even allowed him to see His form. See Eze 17:2; Ex 33:11, 19-23

Num 12:8

Num 12:7 - not in dark speeches - the Lord spoke in parables and in riddles at times so that the people were forced to prayerfully study and meditate on the words given to them. Such was not the cases with Moses. God spoke direct truths to Moses as a Friend communing with a friend. See Ezek 17:2; Mt 11:7-15

Num 12:8

Num 12:8 - and the similitude of the LORD shall he behold - Moses was even granted to see the form (similitude) of God and not be consumed. See Ex 33:19-23

Num 12:8

Num 12:8 - afraid - careful, guarded, cautious, respectful

Num 12:9

Num 12:9 - And the anger of the LORD was kindled against them; and he departed - God is a friend Who sticks closer than a brother. God had anger for the way His friend was being treated and pronounced judgment against the rebels.

Num 12:10

Num 12:10 - And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous - As the ringleader, God pronounced judgment upon Miriam. God perhaps did not curse Aaron with leprosy, for as High Priest, that would have disqualified him from the post.

Num 12:13

Num 12:13 - And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee - In mercy, Moses pled for the one who showed no grace or mercy to himself. Moses' works were doubly righteous (God-like) as he prayed for the just and the unjust, just as his Father in heaven. See Job 42:10

Num 12:15

Num 12:15 - And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again - Miriam bore her shame publicly for speaking against the Lord's anointed and his household.

Num 13:2

Num 13:2 - Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them - See Josh 18:8

Num 13:6

Num 13:6 - Of the tribe of Judah, Caleb the son of Jephunneh - See Josh 14:6, 7

Num 13:27

Num 13:27 - And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. - See Deut 1:25

Num 13:31

Num 13:31 - We be not able to go up against the people; for they are stronger than we. - See Ps 106:24; Gen 19:17-19; Deut 1:26 CONTRAST Josh 2:24 The Israelites crossed the river Arnon and advanced upon the foe. An engagement took place, in which the armies of Israel were victorious; and, following up the advantage gained, they were soon in possession of the country of the Amorites. It was the Captain of the Lord's host who vanquished the enemies of His people; and He would have done the same thirty-eight years before had Israel trusted in Him . – {PP 435.1}

Num 13:32

Num 13:32 - The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. - In the conquest of Gilead and Bashan there were many who recalled the events which nearly forty years before had, in Kadesh, doomed Israel to the long desert wandering. They saw that the report of the spies concerning the Promised Land was in many respects correct. The cities were walled and very great, and were inhabited by giants, in comparison with whom the Heb were mere pygmies. But they could now see that the fatal mistake of their fathers had been in distrusting the power of God. This alone had prevented them from at once entering the goodly land. – {PP 436.3}

Num 13:33

Num 13:33 - And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight - See Josh 11:21, 22

Num 14:2

Num 14:2 - And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! - See Ps 106:24, 25

Num 14:2

Num 14:2 - Would God that we had died in the land of Egypt! or would God we had died in this wilderness! - The people, in forgetting the foundations of their faith (God's deliverance of Israel with a mighty outstretched hand from Egypt), rebelled and forsook the rest God purposed for them in entering the promised land (1Cor 10:1-6, 9-11; Heb 3:17-19, 4:2, 6). Provocation #10 Ex 14:11, 15:23, 24, 16:3 "And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the cloudy pillar, the Angel of His presence was witnessing their terrible outburst of wrath. In bitterness they cried out, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Then their feelings rose against God: "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Thus they accused not only Moses, but God Himself, of deception, in promising them a land which they were not able to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence. – {PP 389.2}

Num 14:3

Num 14:3 - And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? - See Num 14:31; Deut 1:27, 39

Num 14:4

Num 14:4 - And they said one to another, Let us make a captain, and let us return into Egypt - See Neh 9:17

Num 14:9

Num 14:9 - Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not - See Num 13:20; Deut 1:19-21

Num 14:11

Num 14:11 - And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? - See Num 14:22-24

Num 14:17

Num 14:17 - according as thou hast spoken saying, The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression - Moses, in humble and sincere zeal for God and His honor, pleads for the people, that the LORD not destroy them, and reminds the LORD of His promises, embodied in His character - longsuffering, forgiving, merciful, just. See Ex 34:5-8

Num 14:18

Num 14:18 - The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation - Moses reminded the Lord of Who He is which pleased the Lord. See Ex 34:6, 7

Num 14:21

Num 14:21 - But as truly as I live, all the earth shall be filled with the glory of the LORD - See Mal 1:11; Isa 42:8; *Lev 10:1-3; *Rev 18:1; Josh 4:24; Isa 60:1-5; Ps 19:1-3; Jer 4:2; *Mt 24:14; Joh 1:14; *Habakkuk 2:14 The LORD speaks prophetically of the end times, when His glory will be revealed in the lives and characters of the remnant. God's Spirit will be poured out in all the world upon God's last day evangelists, and they will be empowered, bearing Christ's character to gather in the LORD's final harvest. See Rev 18:1; Act 3:19. The COI rejected the opportunity to be a type of this great gathering in and "deliverance" when the rejected entering in the promised land for unbelief. Their children, which they claimed would be eaten by the inhabitants of the land, would first subdue Jericho, the stronghold for the rest of the land of promise. Jericho would fall with the sounding of the 7th trumpet (see Joshua 6:15-21), thus foreshadowing the collapse of Modern Babylon under the 7th Trumpet, when God's glory will fill the earth (Rev 18:1-8). See Hab 2:14

Num 14:21

Num 14:21 - the glory of the LORD - God’s glory is that which was lost to sin in Eden and has been longed to be revealed since that time: God’s glory is synonymous with: 0 Backups

Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God's name (Ex 33:17-19) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God's character (Ex 34:5-7) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God's image and the honor of representing Him as sons with dominion (1Jo 3:2, 3; Ps 8:5||Gen 1:26-28; Rev 18:1)

Num 14:22

Num 14:22 - Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice - See Ps 95:9 1. Murmuring at the edge of the Red Sea when they saw Pharaoh's army approaching - Ex 14:11-16 2. Murmuring and complaining after going 3days without water and encountering the waters of Marah - Ex 15:22-24 3. Murmuring 30 days about food after the exodus from Egypt in the wilderness of Sin. God would rain-down Manna from heaven to feed the people - Ex 16:3, 4, 7 4. Disobeying God in storing up manna overnight so that it bred worms and stank - Ex 16:20 5. Disobeying God in going out on the Sabbath day to look for manna when there was none - Ex 16:26-29 6. Murmuring against God at Rephidim, asking "Is the Lord among us or not" as they lacked water. The Lord brought forth water from a rock - Ex 17:1-7 7. In ignorance of their own rebellious hearts and frail nature, the people establish the Old Covenant in saying, "all that the Lord has said, we will do" - Ex 19:7, 8 8.

Num 14:23

Num 14:23 - Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it - See Heb 3:17- 4:2

Num 14:24

Num 14:24 - But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it - See Deut 1:36

Num 14:29

Num 14:29, 30 - Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. - See Heb 3:13-4:3

Num 14:31

Num 14:31 - But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. - See Num 14:3; Deut 1:27, 39

Num 14:34

Num 14:34 - each day for a year - See Eze 4:5, 6; Dan 8:14, 9:24-27; Rev 12:6

Num 14:37

Num 14:37 - Even those men that did bring up the evil report upon the land, died by the plague before the LORD - God did not suffer the 10 leaders of the tribes who doubted Him

and brought a bad report which poisoned the minds of the people to live. God caused those men to die of the plague to rid the camp of such scoffers, naysayers and evil men.

Num 14:39

Num 14:39-45 - Lo, we be here - When the COI rebelled against God and found themselves under His curse, they resorted to presumed obedience, thinking they could reverse God's pronounced curse and find His pleasure. They purposed then to go to war with their enemies, as God had originally intended for them to do, only they sought to do it in their own strength, thinking God would honor their "shamed obedience". God's presence, through the Ark of the Covenant, was not with them nor was His prophet Moses and therefore they suffered a staggering loss.

Num 14:40

Num 14:40 - Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned - acting out of guilt, impulse, presumption and self-righteousness, the people purposed to do in their own strength the very thing God had purposed to do for them. This is the spirit of self-exaltation. See Ex 19:3-8

Num 14:42

Num 14:42 - Go not up, for the LORD is not among you; that ye be not smitten before your enemies - See Deut 1:42, 43; Act 5:38; 1Sam 3:11-14||4:1-11, 1Sam 15:10-26|| 16:14, 15||31:1-6; Contrast Ex 33:12-23

Num 15:23

Num 15:23 - commanded you by the hand of Moses - It is an established fact that the 10 Commandments were written by the finger of God. However, it is little understood that the LORD had Moses write commandments contained in ordinances and services. See Eph 2:15

Num 15:24

Num 15:24 - Then it shall be, if ought be committed by ignorance without the knowledge of the congregation - See Lev 4

Num 15:32

Num 15:32 - they found a man that gathered sticks upon the sabbath day - the man acted peevishly and frowardly (Prov 4:24), deliberately disregarding the counsels spoken to him regarding the Sabbath. He paid for his rebellion with his own life. See Ex 35:2; Jer 17:19-23

Num 15:35

Num 15:35 - And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp - See Ex 31:34.

Num 16:2

Num 16:2 - And they rose up before Moses - Korah in jealousy, incited disaffection among the people towards Moses - See Jam 3:14-16

Num 16:2

Num 16:2 - with certain of the children of Israel, two hundred and fifty princes of the

assembly, famous in the congregation, men of renown - Korah and company recruited the most influential men to join their rebellion and coup de ta. Perhaps among them were those chosen to be judges by Moses (Deut 1:12-16). Such it is in politics, to lure men of influence to a position to gain the support of the masses. See Num 16:19

Num 16:3

Num 16:3 - And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? - "Men do not understand how serious are the issues connected with their relation to God's cause. When we do things crookedly, the Lord calls upon them to make them straight. My brethren, keep straight ahead. If you neglect your own work to criticize and condemn the work given someone else, much time and effort will be required to recover what you have lost. Thus trials are created that need never exist. We are simply to follow our leader. To turn from the pathway of duty brings trial. No one can leave his place without suffering the ensuing confusion." (SPM.287.003)

Num 16:3

Num 16:3 - Ye take too much upon you, seeing all the congregation are holy - the same arguments made against God in heaven by the rebellious Lucifer, that God was exalting Himself at the expense of the heavenly hosts who were all holy, are made by the three rebels against Moses and Aaron. The same spirit of self-exaltation and the accusing words of tyranny was projected upon those seeds of the serpent who followed in the devil's footsteps. The assertion that all Israel is holy unto the LORD has been perpetuated in the modern Evangelical conception of end time events. See Rom 9:6, 7; Jer 18:18

Num 16:3

Num 16:3 - seeing all the congregation are holy, every one of them, and the LORD is among them: - Korah was falsely accusing Moses of being the source of the judgment recently placed upon the COI, that all over the age of 20 would not enter the land of promise. Korah implied that the people were righteous and that the charge made against them was unjust and not of God. This false accusation was a pretext for staging a rebellion against Moses and Aaron.

Num 16:3

Num 16:3 - wherefore then lift ye up yourselves above the congregation of the LORD? - The rebels demonstrate a zeal for God but not according to knowledge. Their condemning accusations show the spirit of the dragon more so than that of God. See Rom 10:1-3; Joh 16:1-3

Num 16:5

Num 16:5 - Even tomorrow the LORD will shew who are His, and who is holy - See Ex 19:5, 6; Rom 9:6-8

Num 16:5

Num 16:5 - and will cause him to come near unto Him; even him whom He hath chosen will He cause to come near unto Him - The distinction between the chosen/called and the usurpers will be that the chosen/called will be drawn closer to the LORD. See Heb 7:19;

Num 16:7

Num 16:7 - it shall be that the man whom the LORD doth choose, he shall be holy - we are not to speak against the LORD's anointed, seeing they are holy and consecrated (chosen) of the LORD.

Num 16:9

Num 16:9 - to bring you near to Himself to do the service of the tabernacle of the LORD - See Num 4:1-33

Num 16:10

Num 16:10 - And he hath brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? - Not content with the estate that God ordained and honored them with, the sons of Levi sought to usurp the priesthood ordained for Aaron and his sons. See Ex 28:1; Ju 5, 6

Num 16:12

Num 16:12 - We will not come up - the defiance against the servant of the LORD is marked of the LORD. See Mt 16:19, 18:18

Num 16:13

Num 16:13 - Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness - the words of the rebels Dathan and Abiram prove that the though God had brought them out physically from the land of Egypt, the house of bondage, their hearts and minds were still enslaved to the world. Their murmuring against Moses and Aaron were in truth against the LORD. See Ex 20:1, 2

Num 16:14

Num 16:14 - wilt thou put out the eyes of these men? Taunting and caviling words spoken by the sons of Belial suggesting that Moses, Aaron and the LORD have pulled a fast one on the entire congregation of Israel.

Num 16:15

Num 16:15 - Respect not their offering - See Jer 18:23; Ex 32:32 The book here referred to is the book of records in heaven, in which every name is inscribed, and the acts of all, their sins, and obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction (The Signs of the Times, May 27, 1880). { 7BC 987.8

Num 16:18

Num 16:18 - And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron - these men acted presumptuously, knowing full well that only the priests were permitted to bear a censer before the Lord. See Num 16:35; 2Chron 26:16-21; 1Sam 13:8-15

Num 16:19

Num 16:19 - And Korah gathered all the congregation against them unto the door of the

tabernacle of the congregation - The rebellion by the instigator Korah was carried to all the host of the camp of Israel. This caused God to become extremely wroth and He thought to destroy all the host of Israel.

Num 16:21

Num 16:21 - Separate yourselves from among this congregation, that I may consume them in a moment - See Ex 32:7-11

Num 16:27

Num 16:27 - So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children - the rebels and all their household stood united, in defiance of Moses, Aaron and the LORD.

Num 16:35

Num 16:35 - And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense - Those men who offered profane offerings to the LORD were consumed by His wrathful fire. See Lev 10:1, 2; 2Kin 1:10-12

Num 16:37

Num 16:37 - scatter thou the fire yonder - Apparently the LORD did not desire this holy fire, used to consume the rebels to be used for any other purposes.

Num 16:40

Num 16:40 - To be a memorial unto the Children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD

Num 16:41

Num 16:41 - But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD - In fickle rebellion, the people showed their perverse hearts, hardened in rebellion towards the LORD (Num 16:30-33), by siding with the rebels Korah, Dathan and Abiram, saying to Aaron and Moses, "Ye have killed the people of the LORD" (See Ps 64:7-9). The LORD showed His great displeasure and swift recompense for the rebellion in immediately sending a plague among the people. The day before, all Israel had fled in alarm at the cry of the doomed sinners who went down into the pit; for they said: “Lest the earth swallow us up also.” “But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.” In their indignation they were prepared to lay violent hands upon the men of God’s appointment, who they believed had done a great wrong in killing those who were good and holy. – {3T 357.1} Here we find a striking exhibition of the blindness that will compass human minds that turn from light and evidence. Here we see the strength of settled rebellion, and how difficult it is to be subdued. Surely the Heb had had the most convincing evidence in the destruction of the men who had deceived them; but they still stood forth boldly and defiantly, and accused Moses and Aaron of killing good and holy men. “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” – {3T 357.3}

Num 16:48

Num 16:48 - And he stood between the dead and the living; and the plague was stayed - Aaron, who the people murmured against, stood in the gap between those who had died by the plague and those who were still alive, petitioning mercy upon them. See Isa 59:16

Num 18:3

Num 18:3 - only they shall not come nigh the vessels of the sanctuary and the alter, that neither they, nor ye also, die. - See 2Chron 26:16-21; Num 18:7

Num 18:20

Num 18:20 - And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel - See Josh 13:14, 33

Num 20:2

Num 20:2 - And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron - See Ex 17:1-6

Num 20:3

Num 20:3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! - When the Heb were thirsty and could find no water, they became impatient and did not remember the power of God which had, nearly forty years before, brought them water out of the rock. Instead of trusting God, they complained of Moses and Aaron, and said to them, “Would God that we had died when our brethren died before the Lord!” That is, they wished that they had been of that number who had been destroyed by the plague in the rebellion of Korah, Dathan, and Abiram. – {SR 164.2}

Num 20:8

Num 20:8-11 Moses was supposed to speak to the Rock, once cleft for the sins of men, Who would bring forth living waters. Jesus need not be struck again because He died once for the sins of men. See Ex 17:6; Heb 9:24-28, 10:12; Rom 6:9, 10

Num 20:8

Num 20:8 - speak ye unto the rock before their eyes; and it shall give forth his water - Unlike God's previous command to strike the rock (Ex 17:6), Moses was supposed to speak to the Rock, once cleft for the sins of men, Who would bring forth living waters. Jesus need not be struck again because He died once for the sins of men. See Heb 9:24-28, 10:12; Rom 6:9, 10

Num 20:10

Num 20:11 - must we fetch you water of of this rock? - Moses exhibited the spirit of antichrist, where he took credit for the works of God - See Ps 106:33; 1Jo 2:18, 19, 4:1-3 Here Moses sinned. He became wearied with the continual murmurings of the people against him, and at the commandment of the Lord, took the rod, and, instead of speaking to the rock, as God commanded him, he smote it with the rod twice, after saying, “Must we fetch you water out of this rock?” He here spoke unadvisedly with his lips. He did not say, God will now show you another evidence of His power and bring you water out of this rock. He did not ascribe the power and glory to God for causing water to again flow from the flinty rock, and therefore did not magnify Him before the people. For this failure on the part of Moses, God would not permit him to lead the people to the Promised Land. – {SR 165.3}

Num 20:11

Num 20:11 - And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also - Though Moses rebelled in performing the direct command of the LORD, He still honored His request in bringing forth water from the rock. This mistake would cost Moses in entering the Promised Land.

Num 20:12

Num 20:12 , 23-29 - Aaron shall be gathered - because Moses and Aaron failed to heed the voice of God in every particular and smote the rock, rather than speaking to the rock, neither would be permitted to enter the Promised Land. Aaron would die upon Mt. Hor. God sought to teach the object lesson that Jesus only needed to be smitten once for the sins of men and thereafter, we only need to come to Him in contrition and repentance to receive the gift of His forgiveness. See Rom 6:10; Heb 7:27, 9:28, 10:10; 1Pet 3:18

Num 20:12

Num 20:12- to sanctify me in the eyes of the children of Israel - to set me apart, to exalt, magnify, glorify and honor Me before the people. This necessity for the manifestation of God's power made the occasion one of great solemnity, and Moses and Aaron should have improved it to make a favorable impression upon the people. But Moses was stirred, and in impatience and anger with the people, because of their murmurings, he said, "Hear now, ye rebels, must we fetch you water out of this rock?" In thus speaking he virtually admitted to murmuring Israel that they were correct in charging him with leading them from Egypt. God had forgiven the people greater transgressions than this error on the part of Moses, but He could not regard a sin in a leader of His people as in those who were led. He could not excuse the sin of Moses and permit him to enter the Promised Land. – {SR 166.1} The Lord here gave His people unmistakable proof that He who had wrought such a wonderful deliverance for them in bringing them from Egyptian bondage, was the mighty Angel, and not Moses, who was going before them in all their travels, and of whom He had said, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him." Exodus 23:20, 21. – {SR 166.2} Moses took glory to himself which belonged to God, and made it necessary for God to do that in his case which should forever satisfy rebellious Israel that it was not Moses who had led them from Egypt, but God Himself. The Lord had committed to Moses the burden of leading His people, while the mighty Angel went before them in all their journeyings and directed all their travels. Because they were so ready to forget that God was leading them by His Angel, and to ascribe to man that which God's power alone could perform, He had proved them and tested them, to see whether they would obey Him. At every trial they failed. Instead of believing in, and acknowledging, God, who had strewed their path with evidences of His power and signal tokens of His care and love, they distrusted Him and ascribed their leaving Egypt to Moses, charging him as the cause of all their disasters. Moses had borne with their stubbornness with remarkable forbearance. At one time they threatened to stone him. – {SR 166.3}

Num 20:12

Num 20:12 - therefore ye shall not bring this congregation into the land which I have given them - See Deut 1:37

Num 20:13

Num 20:13 - Meribah - Mriybah Proper Name Location mer-ee-baw' the same as (04808) the same as ; Meribah, the name of two places in the Desert:--Meribah. Meribah = "strife" or "contention"

Num 20:14

Num 20:14 - And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us - Moses speak to Edom as if kin, appealing to the familial ties that once bonded the two nations. Unfortunately, the Edomites did not feel the same feelings of fealty. See Num 20:18-21

Num 20:21

Num 20:21 - Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him - See Obadiah 1:10

Num 20:24

Num 20:24 - Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah - See Num 20:1-12

Num 20:28

Num 20:28 - And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount - Aaron's rebellion at Meribah cost his entering the earthly Promised Land. Aaron died at Mount Hor, for the Lord had said that he should not enter the Promised Land, because, with Moses, he had sinned at the time of bringing water from the rock at Meribah. Moses and the sons of Aaron buried him in the mount, that the people might not be tempted to make too great ceremony over his body, and be guilty of the sin of idolatry. –{SR 168.3}

Num 21:4

Num 21:4-9 fiery serpents - the toilsome journey around Edom stirred the spirit of rebellion again in the COI who murmured against God and Moses. God therefore sent them fiery snakes to kill the rebellious. Moses was commanded to make a brazen serpent on a pole that brought healing to all who chose to "look and live".

Num 21:9

Num 21:9 - And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived - See Joh 3:14, 12:32-34; 2Kin 18:4

Num 21:13

Num 21:13-14 - book of the wars of the Lord - God commanded the COI chronicle the wars they fought as they journeyed to the Promised Land.

Num 21:21

Num 21:21 - And Israel sent messengers unto Sihon king of the Amorites, saying - See Deut 2:24-30

Num 21:24

Num 21:24 - And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong - See Josh 9:10

Num 22:23

Num 22:23 - And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way - the ass caused Balaam, the false prophet to turn out of the way. So it was on 9/11/2001, when the kings of the earth all looked upon Israel and sought to do it harm but were turned out of the way in haste and in fear. See Ps 48:1-6

Num 22:25

Num 22:25 - And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall - Balaam's legs are crushed between two walls, typifying the crushing blow the U.S. will face at the Midnight Cry as it passes an Image to the Beast.

Num 22:27

Num 22:27 - And when the ass saw the angel of the LORD, she fell down under Balaam - As the horse falls, so goes the rider. Balaam's fall typifies the fall of the USA, the False Prophet when it passes a Sunday Law. National apostasy will lead to national ruin.

Num 22:41

Num 22:40 - Balaam - Bil`am bil-awm' probably from (01077) and (05971) probably from and ; not (of the) people, i.e. foreigner; Bilam, a Mesopotamian prophet; also a place in Palestine:--Balaam, Bileam. Balaam = "not of the people" n pr m the son of Beor, a man endowed with the gift of prophecy n pr loc

Num 23:8

Num 23:8 - How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? - See Isa 14:27

Num 23:9

Num 23:9 - For from the top of the rocks I see him, and from the hills I behold him - a possible reference to God's glorious holy mountain, Jesus standing victoriously with the 144,000. See Dan 11:45; Rev 14:1; Mic 4:1, 2

Num 23:9

Num 23:9 - lo, the people shall dwell alone, and shall not be reckoned among the nations - See Deut 33:27, 28; Lev 20:26; *Jer 35:6-10; Act *7:38, 23:17, 18; 1Kin 8:53; Ezra 10:11 God desired that His people, the church, would be separate from all other nations (state). This would be accomplished by them abiding in and with Him (Ex 33:13, 14). They would therefore be consecrated and sanctified by the Lord. They would thus be able to mingle with all peoples of the world, would stand true to God's words and commandments without defilement, while being a light to the rest of the world. God purposed that Israel would not be as any other nation on earth but that it would be unique, peculiar and above all other

nations (Deut 4:1-8; Lev 20:26). God would establish them in their own land and they would be set apart from all other nations (2Sam 7:10). God desired to be the One, Eternal ruling King over Israel so that He might fight their battles, impart all of His oracles for them to share with the nations, and bless them that they might be an exalted kingdom of priests. Intrinsic in this desire was a SEPARATION OF CHURCH AND STATE. God did not desire that Israel have any earthly government [God gave Israel Judges who would mediate over social affairs and would direct the people to a love of the Lord], but that love for Him and His laws would be all sufficient to maintain order and a common regard for God and one's fellow men. They however, sought to be like all other nations, rejecting God as King and imitating the abominations of the heathen. (Ex 19:3-6). See Mt 22:21; Mk 12:17; Lk 20:25; Gen 12:1; Heb 11:24, 25; 2Cor 6:17; Lev 20:24

Num 23:10

Num 23:10 - Who can count the dust of Jacob, and the number of the fourth part of Israel? - an innumerable number is being referred to, the redeemed. See Rev 7:9; Hos 1:10

Num 23:10

Num 23:10 - Let me die the death of the righteous, and let my last end be like his! - See Ps 37:37

Num 23:19

Num 23:19 - God is not a man, that he should lie - See *1Sam 15:29; Heb 6:17, 18; 1Cor 14:33, 36, 37, 40; Josh 23:14

Num 23:19

Num 23:19 - neither the son of man, that he should repent: - See Jer 15:6

Num 23:19

Num 23:19 - hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? - See Gen 28:15; Isa 46:11, 55:11; Heb 6:17, 13:8; Mal 3:6; Jer 4:28

Num 23:20

Num 23:20 - Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it - no weapons formed against the blessed of the Lord shall prosper and every tongue that rises up in judgement shall be condemned. See Isa 54:17;

Num 23:21

Num 23:21 - He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them - The sealed of God, the 144,000 is here foreshadowed. See Rev 14:1-5

Num 23:22

Num 23:22 - God brought them out of Egypt - As God has brought ancient Israel out of Egypt (Ex 12:31-42, 19:3-6, 20:2; Hos 11:1; Mt 2:15), He purposes to bring Spiritual Israel both out of Egypt and out Babylon. See Rev 18:1-4; To-day, the word is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." That is Babylon. And in the eleventh chapter of the book of Rev, it speaks of that which is

"spiritually called Egypt;" and they who get the victory over the beast, and over his image, and over the mark, and the number of his name "sing the song of Moses"-not something like it-but "the song of Moses the servant of God." What was the song of Moses?-The song of deliverance from Egypt. Then, when those who get the victory over the beast, and over his image, and over his mark, and over the number of his name, sing the song of Moses, it is because they are delivered from Egypt. Because, to-day, and to the end of the world, "Out of Egypt have I called my son." There is to-day a Babylon and an Egypt. To-day there are people of God in Babylon and in Egypt. And to-day the Lord calls, "Come out of her my people;" and, "Out of Egypt have I called my son." {March 15, 1897 ATJ, GCDB Q48.2} Look at it again: Where was Nimrod?-He was in Babylon, and governed the realm of Babylon. Where was Abraham?-He was in the country ruled by the kingdom established by Nimrod. But God called him out of that country. That country was Babylon both spiritually and physically. And more than this: Nimrod was the son of Cush, and Cush was the son of Ham, and Egypt is the land of Ham. So that in Nimrod there was both Egypt and Babylon. And when God called Abraham, he called him out of both Egypt and Babylon. And "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And ye are called out of both Egypt and Babylon. {March 15, 1897 ATJ, GCDB Q48.3}

Num 23:23

Num 23:23 - Surely there is no enchantment against Jacob, neither is there any divination against Israel - See Isa 54:17, 10:1; Ps 2:1-4, 91:1-10; 1Jo 5:18

Num 23:23

Num 23:23 - according to this time it shall be said of Jacob and of Israel, What hath God wrought! - To this time it shall be said of Jacob and of Israel [the redeemed of the Lord], “Look at What God has done!!”

Num 23:24

Num 23:24 - Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain - See Isa 41:15, 16; Dan 2:35; Mic 4:11-13; Jer 51:19-24, 33; Rev 12:5

Num 23:24

Num 23:24 - rise up as a great lion, and lift up himself as a young lion - See Gen 49:9

Num 24:1

Num 24:1 - when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. - When the need arises God may use an evil person to bear a true message. God may speak to a man directly or in a dream (Num. 22:9, 20), or by a messenger (v. 32). In harmony with Balaam’s experience here, compare Isa. 48:16; 61:1; Mic 3:8. {SDA Commentary}

Num 24:1

Num 24:1 - When the need arises God may use an evil person to bear a true message. God may speak to a man directly or in a dream (Num. 22:9, 20), or by a messenger (v. 32). In harmony with Balaam’s experience here, compare Isa. 48:16; 61:1; Mic 3:8. {SDA Commentary}

Num 24:4

Num 24:4 - He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open - See Num 24:16; 1Sam 3:1

Num 24:6

Num 24:7 - as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters - See Ps 1:3; Jer 17:7, 8

Num 24:8

Num 24:8 - God brought him forth out of Egypt - See Num 23:22

Num 24:8

Num 24:8 - he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows - See Num 23:24; Isa 41:15, 16

Num 24:9

Num 24:9 - He couched, he lay down as a lion, and as a great lion: who shall stir him up? - See Gen 49:9

Num 24:9

Num 24:9 - Blessed is he that blesseth thee, and cursed is he that curseth thee - the blessing pronounced to Abraham is the blessing given to the redeemed, the 144,000. See Gen 12:3

Num 24:16

Num 24:16 - He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: - Baal am was given open visions where the Lord revealed to him things to come. See Num 24:4; 1Sam 3:1

Num 24:17

Num 24:17 - there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. - Jesus, the Bright and Morning Star (Rev 22:16) would arise, first with healing in His wings to draw the world to Himself (Mal 4:2); then as a conquering King to destroy all those that hate Him (Rev 12:5).

Num 24:20

Num 24:20 - Amalek was the first of the nations; but his latter end shall be that he perish for ever - See Ex 17:9-16; 1Sam 15:3

Num 25:2

Num 25:2 - And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods - the gods worshipped at Baalpeor were none other than the fallen heroes of the Moabites, worshipped through witchcraft (see Ps 106:28). The sacrifices offered to the dead were miraculously answered by devils, spoken of by Paul - See 1Cor 10:20; Ps 106:28

Num 25:3

Num 25:3 - And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel - See Ps 106:27

Num 25:4

Num 25:4 - And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel - See Deut 21:21-23; Gal 3:13

Num 25:6

Num 25:1-6 - Midianitish woman - in the midst of the plague of retribution from the Lord, Zimri the Israelite of the tribe of Simeon boldly brings a Midianite woman into the camp and lays with her in the face of Moses. The woman, Cozbi, was the daughter of a Midianite King, Zur (Num 25:15, 31:8). Phinehas, the son of Eleazar, in zeal for God's honor, takes a javelin and kills both together. Because Zimri was a head of his tribe, the Lord promises His blessings and protection over Phinehas from any retribution from man and further that he would succeed his father in the High Priesthood.

Num 25:8

Num 25:8 - And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel - See Ps 106:29, 30

Num 25:9

Num 25:9 - And those that died in the plague were twenty and four thousand - See 1Cor 10:8

Num 25:11

Num 25:11, 12 - Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. 12 Wherefore say, Behold, I give unto him my covenant of peace: - See Ps 106:30, 31

Num 25:11

Num 25:11 - while he was zealous for my sake among them - See Ps 69:9; Joh 2:17

Num 25:12

Num 25:12, 13 - Wherefore say, Behold, I give unto him my covenant of peace: 13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. - God would establish the lineage of Phinehas as priests of God, under-shepherds to the Good Shepherd Whose Priesthood is eternal. See Mal 3:3, 4

Num 25:13

Num 25:13 - even the covenant of an everlasting priesthood - See Heb 7:17, 24, 25

Num 26:14

Num 26:14 - These are the families of the Simeonites, twenty and two thousand and two hundred - As instruments of cruelty, God foretold that the tribes of Simeon and Levi would

not flourish - See Gen 49:5; Num 26:62 At the numbering of Israel, just before their entrance to Canaan, Simeon was the smallest tribe. Moses, in his last blessing, made no reference to Simeon. In the settlement of Canaan this tribe had only a small portion of Judah's lot, and such families as afterward became powerful formed different colonies and settled in territory outside the borders of the Holy Land. {PP 235.9}

Num 26:62

Num 26:62 - As instruments of cruelty, God foretold that the tribes of Simeon and Levi would not flourish - Gen 49:5; Num 26:14 Levi also received no inheritance except forty-eight cities scattered in different parts of the land. In the case of this tribe, however, their fidelity to Jehovah when the other tribes apostatized, secured their appointment to the sacred service of the sanctuary, and thus the curse was changed into a blessing. – {PP 235.9}

Num 27:12

Num 27:12 - And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel - God took Moses up to Mt. Pisgah where he saw all the inheritance of the COI. He would be later buried by the Lord on Mt. Pisgah. Moses was not permitted to enter the earthly Canaan land but the heavenly. See Deut 3:27, 34:1-4

Num 30:1

Num 30:1-16 - vows - the entire chapter gives counsel on the significance of vows and how they are to be upheld or annulled by a father or a husband if they are not in agreement with the vow.

Num 30:7

Num 30:7 - And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand - See 1Sam 1:23

Num 31:2

Num 31:2 - gathered unto thy people - God commanded Moses to perform one last feat for Him and the COI and then he would lie in death because of his sin at the waters of Meribah

Num 31:8

Num 31:8 - Balaam slain - along with the 5 Kings of Midian, among whom was the father of Cozbi [Zur], the woman who with Zimri the Simeonite profaned God and Moses in the rebellion (Num 25:6), Balaam was also killed. Balaam, for money, instructed Midian to cause the COI to sin against the Lord.

Num 31:13

Num 31:13-18 - spare women - Moses was vexed with the leadership of the army for sparing the women of Midian who were responsible for causing he COI to sin. Moses commanded that all male children and women who knew men be killed but the young girls be spared.

Num 31:21

Num 31:21-23 - ordinance regarding spoil - Any spoil/booty taken in war that is gold, silver,

brass, iron, tin or lead must go through the fire to purify it. No molten images were to be preserved in their form. All other spoil that could not withstand the fire was to be purified by water.

Num 35:11

Num 35:11 - cities of refuge - Jesus is our "City of Refuge", a very present help in time of trouble. See Ps 46:1

Num 35:11

Num 35:11 - slayer - those who kill. Jesus expounded the true meaning of the term slayer or murderer when He said: "Ye have heard that it was said by them of old time, Thou shalt not kill; n whosoever shall kill shall be in danger of the judgment; But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall ay to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool shall be in danger of hell fire.

Num 35:12

Num 35:12 - cities for refuge from the avenger - the avenger is Satan, who walks about as a roaring lion seeking whom he may destroy. See 1Pet 5:8

Num 35:12

Num 35:12 - until he stand before the congregation in judgment - See Mt 5:22

Num 35:15

Num 35:15- both for the children of israel and for the stranger, and for the sojourner among them - God desire to give refuge to all who come to Him in faith.

Num 35:16

Num 35:16-18 - And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. 17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. 18 Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. - See Ex 21:12

Num 35:24

Num 35:24 - Then the congregation shall judge - a trial by peers determines the fate of the accused. So too, we will judge all who have spurned Jesus' gift of salvation.

Num 35:25

Num 35:25 - shall restore him to the city of his refuge - after trial and being absolved of his sin, the slayer is safely returned to the city of refuge to dwell.

Num 35:25

Num 35:25 - unto the death of the high priest - since Jesus' ministry is eternal, the one who committed a sin and forgiven the sin must remain with the Lord forever. See Heb 7:24, 25; Rev 3:12

Num 35:26

Num 35:26 - come without the borders of the city of his refuge - by turning back and leaving the place of safety and refuge, we put ourselves in jeopardy of the avenger, the devil. If taken by the avenger, we will be kiled.

Num 35:30

Num 35:30 - but one witness shall not testify against any person to cause him to die - only by the mouth of 2 or 3 witnesses can a person be found guilty of a charge. See Deut 19:15; John 8:17; 2 Corinthians 13:1

Num 35:31

Num 35:31 - Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death - See *Deut 19:11-13; Num 35:33; Gen 9:5, 6

Num 35:33

Num 35:33 - bloodshed defiles the land and the defilement cannot be cleansed but by the blood of the one who shed blood. The principle of loving one's neighbor as oneself is made plain in this injunction where, only those who are willing to die themselves would think to shed blood. See Num 35:31; Mk 12:33

Num 35:34

Num 35:34 - Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel - See Ex 33:14, 16; Jer 3:1, 9

Num 36:4

Num 36:4 - And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. - See Lev 25:8-13

Deuteronomy

Deut 1:3 Back to Table of Contents

Deut 1:3 - Before the new generation of Israel could enter Canaan under Joshua, they must thoroughly understand the preceding generations rebellion - this is what the Book of Deuteronomy means. Only a repentant people could enter Canaan. {Grace on Trial, R. Wieland, The Story of 1888, What Really Happened? pg 115}

Deut 1:10

Deut 1:10 - The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude - God has kept all of His promises to men. Men however, through disobedience and rebellion have disqualified themselves from the blessings God intended for them. See Gen 15:5; Josh 23:14, 15

Deut 1:13

Deut 1:13 - Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you - See Ex 18:16-24

Deut 1:15

Deut 1:15 - So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes - See Ex 18:25, 26

Deut 1:17

Deut 1:17 - Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it - See Lev 19:15; Deut 10:17, 16:18-20; Jam 2:1-4, 9

Deut 1:25

Deut 1:25 - And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us - Num 13:26, 27

Deut 1:26

Deut 1:26 - Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God - See Num 13:28-33

Deut 1:27

Deut 1:27 - And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us - See Num 14:3

Deut 1:28

Deut 1:28 - Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. - Num 13:28, 29, 32, 33

Deut 1:29

Deut 1:29 - Then I said unto you, Dread not, neither be afraid of them - See Num 13:30, 31

Deut 1:30

Deut 1:30 - The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes - Ex 14:24, 25; Deut 33:22, 20:4

Deut 1:31

Deut 1:31 - And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place - See Ex 19:4

Deut 1:32

Deut 1:32, 33 - Yet in this thing ye did not believe the LORD your God, 33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day - See Ex 13:21, 22

Deut 1:35

Deut 1:35 - Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers - See Num 14:22, 23, 29, 30; Heb 3:17-4:3

Deut 1:36

Deut 1:36 - Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD - See Num 13:30, 31, 14:24

Deut 1:37

Deut 1:37 - Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither - See Num 20:8-12

Deut 1:38

Deut 1:38 - But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. - See Deut 34:9

Deut 1:39

Deut 1:39 - Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it - See Num 14:3

Deut 1:41

Deut 1:41 - Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. - See Num 14:39, 40

Deut 1:42

Deut 1:42 - And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies - See Num 14:42

Deut 1:43

Deut 1:43 - So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. - See Num 14:44, 45

Deut 2:1

Deut 2:1 - Seir - Se`iyr say-eer' formed like (08163) formed like ; rough; Seir, a mountain of Idumaea and its aboriginal occupants, also one in Palestine:--Seir. Seir = "hairy" or "shaggy" n pr m patriarch of the Horites, the inhabitants of Edom before the descendants of Esau, the Edomites n pr terr the land of Edom, south of the Dead Sea n pr mont a mountain range in Edom extending from the Dead Sea to the Elanitic Gulf apparently also called 'Mount Seir' and extending most of the distance of the mountain range itself a mountain in northern Judah lying westward from Kirjath-jearim

Deut 2:4

Deut 2:4 - And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you - See Num 20:14-21; Obadiah 1:1-21; Mal 1:1-5

Deut 2:5

Deut 2:5 - Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession - God had set the bounds of Israel's conquest and they where not to take not even one foot of the land assigned to Esau and his descendants. This is in stark contrast to the spirit of Modern Israel that still claims chosen status of God and yet disregards all of His tenets and precepts. See Deut 2:9, 19

Deut 2:7

Deut 2:7 - For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing - Deut 8:2-4

Deut 2:9

Deut 2:9 - And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession - Once again, God set bounds to Israel's conquest so that they would not infringe upon the lands given to the foreigners, even their close of kin. See Deut 2:5, 19

Deut 2:13

Deut 2:13 - Zered - Zered Proper Name Location zeh'-red from an unused root meaning to be exuberant in growth from an unused root meaning to be exuberant in growth; lined with shrubbery; Zered, a brook East of the Dead Sea:--Zared, Zered. Zered = "osier brook" a river east of the Jordan, in the region of Moab and Edom, a source of the Arnon river

Deut 2:14

Deut 2:14 - And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them - The men who opposed God in unbelief all died out within 38years, however, all those who were over the age of 20 were to die off before they COI could enter the promised land. Thus, an additional 2yrs of wandering was required. See Num 14:22-39

Deut 2:15

Deut 2:14 - For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed - See Num 14:28-35

Deut 2:19

Deut 2:19 - And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession - See Deut 2:5, 9; Judges 11:12

Deut 2:24

Deut 2:24 - Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle - Sihon was a noted mighty king of the Amorites. His conquest by the COI gain them much fear and respect among the foreigners they would eventually conquer. See Josh 2:10, 9:10

Deut 2:25

Deut 2:25 - This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee - Sihon was a noted mighty king of the Amorites. His conquest by the COI gain them much fear and respect among the foreigners they would eventually conquer. See Num 21:21-24; Josh 2:10, 9:10

Deut 2:30

Deut 2:30 - But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day - See Num 21:23

Deut 2:34

Deut 2:34 - And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain - modern critics and scoffers question the wisdom of God in completely annihilating the heathen nations by the COI. In their ignorance, they do not understand the grace and mercy of God, nor do they understand the heinousness of unchecked rebellion and sin (Gen 4:8-16, 6:1-8; Ex 20:4-6). They do not understand that God has appointed a time for every nation and people wherein His grace and mercy abounds to them and they are to accept His salvation while He may be found (Ps 19:1-3; Rom 1:18-32; Act 17:24-27; Gen 15:13-16). Once they have exceeded their term of probation and have rejected God's bountiful attempts to save them, there is no point in their continued existence as their persistent sin will only be a continual reproach and burden to God and a snare for His people who choose righteousness. See Deut 3:3, 6; Josh 6:21, 8:26, 10:28, 39;

Deut 2:37

Deut 2:37 - Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us - See Deut 2:5, 9, 19

Deut 3:1

Deut 3:1 - Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei - See Deut 2:24, 25; Josh 2:10, 9:10

Deut 3:2

Deut 3:2 - And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon - See Deut 2:32-35

Deut 3:6

Deut 3:6 - And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city - modern critics and scoffers question the wisdom of God in completely annihilating the heathen nations by the COI. In their ignorance, they do not understand the grace and mercy of God, nor do they understand the heinousness of unchecked rebellion and sin (Gen 4:8-16, 6:1-8; Ex 20:4-6). They do not understand that God has appointed a time for every nation and people wherein His grace and mercy abounds to them and they are to accept His salvation while He may be found (Ps 19:1-3; Rom 1:18-32; Act 17:24-27; Gen 15:13-16). Once they have exceeded their term of probation and have rejected God's bountiful attempts to save them, there is no point in their continued existence as their persistent sin will only be a continual reproach and burden to God and a snare for His people who choose righteousness. See Deut 2:34; Josh 6:21, 8:26, 10:28, 39;

Deut 3:11

Deut 3:11 - For only Og king of Bashan remained of the remnant of giants - Og, the last of the giants and of the notable kings to be subdued by the COI. See Josh 2:10, 9:10

Deut 3:11

Deut 3:11 - nine by four cubits - Og, the giant's bed was nine cubits long and 4 cubits wide (1 cubit=18inches - 13.5' x 6').

Deut 3:11

Deut 3:11 - nine by four cubits - Og, the giant's bed was nine cubits long and 4 cubits wide (1 cubit=18inches - 13.5' x 6').

Deut 3:16

Deut 3:16-18 - And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon - See Josh 1:12-15

Deut 3:21

Deut 3:21 - And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest - See Josh 1-9, 2:10, 9:10

Deut 3:26

Deut 3:26 - But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter - As Moses

plead with the Lord to permit him to go over to see God's deliverance of the land to the COI and to behold the inheritance, the Lord silenced Moses and said not to speak anything more on the subject. I believe it hurt the Lord to not answer His servant's petition, but He had to be true to His word and upholding the perfect standard of righteousness. See Num 20:8-12; 23:19; Deut 32:49-52

Deut 3:27

Deut 3:27 - Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan - See Deut 34:1-4

Deut 3:28

Deut 3:28 - But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see

Deut 3:29

Deut 3:29 - Bethpeor - Beyth Proper Name Location from (01004) and (06465) from and ; house of Peor; Beth- Peor, a place East of the Jordan:--Beth-peor. Beth-peor = "house of Peor" a place east of the Jordan, in the land of the Amorites, allotted to the tribe of Reuben

Deut 4:2

Deut 4:2 - Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you - To add to God's commandments would be to suggest that they were inadequate or insufficient and to remove from it would mean that they were superfluous. The Law therefore, is perfect as written by a Perfect and Holy God and King. To add or subtract from God's Law is to turn one's back on God and to turn to Egypt (sin and the world) - See Rev 22:18, 19; Prov 30:5, 6

Deut 4:4

Deut 4:4 - But ye that did cleave unto the LORD your God are alive every one of you this day - See Gen 2:25

Deut 4:5

Deut 4:5 - Behold, I have taught you statutes and judgments, even as the LORD my God commanded me - As a faithful servant and prophet, Moses spoke only those things which God commanded him to speak. See Jer 1:7-10, 17

Deut 4:6

Deut 4:6 - Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people - the fear of God and the knowledge of His holiness was the wisdom and understanding that the COI were to demonstrate to the world - See Prov 4:7, 9:10; Mal 3:12; Deut 8:7-11 The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law. It was because the Lord desired to make them His representatives that He provided them with a special bill of fare. They were placed under careful restrictions in regard to their diet. The use of flesh food was almost entirely

prohibited. The people were to be holy, and the Lord knew that the use of flesh meat would be a hindrance to their advancement in spiritual life. By a miracle of mercy He fed them with the bread of heaven. The food provided for them was of a nature to promote physical, mental, and moral strength, and ...the wisdom of God's choice for them was vindicated in a manner that they could not gainsay. Notwithstanding the hardships of their wilderness life, there was not a feeble one in all their tribes. – {TDG 77.2}

Deut 4:7

Deut 4:7 - For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? - Israel's greatness was because of the presence of God - See *Ex 33:16; Deut 28:1; 1Chron 17:21; Jer 23:23; Ex 19:6

Deut 4:8

Deut 4:8 - And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? - See Rom 3:1, 2; Act 7:38

Deut 4:9

Deut 4:9 - Only take heed to thyself, and keep thy soul diligently - See Prov 4:23; Deut 6:4-7

Deut 4:9

Deut 4:9 - lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons - Man's greatest danger is forgetting where the Lord has brought us from, taking it for granted and pursuing our own course outside of Him.

Deut 4:10

Deut 4:10 - Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children - See Ex 19:9-15

Deut 4:11

Deut 4:11 - And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness - See Ex 19:16-25

Deut 4:12

Deut 4:12 - And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice - God did not reveal any form to the COI, lest they make an idol and worship that which they saw. See Deut 4:15, 17; Joh 1:18

Deut 4:15

Deut 4:15 - Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire - See Ex 20:4-6; Deut 4:12; Joh 1:18; CONTRAST Num 12:6-8

Deut 4:19

Deut 4:19 - And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and

the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven - See Job 31:26; Ezekiel 8:16; Deut 17:1-5; Act 7:42

Deut 4:20

Deut 4:20 - and brought you forth out of the iron furnace, even out of Egypt - See 1Kin 8:51; Jer 11:4

Deut 4:20

Deut 4:20 - to be unto him a people of inheritance, as ye are this day - See Gal 3:14, 18, 26-29; Eph 1:11-18; Col 1:12, 3:24

Deut 4:21

Deut 4:21 - Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: - See Deut 34:1-8

Deut 4:23

Deut 4:23 - Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee - See Ex 20:4-6; Lev 26:25

Deut 4:24

Deut 4:24 - For the LORD thy God is a consuming fire, even a jealous God - See Deut 9:3; Heb 12:29

Deut 4:27

Deut 4:27 - And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you - See Lev 26:28-34

Deut 4:27

Deut 4:27 - and ye shall be left few in number among the heathen, whither the LORD shall lead you - See Eze 6:8

Deut 4:28

Deut 4:28 - And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell - See Isa 44:9-20

Deut 4:29

Deut 4:29, 30 - But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. 30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; - See Lev 26:40-46

Deut 4:30

Deut 4:30 - latter days - Literally, "in the afterdays." This expression is frequent in a

prophetic sense, pointing to the Messiah and to His second coming and kingdom (see Isa. 2:2; Hos 3:5; Act 2:17; Heb. 1:1, 2; 1Pet 1:20; 1Jo 2:18). {SDA Commentary 1}

Deut 4:30

Deut 4:30 - if thou turn to the LORD thy God, and shalt be obedient unto his voice - See Deut 8:20

Deut 4:31

Deut 4:31 - For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them - See Lev 26:42-26

Deut 4:34

Deut 4:34 - Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? - See Ex 19:3, 4

Deut 4:35

Deut 4:35 - Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him - See Deut 4:39; Isa 46:9, 10

Deut 4:37

Deut 4:37 - And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt - See Deut 7:6-8

Deut 4:39

Deut 4:39 - Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else - See Deut 4:35; Isa 46:9, 10

Deut 4:46

Deut 4:46 - On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt - See Deut 2:24, 25

Deut 5:8

Deut 5:8 - Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: - See Deut 4:15-19

Deut 5:12

Deut 5:12 - Keep the sabbath day to sanctify it - honor/uphold the Sabbath day to set it apart in our minds and hearts. See Ex 20:8-11; Isa 58:13, 14; Nehemiah 9:14

Deut 5:15

Deut 5:15 - And remember that thou wast a servant in the land of Egypt - See Ex 20:2; Deut

15:15 Egypt = sin (Heb 11:24-27; Gal 4:20-31) Egypt = world = sin (Gal 4:3; Dan 11:42; Heb 11:23-26; Joh 8:32-36; Mt 6:19-24||1Jo 2:15-17) By the paschal service, God was seeking to call His people away from their worldly cares, and to remind them of His wonderful work in their deliverance from Egypt. In this work He desired them to see a promise of deliverance from sin. As the blood of the slain lamb sheltered the homes of Israel, so the blood of Christ was to save their souls; but they could be saved through Christ only as by faith they should make His life their own. – {DA 82.2}

Deut 5:24

Deut 5:24 - Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: - See Ex 33:17-23

Deut 5:24

Deut 5:24 - we have seen this day that God doth talk with man, and he liveth - the fool says there is no God. See Deut 5:26; Ps 14:1; Heb 3:12

Deut 5:29

Deut 5:29 - O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! - God wishes that Israel, even in their uncircumcised heart, may desire to fear God, then He would fulfill His will in them and they would be exceedingly blessed. See Isa 48:18; Jer 32:39, 40

Deut 5:31

Deut 5:31 - But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it - See John 1:17

Deut 6:2

Deut 6:2 - That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged - See Deut 6:24, 25

Deut 6:4

Deut 6:4 - Hear, O Israel: The LORD our God is one LORD: - God is One God. The Godhead are singular in purpose and will and in essence though distinct persons. Unlike the heathen which have gods for the various elements of nature, God is Creator and Ruler over all nature and things seen and unseen. See Mk 12:29

Deut 6:4

Deut 6:4 - LORD - Jehovah = "the existing One" the proper name of the one true God unpronounced except with the vowel pointings of 0136

Deut 6:5

Deut 6:5 - heart - See Prov 23:7, 4:23

Deut 6:5

Deut 6:4 - soul - one's being

Deut 6:5

Deut 6:4 - might - strength, energy, efforts

Deut 6:7

Deut 6:7 - And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up - See Deut 4:9-14, 29:29

Deut 6:8

Deut 6:8 - and they shall be as frontlets between thine eyes - Prov 4:25-27

Deut 6:9

Deut 6:9 - And thou shalt write them upon the posts of thy house, and on thy gates - all who pass through the gates and the portals of the house should recognize that the house is one where God is honored and reverenced.

Deut 6:10

Deut 6:10, 11 - And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, 11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; - God is reminding them that He will have done it all. They will inherit that which they did not plant, live in houses that they did not erect, be established in cities they had not built all by the grace and strength of God. So it is with the redeemed. We will not have anything to boast of but Jesus Christ and His righteousness. See Ex 15:16, 17

Deut 6:24

Deut 6:24, 25 - it shall be our righteousness - God has given mankind His commandments, statues and judgments that we should keep for our good and live. We are seen as (God imputes/credits His righteousness) righteous by faithfully heeding God's Word and diligently keeping all of His commandments.

Deut 6:25

Deut 6:25 - And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as He hath commanded us - God has given mankind His commandments, statues and judgments that we should keep for our good and live. We are seen as (God imputes/credits His righteousness) righteous by faithfully heeding God's Word and diligently keeping all of His commandments. See Gen 15:6

Deut 7:1

Deut 7:1 - When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou - See Gen 15:18-21

Deut 7:2

Deut 7:2 - And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: - God's mercy and probation would have ended towards those heathen people and therefore, they were to be cut-off. No covenant was to be made with them for in so doing one would be making a pact with the enemy [of the Lord].

Deut 7:3

Deut 7:3, 4 - 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly - See Gen 6:1, 2; Ezra 9:12

Deut 7:4

Deut 7:4 - For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly - See 1Kin 11:2

Deut 7:5

Deut 7:5 - But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire - See 2Kin 23

Deut 7:6

Deut 7:6 - For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. - See Ex 19:6

Deut 7:7

Deut 7:7 - The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people - God was not impressed with Israel for its stature among the nations because it was the smallest of the nations. So too, God's remnant will not be those who are from the masses but will be a select people who are small in number, despised among the nations but will be holy in character. See Rev 12:17

Deut 7:8

Deut 7:8 - But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. - See Deut 4:37

Deut 7:8

Deut 7:8 - and because he would keep the oath which he had sworn unto your fathers - See Isa 41:8, 9

Deut 7:9

Deut 7:9 - Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations - See Ex 20:6

Deut 7:9

Deut 7:9 - Know therefore that the LORD thy God, he is God - See 1Kin 18:39

Deut 7:10

Deut 7:10 - And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face - the cry of the wicked will be to hide from the face of He Who sits upon the throne. See Rev 6:16

Deut 7:12

Deut 7:12-14 - Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: 13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. 14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. - See Ex 19:5, 6; Lev 26:3-13

Deut 7:13

Deut 7:13 - And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee - See Lev 26:4, 5, 9, 10

Deut 7:14

Deut 7:14 - Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle - See Lev 26:9

Deut 7:15

Deut 7:15 - And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee - See Ex 15:26, 23:21

Deut 7:16

Deut 7:16 - And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee - See Lev 26:7, 8

Deut 7:17

Deut 7:17 - If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? - See Num 13:27-29

Deut 7:19

Deut 7:19 - The great temptations which thine eyes saw, and the signs, and the wonders, and

the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid - God would reap miraculous deliverance for the COI such that they would not have to fight their enemies who they feared. God would disposes their enemies and drive them out with hornets and wild animals.

Deut 7:20

Deut 7:20 - Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed - the Lord would fight the battles of Israel as He had done in Egypt. See Deut 7:22-24; Josh 24:12

Deut 7:21

Deut 7:21 - Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible - See Joshua 1:5, 9

Deut 7:22

Deut 7:22 - lest the beasts of the field increase upon thee - Lev 26:22

Deut 7:24

Deut 7:24 - And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven - See Josh 10:24

Deut 7:24

Deut 7:24 - there shall no man be able to stand before thee, until thou have destroyed them - See Josh 1:5

Deut 7:25

Deut 7:25, 26 - The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. 26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing - See Josh 7:1-24, 22:20, 6:17-19

Deut 7:26

Deut 7:26 - Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing - See Josh 7:1-26, 22:20

Deut 8:2

Deut 8:2 - And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no - See Deut 2:7 By trial the Lord proves the strength of His children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction He purifies us from all dross. He sends us trials, not to cause needless pain, but to lead us to look to Him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in Him, we shall see of His

salvation.... {IHP Sept 19}

Deut 8:3

Deut 8:3 - And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live - God desires that we know that all [good] things come of Him. See 1Chron 29:14; Jam 1:17

Deut 8:3

Deut 8:3 - that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. - Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He has Himself laid down.—(Messages to Young People, 115.) – {Pr 17.1}

Deut 8:3

Deut 8:3 - but by every word that proceedeth out of the mouth of the LORD doth man live - the word of God is quick and powerful [life giving - (Heb 4:12)]. Every word of God is true and pure (Psa 119:160, Prov 30:5).

Deut 8:5

Deut 8:5 - Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee - See Heb 12:6-8

Deut 8:14

Deut 8:14 - Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage - See Deut 8:17; Hosea 4:7

Deut 8:16

Deut 8:16 - Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end - See Deut

Deut 8:16

Deut 8:16 - and that he might prove thee - See Dan 12:10, 11:35

Deut 8:16

Deut 8:16 - to do thee good at thy latter end - the trying of our faith is so that God may develop characters conformed to the mold of heaven - to do us good in the latter end. See Isa 58:14

Deut 8:17

Deut 8:17 - And thou say in thine heart, My power and the might of mine hand hath gotten

me this wealth - See Deut 8:14; Lk 12:16-21; Isa 1:3

Deut 8:18

Deut 8:18 - that he may establish his covenant which he sware unto thy fathers, as it is this day - God gives us strength and power to gain wealth so that He may keep His covenant of blessing us to be the head and not the tail, to be the ones to lend and not borrow. God is Faithful and does it ALL! See Deut 28:12, 13

Deut 8:19

Deut 8:19 - And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish - the god most commonly served by men is the god of self. We either forget God and believe the lie that we can be a god, or we embrace the lie that we can save ourselves through our good works (tell us what to do and we'll do it). This is the problem with Laodicea, their works and their riches have blinded them to their true condition. See Rev 3:14-19; Eze 33:13, 18 Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2}

Deut 8:20

Deut 8:20 - because ye would not be obedient unto the voice of the LORD your God - See Isa 1:19; Deut 4:30

Deut 9:3

Deut 9:3 - as a consuming fire he shall destroy them - See Deut 4:24; Heb 12:29

Deut 10:4

Deut 10:4 - And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me - See Ex 20:1-17

Deut 10:8

Deut 10:8 - At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day - See Ex 32:26-28; Jer 33:18, 21

Deut 10:9

Deut 10:9 - Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him - See Ex 15:1; Lam 3:24; Deut 18:1, 2; Jer 33:18, 21

Deut 10:12

Deut 10:12, 13 - And now, Israel, what doth the LORD thy God require of thee, but to fear

the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, 13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? - See Micah 6:8

Deut 10:15

Deut 10:15 - Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day - See Ex 19:5

Deut 10:17

Deut 10:17 - which regardeth not persons - See Act 10:34; Eph 6:9; Jam 2:1, 3:17; 1Pet 1:17

Deut 10:19

Deut 10:19 - for ye were strangers in the land of Egypt - the principle of doing unto others as you would have them do unto you is integral to God's government. We are to love as we have been loved and as we would desire to be loved - See Ex 22:21

Deut 10:21

Deut 10:21 - He is thy praise, and he is thy God - Ps 34:3; Isa 58:13, 14; Lk 1:46

Deut 10:22

Deut 10:22 - Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude - God is Faithful in fulfilling His word and promises - See Gen 15:5; Gen 46:27

Deut 11:15

Deut 11:15 - And I will send grass in thy fields for thy cattle, that thou mayest eat and be full - See Ps 104:14

Deut 11:16

Deut 11:16 - Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them - See Gen 6:1-3; 2Kin 17:7-12

Deut 11:17

Deut 11:17 - And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you - See Lev 26:19, 20

Deut 11:23

Deut 11:23 - Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves - See Ex 23:22-24, 27-31

Deut 11:25

Deut 11:25 - There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you - See Ex 23:27-31

Deut 12:2

Deut 12:2, 3 - Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: 3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. - The COI were to tear down every high place erected to a foreign God. See Lev 26:30; 1Kin 11:4-8

Deut 13:1

Deut 13:1-5 a dreamer of dreams - those under the evil influence of satanic delusion. See Jer 23:25-28, 27:9, 29:8; Zech 10:2

Deut 14:2

Deut 14:2 - For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth - See Ex 19:3-8; Tit 2:11-14; 1Pet 2:9

Deut 14:3

Deut 14:3 - Thou shalt not eat any abominable thing - See Lev 20:24; Lev 11

Deut 14:22

Deut 14:22 - Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year - See Mal 3:8-12; Prov 3:9, 10; 1Chron 29:14

Deut 15:1

Deut 15:1 - At the end of every seven years thou shalt make a release - after 7years, all debts were to be released and forgiven. This principle apparently is the model for bankruptcy forgiveness after 7years.

Deut 15:4

Deut 15:4 - Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it - God purposed to bless Israel if they remained obedient such that there would never be any poor among them. This was probably realized in the time of David when Israel flourished. See Deut 15:6, 28:12, 13, 44; CONTRAST Mt 26:11||Mk 14:7||Joh 12:8

Deut 15:6

Deut 15:6 - For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow - See Deut 15:4, 28:12, 13, 44

Deut 15:11

Deut 15:11 - For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land - See Mt 26:11|Mk 14:7||John 12:8

Deut 15:15

Deut 15:15 - And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day - See Deut 5:15

Deut 15:17

Deut 15:17 - Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise - ear piercing was a sign of indentured servitude or slavery.

Deut 15:19

Deut 15:19 - All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep - the firstborn male of the herds were to be consecrated to the Lord and a portion of which was to be eaten by the family from which it came. See Gen 4:4; Ex 34:19, 20

Deut 16:19

Deut 16:19 - Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. - See Ex 23:8; Isa 5:23; Lev 19:15; Deut 1:17, 10:17, 24:17, 27:19

Deut 16:19

Deut 16:19 - neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous - See Isa 33:15; Ex 23:8; Deut 16:19; Prov 17:23; Isa 59:14; Ezekiel 18:8; Ps 26:6, 24:4

Deut 17:1

Deut 17:1 - Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God - See Malachi 1:8, 13, 14

Deut 17:3

Deut 17:3 - And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; - See Deut 4:19 ; Ezekiel 8:16

Deut 17:6

Deut 17:6 - At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death - See Genesis 41:32; Deut. 19:15; John 8:17; 2 Corinthians 13:1

Deut 17:7

Deut 17:7 - The hands of the witnesses shall be first upon him to put him to death - if the witnesses prove to be false witnesses, they will be guilty of lying against their fellow man and also murder.

Deut 17:14

Deut 17:14 - When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me - See 1Sam 8:5-7

Deut 17:16

Deut 17:16 - But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way - See 1Kin 10:28; Isa 31:1; Ps 20:7, 33:17, 18; Mic 5:10, 1:13

Deut 17:17

Deut 17:17 - Neither shall he multiply wives to himself, that his heart turn not away - See Judg 8:30; 1Kin 11:4

Deut 17:19

Deut 17:19 - And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them - See Prov 9:10; Rev 14:7

Deut 17:20

Deut 17:20 - That his heart be not lifted up above his brethren - God understood the danger with power, when man are made to rule over men. The safeguard the Lord gave for pride and the lust for power is to read the Scriptures, become familiar with the fear of God and to worship God continually.

Deut 18:2

Deut 18:2 - Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them. - See Ex 15:1; Psa 16:5; Deut 10:9; Lam 3:24

Deut 18:4

Deut 18:4 - The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him - See Deut 26:2

Deut 18:10

Deut 18:10 - useth divination - also called curious arts. See Zech 10:2; Eze 13:9; Lev 20:27; Act 19:19

Deut 18:10

Deut 18:10 - divination - DIVINATION, n. [L., to foretell. See Divine.] 1. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings, or by other than human means. The ancient heathen philosophers divided divination into two kinds, natural and artificial. Natural divination was supposed to be effected by a kind of inspiration or divine afflatus; artificial divination was effected by certain rites, experiments or observations, as by sacrifices, cakes, flour, wine, observation of entrails, flight of birds, lots, verses, omens, position of the stars, etc.

Deut 18:10

Deut 18:10 - observer of times - those who practice astrology and worship the hosts of heaven (son, moon, stars).

Deut 18:10

Deut 18:10 - enchanter - ENCHANTER, n. One who enchants; a sorcerer or magician; one who has spirits or demons at his command; one who practices enchantment, or pretends to perform surprising things by the agency of demons.

Deut 18:11

Deut 18 - familiar spirits - a lying satanic spirit that masquerades as a dead family member or close friend.

Deut 18:11

Deut 18:11 - wizard - A conjurer; an enchanter; a sorcerer {1828 Webster's Dictionary}

Deut 18:11

Deut 18:11 - necromancer - One who pretends to foretell future events by holding converse with departed spirits; conjurer {Websters 1828 dictionary}

Deut 18:12

Deut 18:12 - For all that do these things are an abomination unto the LORD - the LORD hates all who through signs and lying spirits seek to deceive His people. Those who claim to communicate with the dead promote the unscriptural doctrine of life after death, founded by the devil. See Gen 3:4

Deut 18:14

Deut 18:14 - hearkened unto observers of times - See Jer 10:2; Isa 8:19; Ps 106:28

Deut 18:15

Deut 18:15, 18, 19 - Another Prophet - God would bring forth Jesus, the Prophet in Whom dwells the Spirit of God without measure. See Joh 3:34

Deut 18:15

Deut 18:15 - The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; - God would bring forth Jesus, the Prophet in Whom dwells the Spirit of God without measure. See Joh 3:34 Moses would be like Jesus in that 1. They both were filled with the Spirit of God: Jesus, without measure 2. As a shepherd, both would lead the flock of God from bondage: Moses from Egyptian bondage; Jesus, from the bondage of sin 3. The Father guided the words that both Moses and Jesus spoke 4. God met out punishment for all who did not give heed to both Jesus and Moses

Deut 18:16

Deut 18:16 - According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not - See Ex 20:18-20

Deut 18:18

Deut 18:18 - I will raise them up a Prophet from among their bretheren - See Ps 89:19; Act 3:22, 23 A prophetic prefiguring of Jesus, the Greatest Prophet Who would be Immanuel, God with us (Act 3:19-24). However, the chapter and verse (18:18) also speak of William Miller, who after two years of diligently studying the Bible starting in 1816, came to the conclusion about the imminent return of Christ in A.D.1818. God called him [William Miller] to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As Joh the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God. – {EW 229.2}

Deut 18:18

Deut 18:18 - from among their brethren - The incarnation of Christ is here foretold. See Mt 13:55-57; Heb 2:9-18

Deut 18:18

Deut 18:18 - and will put my words in his mouth; and he shall speak unto them all that I shall command him - Just like Jesus, of Whom the theologians of His day inquired "How knoweth this man letters, having never learned?", so too, learned mean of William Miller's day contested his wisdom that they could not gainsay. See Joh 7:15, 16, 17:4 I saw that God sent His angel to move upon the heart of a farmer [William Miller] who had not believed the Bible, and led him to search the prophecies. Angels of God repeatedly visited that chosen one, and guided his mind, and opened his understanding to prophecies which had ever been dark to God's people. The commencement of the chain of truth was given him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God.... – {TA 247.2}

Deut 18:19

Deut 18:19 - And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him: See Mk 9:7; Joh 12:48; Act 3:22, 23 1. Korah; Dathan and Abiram - Num 16:27-33 2.

Deut 18:20

Deut 18:20 - But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die - See Jer 28:10-17

Deut 18:22

Deut 18:22 - When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. - See Jer 23:16-18, 21, 25-27, *28:8, 9; Lam 3:37

Deut 19:9

Deut 19:9 - If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways - See 1Jo 5:3

Deut 19:14

Deut 19:14 - Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it - See Deut 27:17; Prov 23:10, 22:28 - A curse is pronounced on anyone who: 1. Moves another's property boundary, robbing them of their inheritance 2. Withholds payment of another, robbing the one and his family of their inheritance (contrast Ps 15:4, 5; 1Cor 6:6, 7; 1Thess 4:6)

Deut 19:15

Deut 19:15 - One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established - See Num 35:30; Deut 17:6; Joh 8:17, 18; 2Cor 13:1

Deut 19:19

Deut 19:19 - Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you - Evil is put away as people receive the same evil as they seek to inflict upon others.

Deut 19:21

Deut 19:21 - And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot - See Num 35:33

Deut 20:4

Deut 20:4 - For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you - See Isa 54:17; 1Cor 15:57, 58

Deut 21:6

Deut 21:6 - And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley - an oath is to be taken that none have unlawfully murdered the person found dead in the field. The taking of innocent blood was a grave offense. See Deut 21:8, 9

Deut 21:14

Deut 21:14 - but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her - women, even captives, were not to be prostituted or exploited by men.

Deut 21:16

Deut 21:16 - Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn - See 1Chron 5:1

Deut 21:22

Deut 21:21 - And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: - See 2Sam 4:12; Gal 3:13

Deut 21:23

Deut 21:23 - His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance - See Num 25:1-5; Gal 3:13

Deut 22:10

Deut 22:10 - Thou shalt not plow with an ox and an ass together - See 2Cor 6:14

Deut 22:22

Deut 22:22 - If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel - See John 8:1-11

Deut 23:3

Deut 23:3 - even to their tenth generation shall they not enter into the congregation of the LORD for ever: - the Ammonites and Moabites, close descendants of the Jews were not permitted to enter the camp of the Jews and become part of the nation until the 10th generation as punishment for their ungodly turning from the paths of truth which they once knew as well as their harsh treatment towards Israel when fleeing Egyptian captivity. See Gen 19:30-38; Num 21:29, 22:1-4; Zeph 2:8-11

Deut 24:14

Deut 24:14 - Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: - God wanted Israel to deal justly with all who are under their employment. They were not to oppress the laborer, whether of Jewish heritage or a foreigner. God cares for all people, especially those who lack and are at the mercy of others.

Deut 24:15

Deut 24:15 - At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee - See James 5:4

Deut 24:16

Deut 24:16 - The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. - See 2Chron 25:4; Eze 18:3

Deut 24:19

Deut 24:19-21 - When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. - The Lord is merciful and kind to all His children. Jesus foresaw that His progenitor Ruth, would be in poverty and would rely upon the gleaning of Boaz's field. Jesus makes provision for all of His children if we would but obey His commands. See Lev 19:9, 10; Ruth 2:1-16

Deut 25:1

Deut 25:1 - If there be a controversy between men, and they come unto judgment, that the

judges may judge them; then they shall justify the righteous, and condemn the wicked. - the work of the Judges of Israel are here specified.

Deut 25:3

Deut 25:3 - Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. - Forty stripes was the maximum a person could be punished, lest the judge appear vile.

Deut 25:5

Deut 25:5 - If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her - The principle of kinsman redemption is seen even before the giving of the Law in the life of Judah's son Onan. See Gen 38:7-10; Lk 20:29-35

Deut 25:15

Deut 25:15 - But thou shalt have a perfect and just weight - See Prov 16:11

Deut 25:16

Deut 25:16 - For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God - See Prov 11:1

Deut 25:19

Deut 25:19 - Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it - See 1Sam 15:1-33; Esther 3:1, 10, 8:3, 5

Deut 26:2

Deut 26:2 - That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there - A first fruit offering is here described. See Deut 18:4, 26:10

Deut 26:5

Deut 26:5 - A Syrian ready to perish was my father - Abraham and Israel are likened to Syrians who sojourned in Egypt for a time.

Deut 26:6

Deut 26:6 - And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage - See Gen 15:13, 14; Ex 1:6-14

Deut 26:8

Deut 26:8 - And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders - See Ex 19:3-6

Deut 26:9

Deut 26:9 - And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey - See Ex 3:8; Josh 23:14

Deut 26:10

Deut 26:10 - And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: - See Deut 26:2

Deut 26:12

Deut 26:12 - When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled - apparently, a tithes was to be collected every third year and was to be given for the service of the Lord. See Mal 3:10

Deut 26:13

Deut 26:13 - Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them - See Mal 3:8, 9

Deut 26:17

Deut 26:17 - Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: - We have affirmed that God is our God and we will serve and keep His commandments - See Josh 24:16-18, 21, 24; Ex 19:8; Nehemiah 9:38; John 6:28; Mt 19:16; CONTRAST Josh 24:19; Jer 31:31-34; Lk 1:35, 38

Deut 26:17

Deut 26:17 - AVOUCHED, pp. Affirmed; maintained; called in to support.

Deut 26:18

Deut 26:18 - And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments - God has affirmed us to be His special people as He promised. See Ex 19:5, 6; Ezek 20:12, 20

Deut 26:19

Deut 26:19 - And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken - See Ex 19:5, 6

Deut 27:2

Deut 27:2 - And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them

with plaister: - See Joshua 4:5-9

Deut 27:9

Deut 27:9 - O Israel; this day thou art become the people of the LORD thy God - God entered covenant with those who would enter into the promised the land. The parents of these individuals all died in the wilderness and now the children were to inherit the land God purposed for them. Compare Ex 4:22, 23, 6:1-8

Deut 27:10

Deut 27:10 - Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day - See Ex 19:3-6

Deut 27:15

Deut 27:15 - Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Compare Isa 46:6-8; Jer 44:25

Deut 27:15

Deut 27:15 - putteth it in a secret place - See Ezekiel 8:7-12

Deut 27:16

Deut 27:16 - Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen - dishonors their parents; exposes in an un-Christlike manner. See Ex 20:12; Mk 7:10-13

Deut 27:17

Deut 27:17 - Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. - See Deut 19:14; Prov. 22:28, 23:10 - A curse is pronounced on anyone who: 1. Moves another's property boundary, robbing them of their inheritance 2. Withholds payment of another, robbing the one and his family of their inheritance (contrast Ps 15:4, 5; 1Cor 6:6, 7; 1Thess 4:6)

Deut 27:19

Deut 27:19 - Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. - See Isa 59:4-15

Deut 27:20

Deut 27:20 - Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen - See 1Cor 5:1-5

Deut 27:25

Deut 27:25 - Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. - See 1Kin 21:1-15

Deut 28:1

Deut 28:1 - And it shall come to pass, if thou shalt hearken diligently unto the voice of the

LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: - See Deut 4:5-8

Deut 28:4

Deut 28:4 - fruit of thy body - one's offspring - Ps 132:11; Lk 1:42

Deut 28:7

Deut 28:7 - they shall come out against thee one way, and flee before thee seven ways - the enemy will come upon the people of God as a united front, but God will cause them to be scattered seven ways.

Deut 28:12

Deut 28:12 - and thou shalt lend unto many nations, and thou shalt not borrow - See Deut 15:4, 6

Deut 28:13

Deut 28:13 - And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: - See Deut 28:12, 44; 15:4, 6

Deut 28:18

Deut 28:18 - fruit of thy body - one's offspring. See Ps 132:11

Deut 28:32

Deut 28:32 - Thy sons and thy daughters shall be given unto another people - See Ps 44:12

Deut 28:36

Deut 28:36 - The LORD shall bring thee and thy king which thou shalt set over thee unto a nation which thou nor thy fathers have known - See Dan 1:1-4

Deut 28:36

Deut 28:36 - there shalt thou serve other gods, wood and stone - See Dan 3:1-7

Deut 28:44

Deut 28:44 - He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail - See Deut 28:12, 13, 15:4, 6

Deut 28:48

Deut 28:48 - and he shall put a yoke of iron upon thy neck, until he have destroyed thee - See Jer 28:13

Deut 28:49

Deut 28:49 - The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth - By the Spirit of Inspiration, looking far down the ages, Moses

pictured the terrible scenes of Israel's final overthrow as a nation, and the destruction of Jerusalem by the armies of Rome: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." – {PP 467.1}

Deut 28:49

Deut 28:49 - swift as the eagle flieth - An aquila, or eagle, was a prominent symbol used in ancient Rome, especially as the standard of a Roman legion {Wikipedia - "Roman Insignia"}

Deut 28:49

Deut 28:49 - a nation whose tongue thou shalt not understand - The Greek Empire ruled the world for nearly 300years and made its language the lingua franca, language of the masses. Therefore when Rome came on the world scene as the ruling empire with Latin, it was a strange tongue and unfamiliar. See Isa 33:19; Jer 5:15; Dan 8:23

Deut 28:53

Deut 28:53 - And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: - See Lam 2:20

Deut 28:56

Deut 28:56 - The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness - Isa 47:7; Rev 18:7

Deut 28:56

Deut 28:56 - her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter - See Isa 49:15; Lam 4:10

Deut 28:62

Deut 28:62 - And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God - See Gen 15:6

Deut 28:64

Deut 28:64 - Even wood and stone - A possible reference to the last kingdom of Bible prophecy that wars against God's people, the papacy. See Hab 2:18, 19; Isa 44:6-20; Dan 5:4, 11:38

Deut 28:66

Deut 28:66 - And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life - CONTRAST Isa 32:17

Deut 28:67

Deut 28:67 - In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see - See Am 5:18-20

Deut 29:4

Deut 29:4 - Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day - See Isa 6:9, 10; 2Cor 4:3, 4

Deut 29:5

Deut 29:5 - And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot - For 40years in the desert God preserved Ancient Israel such that their cloths never ran bare, their feet remained covered and they lacked no thing.

Deut 29:6

Deut 29:6 - Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God - God preserved the COI in all ways during their 40year sojourn. They neither ate bread from the earth nor intoxicating wine, but rather heavenly (angel's) food, so that He might consecrated and purify a people unto Himself.

Deut 29:12

Deut 29:12 - That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day - See Ex 19:3-8

Deut 29:14

Deut 29:14, 15 - Neither with you only do I make this covenant and this oath; But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day - the covenant promises were intended for all who would join themselves to Israel through the preaching of the Gospel.

Deut 29:21

Deut 29:21 - And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law - See Lev 26:14-46

Deut 29:24

Deut 29:24 - Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? - See Jer 18:16, 22:8, 9

Deut 29:25

Deut 29:25 - Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: — See Jer 40:2, 3; Dan 9:16

Deut 29:29

Deut 29:29 - The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law - there are mysteries which God has not made known unto men that are not for our speculation but are to be left to Him Who knows all things. However, those things which He has made known through the Spirit of Prophecy, through inspiration and recorded in both

the Bible and in nature, God's two great text books, are for our understanding and that of our children. We are to teach, guide and instruct our children in the things of God made known to us. See Deut 6:7 It is presumption to indulge in suppositions and theories regarding matters that God has not made known to us in His Word. We need not enter into speculation regarding our future state.—Selected Messages 1:172, 173 (1904). – {LDE 290.5}

Deut 30:6

Deut 30:6 - And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live - true circumcision is that the Lord will cut away the dross from the heart to love the Lord with all the heart, soul and mind. The only way this is possible is for the Holy Spirit to implant the love of God in our hearts. See Rom 5:5

Deut 30:7

Deut 30:7 - And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee - See Gen 12:3

Deut 30:14

Deut 30:14 - But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it - See Rom 10:8

Deut 30:15

Deut 30:15 - See, I have set before thee this day life and good, and death and evil - See Deut 30:19; Jer 21:8

Deut 30:19

Deut 30:19 - I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: - All the hosts of heaven and the un-fallen worlds are observing the choices we make so that God will be just when He judges. See Gen 2:17; Josh 24:15-27; Jer 21:8

Deut 30:19

Deut 30:19 - therefore choose life, that both thou and thy seed may live: - after the option of life or death is placed before us, God through His messenger tells us to "Choose Life". God does not desire that we perish but that we should live! See Deut 30:15; Josh 24:14, 15; Eze 33:11; 2Pet 3:9 the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer? – {SC 21.3}

Deut 30:20

Deut 30:20 - for he is thy life - Jesus is our Life; without Him we are nothing and can do nothing - See Gal 2:20; Rom 8:10; *Col 3:3, 4; John 11:25, 26

Deut 31:8

Deut 31:8 - And the LORD, he it is that doth go before thee; he will be with thee - God not

only goes before us, making provision as a Good Shepherd, He walks with us to ensure our protection and security. See Ex 33:14; Deut 31:23

Deut 31:8

Deut 31:8 - neither forsake thee - God will not abandon us - See Isa 49:15, 16

Deut 31:8

Deut 31:8 - neither be dismayed - See Josh 1:9

Deut 31:9

Deut 31:9-13 - read this law - every seventh year (year of release) during the feast of Tabernacles, the Law was to be read before the entire COI and all who had joined themselves to them so that they might know the ordinances of the Lord and do His will. - See - Deut 31:26

Deut 31:9

Deut 31:9, 10 - read this law - every seventh year (year of release) during the feast of Tabernacles, the Law was to be read before the entire COI and all who had joined themselves to them so that they might know the ordinances of the Lord and do His will. - See - Deut 31:26

Deut 31:11

Deut 31:11 - When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing - God understood that we would forget His statutes and ordinances and would need to be reminded regularly so that we might honor Him and obey Him. Thus, every seven, years, the book of the Law of God was to be read to all of Israel so that they would know to keep His commandments. The amendment to the commandment, written by Joshua (Joshua 24:15-27) was also to be read as a witness against the people in rebelling against the Lord.

Deut 31:16

Deut 31:16 - And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. - See Eze 36:17

Deut 31:17

Deut 31:17 - Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? - See Eze 36:18

Deut 31:19

Deut 31:19 - Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. - See Deut 31:28-30

Deut 31:23

Deut 31:23 - Be strong and of a good courage - See Josh 1:9

Deut 31:23

Deut 31:23 - and I will be with thee - See Ex 33:14

Deut 31:26

Deut 31:26 - Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. - See Deut 31:9

Deut 31:29

Deut 31:29 - For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. - The Lord revealed to Moses the works of the people after his death and he was commanded to write the song of warning and reproof for the people that they not forget the Lord. See Deut 31:19

Deut 31:30

Deut 31:30 - the words of this song - the verses to follow encompass the Song of Moses which the redeemed, the 144,000 will sing on Mt. Zion. See Deut 32:44, 45; Rev 14:1-4; 15:2, 3

Deut 32:2

Deut 32:2 - doctrine and speech - God's teachings, His precepts and counsels are likened to the waters/rains that drop (fall) and distills upon the earth (the people). The issuing of the Latter Rains in measure in1888 with the giving of the doctrine of Righteousness by Faith by Jones and Waggoner was to begin the reform movement within Seventh-day Adventism, bringing the people back to the Old Paths so that the breach caused by the Historical Critical Movement and apostasy would repaired.

Deut 32:2

Deut 32:2 - speech shall distill as the dew - "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son..." Heb 1:1, 2; Mic 5:

Deut 32:2

Deut 32:2 - small rain and showers - the falling of the rains are given both as small rain and as showers. The two issuances of the rains speak to the fact that theHoly Spirit, typified by the rains (early and latter) come first in measure and then without measure.

Deut 32:3

Deut 32:3, 4, 13, 15 The Lord God is the Rock of our Salvation upon which the church is built

Deut 32:4

Deut 32:3 - for all His ways are judgment: a God of truth without iniquity, just and right is He. See 1Jo 1:9; Rev 19:11; Ex 34:5-8

Deut 32:5

Deut 32:5 - their spot is not the spot of his children - the markings of their character is not that of the marking of God's true children. They bear the "Mk of the Beast" when they should bear the "Seal of God".

Deut 32:6

Deut 32:6 - do ye thus requite the LORD, O foolish people and unwise - The question is asked "Is this how you thank (show gratitude) to the LORD through our perversity and transgressions (spots)?"

Deut 32:6

Deut 32:6 - is not He thy Father that hath bought thee? - We are twice purchased of the LORD, first in being created by Him and secondly through His redemption through Christ Jesus. See Ex 20:1, 2, 8-11; Deut 5:12-15

Deut 32:7

Deut 32:7 - Remember the days of old, consider the years of many generations - We are counseled to look to our past history and to remember the Old Paths. See Jer 6:16; Isa 58:11, 12

Deut 32:7

Deut 32:7 - ask thy father and he will shew thee; thy elders, and they will tell thee - the father of Adventism is William Miller and the Elders are the Pioneers (Jam & EG White, Loughborough, Wagonner, Jones, Edson, etc.) who will show us and teach us the Old Paths.

Deut 32:8

Deut 32:8 - he set the bounds of the people according to the number of the children of Israel - Israel, those who overcome with Christ have always been God's special people. He has apportioned a special resting place for them and desires for them to dwell safely, far from all care.

Deut 32:9

Deut 32:9 - For the LORD's portion is His people - Jesus' inheritance are the redeemed. It is each individual that Satan seeks to snatch and seize from the Heir, Jesus Christ. See Mt 21:36-38.

Deut 32:13

Deut 32:13 - He made him ride upon the high places of the earth - the children of Israel are a foreshadowing of the 144,000 who are restorers of paths to dwell in and repairers of the breach. See Isa 58:12-14

Deut 32:13

Deut 32:13 - suck honey - eat the Little Book and have their eyes enlightened. See Eze 3:1-3; Rev 10:8-10; 1Sam 14:23-30

Deut 32:13

Deut 32:13 - the Rock - Jesus. See 1Sam 2:3

Deut 32:13

Deut 32:13 - oil out of the flinty rock - The Holy Spirit that comes from the LORD.

Deut 32:14

Deut 32:14 - pure blood of the grape - Jesus proclaimed the unfermented wine of the Passover (communion) to be His blood. See Isa 65:8; 1Cor 11:25; Mt 26:27-29

Deut 32:15

Deut 32:15 - But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick... then he forsook God - Jesurun - Yshuruwn Proper Name Masculine yesh-oo-roon' from (03474) from ; upright; Jeshurun, a symbol. name for Israel:--Jeshurun. Jeshurun = "upright one" a symbolic name for Israel describing her ideal character Jeshurun, a term of endearment God uses for Israel, is waxen fat with all the blessings from the LORD. They have become increased with goods and thought they had need of nothing. It is in their wealth that they were most poor of discernment to see their spiritual want. See Rev 3:17

Deut 32:15

Deut 32:15 - God which made him, and lightly esteemed the Rock of His Salvation - Here the LORD identifies Himself as the True God of Israel, both his creator and His Redeemer. Thus the Sabbath declares the true God. See Ex 20:8-11; Deut 5:12-15

Deut 32:15

Deut 32:15 - lightly esteemed the Rock of their salvation - Jesus came to His own and they esteemed Him not. See Isa 53:1-3; Joh 1:5, 10, 11; 3:19-21

Deut 32:16

Deut 32:16 - they provoked Him to jealousy with strange gods, with abominations provoked they Him to anger - See Eze 8:3, 5, 6; Deut 32:21

Deut 32:17

Deut 32:17 - they sacrificed to devils, not to God - See 1Cor 10:20

Deut 32:17

Deut 32:17 - new gods that came newly up, whom your fathers feared not - See Dan 11:39

Deut 32:18

Deut 32:18 - hast forgotten God that formed thee - See Isa 43:1; 44:2, 21, 24

Deut 32:19

Deut 32:19 - And when the LORD saw it, He abhorred them, because of the provoking of His sons and of His daughters - The same sentiments of provocation that prompted the LORD to destroy the antediluvian world was seen in God's people in the Promised Land. See Gen 6:1-8

Deut 32:21

Deut 32:21 - I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation - Speaking of the time of Israel's ultimate scattering when God would reject them and raise up the Christian Church. See Act 13:44-52; Rom 10:16-21, 11:11, 11:24-26

Deut 32:22

Deut 32:22-25 - for a fire is kindled in mine anger

Deut 32:23

Deut 32:23 - I will heap mischiefs upon them; I will spend mine arrows upon them - God's chastisement would fall upon Israel because of their waywardness and rebellion. See Judges 6:1-6

Deut 32:26

Deut 32:26 - I would scatter them into corners, I would make the remembrance of them to cease from among men - God would scatter Ancient Israel with its ultimate destruction in A.D.70. See Mt 23:37-24:2, 15-18

Deut 32:27

Deut 32:27 - lest their adversaries should behave themselves strangely - God feared to destroy Israel, lest His holy name be profaned by their adversaries. See Isa 10:12-14; Hab 1:11

Deut 32:29

Deut 32:29 - O that they were wise. that they understood this, that they would consider their latter end! - The wisdom of the wise is that they do not live solely for the present time but consider their latter end (Ps 73:1-28; Dan 12:3, 10). They make preparation for the times of trouble and make sure that their faith is moored to the Rock (Isa 28:16, 17)

Deut 32:30

Deut 32:30, 31 God is the Rock who puts to flight the enemies of the saints.

Deut 32:31

Deut 32:31 - For their rock is not as our Rock - the heathen carve gods of stone and rock that neither see nor hear nor have understanding. God's people in rebellion offer sacrifices and oblations to the gods of stone. See Deut 32:37, 38; Hab 2:18, 19; Isa 44:6-20

Deut 32:32

Deut 32:32 - their grapes are grapes of gall, their clusters are bitter - See Isa 5:1-7

Deut 32:34

Deut 32:32-36 - Is not this laid up in store with me, and sealed up among my treasures? - The Lord records all the deeds of the wicked in the Book of the Dead. See Jer 17:13, 2:22; Hosea 13:12

Deut 32:36

Deut 32:36 - and repent himself of his servants, when He seeth that their power is gone, and there is none shut up or left. See Eze 36:21-24

Deut 32:39

Deut 32:39 - See now that I, even I am He, and there is no god with Me - See Isa 43:10-12; 44:6-8

Deut 32:39

Deut 32:39 - I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand - See Isa 43:11-13; John 10:28, 29

Deut 32:40

Deut 32:40 - For I lift up my hand to heaven, and say, I live for ever - See Dan 12:7; Rev 10:1-6; Ps 90:1, 2

Deut 32:41

Deut 32:41 - whet my glittering sword - sharpen His sword (sword of the Spirit). See Ps 7:11, 12; Mal 3:5

Deut 32:41

Deut 32:41 - I will render vengeance to mine enemies, and will reward them that hate me - God will rain punishment upon the wicked with His glittering sword, the sword of the Spirit. See Heb 4:12; Psa 7:11-13

Deut 32:43

Deut 32:43 - for He will avenge the blood of His servants, and will render vengeance to his adversaries - See Rev 6:9-11

Deut 32:43

Deut 32:43 - and will be merciful unto His land, and unto His people - See Eze 36:24-30

Deut 32:44

Deut 32:44 - spake all the words of this song in the ears of the people - See Deut 31:30;

Deut 32:51

Deut 32:51 - Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel - See Num 20:7-12; Ps 106:32, 33

Deut 32:52

Deut 32:52 - thou shalt see that land before thee; but thou shalt not go thither unto the land - Our God is a God of great compassion and tender mercy, but He is also a God of justice. He would not allow Moses to enter the Promised Land because of his sin in becoming angry and not glorifying God. However, God is Faithful to His friends (Ex 33:11; Num 12:6-8) and had a better plan in store for Moses that he knew nothing of. Though Moses would never enter the earthly promised land, shortly after his death, the Lord remembered His servant

and friend and called him forth from the grave and gave him his eternal inheritance in the true Promised Land, the celestial Kingdom (Isa 58:14)! Praise God from Whom ALL blessings flow! See Jam 5:11; Ju 9

Deut 33:6

Deut 33:6 - Let Reuben live, and not die; and let not his men be few - See Gen 49:3, 4

Deut 33:7

Deut 33:7 - And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies. - See Gen 49:8-12

Deut 33:8

Deut 33:8 - See Gen 49:5, 6

Deut 33:22

Deut 33:22 - And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan - See Gen 49:16, 17 Compare Gen 49:9

Deut 33:25

Deut 33:25 - and as thy days, so shall thy strength be - God will supply all of our needs according to His riches in glory.

Deut 33:28

Deut 33:28 - Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew - See Num 23:9

Deut 34:1

Deut 34:1 - And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan - See Num 27:12; Deut 3:23-27

Deut 34:6

Deut 34:6 - And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day - God buried Moses and no one knew the site of his burial. This was by design because the people, in their vanity, would make the site a shrine and a place of worship if they had known where he was buried.

Deut 34:9

Deut 34:9 - And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. - See Deut 1:38

Joshua

Josh 1:2

Back to Table of Contents

Josh 1:2 - Moses my servant is dead - See Deut 32:48-52; Jud 1:9

Josh 1:4

Josh 1:4 - and unto the great sea toward the going down of the sun, shall be your coast - all the lands that extend unto the Mediterranean Sea.

Josh 1:5

Joshua 1:5 - There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee - See Deut 7:24; Heb 13:6; Ps 16:8; Eze 3:9; Rom 8:31

Josh 1:5

Joshua 1:5 - so I will be with thee - See Joshua 1:9

Josh 1:5

Joshua 1:5 - nor forsake thee - See Mt 28:19, 20; Isa 49:15, 16

Josh 1:6

Josh 1:6 - Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them - See Ex 17:14

Josh 1:7

Joshua 1:7 - Only be thou strong and very courageous - it takes strength and courage (of character) to honor, and obey God's Laws and Precepts. We must have firmness of mind and will to do God's will. See Dan 1:8

Josh 1:8

Joshua 1:8 - This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success - See Ps 119:11

Josh 1:8

Josh 1:8 - for then thou shalt make thy way prosperous, and then thou shalt have good success - See 2Chron 20:20

Josh 1:9

Joshua 1:9 - Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest - See Deut 31:23; 1Chron 28:20;

Joshua 1:5, 10:25

Josh 1:9

Joshua 1:9 - for the LORD thy God is with thee whithersoever thou goest - See Ex 33:13; Deut 7:21; Mt 28:18-20

Josh 1:12

Josh 1:12 - And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, - See Deut 3:18-20

Josh 2:1

Josh 2:1 - Shittim - the land of Shittim is where the COI began to commit whoredom with the people of the land. See Num 25:1

Josh 2:9

Josh 2:9 - And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you - Rahab tells the Hebrew spies of the terror the people feel for them and that the Lord has given the city into their hands. See Josh 2:11

Josh 2:10

Joshua 2:10 - For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt - Deut 2:25; Ex 14; 1Cor 10:1, 2

Josh 2:10

Josh 2:10 - Sihon - king of the Amorites who would not permit Israel to pass through his land, but armed himself and went to battle, unprovoked, against Israel. See Num 21:21-31

Josh 2:10

Josh 2:10 - Og - king of Bashan, who like Sihon, went out to fight against Israel unprovoked. See Deut 3:1-6; Num 21:33-35

Josh 2:11

Joshua 2:11 - And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath - for the men of the city of Jericho, their hearts melted in fear at the prospect of going to battle against the LORD's people (Ex 15:15, 16. However, for Rahab, she saw hope in One Who might accept her and deliver her from her life of shame, guilt and sorrow. See Josh 5:1

Josh 2:11

Joshua 2:12 - for the LORD your God, he is God in heaven above, and in earth beneath - even the "heathen" acknowledge God for Who He is!

Josh 2:14

Joshua 2:14 - And the men answered her, Our life for yours, if ye utter not this our business.

And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee - See Joshua 7:

Josh 2:18

Joshua 2:18 - Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee - the scarlet colored rope was as the blood placed upon the door posts and lintel for the COI during the Passover in Egypt. The people placed their faith on the words of God, on His faithful covenant and promise of deliverance that was seen in both the blood and the scarlet colored rope and thus they were saved. See Ex 12:7-13

Josh 2:19

Josh 2:19 - And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him - the scarlett rope that let the spies down the wall of the city of Jericho was reminiscent of the blood over the door posts on the first Passover, all within the doors of the house would be safe, those outside would be slain. See Ex 12:12, 13, 22, 23

Josh 2:21

Josh 2:21 - And she said, According unto your words, so be it - See Lk 1:38

Josh 2:24

Josh 2:24 - And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us - See Josh 2:9-11; CONTRAST - Num 13:26-33

Josh 3:5

Josh 3:5 - And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you - We are to sanctify ourselves before the Lord. We are to welcome His appearance and be ready to receive His blessings.

Josh 3:7

Josh 3:7 - And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee - See Josh 4:14; Num 12:5-9

Josh 3:10

Joshua 3:10 - And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites - The damming of the swollen Jordan so that COI could enter the Promised Land on dry ground was to be an evidence of God's presence to remind them of the deliverance and victory He assured in displacing the inhabitants of the land. See Ex 33:13-16; Josh 1:5

Josh 3:10

Josh 3:12 - and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites - the miracle of crossing the Jordan was to assure Israel of their future victories over all of their foes. As long as they obeyed the Lord and did not forget His covenant and Law, they would never fear nor suffer loss.

Josh 3:13

Josh 3:13 - the Lord of all the earth - See Josh 3:11

Josh 3:15

Josh 3:15, 16 - And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. See Ex 14:14-16

Josh 3:16

Josh 3:16 - That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho - the people of Jericho beheld the damming of the Jordan and the COI crossing over on dry land. This terrified and robbed them of all hope.

Josh 3:17

Josh 3:17 - And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground - the Lord was glorified before the COI and the foreigners as He dammed the flowing Jordan so that His people could pass over on dry land. See Ex 33:13-16, 14:17

Josh 4:5

Joshua 4:5 - And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: - See Deut 27:2-8

Josh 4:7

Joshua 4:7 - and these stones shall be for a memorial unto the children of Israel for ever - See Hosea 12:5; 1Sam 7:12

Josh 4:14

Josh 4:14 - On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life - See Josh 3:7

Josh 4:19

Josh 4: 19 - And the people came up out of Jordan on the tenth day of the first month -

Josh 4:19

Josh 4:19 - Gilgal - Gilgal Proper Name Location ghil-gawl' the same as (01536) the same as (with the article as a properly, noun); Gilgal, the name of three places in Palestine:--Gilgal. See also . Gilgal = "a wheel, rolling" the first site of an Israelite camp west of the Jordan, east of Jericho, here Samuel was judge, and Saul was made king; later used for illicit worship

Josh 4:23

Josh 4:23 - For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over - See Num 14:21, 22

Josh 4:24

Josh 4:24 - That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever - See Ex 14:17; Num 14:21

Josh 5:1

Josh 5:1 - And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel. - See Josh 2:9-11, Josh 6:2; Gen 15:16

Josh 5:2

Josh 5:2-10 - that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time - God reconfirmed His covenant with the COI as he had all the males circumcised. See Gen 17:9-14 The suspension of the rite of circumcision since the rebellion at Kadesh had been a constant witness to Israel that their covenant with God, of which it was the appointed symbol, had been broken. And the discontinuance of the Passover, the memorial of their deliverance from Egypt, had been an evidence of the Lord's displeasure at their desire to return to the land of bondage. Now, however, the years of rejection were ended. Once more God acknowledged Israel as His people, and the sign of the covenant was restored. The rite of circumcision was performed upon all the people who had been born in the wilderness. {PP 485.2}

Josh 5:4

Josh 5:4 - And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt - Num 14:22-35

Josh 5:6

Josh 5:6 - For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would - See Num 14:28-35

Josh 5:6

Josh 5:6 - till all the people that were men of war - all men over 20 years old were to go to war.

Josh 5:10

Josh 5:10 - And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho - See Ex 12:3-32

Josh 5:12

Josh 5:12 - And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year - the Lord caused the manna, which He had faithfully provided 6 days a week, for forty years to cease. As the COI entered the Promised Land, they would have a bounty of food to partake of and would not need to eat of the manna any longer. God is a Wonderful Provider - See Ex 16:4-16; Isa 33:15-17

Josh 5:13

Josh 5:13 - And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? - Joshua had no fear in approaching the man with the drawn sword because He was assured of the LORD's promises. He however, wanted to know if the strange visitor was for or against the COI and their God.

Josh 5:13

Josh 5:13 - there stood a man over against him - the Lord vailed His glory to appear as a man of war before Joshua.

Josh 5:14

Joshua 5:14 - but as captain of the host of the LORD I am come - Jesus Himself, the Angel of the LORD, the Captain of the Host of the LORD, the Prince over the sons of God, Messiah the Prince, Michael our Prince, had come to the front lines to lead His people in battle. See Rev 12:7-9; Ex 3:2; Dan 9:25, 10:12, 13, 21, 12:1; Judges 13:15-23; Ps 24:7, 8 This was no common angel. It was the Lord Jesus Christ, he who had conducted the Heb through the wilderness, enshrouded in the pillar of fire by night, and a pillar of cloud by day. The place was made sacred by his presence, therefore Joshua was commanded to put off his shoes. – {4aSG 61.4} The burning bush seen by Moses was also a token of the divine presence, and as he drew nigh to behold the wonderful sight, the same voice which here speaks to Joshua, said to Moses, "Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." – {4aSG 61.5} The glory of God hallowed the sanctuary, and for this reason the priests never entered the place sanctified by God's presence with shoes upon their feet. Particles of dust might cleave to their shoes, which would desecrate the sanctuary. Therefore, the priests were required to leave their shoes in the court, before entering the sanctuary. In the court, beside the door of the tabernacle, stood the brazen laver, wherein the priests washed their hands and their feet before entering the tabernacle, that all impurity might be removed, "that they die not." All who officiated in the sanctuary were required of God to make special preparations before entering where God's glory was revealed. – {4aSG 62.1} In order to convey to the mind of Joshua that he was no less than Christ, the Exalted One, he says, "Put off thy shoe from off thy foot." The Lord then instructed Joshua what course to pursue in order to take Jericho. All the men of war should be commanded to compass the city once each day for six days, and on the seventh day they should go around Jericho seven times. – {4aSG 62.2}

Josh 5:15

Joshua 5:15 - Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. - This was no ordinary messenger, this was God Almighty Himself, Michael, the Archangel, Jesus Christ. See Ex 3:5; Heb 1:5, 6, 13; COMPARE: Rev 19:9, 10

Josh 6:1

Josh 6:1 - Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in - The people of Jericho barricaded themselves within the city for fear of the COI and the LORD's army without the city.

Josh 6:2

Josh 6:2 - And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour - The iniquity of the Amorites had come to its full and God had now given their land into the hands of the COI - See Gen 15:16; Josh 5:1, 6:17

Josh 6:8

Josh 6:8, 9 - And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. - The LORD made Israel follow strict instructions in the conquest of Jericho to prove them and to demonstrate His power and glory before all the people of that nation. All were to see that it is not be strength, nor by might but by the Spirit of God that His people would reign in victory over their enemies. See Zech 4:6

Josh 6:10

Josh 6:10 - And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout - The COI were to discipline themselves and not utter a word while marching around Jericho until commanded to shout in victory and conquest by Joshua.

Josh 6:17

Josh 6:17 - And the city shall be accursed, even it, and all that are therein, to the LORD: - See Gen 15:16

Josh 6:17

Josh 6:17 - only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent - See Josh 2:9-21

Josh 6:18

Josh 6:18 - And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it - the Lord spoke specifically through Joshua, that the people not defile themselves and the camp of Israel by partaking of the accursed things of Jericho

Josh 6:19

Josh 6:19 - But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD - All the precious things of silver, gold and other valuable objects were to be taken into the Lord's treasury.

Josh 6:21

Josh 6:21 - And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword - modern critics and scoffers question the wisdom of God in completely annihilating the heathen nations by the COI. In their ignorance, they do not understand the grace and mercy of God, nor do they understand the heinousness of unchecked rebellion and sin (Gen 4:8-16, 6:1-8; Ex 20:4-6). They do not understand that God has appointed a time for every nation and people wherein His grace and mercy abounds to them and they are to accept His salvation while He may be found (Ps 19:1-3; Rom 1:18-32; Act 17:24-27; Gen 15:13-16). Once they have exceeded their term of probation and have rejected God's bountiful attempts to save them, there is no point in their continued existence as their persistent sin will only be a continual reproach and burden to God and a snare for His people who choose righteousness - Deut 2:34; 3:6; Josh 8:26, 10:28, 39; CONTRAST 1Sam 15:1-11

Josh 6:23

Josh 6:23 - And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel - See Josh 2:18-21

Josh 6:24

Joshua 6:24 - And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD - the precious things of Jericho were to be consecrated to God's house and none were to steal and take it for themselves. See Joshua 7:1, 11

Josh 6:25

Joshua 6:25 - And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho - God's intention was always to graph in the foreigner and stranger who joined hands with the Lord. See Isa 27:5, 56:1-7

Josh 6:26

Josh 6:26 - cursed be the man - Josh pronounced a curse upon any person who sought to rebuild the city of Jericho. Jericho was spiritually a symbol of the stronghold of sin (the chief city of God's enemies whose conquest opened the gate to the rest of the Promise Land) that the COI first subdued. Jericho was never to be rebuilt unless one do so at the expense of his firstborn son and his last, ample deterrent to prevent such an event. However, in the time of Ahab, King of Israel, Hiel the Bethelite rebuilt the city and the curse was fulfilled upon his household (1Kin 16:34).

Josh 7:1

Josh 7:1 - But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the

accursed thing: and the anger of the LORD was kindled against the children of Israel - God ascribed the sin of Achan to the whole camp. God sought to make the COI a kingdom of priests where no defilement was to be in the land. Achan's sin caused the entire camp to be contaminated - See Ex 19:5, 6; Eccl 9:18; Isa 26:10; CONTRAST Eze 18:20

Josh 7:1

Joshua 7:1 - took of the accursed thing: - See Deut 7:25, 26; Joshua 6:17-19; Joshua 7:21

Josh 7:5

Josh 7:5 - And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water - the blood of the 36 men who fell in Ai and the demoralized spirit of the people was all owed to Achan, who disobeyed the Lord and partook of the accursed things of Jericho. CONTRAST Josh 3:10

Josh 7:7

Josh 7:7-12 - Alas O Lord God - we are quick to forget God's promises when things go wrong and blame God for unfaithfulness. Josh cried-out (murmured) to the Lord as if He dealt unjustly with the COI in not having them prevail over their enemies. Yet it is God Who was offended, and to add insult to injury, was being accused of infidelity, to which He tells Josh "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned...". See Josh 1:5, 3:10, 6:17-19

Josh 7:9

Josh 7:9 - For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? - Joshua began to loose hope with the situation in Ai and started to question God and His promises.

Josh 7:11

Josh 7:11 - Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff - The inhabitants of the earth have forgotten God. They have trampled upon His law and broken the everlasting covenant. They have despised His Sabbath. The fourth commandment was shown me as a golden link which God designed should serve as a bond of union uniting man to man and connecting earth to heaven and finite man to the infinite God. { 7MR 111.4 } But the man of sin has exalted himself above God, and has sought to break this golden chain, yet it is not broken. It exists yet, and will continue to exist as long as the new heavens and earth remain. Anciently God went before His people to battle against their enemies, but holy and consecrated ones bore the ark containing the ten precepts of Jehovah, and if any had transgressed any one of these ten commandments in the decalogue God turned His face from His people and suffered the enemy to make a dreadful slaughter. If Israel kept the ten precepts, a copy of which was contained in the ark they bore with them, God's angels fought with the armies of Israel, and although their numbers were ever so small, He turned back their enemies and gave them a triumphant victory. { 7MR 111.5 } We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences

of the powers of darkness to distract and hinder or tear down that which He [Christ] has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people. { 5MR 61.2 } Said the angel, "Those who do not gather with Christ scatter abroad." There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren."—Letter 16, 1861. (To the church in Roosevelt, New York, and vicinity, circa 1861.) { 5MR 62.1 }

Josh 7:11

Josh 7:11 - for they have even taken of the accursed thing, and have also stolen - the spoils were consecrated to the Lord and the people were not to covet or take of any abominable thing found in Ai.

Josh 7:11

Josh 7:11 - and dissembled also, and they have put it even among their own stuff - God is speaking of the lying pretense of Achan, who would cause all of Israel to be searched out, rather than coming forth and confessing his sin. See Josh 7:13-21

Josh 7:12

Josh 7:12 - Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you - While we hold in possession an accursed thing, God will not abide with us. Josh 7:13; CONTRAST Ex 33:13-16

Josh 7:21

Joshua 7:21 - When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it - See Joshua 6:17-19; Deut 7:25, 26

Josh 7:21

Josh 7:21 - Babylonish garment - See Gen 11:1-9

Josh 7:24

Josh 7:25 - Achor - ACHOR, n. [Gr., sordes capitis.] 1. The scald head, a disease forming scaly eruptions, supposed to be a critical evacuation of acrimonious humors; a species of herpes. 2. In mythology, the God of flies, said to have been worshipped by the Cyreneans, to avoid being vexed by those insects.

Josh 7:25

Josh 7:25 - And Joshua said, Why hast thou troubled us? - Achan committed an offense against God and the entire House of Israel. 36 men died and their families were grieved of their deaths because of Achan's selfishness. It was needful to root out such wickedness

from among the people.

Josh 8:1

Josh 8:1 - And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land - Now that the accursed things were removed from Israel, the Lord returned and comforted Joshua, assuring him that He once again walked with them and would secure their victories over their enemies.

Josh 8:2

Josh 8:2 - And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it - God would permit the COI to take the spoil of livestock alone from their conquest of Ai; all other things were to be destroyed by fire. See Josh 8:8

Josh 8:2

Joshua 8:1 - lay thee an ambush for the city behind it - God gave His people instructions in how they were to go to war so that they would prosper.

Josh 8:18

Josh 8:18 - And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city - See Ex 17:11-12

Josh 8:20

Josh 8:20 - And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers - the men of Ai were demoralized as they not only saw that they miscalculated the war, being ambushed from the rear, but they saw their city, homes, and families on fire to their rear. See 1Sam 30:1-16

Josh 8:26

Josh 8:26 - For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai - the iniquity of the Amorites had reached its full and it was now time to remove these wicked people that would do nothing more than cause trouble upon the earth. See Gen 15:16; Ex 17:9-17

Josh 8:27

Josh 8:27 - Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua - See Josh 8:2

Josh 8:29

Josh 8:29 - And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day - See Deut 21:21-23; Josh 10:26

Josh 8:34

Josh 8:34 - And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law - See Deut 30:10-20; Ezra

Josh 9:2

Josh 9:2 - That they gathered themselves together, to fight with Joshua and with Israel, with one accord - a confederacy of the nations gathered together to war against God and His people.

Josh 9:4

Josh 9:4 - They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up - the Gibeonites acted shrewdly and feigned as if they traveled from a far land to establish peace with Israel, though they were neighbors close by.

Josh 9:10

Josh 9:10 - And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth - See Deut 2:24, 25; Num 21:21-35

Josh 9:14

Joshua 9:14 - And the men took of their victuals, and asked not counsel at the mouth of the LORD - a fateful mistake among Israel and for any follower of God. We should do nothing without seeking God's counsel (Prov 3:5, 6). Never should we enter league with any (especially marriage) without seeking the guidance of God to ascertain His will and purposes for our lives.

Josh 9:15

Joshua 9:15 - And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them - See Joshua 34:12

Josh 9:18

Josh 9:18 - And all the congregation murmured against the princes - the congregation in Israel murmured against the princes for making an oath unknowingly with the foreigners. Not so much that the COI wanted to uphold God's word, but they coveted the land that they were to take possession. See Josh 9:26

Josh 9:19

Josh 9:19 - But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them - See Ps 15:4

Josh 9:23

Joshua 9:23 - Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God - Gibeon, the most important of their towns, "was a great city, as one of the royal cities, ... and all the men thereof were mighty." It is a striking evidence of the terror with which the Israelites had

inspired the inhabitants of Canaan, that the people of such a city should have resorted to so humiliating an expedient to save their lives. – {EP 359.3} But it would have fared better with the Gibeonites had they dealt honestly with Israel. Their deception brought them only disgrace and servitude. God had made provision that all who would renounce heathenism and connect with Israel should share the blessings of the covenant. With few exceptions this class were to enjoy equal favors and privileges with Israel. – {EP 360.1} Such was the footing on which the Gibeonites might have been received. It was no light humiliation to those citizens of a royal city, "all the men whereof were mighty," to be made hewers of wood and drawers of water. Thus through all their generations, their servile condition would testify to God's hatred of falsehood. – {EP 360.2}

Josh 9:26

Josh 9:26 - And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not - See Josh 9:18

Josh 10:3

Josh 10:3 - Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying - the five kings of the Amorites had been judged of God and their probation had ended. They were therefore slated to be destroyed, they and their people. See Gen 15:16; Josh 10:5, 8

Josh 10:8

Josh 10:8 - And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee - See Gen 15:16; Josh 10:3

Josh 10:11

Josh 10:11 - And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword - See Job 38:22

Josh 10:12

Joshua 10:12 - Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon - God has ordered and synchronized the universe so that everything affects the other but yet works in harmony. The earth and moon both are a certain distance from one another, are of a particular weight and spin at a certain rotational speed. Any alteration to one impacts the other. So is the entire universe. That God would stop the sun and the moon in their course means that God acted upon the entire universe to honor the prayer of God's faithful steward. God literally moved heaven and earth for a man's prayer. Praise You Lord Jesus! I worship you with all my heart, mind, soul and being!!! - See John 15:5, 6; 1Jo 5:14, 15

Josh 10:14

Josh 10:14 - And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel - See Jam 5:17

Josh 10:24

Josh 10:24 - And it came to pass, when they brought out those kings unto Joshua, that

Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them - See Gen 3:15; Isa 51:22, 23; Pa 110:1; Luke 10:19; Romans 16:20

Josh 10:25

Josh 10:25 - And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight - See Josh 1:9

Josh 10:26

Josh 10:26 - And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening - See Deut 21:21-23; Josh 8:29, 10:28

Josh 10:28

Josh 10:28 - he let none remain - See Deut 7:16; 1Sam 15:3

Josh 10:40

Josh 10:40 - So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded - modern critics and scoffers question the wisdom of God in completely annihilating the heathen nations by the COI. In their ignorance, they do not understand the grace and mercy of God, nor do they understand the heinousness of unchecked rebellion and sin (Gen 4:8-16, 6:1-8; Ex 20:4-6). They do not understand that God has appointed a time for every nation and people wherein His grace and mercy abounds to them and they are to accept His salvation while He may be found (Ps 19:1-3; Rom 1:18-32; Act 17:24-27; Gen 15:13-16). Once they have exceeded their term of probation and have rejected God's bountiful attempts to save them, there is no point in their continued existence as their persistent sin will only be a continual reproach and burden to God and a snare for His people who choose righteousness - Deut 2:34; 3:6; Josh 8:26, 10:28, 39, 40; Josh, unlike King Saul, proved obedient to the command of the Lord to remove all of the Amorites whose probation had expired. See 1Sam 15:1-30

Josh 11:6

Joshua 11:6 - for to morrow about this time will I deliver them up all slain before Israel - God would fight the battles for Israel. God wanted His people "to dwell alone, and not be reckoned among the nations." (Num 23:9). See Josh 1:5; 2Chron 20:20-22; Judges 4:13-15; Ex 23:27-33

Josh 11:6

Joshua 11:6 - thou shalt hough their horses, and burn their chariots with fire - the horses were to be hamstrung and the chariots burned because God did not want Israel amassing these things as the other nations. Israel's strength was to be in the Lord, not in chariots and horses as all the other nations trusted. See 2Kings 18:17-24; Deut 20:1-4; Josh 11:9

Josh 11:9

Josh 11:9 - And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire - See Josh 11:6

Josh 11:15

Josh 11:15 - As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses - God tests us to see if we will follow His commands explicitly, perfectly. See Gen 22:12-8 CONTRAST 1Sam 15:13-25

Josh 11:20

Josh 11:20 - For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses - It pleased the Lord that the foreign nations hearts were hardened so that they might wage war against Israel and perish. These nations had met the end of their probation and were to be destroyed. This was all in God's plan so that Israel might dwell alone and not be reckoned among the nations (Num 23:9). See Gen 15:16

Josh 11:22

Josh 11:22 - There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained - the Anakims were a race of giant people from which Goliath and his brothers came.

Josh 12:24

Joshua 12:24 - Joshua conquered 31 pagan kings and their nations.

Josh 13:13

Josh 13:13 - Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day - this began a dark trend among Israel in not removing all of the judged nations the Lord intended them to destroy. This unfortunately would carry on beyond the time of Joshua judging Israel. The nations that remained would be a snare and an irritant for Israel, all in violation of God's desired plan for Israel - See Num 23:9; Judges 1:21, 27-36

Josh 13:14

Josh 13:14 - Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them - See Num 18:20-24; Josh 13:33, 14:4

Josh 13:22

Josh 13:22 - Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them - Baalam, the false prophet who sought to curse Israel but could not; who however, caused them to sin at BaalPeor, was slain with the Amorites in battle. See Num 25:1-9; Rev 2:

Josh 13:33

Josh 13:33 - But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them - See Num 18:20-24; Josh 13:14, 14:4

Josh 14:1

Josh 14:1 - Eleazar the priest - Eleazar, the son of Aaron who was made priest after the death of his brothers Nadab and Abihu, was another, with Joshua and Caleb, who came from Egypt and saw the Promised Land. See Lev 10:12

Josh 14:3

Josh 14:3 - but unto the Levites he gave none inheritance among them - See Josh 13:14, 33; 14:4

Josh 14:4

Josh 14:4 - Joseph received a double blessing of his father Israel, becoming two tribes in stead of one, therefore, the tribes descending from his two sons inherited land in the Promised Land. See Gen 48:5-20, 49:22-26; Josh 16:4

Josh 14:4

Josh 14:4 - therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance - The Levites were given no land allotment, only cities and their suburbs within the territories of the other 12 tribes for them to dwell and to raise their cattle.

Josh 14:6

Josh 14:6 - Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea - See Num 14:22-24, 30

Josh 14:8

Josh 14:8 - Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God - See Num 13:25-33

Josh 14:11

Josh 14:11 - As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in - See Deut 33:25

Josh 14:12

Josh 14:12 - Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said - See Num 13:32, 33; Josh 11:21, 22

Josh 14:15

Josh 14:15 - Hebron - Chebrown kheb-rone' from (02267) from ; seat of association; Chebron, a place in Palestine, also the name of two Israelites:--Hebron. Hebron = "association" n pr loc

Josh 14:15

Josh 14:15 - Kirjatharba - “City of Arba”

Josh 14:15

Josh 14:15 - Arba was a great man among the Anakims - Arba was the father of the Anakims - See Josh 15:13

Josh 15:13

Josh 15:13 - Arba the father of Anak - See Josh 14:15

Josh 15:15

Josh 15:15 - Kirjathsepher - “city of Sepher”

Josh 15:51

Joshua 15:51 - And Goshen - Goshen, meaning “drawing near”, was a land of inheritance for the tribe of Judah in the Promised Land. See Joshua 15:20

Josh 15:63

Josh 15:63 - As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day - See Gen 15:21

Josh 16:4

Josh 16:4 - So the children of Joseph, Manasseh and Ephraim, took their inheritance - See Josh 14:4

Josh 16:10

Josh 16:10 - but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute - See Josh 9, 17:13

Josh 17:1

Josh 17:1 - There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan - See Josh 14:4

Josh 17:13

Josh 17:13 - Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out. - See Josh 9:1-27, 16:10

Josh 17:18

Josh 17:18 - for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong - See Josh 1:3-9

Josh 18:1

Josh 18:1 - Shiloh - The ark remained at Shiloh for three hundred years, until, because of the sins of Eli’s house, it fell into the hands of the Philistines, and Shiloh was ruined. The ark was never returned to the tabernacle here, the sanctuary service was finally transferred to the temple at Jerusalem, and Shiloh fell into insignificance. There are only ruins to mark the spot where it once stood. Long afterward its fate was made use of as a warning to Jerusalem. “Go ye now unto My place which was in Shiloh,” the Lord declared by the prophet

Jer, "where I set My name at the first, and see what I did to it for the wickedness of My people Israel.... Therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh." Jer 7:12-14. – {PP 514.4}

Josh 18:7

Josh 18:7 - But the Levites have no part among you; for the priesthood of the LORD is their inheritance - See Josh 13:14, 33; 14:4

Josh 18:8

Josh 18:8 - And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh - See Num 13

Josh 18:18

Josh 18:18 - Arabah - meaning: desert plain, steppe, desert, wilderness

Josh 19:49

Josh 19:49 - When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: - See Josh 14:6-13

Josh 19:51

Josh 19:51 - These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country - the Levites were given cities around and about Shiloh, where the tabernacle of the LORD was set-up.

Josh 20:1

Josh 20:1-3 - The LORD also spake unto Joshua, saying, 2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: 3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. - God shows His infinite insight into the hard-hearted ness of men who would seek vengeance as well as great compassion for those who might potentially die in innocence in the formation of refuge cities. See Num 35:11-15

Josh 20:6

Josh 20:6 - And he shall dwell in that city, until he stand before the congregation for judgment - Num 35:24

Josh 20:6

Josh 20:6 - and until the death of the high priest that shall be in those days - See Num 35:25

Josh 20:9

Josh 20:9 - These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee

thither, and not die by the hand of the avenger of blood, until he stood before the congregation - Unlike Roman Law which assumes a person guilty until proven innocent, God's Law shows grace and assumes a person's innocence until tried. See John 7:50-52

Josh 21:2

Josh 21:2 - And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle - See Num 35:1, 2

Josh 21:11

Josh 21:11 - And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it - Hebron was both a city dedicated to the Levites and a city of refuge for the man slayer. See Josh 21:13, 21

Josh 21:13

Josh 21:13 - Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburb - See Josh 21:21, 38

Josh 21:21

Josh 21:21 - 1 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs - See Josh 21:13, 38

Josh 21:38

Josh 21:38 - And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs - See Josh 21:13, 21

Josh 21:43

Josh 21:43 - And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein - See Gen 13:14-17, 15:15-21

Josh 21:44

Josh 21:44 - And the LORD gave them rest round about, according to all that he sware unto their fathers - See Heb 4:8

Josh 21:44

Josh 21:44 - and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand - See Josh 1:1-9

Josh 21:45

Josh 21:45 - There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass - See Isa 55:11; Josh 23:14

Josh 22:4

Josh 22:4 - And now the LORD your God hath given rest unto your brethren, as he promised them - See Josh 21:43, 44, 23:1

Josh 22:5

Josh 22:5 - But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul - See Deut 6:4, 5; Mk 12:29-31

Josh 22:12

Joshua 22:12 - when the children of Israel heard of it... go up to war against them - the COI were a warlike people - See Deut 12:13, 14

Josh 22:20

Josh 22:20 - Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity - See Deut 7:25, 26; Josh 7:1-24

Josh 22:27

Josh 22:27 - But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD - the Gadites and Reubenites acted with prudence in erecting an altar so that in the passing of time, the other tribes would not disinherit them from among God's people.

Josh 22:30

Josh 22:30 - And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them. - Phinehas, who had been zealous for the Lord in killing the offenders who prolonged the plague upon Israel (Num 25:7-13), was comforted in knowing and understanding the intentions of the Gadites and Reubenites regarding the erecting of an altar on the other side of Jordon.

Josh 23:1

Josh 23:1 - And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age - See Josh 22:4; 21:23, 24

Josh 23:3

Josh 23:3 - And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you - See Josh 21:43-45

Josh 23:4

Josh 23:4 - Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward - the COI were to continue the conquests of additional lands after they had enjoyed a season of rest. God would deliver the other nations into Israel's hands as long as they remained obedient and went forth to fight the battles of the Lord.

Josh 23:6

Josh 23:6 - Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left - See Josh 1:1-9

Josh 23:13

Josh 23:13 - Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you - such was the fate of Ancient Israel as they took wives of the heathen, the foreign people became a thorn in their sides and they eventually departed from the Lord. See Judges 1, 2, 3

Josh 23:14

Josh 23:14 - and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof - See Josh 21:44, 45; Ex 12:41; Deut 1:10||Gen 15:5

Josh 23:15

Josh 23:15 - Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you - See Lev 26:14-46

Josh 23:16

Josh 23:16 - When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you - See Jer 3:1-5, 44:15-23; Eze 8:3, 11-18; Hosea 13:2-4

Josh 24:2

Josh 24:2 - Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods - See Gen 11:24-32

Josh 24:6

Josh 24:6 - And I brought your fathers out of Egypt - See Ex 12:40-51

Josh 24:8

Josh 24:8 - And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you - See Gen 15:16

Josh 24:12

Josh 24:12 - And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow - See Deut 7:20

Josh 24:14

Josh 24:14 - Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD - See Ex 19:3-6

Josh 24:15

Joshua 24:15 - choose you this day whom ye will serve - The statement demonstrates the free will with which all created beings are granted by their Creator. See Deut 30:19; Mt 6:24; Rev 22:17; Lk 9:23, 24 Identifying Feature of A Cult #3: Each cult uses "pressure" tactics to coerce its members into submission (Rev 22:17)

Josh 24:15

Josh 24:15 - but as for me and my house, we will serve the LORD - Joshua purposed in his heart to remain faithful to the Lord and thus motivated others in Israel to do the same. See Dan 1:8

Josh 24:16

Joshua 24:16 - God forbid that we should forsake the LORD, to serve other gods - the same words were uttered by the Pharisees as Jesus conveyed God's rending the kingdom from them and appointing new leaders over His flock. See Lk 20:16; Jer 2:20

Josh 24:17

Joshua 24:17 - For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt - See Ex 19:3, 4, 20:1, 2

Josh 24:18

Joshua 24:18 - even the Amorites which dwelt in the land - See Gen 15:16

Josh 24:19

Josh 24:19 - ye cannot serve the Lord - Joshua was refuting the Old Covenant which those who died in the wilderness enacted with the Lord. Joshua told the people to believe in God and in His power and promises alone as the only means by which to serve God. Ex 19:8; John 15:5; 5:39; 40; Gal 2:21 "Ye cannot serve the Lord," said Josh: "for He is a holy God; ... He will not forgive your transgressions nor your sins." Before there could be any permanent reformation the people must be led to feel their utter inability in themselves to render obedience to God. They had broken His law, it condemned them as transgressors, and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin and receive strength to obey God's law. They must cease to rely upon their own efforts for salvation, they must trust wholly in the merits of the promised Saviour, if they would be accepted of God. – {PP 524.1} - See 1Jo 3:9

Josh 24:19

Josh 24:19 - he is a jealous God; he will not forgive your transgressions nor your sins - Joshua stood with Moses in the tabernacle of the congregation when the Lord conveyed the

fate of Israel, that they would turn their backs on Him, serving other gods and He would forsake them and bring great calamities upon them. Joshua heard the words of the Lord and was forewarned of their rebelliousness and backslidings. See Ex 20:3; Deut 31:14-23

Josh 24:21

Josh 24:21 - Nay; but we will serve the LORD - See Ex 19:8; Josh 24:16-18 CONTRAST 1Sam 8:19

Josh 24:22

Josh 24:22 - And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses - Deut 30:19, 20, 31:24-30

Josh 24:24

Josh 24:24 - And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey - the people should have said, "Amen, Lord help us to permit you to do this in us". See Ex 19:8 CONTRAST Judges 3:1-7

Josh 24:26

Josh 24:26 - And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD - the book of the law of God, written by Moses and placed on the side of the Ark of the Covenant (Deut 31:24-30), was amended by Joshua, the servant of God, with the oath of the people, that "they would serve the Lord". The book of the Law of God was to be read in the hearing of the COI every seven years. See Deut 31:10, 11; 2Kin 22:8-13

Josh 24:29

Josh 24:29 - And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old - Joshua died at the age of 110, just like Joseph - See Gen 50:26

Josh 24:32

Josh 24:32 - And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph - See Gen 50:24, 25; Ex 13:19; Heb 11:22

Josh 24:32

Josh 24:32 - which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph - See Gen 33:19, 20

Judges

Judg 1:10

Back to Table of Contents

Judges 1:10 - Hebron - meaning “a community” or alliance

Judg 1:10

Judges 1:10 - Kirjatharba - meaning city of Arba

Judg 1:12

Judges 1:12 - Kirjathsepher - city of Sepher

Judg 1:17

Judges 1:17 - And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it - modern critics and scoffers question the wisdom of God in completely annihilating the heathen nations by the COI. In their ignorance, they do not understand the grace and mercy of God, nor do they understand the heinousness of unchecked rebellion and sin (Gen 4:8-16, 6:1-8; Ex 20:4-6). They do not understand that God has appointed a time for every nation and people wherein His grace and mercy abounds to them and they are to accept His salvation while He may be found (Ps 19:1-3; Rom 1:18-32; Act 17:24-27; Gen 15:13-16). Once they have exceeded their term of probation and have rejected God’s bountiful attempts to save them, there is no point in their continued existence as their persistent sin will only be a continual reproach and burden to God and a snare for His people who choose righteousness - Deut 2:34; 3:6; Josh 8:26, 10:28, 39, 40;

Judg 1:17

Judges 1:20 - Hormah - meaning “banning” or placing under a “ban”- See Num 21:1-3

Judg 1:21

Judges 1:21 - the Bible chronicles the fateful mistakes made by Israel in not utterly destroying "Amorites", the nations that inhabited the land of promise. Tribe after tribe in this chapter the LORD shows the rebellion of the various tribes in not forcing out the heathen who would become a snare to them. See Ex 23:22-24, 27-33, 17:14; Num 21:1-3; Deut 11:18-28; Judges 1:27-36; Ps 81:11-16

Judg 1:23

Judges 1:23 - DESCRY, v.t. 1. To espy; to explore; to examine by observation.

Judg 1:27

Judges 1:27 - Neither did Manasseh drive out the inhabitants of Bethshean and her towns... - Because the COI did not heed the counsels of God driving out and utterly destroying their enemies in the land, they became as briers and thorns to them. See Eze 28:20-24

Judg 1:28

Judges 1:28 - And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out - contrary to the command of God to utterly drive out and destroy the inhabitants of the land (Ex 23:23, 24), the COI compromised and allowed them to remain, thus becoming a snare unto the people through intermarriage and by their idolatrous customs. See Gen 6:1-3

Judg 2:1

Judges 2:1 - And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you - Angel of the Covenant is Jesus Christ. Jacob knows now that it is the Angel of the covenant with whom he has been in conflict. Though disabled, and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to him, pleading for a blessing. The Angel urges,"Let me go; for the day breaketh;" but the patriarch exclaims, "I will not let thee go, except thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God. – {GC88 616.3}

Judg 2:2

Judg 2:2 - ye shall make no league - the COI were to utterly destroy the heathen nations and make no league with them (Deut 7:1-6). Yet, in their rebellion, they disobeyed God and therefore He would not drive those nations out and they would become a stumbling block to Israel. See Ex 23:27-33

Judg 2:5

Judges 2:5 - Bochim - meaning "weepers", where the COI weeped when reproved for having broken God's covenant.

Judg 2:10

Judg 2:10 - arose another generation - after the death of Josh and those who entered into the promised land, there arose another generation that did not know the Lord, His marvelous works towards the COI and kept not His commandments (Deut 6:20-25; Ps 106:7). This is a breakdown in the parenting as the parents forsook their responsibility in teaching their children all that the Lord and Moses commanded them to teach (Deut 6:1-18). Evidences of this error of the parents and leader's parts were seen in the heathen nations not being displaced and destroyed by the COI. (Ex 23:22-24; Deut 6:20-25, 11:18-25; Judg 2:1-5); Ps 78:4-8

Judg 2:11

Judges 2:11 - And the children of Israel did evil in the sight of the LORD, and served Baalim - See Num 22:41, 25:1-3; Deut 12:29-31; Ps 106:35, 36

Judg 2:12

Judges 2:12 - And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about

them, and bowed themselves unto them, and provoked the LORD to anger - a curse was upon the COI as they forsook the Lord and turned to idol gods. See Deut 11:28

Judg 2:14

Judges 2:14 - And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies - See Lev 26:17, 22

Judg 2:16

Judges 2:16 - Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them - judges were "deliverers" who delivered God's people from their oppressors. So it is with Jesus in judgment. Through judgment, He reveals the sins that cause us to remain bound to our oppressor and delivers us from sin and oppression as we confess and repent of our sins. See Judges 2:18; Mal 3:5

Judg 2:19

Judges 2:19 - And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way - As soon as the reprover of sin was removed, the people went back to their carnal ways. See Ps 106:41-43

Judg 2:21

Judg 2:21-24 - I will not drive out - God did not drive out all the enemies of Israel in the time of Josh in order to test them, to see if they would walk in His ways as Josh and his generation or forsake Him.

Judg 3:1

Judg 3:1 - Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan - God permitted 5 nations of the Canaanites to remain to see if the COI would remain faithful to Him, to forsake their gods, not intermarry with them, but to be a light to them so that they may hear the gospel of Jesus Christ. This was their first opportunity to obey the Lord and the covenant they established with Him. See Judges 3:5

Judg 3:5

Judges 3:5 - And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites - the Lord purposed for Israel to be separate from the nations and not reckoned with them. This is not what Israel did. See Num 23:9

Judg 3:6

Judges 3:6 - And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods - See Gen 24:3, 37, 28:6; Ex 34:12-16; Judg 21:7, 18

Judg 3:7

Judges 3:7 - And the children of Israel did evil in the sight of the LORD, and forgat the LORD

their God, and served Baalim and the groves - See Josh 24:16-18, 21, 24; Judges 10:6

Judg 3:8

Judges 3:8 - Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years - See Judges 10:7

Judg 3:8

Judges 3:8 - Chushanrishathaim - Kuwshan Proper Name Masculine apparently from (03572) and the dual of (07564) apparently from and the dual of ; Cushan of double wickedness; Cushan-Rishathajim, a Mesopotamian king:--Chushan-rishathayim. Chushan-rishathaim = "twice-wicked Cushan"

Judg 3:9

Judges 3:9 - And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother - See Judges 10:10-14

Judg 3:9

Judges 3:9 - even Othniel the son of Kenaz, Caleb's younger brother - Othniel, brother of Caleb, became the third judge to rule over Israel. See Judges 3:10

Judg 3:10

Judges 3:10 - And the Spirit of the LORD came upon him - the Spirit of the LORD would "come upon" individuals under the Old Covenant, empowering them to do the LORD's biddings, unlike under the New Covenant, where the Holy Spirit seeks to abide with and within each individual. See Jer 31:31-34; Act 1:8; Joh 14:16, 17

Judg 3:13

Judges 3:13 - possessed the city of palm trees - Jericho - See Deut 34:3

Judg 3:17

Judg 3:17 - and Eglon was a very fat man - Elgin was morbidly obese.

Judg 3:24

Judges 3:24 - When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber - Eglon's servants thought he was taking a dump.

Judg 3:31

Judges 3:31 - GOAD, n. A pointed instrument used to stimulate a beast to move faster.

Judg 4:4

Judges 4:4 - And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time - that Deborah was judge over Israel was a sign that Israel was in apostasy, outside of God's will according. See Judges 4:1; Isa 3:12, 4; Gen 3:17

Judg 4:7

Judges 4:7 - I will draw unto thee to the river Kishon Sisera - God's hand was that which drew Sisera as a fisher draws a fish to a hook.

Judg 4:7

Judges 4:7 - I will deliver him into thine hand - the battle would be of the LORD. He would be the One to bring victory to Israel.

Judg 4:8

Judges 4:8 - If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go - the prophetess declared to Barak the words of the LORD, that he should go with 10K men and confront his enemies. Compare Barak's petition to Deborah to that of Moses to the Lord in Ex 33:11-17. Surely, the COI had not learned to trust in the arm of the LORD over the arm of men. See Jer 17:5-8.

Judg 4:21

Judg 4:21 - Then Jael Heber’s wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died - See Judges 9:53, 54

Judg 5:20

Judges 5:20 - They fought from heaven; the stars in their courses fought against Sisera - See Judges 4:14, 15; Rev 17:14

Judg 5:21

Judges 5:21 - river of Kishon - See 1Kin 18:40; Rev 16:14-16

Judg 6:13

Judges 6:12 - Oh my Lord,if the LORD be with us why has this befallen us? - Gideon's question was totally unwarranted given the prevalence of apostasy in the land. Despite Gideon's accusation of the LORD, He still purposed to use him against Israel's enemies, the Midianites.

Judg 6:13

Judges 6:12 - but now the LORD hath forsaken us - It is in man's selfish nature to defend self and accuse when he should humble himself in repentance for his sins committed. The LORD declares: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa 59:2

Judg 6:22

Judges 6:22 - And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face - See Ex 33:20

Judg 6:25

Judg 6:25-30 - throw down alter of Baal - the COI had become so depraved that they erected alters to the foreign gods of the heathen nations. When Gideon threw down the alter and

established an alter to the Lord, the people inquired who did it and sought to kill Gideon.

Judg 7:2

Judges 7:2 - lest Israel vaunt themselves against me, saying, Mine own hand hath saved me - Eph 2:9

Judg 7:13

Judg 7:13, 14 - sword of Gideon - God caused the enemies of the COI to prophecy their destruction and to take up their oracle about Gideon's conquest over them.

Judg 7:18

Judges 7:18 - The sword of the LORD, and of Gideon - the statement speaks of a joint effort of God and man. God gives us the grace and the power, but our cooperation through surrender, trust and obedience enables God to will and to do of His good pleasure. All are yet on probation; the present is a state of trial. The decision of the coming Judgment depends upon our manner of life; our diligence or our neglect; our bringing forth fruit or our being unfruitful. Paul warns the converts from the Gentiles by the example of the Jews who were rejected. He says: "Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:20, 21. {1882 JHW, JBF 24.2} Is this inconsistent with grace? No; it is free grace that has opened the way for our escape from eternal ruin. Grace has made our salvation possible. Grace guides and assists us every step on the way. Grace opens the way and assists us, but grace does not insure our salvation without our availing ourselves of its provisions, any more than favor and good will would prevent a man starving if he refused to eat the food which was freely provided for him, and freely offered to him. Grace does not destroy the power of choice, nor release us from the duty and necessity of choosing. Grace will assist us in the work of overcoming, but grace will not release us from the necessity of overcoming. Grace will clothe us with an invincible armor; but grace will not fight our battles for us if we sit still and do nothing. It is now as of old: "The sword of the Lord, and of Gideon." Grace threw down the walls of Jericho; but they would not have fallen if the children of Israel had neglected to compass the city as they were commanded to do. Grace saved Noah from the flood but it would not if he had not built an ark. God has done and will do all that is necessary to make full provision for our salvation. He will fulfill all his promises, if we will fulfill their conditions. But he will never do for us that which he has commanded us to do. Grace encourages trust; it does not tolerate presumption.

Judg 8:27

Judg 8:27 - Gideon made an ephod - Because he had been commanded to offer sacrifice upon the rock where the Angel appeared to him, Gideon concluded that he had been appointed to officiate as a priest. Without waiting for the divine sanction, he determined to provide a suitable place, and to institute a system of worship similar to that carried on at the tabernacle. With the strong popular feeling in his favor he found no difficulty in carrying out his plan. At his request all the earrings of gold taken from the Midianites were given him as his share of the spoil. The people also collected many other costly materials, together with the richly adorned garments of the princes of Midian. From the material thus furnished, Gideon constructed an ephod and a breastplate, in imitation of those worn by the high priest. His course proved a snare to himself and his family, as well as to Israel. The unauthorized worship led many of the people finally to forsake the Lord altogether, to serve idols. After Gideon’s death great numbers, among whom were his own family, joined in this apostasy. The people were led away from God by the very man who had once overthrown

their idolatry. – {PP 555.6}

Judg 9:1

Judges 9:1 - Abimelech - Ábiymelek Proper Name Masculine ab-ee-mel'-ek from (01) and (04428) from and ; father of (the) king; Abimelek, the name of two Philistine kings and of two Israelites:--Abimelech. Abimelech = "Melek is father" or "my father is king" Abimelech was the son of Gideon's handmade, an illegitimate half brother of Gideon's other 31 sons.

Judg 9:1

Judg 9:1 -Jerubbaal - Yrubba`al Proper Name Masculine yer-oob-bah'-al from (07378) and (01168) from and ; Baal will contend; Jerubbaal, a symbol. name of Gideon:--Jerubbaal. Jerubbaal = "let Baal contend"

Judg 9:2

Judges 9:2 - Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh - Abimalech sought to out maneuver his brothers for succession in the ruling over Israel as a Judge. Rather than pursue righteousness, he used devilish human stratagem to gain power. See Eze 28:16-18

Judg 9:4

Judges 9:4 - Abimelech hired vain and light persons, which followed him - feet that are swift to do evil people who are inclined to evil - See 1Kin 21:10; Prov 6:18; Rom 3:15

Judg 9:5

Judges 9:5 - And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself - a son of the serpent with murder in his heart - See John 8:44

Judg 9:5

Judges 9:6 - notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself - Jotham would stand for justice and call the people to consider their trespasses against God and the household of Gideon (Jerubbaal). see Judges 9:7-20

Judg 9:6

Judges 9:6 - And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem - this was the first affront to make a king in Israel other than the LORD. See 1Sam 8

Judg 9:15

Judges 9:15 - And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon - the bramble, the basest of men is being chosen to rule over the exalted people of God in Jotham's parable.

Judg 9:23

Judges 9:23 - Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech - God caused the devil to get between Abimelech and his kinsmen in Shechem. See 1Kin 22:21-23; Isa 19:13, 14

Judg 9:24

Judges 9:24 - That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren - See Judes 9:4, 5

Judg 9:26

Judges 9:26 - Gaal - Ga`al Proper Name Masculine gah'-al from (01602) from ; loathing; Gaal, an Israelite:--Gaal. Gaal = "loathing"

Judg 9:26

Judges 9:26 - Ebed - `Ebed Proper Name Masculine eh'-bed the same as (05650) the same as ; Ebed, the name of two Israelites:--Ebed. Ebed = "servant"

Judg 9:30

Judges 9:30 - Zebul - Zbul Proper Name Masculine zeb-ool' the same as (02073) the same as ; dwelling; Zebul, an Israelite:--Zebul. Compare . Zebul = "exalted"

Judg 9:41

Judges 9:41 - Arumah - Áruwmah Proper Name Location ar-oo-maw' a variation of (07316) a variation of ; height; Arumah, a place in Palestine:--Arumah. Arumah = "I shall be exalted" See Num 14:21

Judg 9:45

Judges 9:45 - And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt - Abimelech fights against his kinsmen who placed them in office and slaughters them.

Judg 9:49

Judges 9:49 - And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women - wicked Abimelech burns over 1000 people in the tower of Shechem.

Judg 9:53

Judges 9:53 - And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull - a woman gained the victory over Abimelech by dropping part of a millstone upon his head.

Judg 9:54

Judges 9:54 - Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his

young man thrust him through, and he died - Abimelech did not want the shame of having a woman kill him as Cisera, so he called his armor bearer to kill him. See Judg 4:17-22

Judg 9:56

Judges 9:56 - Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren - See Judges 9:5, 6, 23

Judg 9:57

Judges 9:57 - And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal - Judges 9:23, 24

Judg 10:1

Judges 10:1 - Tola - Towla` Proper Name Masculine to-law' the same as (08438) the same as ; worm; Tola, the name of two Israelites:--Tola. Tola = "worm"

Judg 10:4

Judges 10:4 - Havothjair - Chavvowth Proper Name Location from the plural of (02333) and a modification of (03265) from the plural of and a modification of ; hamlets of Jair, a region of Palestine:--(Bashan-)Havoth-jair. Havoth-jair = "villages of Jair"

Judg 10:6

Judges 10:6 - And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him - See Judges 3:5-7

Judg 10:7

Judges 10:7 - And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon - See Judges 3:8

Judg 10:10

Judges 10:10 - And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim - See Judges 13:9

Judg 10:16

Judges 10:16 - And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel - God is a God of great compassion, pity and mercy! Thank you Lord!! See Isa 63:7-9

Judg 11:1

Judges 11:1 - Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah - Jephthah's lineage is nothing to write home about, and yet the Bible does not wink, blink, or mince any words. See Mt 1:5

Judg 11:2

Judges 11:2 - And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman - this slight caused Jephthah great pain, seen in his coldness when his brethren came to ask his assistance. See Judges 11:7-10

Judg 11:12

Judges 11:12 - And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? - Jephthah inquires with the king of Ammon his cause for waging war against Israel, as they never waged war, nor seized any of their land? See Deut 2:19; Judges 11:27

Judg 11:13

Judges 11:13 - And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably - the claim of the king of Ammon was not true, Israel never seized any land of Ammon by the command of the LORD - See Deut 2:19

Judg 11:17

Judges 11:17 - Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh - See Num 20:14-21

Judg 11:19

Judges 11:19 - And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place - See Deut 2:29-32

Judg 11:27

Judges 11:27 - Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon. - See Judges 11:12

Judg 11:30

Judg 11:30-40 - Jephthah vowed - Jephthah's vow is an example of a covenant that we should never enter into. His intentions were good in seeking the Lord and asking His mercies but God only requires that we commit to obedience. That Jephthah's daughter was first to come from his gates, he should never have carried forth such a vow of killing/sacrificing his own daughter, a violation of another commandment of God. We must guard our words in committing and swearing lest we profane God. See Prov 6:1-5

Judg 11:30

Judg 11:30-40 - Jephthah vowed - Jephthah's vow is an example of a covenant that we should never enter into. His intentions were good in seeking the Lord and asking His mercies but God only requires that we commit to obedience. That Jephthah's daughter was first to come from his gates, he should never have carried forth such a vain oath and vow of killing/sacrificing his own daughter, a violation of another commandment of God. We must

guard our words in committing and swearing lest we profane God. See Prov 6:1-5

Judg 11:39

Judges 11:39 - And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel - the fact that Jephthah carried forth the ungodly vow shows how far Israel had wandered from the truths of God. Moses clearly stated that Israel should never cause their children to pass through the fire (Lev 18:31; Deut 18:10). Therefore, this despicable act of sin was a result of not knowing God or His requirements for us. See Judges 21:25; 17:6; Isa 53:6

Judg 12:1

Judg 12:1 - men of Ephraim gathered - the Children of Ephraim confronted Jephthah for not engaging them to fight against Ammon. Similarly the men of Ephraim, who stood back and watched Gideon's conflict and only entered after Gideon's victory was decisive, accused Gideon of a similar slight (Judg 8:1-3). Ephraim apparently had a superiority complex among the COI yet were unwilling to take a lead position when circumstances required brave leadership. This superiority complex was first seen in their proud boast to Josh of being a "great and strong people" and therefore requesting a double-portion of the previously conquered lands. Not wanting to go to war and subdue the unconquered territories given to Israel by the Lord, Ephraim sought ease and comfort. Thinking that Josh, an Ephraimite would play favorites with his tribe the asked him for a double portion which he unequivocally rejected, being a man of integrity (Josh 17:14-18).

Judg 12:4

Judg 12:4-6 - Jephthah fought against Ephraim - the conflict of the Ephraimites and Jephthah the Gileadite is the first noted civil war in Israel, provoked by the cowardly and overbearing Ephraimites.

Judg 13:5

Judges 13:5 - for the child shall be a Nazarite unto God from the womb - Samson's birth and life as a Nazarite was a type of Christ, one who is consecrated to God from birth and whose life was to be an example of purity, discipline and holiness. See Num 6:2-21; Mt 2:23

Judg 13:20

Judges 13:20 - For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground - In the Old Testament, God was known as the God that answers by fire. However, in the last days, the devil will be permitted to masquerade the works of God, and all eyes will behold the counterfeit so that only those who are acquainted with the truths of God’s word will stand true. See 1Kin 18:17-24; Rev 13:13, 14

Judg 13:22

Judges 13:22 - And Manoah said unto his wife, We shall surely die, because we have seen God - See Ex 33:20, 3:6; Isa 6:5

Judg 14:15

Judges 14:15-18 - And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so... See Ex 20:14

Judg 15:11

Judg 15:11 - 3000 men of Judah - rather than siding with Samson against their common enemy, the sons of Judah cowardly go to apprehend Samson to hand him over to their enemy, the Philistines.

Judg 15:19

Judg 15:19 - clave an hollow place that was in the jaw - God brought forth water out of an asses jawbone!!! PRAISE THE LORD!!!

Judg 16:18

Judg 16:18 - told her all his heart - see Prov 31:3

Judg 17:5

Judges 17:5 - And the man Mic had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest - Mic had a house of gods and made his son the priest over the gods. This level of confusion and apostasy is best described in the next verse, Judges 17:6; Eccl 7:29

Judg 17:6

Judges 17:6 - In those days there was no king in Israel, but every man did that which was right in his own eyes - The statement is made as a prelude to the apostasies to follow in the chapter. See Judges 21:25

Judg 17:7

Judges 17:7 - And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite, and he sojourned there - the young Levite who dwelt in BethlehemJudah felt out of place, not having a land inheritance but dwelling among his kinsmen in cities dedicated to the Levites to raise their cattle. Not wanting to fulfill his appointed role of ministering to the tribes of Israel, he found himself wandering, seeking a home. See Num 18:20-32; Joshua 14:3, 4

Judg 17:9

Judges 17:9 - and I go to sojourn where I may find a place - the Levite was searching for a place to live as a wanderer. This was unheard of since all had been given their appointed lands and roles to perform within Israel.

Judg 17:10

Judges 17:10 - And Mic said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in - Mic, apparently older than the young Levite, welcomes him into his home as his personal priest. See Judges 17:11

Judg 17:11

Judges 17:11 - And the Levite was content to dwell with the man; and the young man was unto him as one of his sons - Mic, apparently older than the young Levite, welcomes him into his home as his personal priest. See Isa 3:12

Judg 17:13

Judges 17:13 - Then said Mic, Now know I that the LORD will do me good, seeing I have a Levite to my priest - Mic felt good that he now had an official Levite living with him to serve as his personal priest over his household of idols. A foreshadowing of the sins of Israel who in time would worship the gods of the nations as well as the True God and find safety in doing so. See Ezekiel 8

Judg 18:14

Judges 18:14 - Laish - Layish lah'-yish the same as (03918) the same as ; Laish, the name of two places in Palestine:--Laish. Compare . Laish = "lion" n pr m father of Phaltiel, the man to whom king Saul gave his daughter Michal in marriage even though she was already married to David n pr loc an early name for Dan, a town in northern Israel a place north of Jerusalem; site unknown

Judg 18:30

Judges 18:30 - And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land - the tribe of Dan was the first to rebel entirely against God by setting up their idols. In the time of Jeroboam, he again established false worship in Dan, setting up a golden calf there and in Bethel. For this cause, Dan, just like Ephraim are excluded from the redeemed. See Hos 4:17; Rev 7

Judg 19:1

Judges 19:1 - And it came to pass in those days, when there was no king in Israel - the Bible identifies the time of the judges, when men did as they pleased. See Judges 21:25

Judg 19:10

Judges 19:10 - Jebus - Ybuwc Proper Name Location yeb-oos' from (0947) from ; trodden, i.e. threshing-place; Jebus, the aboriginal name of Jerusalem:--Jebus. Jebus = "threshing place" an early name for Jerusalem, the city of the Jebusites; also 'Jebusi'

Judg 19:20

Judges 19:20 - And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street - the old man, like Lot, knew the wickedness of the city and insisted the Levite, his concubine and servant stay with him. See Gen 19:1-3

Judg 19:22

Judges 19:22 - Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him - See Gen 19:4-10

Judg 19:23

Judges 19:23 - And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly - See Gen 19:7

Judg 19:24

Judges 19:24 - Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing - See Gen 19:8

Judg 19:28

Judges 19:28 - And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place - the callousness and utter disregard by the Levite for his concubine is appalling!

Judg 20:1

Judges 20:1 - from Dan even to Beersheba - the term denotes the entirety of Israel and alludes to the two sticks of Eze 37 coming together. There are 10 references of this statement in the Bible, drawing reference to the 10 kings of Rev 17: Judges 20:1 1Sam 3:1, 20 - restoration of the SOP 2Sam 3:10 - translation of the kingdom from Saul to David (at Sunday Law) 2Sam 17:11 - Absalom gathering all to rebel against the king 2Sam 24:2 - David numbers the people 2Sam 24:15- punishment for pride of numbering people 1Kin 4:25 - rest in Solomon's day 1 Chronicles 21:2 - David numbers the people in pride 2Chron 30:5 - all agree to keep the Passover in the time of Hezekiah Am 8:14 - all who practice sin throughout the land of Israel

Judg 20:13

Judges 20:13 - Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: - Rather than slay the wicked men who committed the grievous act against the Levite’s concubine, the children of Benjamin came to their defense.

Judg 20:15

Judges 20:15 - beside the inhabitants of Gibeah, which were numbered seven hundred chosen men - rather than surrender the 700 wicked men of Gibeah, the entire tribe of Benjamin sought to go to war against all of their brothers.

Judg 20:18

Judges 20:18 - And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first - God gave His consent to going to battle against the children of Benjamin, to wipe out the sin of the men of Gibeah.

Judg 21:25

Judges 21:25 - In those days there was no king in Israel: every man did that which was right in his own eyes - See Judges 17:6; Isa 53:6

Ruth

Rut 1:1 Back to Table of Contents

Ruth 1:1 - the judges ruled - based on the condition of the nation of Israel during the judges, where "every man did that which was right in his own eyes" (Judges 17:6, 21:25), we deduce that Elimelech, Ruth's father-in-law left Bethlehem-Judah on his own accord without God's blessings, therefore he died and his sons, based on the sins of their father, also died.

Rut 1:1

Ruth 1:1 - there was a famine in the land - Famine in the time of Ruth was probably due to rebellion among the COI (Deut 28:23, 24); Amos 4:6

Rut 1:1

Ruth 1:1 - Bethlehemjudah - meaning House of the celebrated bread. This was a blessed place where God's word was to abound but there is a famine in the land. See Am 8:11, 12

Rut 1:1

Ruth 1:1 - Moab (son of Lot born of fornication) was the country of the enemies of God. No Moabite was to be permitted to dwell among the COI because of their wickedness shown the COI as they traveled through the wilderness. See Num 21:29; Deut 23:3-6

Rut 1:2

Ruth 1:2 - Naomi - meaning “the lovable” or “my delight”

Rut 1:2

Ruth 1:2 - Mahlon, the eldest of Naomi's sons, means "sickly".

Rut 1:2

Ruth 1:2 - Chilion - younger of Naomi's sons, meaning the pining one.

Rut 1:2

Ruth 1:2 - Bethlehemjudah - Blessed House of Bread - this was the place to stay in a time of famine, yet Elimelech chooses to leave and go in to the land of the Moabites, the enemies of God. Deut 23:3-6

Rut 1:2

Ruth 1:2 - they came into the country of Moab - In the case of Abraham, God permitted Abraham to move and sojourn in the land of Egypt. In the time of Isaac however, God told Isaac to stay put and He would bless and provide for him. That Elimelech left the "house of

the celebrated bread" to dwell in the land of Moab was definitely a bad move. God strictly forbade the Moabites and Ammonites from dwelling among the congregation of Israel. The move to Moab was surely forbidden. See Deut 23:3, 4

Rut 1:3

Ruth 1:3, 5 - Elimelech Naomi's husband died..Mahlon and Chilion died also - reasoning from cause to effect, it is fair to assume that leaving BethlehemJudah was not a correct move and not within God's will. Surely, their strength was to be still and wait on the LORD. Had God blessed Elimelech and his family in their sojourn in the foreign land of Moab which God strictly forbade, that would have given cause for rebellion among others in Israel. See Isa 30:15, 18

Rut 1:4

Ruth 1:4 - And they took them wives of the women of Moab - a direct violation of the law given to Israel. See Deut 23:3-6

Rut 1:4

Ruth 1:4 - dwelled there about ten years - a testing period. See Gen 16:3 - Abram & Sarai tested Gen 31:41 - Jacob's wages changed 10x

Rut 1:5

Ruth 1:5 - Mahlon - Machlown Proper Name Masculine makh-lone' from (02470) from ; sick; Machlon, an Israelite:--Mahlon. Mahlon = "sick"

Rut 1:5

Ruth 1:5 - Chilion - Kilyown Proper Name Masculine kil-yone' a form of (03631) a form of ; Kiljon, an Israelite:--Chilion. Chilion = "pining" (suffer a mental or physical decline due to a broken heart)

Rut 1:6

Ruth 1:6 - Then she arose with her daughters in lw, that she might return from the country of Moab: for she had heard... that the LORD had visited His people in giving them bread - Naomi had a Prodigal Son moment when she thought to return to BethlehemJudah. See Lk 15:17

Rut 1:6

Ruth 1:6 - for she had heard in the country of Moab how that the LORD had visited his people in giving them bread - God showed favor to Israel after they repented and turned their hearts towards Him during their time of famine.

Rut 1:8

Ruth 1:8 - Naomi said unto her two daughters in law, Go, return each to her mother’s house: the LORD deal kindly with you, as ye have dealt with the dead, and with me - Naomi issues a command that is as a testing challenge two her two daughters-in-law to see if they will return with her to the land and God of Israel or return to their pagan land. Ruth and Orpah illustrate the Everlasting Gospel, two classes.

Rut 1:10

Ruth 1:10 - And they said unto her, Surely we will return with thee unto thy people - two classes are seen in the daughters-in-law of Naomi. Both tell her that they will surely return with her to her homeland but one, Orpah, drew back to dwell among her former idols. See Mt 25:1-10

Rut 1:13

Ruth 1:13 - for it grieveth me much for your sakes that the hand of the LORD is gone out against me - Naomi speaks as one who has lost all hope. She speaks as if the Lord is punishing her, bringing about her sorrow-filled circumstances. Perhaps she recognized the bad move in leaving BethlehemJudah for the land of Moab and the resulting evils that came from the decision. See Ruth 1:20, 21

Rut 1:14

Ruth 1:14 - Orpah kissed her mother in law; but Ruth clave unto her - one daughter-in-law kissed Naomi in departing for the land of evil, similar to Judas (Lk 22:48); the other daughter-in-law clave to Naomi as Jacob, who would not let go of His Lord until he received a blessing (Gen 32:26).

Rut 1:15

Ruth 1:15 - Behold, thy sister in law is gone back unto her people, and unto her gods - Ephraim is joined to idols, let him alone (Hos 4:17)

Rut 1:16

Ruth 1:16 - thy people shall be my people, and thy God my God - God promised to accept the foreigner that humbly accepted Him. See Isa 56:3-7

Rut 1:18

Ruth 1:18 - Ruth proved true to her words as she journeyed to her new home with Naomi in BethlehemJudah.

Rut 1:19

Ruth 1:19 - So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? - all the city was astir with the arrival of Naomi and Ruth to Bethlehem. Apparently, Naomi and her family were highly regarded when they left and the people were astonished by the inglorious return.

Rut 1:20

Ruth 1:20 - Mara - meaning “bitter” or “sad”

Rut 1:22

Ruth 1:22 - and they came to Bethlehem in the beginning of barley harvest- barley is among the first of the grains to be harvested.

Rut 2:1

Ruth 2:1 - And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz - Boaz was a wealthy and apparently older man who had never married. These facts may give clue to perhaps an uncomely appearance, yet there was evidently nobleness of character in him.

Rut 2:1

Ruth 2:1 - Boaz - meaning "alacrity" which is defined: swift and cheerful willingness. Boaz's response to Ruth's request for marriage fit his name.

Rut 2:2

Rut 2:2 - Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. - The Lord is merciful and kind to all His children. Jesus foresaw that His progenitor Ruth, would be in poverty and would rely upon the gleaning of Boaz's field. Jesus makes provision for all of His children if we would but obey His commands. See Lev 19:9, 10; Deut 24:19-21

Rut 2:3

Ruth 2:3 - And she went, and came, and gleaned in the field after the reapers - See Deut 24:19-22

Rut 2:3

Ruth 2:3 - hap - meaning luck or good fortune. Rather, this was the providence of God that guided her to Boaz's field, a close kin. See Ruth 2:20

Rut 2:4

Ruth 2:4 - And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee - as a descendant of Abraham and heir of the promise, all who blessed Boaz were blessed as well. See Gen 12:3

Rut 2:8

Ruth 2:8 - God showed great favor to Boaz because he had a noble character. He assured Ruth his protection and provision, telling her to go no where else but to glean among his workers.

Rut 2:10

Ruth 2:10 - Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? - See Ps 8:4

Rut 2:11

Ruth 2:11, 12 - It hath fully been shewed me, all that thou hast done unto thy mother in law - Ruth's reputation preceded her because of her kindness towards Naomi: humility, compassion, faith, hard work, love for others and love for the God of Israel. See Ruth 3:11, 2:23

Rut 2:12

Ruth 2:12 - under whose wings thou art come to trust - See Ps 91:1-3

Rut 2:17

Ruth 2:17 - So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley - Ruth was not afraid to work. She put in a full day's labor in order to support herself and her mother-in-law.

Rut 2:20

Ruth 2:20 - And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen - Praise God, He connects the dots in our lives. God placed Ruth right where He would be able to bless her with an expected end. See Gen 24:10-27

Rut 2:23

Ruth 2:23 - So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law - Ruth proved to be diligent in labor and resourceful. She worked for the support of herself and her mother-in-law.

Rut 3:3

Ruth 3:3 - Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking - Naomi is scheming on Ruth's behalf to set her up with Boaz.

Rut 3:3

Ruth 3:3 - but make not thyself known unto the man - hide yourself until he has eaten, drank and is asleep

Rut 3:4

Ruth 3:4 - uncover his feet, and lay thee down - a statement of submission and a request to be taken under one's care. See Ruth 3:9

Rut 3:5

Ruth 3:5 - And she said unto her, All that thou sayest unto me I will do - See Ex 19:8; Lk 1:38

Rut 3:9

Ruth 3:9 - I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman - Ruth did not come demanding her redemption from Boaz but humbly submitted herself to his good judgment

Rut 3:9

Ruth 3:8 - spread therefore thy skirt over thine handmaid - the word skirt is translated "wing", suggesting that Ruth desired that Boaz become her covering as the LORD has been to us all. See Ruth 2:12; Ps 91:1-4; Ezekiel 16:8

Rut 3:10

Ruth 3:10 - for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich - Boaz was apparently

much older than Ruth and yet she did not seek to be with a younger man.

Rut 3:11

Ruth 3:11 - I will do to thee all that thou requirest - Ruth and Boaz had to act in faith that the other next of kin would not step forward.

Rut 3:11

Ruth 3:11 - for all the city of my people doth know that thou art a virtuous woman - See Ruth 2:11

Rut 3:12

Ruth 3:12 - And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I - Boaz was near of kin to Elimelech, but there was one closer in relation to him. If Boaz should fulfill the oath of kinsman redemption, he would forfeit his lineage and in essence, become a son of Elimelech, carrying on his lineage on his behalf. So it was with Jesus, mankind's Kinsman Redeemer. Jesus inserted Himself into the human race as the Son of God and the Second Adam to establish a new lineage based on righteousness for which all who choose could align or graft themselves into by faith. (SDA BC2): The degree of relationship was apparently the determining factor. It was not any kinsman who might claim the right to Ruth's affections and her property. The nearer the kinsman, presumably, the greater would be his interest to protect the rights and privileges of the widow and her deceased husband. Conversely, he was presumed to be less influenced by selfish interests.

Rut 3:17

Ruth 3:17 - And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law - Boaz's generosity would be rewarded!

Rut 4:2

Ruth 4:2 - And he took ten men of the elders of the city, and said, Sit ye down here - the ten witnesses to Boaz's contract for Ruth typify the 10 kings of Rev 17 that begin to rule at the Sunday Law. The 10 Kings represent the 7th kingdom, which is preceded by the 6th kingdom, the United States which comes to its end at the Sunday Law.

Rut 4:3

Ruth 4:3 - which was our brother Elimelech's - Ruth 4:3 (SDABC2): The statement of Boaz to the effect that the land belonged to Elimelech implies that the two sons, Mahlon and Chilion, had not yet been given their inheritance. Therefore it is Naomi, and not Ruth, who sells the land. Nevertheless, a child of Ruth would legally fall heir to Elimelech's land, and Naomi is therefore ready to transfer title to the property of her deceased husband to the kinsman who would marry Ruth. This kinsman would hold the land in trust until a child born to Ruth should become eligible to inherit it in his own right. The fact that the land was to be sold—leased, we would say today—to a near kinsman who would marry Ruth and hold it in trust for her offspring by this union, called for the application of two provisions of the Mosaic civil code. The laws on the transfer of land (Lev. 25:23–28) and the marriage of a widow to a near kinsman (Deut. 25:5–10) both applied to the case, with the latter placing a limitation upon the former.

Rut 4:15

Ruth 4:15 - for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it - See Ps 68:6

---

1 Samuel

1Sam 1:1 Back to Table of Contents

1Sam 1:1 - Ramathaimzophim - Ramathayim from the dual of (07413) and the plural of the act part of (06822) from the dual of and the plural of the active participle of ; double height of watchers; Ramathajim-Tsophim, a place in Palestine:--Ramathaimzophim. Ramathaim-zophim = "double height of the watchers" the home place of Samuel located in the hill country of Ephraim the same as 07414

1Sam 1:1

1Sam 1:1 - Elkanah - Élqanah Proper Name Masculine el-kaw-naw' from (0410) and (07069) from and ; God has obtained; Elkanah, the name of several Israelites:--Elkanah. Elkanah = "God has possessed" or "God has created"

1Sam 1:2

1Sam 1:2 - And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children - the practice of polygamy was frowned upon but winked at by God until Jesus restated the original plan for marriage. Elkanah took Peninnah as his second wife after more than 10yrs of Hannah unsuccessfully attempting to have a child - See Mt 19:3-5

1Sam 1:2

1Sam 1:2 - Hannah - Channah Proper Name Feminine khan-naw' from (02603) from ; favored; Channah, an Israelitess:--Hannah. Hannah = "grace"

1Sam 1:2

1Sam 1:2 - Peninnah - Pninnah Proper Name Feminine pen-in-naw' probably from (06443) contr probably feminine from contr.; Peninnah, an Israelitess:--Peninnah. Peninnah = "jewel"

1Sam 1:2

1Sam 1:2 - and Peninnah had children, but Hannah had no children - it is obvious that Elkanah's second wife came as a result of the barrenness of his beloved, first wife, Hannah.

1Sam 1:3

1Sam 1:3 - worship and to sacrifice unto the LORD of hosts in Shiloh - Shiloh was the site

where God commanded the COI to set up the tabernacle upon entering the promised land.

1Sam 1:3

1Sam 1:3 - Shiloh - meaning "place of rest", a city in Ephraim and temporary home of the Ark of the Covenant and the Tabernacle, the place where Samuel grew up.

1Sam 1:5

1Sam 1:5 - But unto Hannah he gave a worthy portion; for he loved Hannah: - Elkanah was sensitive to the embarrassment, feelings of rejection and inadequacy Hannah felt in not being able to bear children, so he overcompensated in giving her special gifts. This naturally, caused friction with Peninnah, who bore children to Elkanah, making for a turbulent household.

1Sam 1:5

1Sam 1:5 - but the LORD had shut up her womb - God had a greater plan in store for Hannah and her seed, Samuel. God knew the powerful man of God Samuel would become for His kingdom and needed to provide the right environment to train, develop, nurture and challenge his young mind before service (1Sam 3:19, 20). God may have foreordained to cause Hannah's barrenness in order to bring a deeper dedication from her heart towards the Lord- one that would be willing to return (sacrifice) the greatest and most sought after of her desires. It was not until Hannah vowed to return to the Lord the thing she wanted the most that the Lord opened her womb to bless her with a son. Being a woman of honor and integrity, she held to her vow and dedicated Samuel to the Lord once weaned. See 1Sam 1:11; James 4:3

1Sam 1:6

1Sam 1:6 - And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb - introducing another woman into a home naturally will cause controversy. See Gen 16:1-6

1Sam 1:7

1Sam 1:7 - And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat - this ordeal, the open display of contempt on an annual basis, wore upon Hannah's spirit.

1Sam 1:8

1Sam 1:8 - Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? - Elkanah was fully aware of the source of Hannah's grief. He thought that he honored her better than 10 sons would, yet, he did not fully understand a woman's true desires.

1Sam 1:10

1Sam 1:10 - And she was in bitterness of soul, and prayed unto the LORD, and wept sore - See Prov 14:10 Hannah's bitterness of soul must have involved: 1. The shame of not being able to bear a child for her husband 2. The reproach from men/women that she in some way must have grieved God, or was in some fashion dishonorable, thus God closed her womb 3. The reproach from her adversary, Peninah, who upon every occasion, used the situation to stab her with an insult 4. Her own questioning, brought upon her by the enemy of souls,

whether she had offended God 5. Her fear for the future as a woman without a son to care for her. Children are to understand their responsibilities in honoring their parents by caring for them in their old ages

1Sam 1:11

1Sam 1:11 - And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head - Hannah, more than anything, sought that her reproach be removed and that the Lord restore her honor to her. She was willing to return the gift of the Lord to Him, so long as she had peace of mind that she had not offended Him and was not a reproach of men.

1Sam 1:11

1Sam 1:11 - then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head - Hannah demonstrated selflessness, in being willing to dedicate her firstborn son to God and to his service. She believed that if God would care for her in giving her a son, He would care for her in her old age as well.

1Sam 1:13

1Sam 1:13 - Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken - Hannah's acts were not so strange that such a conclusion should readily jumped to, but rather, Eli was accustomed seeing the reprehensible behavior from his reprobate sons and immediately thought the worst when he saw Hannah praying, moving her lips, without uttering a word.

1Sam 1:14

1Sam 1:14 - And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee - Eli's unwarranted chastisement of Hannah was what should have been spoken to his own sons from their youth.

1Sam 1:15

1Sam 1:15 - I have drunk neither wine nor strong drink, but have poured out my soul before the LORD - naturally the inference was that Hannah partook of fermented wine, that causes drunkenness. Hannah responded that she was a grieved woman, merely pouring out her soul to God for mercy.

1Sam 1:16

1Sam 1:16 - Count not thine handmaid for a daughter of Belial - Please do not look upon me, your servant, as a reprobate and wicked woman.

1Sam 1:17

1Sam 1:17 - The blessing Eli spoke to Hannah would be granted for her faith, sincerity and the righteousness of Christ God saw in Hannah

1Sam 1:18

1Sam 1:18 - And she said, Let thine handmaid find grace in thy sight. So the woman went her

way, and did eat, and her countenance was no more sad - Hannah found peace and solace in the blessing from Eli, the High Priest and in trusting in the Lord's grace and mercy.

1Sam 1:18

1Sam 1:18 - and her countenance was no more sad - great peace have they that love thy law and nothing shall offend them. See Ps 119:165

1Sam 1:19

1Sam 1:19 - and Elkanah knew Hannah his wife; and the LORD remembered her - The Lord remembered the sincerity of His daughter and her vow in light of His greater plan, and honored her petition.

1Sam 1:20

1Sam 1:20 - Samuel - meaning "His name is El {God}" - heard of God; Shemuel, the name of three Israelites:--Samuel, Shemuel.

1Sam 1:20

1Sam 1:20 - Because I have asked him of the LORD - The effectual fervent prayer of the righteous availeth much. See James 5:16; 1Joh 5:14, 15

1Sam 1:22

1Sam 1:22 - But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever - Hannah remembered her vow to the Lord and purposed to see it through. When she finished weaning Samuel, she purposed to dedicate and leave him to be cared for by the Lord in Shiloh. This took great faith in light of what was openly known by all of Eli and his sons of Belial.

1Sam 1:23

1Sam 1:23 - only the LORD establish his word - Elkanah obviously understood the vow made by Hannah to the LORD and gave his consent to dedicating Samuel forever to God. See Num 30:6-8

1Sam 1:24

1Sam 1:24 - And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young - when weaned from breast milk (4, 5) she brought him with an offering to the Lord, to be cared of the Lord.

1Sam 1:27

1Sam 1:27 - For this child I prayed; and the LORD hath given me my petition which I asked of him - See 1 Sam 1:10, 11, 15, 16, 20

1Sam 1:28

1Sam 1:28 - Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD - Hannah said she had dedicated Samuel to the Lord forever, as long as he lived, he would be dedicated (lent) to the Lord.

1Sam 2:1

1Sam 2:1 - mine horn is exalted in the LORD - our strength is exalted/established in the LORD. See Ps 46:1, 2

1Sam 2:1

1Sam 2:1 - my mouth is enlarged over mine enemies - See Ps 27:6

1Sam 2:2

1Sam 2:2

1Sam 2:2

1Sam 2:2 - There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God - See Isa 46:9, 10

1Sam 2:3

1Sam 2:3-5 - Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed - Hannah sings a song of deliverance, vindication and triumph. She describes how the Lord turns the captivity of those who are humble in spirit and binds the proud and boastful mockers and scorners.

1Sam 2:5

1Sam 2:5 - so that the barren hath born seven; and she that hath many children is waxed feeble - See Isa 54:1-9

1Sam 2:8

1Sam 2:8 - He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them - See Lk 1:48, 52, 53

1Sam 2:9

1Sam 2:9 - for by strength shall no man prevail - See Ps 20:7; Zech 4:6

1Sam 2:10

1Sam 2:10 - the LORD shall judge the ends of the earth - See Joh 5:22; Act 17:31; Ju 1:15

1Sam 2:10

1Sam 2:10 - and he shall give strength unto his king, and exalt the horn of his anointed - See Ezek 37:24, 25

1Sam 2:12

1Sam 2:13 - sons of Belial - Drunakards, literal and spiritual. Homosexuals/bisexual . See 1Sam 1:13-16, 22; Judges 19:19-22

1Sam 2:15

1Sam 2:15, 16 - Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. - The sons of Eli demanded raw, unsodden flesh to eat with the fat, to be roasted rather than boiled. They were truly sons of Belial. - See Lev 6:25-29

1Sam 2:17

1Sam 2:17 - Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD - the offerings of the Lord were most holy, yet they were profaned by the sons of Eli. See Lev 6:27-29

1Sam 2:25

1Sam 2:25 - Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them - Eli's appeals for reform from his two sons was too little, too late. He failed to discipline them in their youth, and therefore, they had no respect for God nor their father.

1Sam 2:29

1Sam 2:29 - Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? - Eli was complicit in the sins of his sons. By not reproving and removing them from their posts which he knew they profaned, Eli showed contempt for God's work in favor of his sons. See Lev 10:3; 1Sam 2:12

1Sam 2:30

1Sam 2:30 - Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed - See Lev 10:1-7; Jer 18:7-10; Eze 18:5-24

1Sam 3:1

1Sam 3:1 - the word of the LORD was precious in those days - See Am 8:11-14

1Sam 3:1

1Sam 3:1 - no open vision - open visions were visions given to God's prophets in the presence of others that usually demonstrated a supernatural manifestation from God. Open visions were apparently given only when the people were not in apostasy and were willing to heed the counsels conveyed by God. Where there is no vision, the people perish (Prov 29:38). People perish for lack of knowledge because they have rejected knowledge (Hos 4:6) and keeping the commandments of God. See Num 24:4, 16; Rev 1:10 "Sister White was in vision about twenty minutes or half an hour. As she went into vision every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in prayer and social meeting Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that he would bless the meeting with his presence, and that he would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! g-l-o-r-y-! g-l-o-r-y-!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished

to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, 'She doesn't breathe!' "I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. The coming out of the vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M.D., Battle Creek, Mich., Dec. 28, 1890." {The Great Second Advent Movement pg 270}

1Sam 3:3

1Sam 3:3 - ere the lamp of God went out - The Lamp with its daily provision of pure olive oil, furnished by the people as a free-will offering to the Lord for His bountiful provision, and administered by the priests, was to be a perpetual sign of the presence of the Holy Spirit of the LORD (Lev 24:2-4). Eli's eyes had waxed dim, meaning he was made to be blind (spiritually deceived) such that he and his sons neglected the sacred work of the Lord.

1Sam 3:11

1Sam 3:11 - And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. - See 2Kin 21:12; Jer 19:3; Joel 1:2-5

1Sam 3:13

1Sam 3:13 - For I have told him that I will judge his house forever - See 1Kin 2:26, 27

1Sam 3:17

1Sam 3:17 - And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee - It was a great cross for me to relate to the erring what had been shown me concerning them. It caused me great distress to see others troubled or grieved. And when obliged to declare the messages, I would often soften them down, and make them appear as favorable for the individual as I could, and then would go by myself and weep in agony of spirit. I looked upon those who had only their own souls to care for, and thought if I were in their condition I would not murmur. It was hard to relate the plain, cutting testimonies given me of God. I anxiously watched the result, and if the persons reproved rose up against the reproof, and afterward opposed the truth, these queries would arise in my mind: Did I deliver the message just as I should? Could there not have been some way to save them? And then such distress pressed upon my soul that I often felt that death would be a welcome messenger, and the grave a sweet resting place. – {1T 73.3}

1Sam 3:18

1Sam 3:18 - And Samuel told him every whit, and hid nothing from him - though Samuel was grieved by the message of the Lord and feared to convey the tidings to Eli, he passed the first test of a prophet in speaking exactly what the Lord commanded him to speak. See See 1Kin 22:13, 14; Act 4:18-20

1Sam 3:18

1Sam 3:18 - And he said, It is the LORD: let him do what seemeth him good - Eli showed no great remorse or contrition for the words that he had heard. Unlike the Ninevites who also received words of imminent chastisement and repented with sackcloth and ashes (Jonah 3:5-10) and Hezikiah who was warned to get his house in order for he was to die and petitioned the Lord with great lamentations (2Kin 20:5-8), Eli merely heard the words of the Lord and washed his hands of the matter.

1Sam 3:19

1Sam 3:19 - and the LORD was with him, and did let none of his words fall to the ground - As Samuel grew in the Lord and committed himself to God's service, God prospered his work such that all that he did and said prospered and came to pass. See Ps 1:3

1Sam 3:20

1Sam 3:20 - And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD - See 1Tim 4:15

1Sam 4:3

1Sam 4:3 - Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies - the Lord had forsaken Shiloh and was not present with Israel as they faced their enemies. See Ps 78:60

1Sam 4:4

1Sam 4:4 - So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God - the Ark of the Covenant was profaned in being brought and displayed openly for all to behold. The Ark became nothing more than a talisman for the COI who had consistently turned their back on the Lord and lived in open rebellion to His statutes, laws and commandments.

1Sam 4:5

1Sam 4:5 - And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout - The people were led to believe that despite their rebellion and the sin in the nation, the mere presence of God's ark guaranteed their success. The same spirit existed during the time of Jer, before the Babylonian captivity, where the people thought that as long as they continue the ritual, ceremonial services in the sanctuary, despite the idolatry rampant in society, God's favor would remain upon them and they would never be conquered (Jer 7:1-15). We today as Adventists, being rich and increased with goods, fall under the same delusion, making gods of our weekly Sabbath worship and vegetarian diets. God will remove these practices performed in vanity at the Sunday Law and we will be overthrown unless we repent, be converted so that our sins may be blotted out during the times of refreshing from the presence of the LORD. - See Act 3:19

1Sam 4:11

1Sam 4:11 - And the ark of God was taken - See Ps 78:60, 61

1Sam 4:21

1Sam 4:21 - And she named the child Ichabod - The wife of Phinehas, notwithstanding the impiety of her husband, was a woman who feared the Lord. The death of her father-in-law

and her husband, and above all the terrible tidings that the ark of God was in captivity, caused her death. She felt that now the last hope of Israel was gone, and she named the child, born in this hour of adversity, Ichabod, or inglorious; with her dying breath mournfully repeating the words, “The glory is departed from Israel; for the ark of God is taken.” – {ST December 22, 1881 Par. 16} That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph’s tomb. On the Sabbath the courts of the temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. But some present were not at rest as the blood of bulls and goats was offered for sin. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. They knew not that there was no further value in the performance of the ritual service. But never before had that service been witnessed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded everything. One after another inquired about a strange event that had taken place. Hitherto the most holy place had been sacredly guarded from intrusion. But now it was open to all eyes. The heavy veil of tapestry, made of pure linen, and beautifully wrought with gold, scarlet, and purple, was rent from top to bottom. The place where Jehovah had met with the high priest, to communicate His glory, the place that had been God’s sacred audience chamber, lay open to every eye,—a place no longer recognized by the Lord. With gloomy presentiments the priests ministered before the altar. The uncovering of the sacred mystery of the most holy place filled them with dread of coming calamity. – {DA 774.2}

1Sam 4:21

1Sam 4:21 - Ichabod - Íy-kabowd Proper Name Masculine ee-kaw-bode' from (0336) and (03519) from and ; (there is) no glory, i.e. inglorious; Ikabod, a son of Phineas:--I-chabod. Ichabod = "no glory" a son of Phinehas, so named because of the capture of the Ark by the Philistines

1Sam 4:22

1Sam 4:22 - And she said, The glory is departed from Israel: for the ark of God is taken - See 1Sam 4:5; Jer 7:14; Mt 23:37-24:2

1Sam 5:1

1Sam 5:1 - And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod - See 1Sam 4:10, 11; Ps 78:60, 61

1Sam 5:1

1Sam 5:1 - Ebenezer - Ében Noun from (068) and (05828) with the article inserted from and with the article inserted; stone of the help; Eben-ha-Ezer, a place in Palestine:--Ebenezer. Ebenezer = "stone of help" memorial stone erected by Samuel to mark where God helped Israel to defeat the Philistines - north of Jerusalem

1Sam 5:1

1Sam 5:1 - Ashdod - Áshdowd Proper Name Location ash-dode' from (07703) from ; ravager; Ashdod, a place in Palestine:--Ahdod. Ashdod = "powerful" a major Philistine city on the

Mediterranean Sea west from Jerusalem, modern Esdud

1Sam 5:2

1Sam 5:2 - Dagon - Dagown Proper Name Masculine daw-gohn' from (01709) from ; the fish-god; Dagon, a Philistine deity:--Dagon. Dagon = "a fish" a Philistine deity of fertility; represented with the face and hands of a man and the tail of a fish

1Sam 5:3

1Sam 5:3 - And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again - the LORD has said that we should not make any graven image nor set any other gods before Him. See Ex 20:3-6

1Sam 5:4

1Sam 5:4 - And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him - God was being merciful towards the Philistines in their ignorance, not utterly destroying them for this act of idolatrous blasphemy.

1Sam 5:5

1Sam 5:5 - Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day - the priests and the people forsook the temple of Dagon for fear of the LORD.

1Sam 5:6

1Sam 5:6 - But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof - the LORD caused a plague of hemorrhoids to afflict the Philistines in Ashdod and all the neighboring coasts. This plague would go to all the major cities of the Philistines, along with a plague of mice. See 1Sam 5:7; 1Sam 6:4, 5 The inhabitants of Ashdod were smitten with a distressing and fatal disease. Remembering the plagues that were inflicted upon Egypt by the God of Israel, the people attributed their afflictions to the presence of the ark among them. It was decided to convey it to Gath. But the plague followed close upon its removal, and the men of that city sent it to Ekron. Here the people received it with terror, crying, "They have brought about the ark of the God of Israel to us, to slay us and our people." They turned to their gods for protection, as the people of Gath and Ashdod had done; but the work of the destroyer went on, until, in their distress, "the cry of the city went up to heaven." Fearing longer to retain the ark among the homes of men, the people next placed it in the open field. There followed a plague of mice, which infested the land, destroying the products of the soil, both in the storehouse and in the field. Utter destruction, by disease or famine, now threatened the nation. – {PP 586.2}

1Sam 5:8

1Sam 5:9 - And they answered, Let the ark of the God of Israel be carried about unto Gath - the Philistines thought by sending the Ark of the Covenant to one of the primary cities of the Philistines, it would be safe and would stay the plagues that were affecting Ashdod and the neighboring coastal cities.

1Sam 5:8

1Sam 5:8 - Gath - Gath Proper Name Location gath the same as (01660) the same as ; Gath, a Philistine city:--Gath. Gath = "winepress" one of the five royal or chief cities of the Philistines and the native city of Goliath

1Sam 5:9

1Sam 5:9 - And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts - God smote the men of Gath, small and great, with hemorrhoids.

1Sam 5:10

1Sam 5:10 - Ekron - `Eqrown Proper Name Location ek-rone' from (06131) from ; eradication; Ekron, a place in Palestine:--Ekron. Ekron = "emigration" or "torn up by the roots" the most northerly of the 5 principal cities of the Philistines; located in the lowlands of Judah and later given to Dan

1Sam 6:4

1Sam 6:4 - five golden mice - The inhabitants of Ashdod were smitten with a distressing and fatal disease. Remembering the plagues that were inflicted upon Egypt by the God of Israel, the people attributed their afflictions to the presence of the ark among them. It was decided to convey it to Gath. But the plague followed close upon its removal, and the men of that city sent it to Ekron. Here the people received it with terror, crying, “They have brought about the ark of the God of Israel to us, to slay us and our people.” They turned to their gods for protection, as the people of Gath and Ashdod had done; but the work of the destroyer went on, until, in their distress, “the cry of the city went up to heaven.” Fearing longer to retain the ark among the homes of men, the people next placed it in the open field. There followed a plague of mice, which infested the land, destroying the products of the soil, both in the storehouse and in the field. Utter destruction, by disease or famine, now threatened the nation. – {PP 586.2}

1Sam 6:4

1Sam 6:4 - according to the number of the lords of the Philistines: for one plague was on you all, and on your lords - for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one

1Sam 6:5

1Sam 6:5 - Wherefore ye shall make images of your emerods, and images of your mice that mar the land - God apparently made, with the hemorrhoids that affect all the men of the Philistine cities, an infestation of mice.

1Sam 6:6

1Sam 6:6 - Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? - the wise men and diviners among the Philistines asked why the people hardened their hearts, suffering the plagues of hemorrhoids and mice for 7months, rather than sending the Ark of the Covenant back to Israel? They told the Philistine leaders to consider what the Egyptians did in letting Israel go after the LORD destroyed their land and

first born. God's fame and glory had been known and heard throughout the earth - See 1Sam 6:1; Ex 10:1, 2; Num 14:21

1Sam 6:7

1Sam 6:7 - Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them - the advice given by the Philistine wise men would show the power of God, that He was in control and that He would guide His Ark back to a place that He ordained it to be. See 1Sam 6:9

1Sam 6:7

1Sam 6:7 - and bring their calves home from them - the cows would want to care for their calves, but the LORD will nevertheless guide the cows to the place where He would appoint them to go. - See 1Sam 6:10; Isa 49:15

1Sam 6:9

1Sam 6:9 - And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us - See 1Sam 6:7

1Sam 6:10

1Sam 6:10 - And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: - See 1Sam 6:10

1Sam 6:12

1Sam 6:12 - And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshemesh - See 1Sam 6:7, 9

1Sam 6:12

1Sam 6:12 - Bethshemesh - perhaps a place of idolatrous worship among the COI Beyth Proper Name Location from (01004) and (08121) from and ; house of (the) sun; Beth-Shemesh, a place in Palestine:--Beth-shemesh. Beth-shemesh = "house of the sun" or "sun-temple" a town in southwest Judah a town in Naphtali a town in Issachar

1Sam 6:15

1Sam 6:15 - And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD - the Levites were wise enough to handle the Ark of the Covenant themselves, lest another be slain of the Lord.

1Sam 6:17

1Sam 6:17 - And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one - See 1Sam 6:4

1Sam 6:19

1Sam 6:19 - And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter - God punished the irreverence of the COI that dwelt in the idolatrous city Bethshemesh, meaning sun-temple, for looking into the Ark of the Covenant. 50,070 were killed by the LORD. - See 2Sam 6:6, 7

1Sam 6:21

1Sam 6:21 - Kirjathjearim - Qiryath Proper Name Location from (07151) and the pl. of (03293) or (05892) or (Jer. 26:20) with the article interposed; or (Josh. 18:28) simply the former part of the word; or Qiryath tAriym {keer-yath' aw-reem'}; from and the plural of or ; city of forests, or city of towns; Kirjath-Jearim or Kirjath-Arim, a place in Palestine:--Kirjath, Kirjath-jearim, Kirjath-arim. Kirjath-jearim = "city of forests"

1Sam 7:2

1Sam 7:2 - And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD - the Ark of the Covenant abode in Kirjathjearim for 20years before being transported to the home of Obededom by David. See 2Sam 6:4, 9

1Sam 7:10

1Sam 7:10 - And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel - Israel did not need to fight because the Lord smote the Philistines Himself. See 1Sam 7:13

1Sam 7:12

1Sam 7:12 - and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us - See Hosea 12:5; Josh 4:8, 9

1Sam 7:13

1Sam 7:13 - So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel - See 1Sam 7:10

1Sam 7:15

1Sam 7:15 - And Samuel judged Israel all the days of his life - the role of a judge was a spiritual and social leader, one who officiated in spiritual matters for the Lord, but also oversaw the social matters of society according to the Laws of Moses. See 1Sam 7:16-17

1Sam 8:3

1Sam 8:3 - And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment - See Lev 19:15, Ex 23:8 CONTRAST: 2Sam 8:15

1Sam 8:5

1Sam 8:5 - now make us a king to judge us like all the nations - They who were chosen to be

a peculiar people unto God, were throwing away their birthright to become as all the other nations. This blind act of rebellion would begin the slippery slope towards mass idolatry. See Deut 17:14-20; Judges 9:1-6; Ps 96:5; Eze 20:32

1Sam 8:7

1Sam 8:7 - rejected Me - Compare Joh 13:20 The Children of Israel, in their pride and desire to be as the world, forsook the blessing of having God be their Sovereign Leader and King, for a mortal man. In so doing their rejection of Knowledge (the wisdom of God) for man's wisdom began their peril and decline. The people would in time perish for lack of knowledge because they had rejected knowledge (Hos 4:6, 1Cor 1:18-30, Isa 28)

1Sam 8:7

1Sam 8:8 - that I should not reign over them - See 1Chron 29:23

1Sam 8:11

1Sam 8:11 - And he said, This will be the manner of the king that shall reign over you - in mercy, God gave Israel warning of what a king would impose upon them and the burden it would become to them. God would give them sufficient information and counsel that they might choose and make an intelligent decision. God would not remove their ability to choose, but mercifully gave them warning.

1Sam 8:17

1Sam 8:17 - and ye shall be his servants - See Rom 6:16

1Sam 8:19

1Sam 8:19 - Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us - the people in stubborn rebellion towards God chose to have a man rule over them than God Himself. They were settling for something worst than husks in their ungrateful ignorance. See 1Sam 10:19; CONTRAST Josh 24:21

1Sam 8:20

1Sam 8:20 - That we also may be like all the nations - the very thing God did not want for His people they desired and demanded for themselves, to be reckoned among the nations. See Num 23:9; CONTRAST Deut 4:1-8

1Sam 8:20

1Sam 8:20 - and go out before us, and fight our battles - CONTRAST Ex 14:24, 25, 15:3, 6, 7; Deut 1:30, 41, 33:22, 20:4

1Sam 8:22

1Sam 8:22 - And the LORD said to Samuel, Hearken unto their voice, and make them a king. - See Hos 13:0, 11

1Sam 9:2

1Sam 9:2 - and there was not among the children of Israel a goodlier person than he - Saul had a mind and influence capable of governing a kingdom, if his powers had been submitted to the control of God, but the very endowments that qualified him for doing good could be

used by Satan, when surrendered to his power, and would enable him to exert widespread influence for evil. He could be more sternly vindictive, more injurious and determined in prosecuting his unholy designs, than could others, because of the superior powers of mind and heart that had been given him of God. [48] – {CC 149.4}

1Sam 10:6

1Sam 10:6 - And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man - the Spirit of the Lord comes upon us and changes us into another man. 1Sam 10:9; Joh 3:5; 2Cor 5:16-18; Lk 1:35 During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people. – {AA 37.3}

1Sam 10:7

1Sam 10:7 - And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee - the Lord was with Saul until Saul departed from the presence of the Lord, as did Cain. See Gen 4:16

1Sam 10:9

1Sam 10:9 - And it was so, that when he had turned his back to go from Samuel, God gave him another heart - See Joh 3:8

1Sam 10:19

1Sam 10:19 - And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands - See 1Sam 8:19

1Sam 10:24

1Sam 10:24 - And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king - All the people fell in awe of Saul because he was head and shoulders taller than all other men. Men look on the outward appearances. God looks at the heart. See 1Sam 16:7

1Sam 11:8

1Sam 11:8 - While the people in general were ready to acknowledge Saul as their king, there was a large party in opposition. For a monarch to be chosen from Benjamin, the smallest of the tribes of Israel—and that to the neglect of both Judah and Ephraim, the largest and most powerful—was a slight which they could not brook. They refused to profess allegiance to Saul or to bring him the customary presents. Those who had been most urgent in their demand for a king were the very ones that refused to accept with gratitude the man of God's appointment. The members of each faction had their favorite, whom they wished to see placed on the throne, and several among the leaders had desired the honor for themselves. Envy and jealousy burned in the hearts of many. The efforts of pride and ambition had resulted in disappointment and discontent. – {PP 611.3}

1Sam 12:19

1Sam 12:19 - And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king - See Jer 2:1-9

1Sam 13:8

1Sam 13:8 - tarried seven days - tarried seven times (2520).

1Sam 13:9

1Sam 13:9 - bring me a sacrifice - though the people had demanded a king, Samuel made it plain that they were to still put their trust in the Lord and wait on His providence, thus would they prosper. God tested Saul by causing Samuel to be "delayed" in his arrival to see if Saul would place his trust in God. Despite the apparent tarrying, God was in control of the situation. Saul wanted to appear in control of the situation, seeing the people were scattered for seven days (7x) and afraid of the imminent threat of the Philistines. Calling for a sacrifice, typifying the unification of church and state, Saul overstepped his post and blasphemed God's sacred work, reserved for His prophet (Spirit of Prophecy). See Num 16:1-35; 2Chron 26:1-21; Mt 22:18-21 The time for the proving of Saul had come. He was now to show whether or not he would depend on God and patiently wait according to His command, thus revealing himself as one whom God could trust in trying places as the ruler of His people, or whether he would be vacillating and unworthy of the sacred responsibility that had devolved upon him. 0 – {CC 150.4} In detaining Samuel, it was the purpose of God that the heart of Saul should be revealed, that others might know what he would do in an emergency. It was a trying position in which to be placed, but Saul did not obey orders. He felt that it would make no difference who approached God, or in what way; and, full of energy and self-complacency, he put himself forward into the sacred office. – {CC 150.5}

1Sam 13:10

1Sam 13:10 - And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him - And we don't have to stop there either. We can take God's discrimination ever further. He discriminated against entire bloodlines. Of the 12 tribes of Israel, only Levites were allowed to run the temple services. Less than one-tenth of an entire race of humans was permitted to be in direct service of the Lord in His holy temple. That means more than 90 percent were excluded from this privileged place of leadership based on nothing more than genes. Even just a generation or two after Moses, how many of the other tribes thought this limitation on their bloodline was fair? King Saul ultimately decided that such a distinction surely must not apply to him. Perhaps he reasoned the longstanding ordinance didn't mean that much anymore, that it had served its purpose, or perhaps he figured his intelligence and abilities were being called into question by having to wait on God's making sense of it. The price he paid for that impatience? He lost his kingdom. {Daughters of Inheritance, pg. 56, Wellesley Wuir}

1Sam 13:12

1Sam 13:12 - Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering - Saul had not learned the fear of the Lord and that knowledge of the Holy One is understanding. Saul feared men more than he feared God (Mt 10:28) and thus he acted impulsively, out of fear - See Prov 4:7; 9:10

1Sam 13:13

1Sam 13:13 - And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever - Saul's act of blasphemous rebellion cost him the kingdom. His descendants would no longer rule over Israel. See 1Sam 20:30-33

1Sam 13:14

1Sam 13:14 - the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people - See 1Sam 16:7 The LORD sought a man after His Own heart, who would honor and uphold God's words, commandments and judgments. David was such a man: 1. David had proven to be a good shepherd like Jesus, preferring their lives over his own in saving them from a lion and bear that came upon them; 1Sam 17:34-36; Isa 40:11 2. As God blessed the COI, the descendants of God's friend Abraham (2Chron 20:7), so David blessed Mephibosheth, the son of Jonathan 3. God permitted David to endure the rebellion of a beloved son who sought to overthrow his kingdom and kill him, just as God experienced a similar rebellion in heaven from Lucifer I was shown that it was when David was pure, and walking in the counsel of God, that God called him a man after His own heart. When David departed from God, and stained his virtuous character by his crimes, he was no longer a man after God's own heart. God did not in the least degree justify him in his sins, but sent Nathan, His prophet, with dreadful denunciations to David because he had transgressed the commandment of the Lord. – {TSB 94.3}

1Sam 13:14

1Sam 13:14 - because thou hast not kept that which the LORD commanded thee - See

1Sam 13:19

1Sam 13:19 - Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Heb make them swords or spears - the Philistines had seized the Israelites ability to make swords to defend themselves. Only farming equipment could be sharpened.

1Sam 13:20

1Sam 13:20 - coulter - A blade or wheel attached to the beam of a plow that makes vertical cuts in the soil in advance of the plowshare.

1Sam 13:20

1Sam 13:20 - mattock - A digging tool with a flat blade set at right angles to the handle.

1Sam 14:27

1Sam 14:27 - eyes were enlightened - as Jonathan ate the honey (spiritually symbolizing the Little Book - Rev 10:8; Eph 1:18) his eyes were enlightened and he was ready to continue the battle. However, Saul (Leadership) commanded the people not to eat, leaving them faint and without strength for the battle. See Ezra 9:8

1Sam 15:2

1Sam 15:2 - Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. - See Ex 17:8-13, 16; Deut 25:17-19

1Sam 15:3

1Sam 15:3 - Now go and smite Amalek, and utterly destroy all that they have and spare them not - the close of probation for the Amalekites had come after more than 490 years of warring against Israel. They met Israel in the wilderness and ambushed them. Joshua was victorious over the warring hosts as Moses' hands were upheld by Aaron and Hur. God promised to eventually destroy this rebellious people and He sought to do so at the hands of Saul. Yet, Saul rebelled! See Ex 17:9-16; Num 24:20; 1Chron 4:43 Many years before, God had appointed Amalek to utter destruction. They had lifted up their hands against God and his throne, and had taken oath by their gods that Israel should be utterly consumed, and the God of Israel brought down so that he would not be able to deliver them out of their hands. – {1SP 361.3} Amalek had made derision of the fears of his people, and made sport of God's wonderful works for the deliverance of Israel performed by the hand of Moses before the Egyptians. They had boasted that their wise men and magicians could perform all those wonders; and that if the children of Israel had been their captives, in their power as they were in Pharaoh's, the God of Israel himself would not have been able to deliver them out of their hands. They despised Israel, and vowed to plague them until there should not be one left. – {1SP 361.4} God marked their boastful words against him, and appointed them to be utterly destroyed by the very people they had despised, that all nations might mark the end of that most proud and powerful people. – {1SP 362.1}

1Sam 15:3

1Sam 15:3 - spare them not - God wanted to fully rid the earth of the Amalekites and Saul was not willing to obey. See Deut 7:16; Josh 10:28; 1Sam 15:9

1Sam 15:8

1Sam 15:8 - And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword - See 1Kin 20:39-43

1Sam 15:9

1Sam 15:9 - Saul flagrantly disobeyed the voice of the Lord and preserved the life of the detested Agag and the best of the livestock. Saul, like all the other kings of the world sought to possibly make sport of Agag while he withheld from destroying the choice flock so that in covetuousness, he may offer a sacrifice of the spoil to the Lord without sacrificing any of the herds that belonged to himself. See Ex 17:14

1Sam 15:13

1Sam 15:13 - I have performed the commandment of the LORD - CONTRAST 1Chron 14:16, 17, 10, 14, 15

1Sam 15:14

1Sam 15:14 - And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? - See 1Sam 15:1-3

1Sam 15:17

1Sam 15:17 - When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. - the danger of power, fame, success, and loosing sight of where

one's prosperity originates is spoken of all too often in the Bible. The lust of the flesh, lust of the eyes and pride of life (1Jo 2:16) takes hold when men forget their God Who has established them (2Chron 20:20) and granted them the blessings they ascribe to themselves. See 2Chron 26:16; 2Sam 11:1-12:10; Act 12:21-23

1Sam 15:19

1Sam 15:19 - bit didst fly upon the spoil - here Saul's motives are exposed as Samuel shows that Saul greedily sought the spoils of the Amelikites so that he would not have to use of his own to offer an offering to the LORD for the victory.

1Sam 15:20

1Sam 15:20 - Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me - Saul deceptively minces words and suggest that he has done God's will when he knows that he has not fulfilled God's purposes. He is lying to Samuel, to God and even to himself in this statement.

1Sam 15:21

1Sam 15:21 - But the people took of the spoil - the people could not have taken of the spoil, the sheep and oxen, the chief of the things which should have been utterly destroyed had Saul, the king forbade them to do so. Saul here dissembles and attempts to pass blame on those under his command rather than accepting the fault.

1Sam 15:22

1Sam 15:22 - Hath the LORD as great delight in burnt offerings and sacrifices - See Ps 50:7-14, 51:16; Heb 10:5, 6

1Sam 15:23

1Sam 15:23 - For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry - coincidentally that Samuel warns Saul that his rebellion is as witchcraft. In Saul's latter end, when he can not hear from God, neither by dream, prophet or otherwise, Saul seeks the counsels of a witch for guidance. See 1Sam 28:3-20; Num 16:41 Here we find a striking exhibition of the blindness that will compass human minds that turn from light and evidence. Here we see the strength of settled rebellion, and how difficult it is to be subdued. Surely the Heb had had the most convincing evidence in the destruction of the men who had deceived them; but they still stood forth boldly and defiantly, and accused Moses and Aaron of killing good and holy men. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." – {3T 357.3}

1Sam 15:24

1Sam 15:24 - I feared the people - Saul, like Aaron, blames the people for their transgressions of God's commandments. The people are used as the excuse for disobedience. The act of fearing man's words above God's word is as the sin of witchcraft (Spiritualism). See Ex 32:21-24; Gen 3:17

1Sam 15:26

1Sam 15:26 - I will not return with thee: for thou has rejected the word of the LORD, and the LORD hath rejected thee - with this pronouncement, Samuel tells Saul that he no longer will walk in support of him. He has pronounced Saul's departure from God and therefore the

LORD's departure from Saul (1Sam 16:14).

1Sam 15:28

1Sam 15:29 - The LORD hath rent the king of Israel from thee this day - the parable of the vineyard, spoken by Jesus is here foreshadowed in the life of Saul. See Lk 20:9-18

1Sam 15:29

1Sam 15:29 - And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent - See Num 23:19

1Sam 15:30

1Sam 15:30 - yet honour me now, I pray thee before the elders of my people - Saul is more concerned about how he appears before men than how he appears before the sight of God (1Sam 15:24). His love of man's praise (the pride of life) rather than that of God was his downfall.

1Sam 15:33

1Sam 15:33 - And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal - See Deut 25:17-19

1Sam 15:35

1Sam 15:35 - and the LORD repented that he had made Saul king over Israel - See Gen 6:6

1Sam 16:7

1Sam 16:7 - for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart - See 1Sam 10:23, 24; 1Cor 4:5; Jer 17:10; Joh 7:24; Ps 139:23, 24, 32:8; Job 10:4; Dan 7:8

1Sam 16:7

1Sam 16:7 - but the LORD looketh on the heart - See 1Sam 13:14

1Sam 16:14

1Sam 16:14 - But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him - One of the most fearful statements of the Bible as Saul's probation has closed and the LORD has given him over to a reprobate mind. See Hos 4:17

1Sam 16:15

1Sam 16:15 - Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee - God's rejection of Saul was marked by visible evidences to be seen by Saul's servants. The markings of God's rejection and Satan's entrance into Saul were so notable that Saul's servants perceived and commented upon it to him.

1Sam 17:4

1Sam 17:4 - And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span - See Num 13:31-33; Josh 11:21, 22,

14:12

1Sam 17:8

1Sam 17:8 - Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. - See 1Pet 5:8

1Sam 17:8

1Sam 17:9 - am not I a Philistine, and ye servants to Saul? - Goliath may have been taunting Saul, who was head and shoulders above all other men in Israel. Goliath may have suggested your larger than life, valiant king ought to come out and fight me. See 1Sam 9:2

1Sam 17:10

1Sam 17:10 - And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. - “the daily”, paganism, was exalting itself against God and His armies. See 1Sam 17:43, 45, 46

1Sam 17:11

1Sam 17:11 - When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid - Saul and all the armies of Israel had forgotten the words of the Lord, that He would fight their battles, that He would go before them, and that none of their enemies would be able to stand before Israel. Their rebellion against God, and failure to embrace His promises left them in a state of fear and uncertainty. See Ex 23:27-33; Deut 20:1-4, 28:7; Joshua 11:1-9; Judges 4:13-15; 2Chron 20:21, 22 We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—Life Sketches of Ellen G. White, 196. – {PM 25.3}

1Sam 17:16

1Sam 17:16 - And the Philistine drew near morning and evening, and presented himself forty days - in defiance of Israel and its God, the Philistines presented themselves before Israel for battle. That they taunted Israel for 40 days should have been a reminder of their former rebellion in the wilderness in not trusting God to deliver them over their enemies. See Num 13:31-33

1Sam 17:24

1Sam 17:24 - And all the men of Israel, when they saw the man, fled from him, and were sore afraid - See Lev 26:17, 36

1Sam 17:26

1Sam 17:26 - for who is this uncircumcised Philistine, that he should defy the armies of the living God? - See 1Sam 17:36

1Sam 17:34

1Sam 17:34-37 - And David said unto Saul, Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies

of the living God. 37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee. David reflected on the mighty hand of the Lord in his life and was assured that the Lord would deliver him, even from Goliath, the Philistine.

1Sam 17:36

1Sam 17:36 - seeing he hath defied the armies of the living God - See 1Sam 17:26

1Sam 17:39

1Sam 17:39 - I cannot go with these; for I have not proved them. And David put them off him. - we must prove all things. We must test/try/prove the weapons of our warfare so that when the trial comes, we may know how to use them. We can not use another's armor, we must be familiar with and use our own. See 1Thess 5:21; Eph 6:11-18

1Sam 17:40

1Sam 17:40 - And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine - It is believed that Goliath had 4 other brothers who too were Giants for which David sought to slay.

1Sam 17:42

1Sam 17:42 - And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance - Goliath "misjudged the book by its cover". Goliath did not see the hosts of God's armies standing with David against him, making him unstoppable.

1Sam 17:44

1Sam 17:44 - Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. - See Rev 19:17, 18

1Sam 17:45

1Sam 17:45 - but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied - David submitted and presented himself to God as a battle ax for the Lord, to be use of Him to subdue those who defy Him. See Jer 51:20; Rom 8:31

1Sam 17:46

1Sam 17:46 - This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. - David based his victory on the power and might of God and for His glory in all the world!

1Sam 17:47

1Sam 17:47 - And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands. - David sought to minister to his own people, that they know it is not by strength, nor by might of men (we

can do nothing of ourselves), but by the Spirit of the Lord that any and all things may be accomplished in Jesus Christ. See Zech 4:6

1Sam 17:47

1Sam 17:47 - for the battle is the LORD'S - See 2Chron 20:15

1Sam 17:48

1Sam 17:48 - And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine - David did not wait for Goliath to come to him but he ran to meet him in battle. The courage David displayed was an inspiration to Israel.

1Sam 17:49

1Sam 17:49 - And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth - God's angels directed and propelled that stone so that it sunk deep into Goliath's forehead. Praise God!!!

1Sam 17:58

1Sam 17:58 - I am the son of thy servant Jesse the Bethlehemite - See Lk 3:32

1Sam 18:23

1Sam 18:23 - And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? - David had God born wisdom and answered prudently the solicitation to become Saul's son-in-law. David foresaw the contrast in lifestyle with Saul who had let power go to his head, and himself, a poor man of humble estate. See 1Sam 15:17-19

1Sam 19:1

1Sam 19:1 - And Saul spake to Jonathan his son, and to all his servants, that they should kill David - See Saul desired that all in his household be united in seeking to kill David.

1Sam 19:2

1Sam 19:2 - But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself - Jonathan sought to protect David, who he was very fond of.

1Sam 19:5

1Sam 19:5 - But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself - the LORD reasoned with Saul through Jonathan to not sin against his own soul by shedding innocent blood.

1Sam 19:6

1Sam 19:6 - And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain - the Spirit of God moved upon Saul and he momentarily

conceded to the wisdom offered by Jonathan. However, a conversion had not occurred so the change would be short lived. See 1Sam 19:9

1Sam 19:9

1Sam 19:9 - And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand - Because Saul did not abide in the Lord, he permitted the “evil spirit from the LORD” to take hold of his mind - See 1Sam 19:6

1Sam 19:11

1Sam 19:12 - and Michal David’s wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain - like her father Saul, Michal, David’s wife vacillated between serving the LORD and her flesh. Here she is showing genuine love and concern for David as her father sought his life. She, unfortunately like her father in the end, permitted the flesh to rule her.

1Sam 19:17

1Sam 19:17 - And Michal answered Saul, He said unto me, Let me go; why should I kill thee? - Michal did not have the moral uprightness as her brother Jonathan to stand to her father and question his motives for taking innocent life, and thus she dissembled and lied, suggesting David threatened her own life for his own.

1Sam 19:18

1Sam 19:18 - Naioth - Naviyth Proper Name Location naw-veeth' from (05115) from ; residence; Navith, a place in Palestine:--Naioth (from the margin). Naioth = "habitations" a dwelling place of prophets in the time of Samuel

1Sam 19:19

1Sam 19:19 - Raman - Ramah Proper Name Location raw-maw' the same as (07413) the same as ; Ramah, the name of four places in Palestine:--Ramah. Ramah = "hill" a town in Benjamin on the border of Ephraim about 5 miles (8 km) from Jerusalem and near to Gibeah the home place of Samuel located in the hill country of Ephraim a fortified city in Naphtali

1Sam 19:22

1Sam 19:22 - Sechu - Sekuw Proper Name Location say'-koo from an unused root apparently meaning to surmount from an unused root apparently meaning to surmount; an observatory (with the article); Seku, a place in Palestine:--Sechu. Sechu = "the watch-tower"

1Sam 19:23

1Sam 19:20 - and the Spirit of God was upon him also - God poured out His Holy Spirit upon Saul and he became a. different man with a different spirit controlling him for a moment. See 1Sam 10:10, 11:6, 19:23; 2Chron 151:1, 24:20; Eze 39:29

1Sam 20:2

1Sam 20:2 - And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so - in nativity, Jonathan presumes good of his father and his intentions towards David.

1Sam 20:3

1Sam 20:3 - And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death - David knew what God revealed and his common sense could see in Saul, despite Jonathan's naive thoughts of his father and his motives.

1Sam 20:7

1Sam 20:7 - If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him - the LORD granted David wisdom to discern Saul's motives based on his response to David's absence.

1Sam 20:8

1Sam 20:8 - notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? - David tells Jonathan to kill him himself and not bring him before his father, if there is any known iniquity in him.

1Sam 20:15

1Sam 20:15 - But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth - Jonathan is having David sware that he will not destroy his family when God causes all of David's enemies to be subdued. Jonathan knew that he would never inherit the throne of Israel. See 1Sam 13:13

1Sam 20:31

1Sam 20:31 - For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die - Saul defiantly suggested that Jonathan could be heir to the throne when God through the prophet Samuel made it plain to Saul that no heir of his would inherit the throne. See 1Sam 13:13, 14

1Sam 21:2

1Sam 21:2 - king hath commanded me a business - The king's son returned to Gibeah, and David hastened to reach Nob, a city but a few miles distant, and also belonging to the tribe of Benjamin. The tabernacle had been taken to this place from Shiloh, and here Ahimelech the high priest ministered. David knew not whither to flee for refuge, except to the servant of God. The priest looked upon him with astonishment, as he came in haste and apparently alone, with a countenance marked by anxiety and sorrow. He inquired what had brought him there. The young man was in constant fear of discovery, and in his extremity he resorted to deception. David told the priest that he had been sent by the king on a secret errand, one which required the utmost expedition. Here he manifested a want of faith in God, and his sin resulted in causing the death of the high priest. Had the facts been plainly stated, Ahimelech would have known what course to pursue to preserve his life. God requires that truthfulness shall mark His people, even in the greatest peril. David asked the priest for five loaves of bread. There was nothing but hallowed bread in the possession of the man of God, but David succeeded in removing his scruples, and obtained the bread to satisfy his hunger. – {PP 655.3}

1Sam 21:4

1Sam 21:4 - There is no common bread under mine hand, but there is hallowed bread - See Lev

1Sam 21:4

1Sam 21:4 - if the young men have kept themselves at least from women - to eat of the hallowed bread, the men needed to keep themselves from being defiled with women. So, the holy men of God must not defile themselves with women - churches that do not uphold God's truth. See Rev 14:4

1Sam 21:13

1Sam 21:13 - feigned himself mad - David fled to Achish, the king of Gath; for he felt that there was more safety in the midst of the enemies of his people than in the dominions of Saul. But it was reported to Achish that David was the man who had slain the Philistine champion years before; and now he who had sought refuge with the foes of Israel found himself in great peril. But, feigning madness, he deceived his enemies and thus made his escape. – {PP 656.2} The first error of David was his distrust of God at Nob, and his second mistake was his deception before Achish. David had displayed noble traits of character, and his moral worth had won him favor with the people; but as trial came upon him, his faith was shaken, and human weakness appeared. He saw in every man a spy and a betrayer. In a great emergency David had looked up to God with a steady eye of faith, and had vanquished the Philistine giant. He believed in God, he went in His name. But as he had been hunted and persecuted, perplexity and distress had nearly hidden his heavenly Father from his sight. – {PP 656.3}

1Sam 22:2

1Sam 22:2 - And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men - David took under his wings all those who were outcasts, marginalized and in debt. The Lord appointed these men to learn of David, to observe his fidelity to God and to model their lives after his upright life. These men became his trusted servants.

1Sam 22:3

1Sam 22:3 - And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me - the House of Jesse fled when they learned that Saul was pursuing David. Saul's senseless rage with David would undoubtedly spill over in the shedding of innocent blood of David's family if he had the chance. See 1Sam 22:16-22

1Sam 22:13

1Sam 22:13 - And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? - Jam 3:14-16

1Sam 22:14

1Sam 22:14, 15 - Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy

servant knew nothing of all this, less or more. - The Spirit of the Lord made one last appeal to Saul's reasoning that he repent of the evil in his heart, but Saul gave himself over to a reprobate mind and pride would not permit him to do the right thing. See Rom 1:28

1Sam 22:16

1Sam 22:16 - And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. - the spirit of Satan that consumed and actuated Saul once Saul took the first step in rebellion, is seen in Aaron in building the golden calf: When Aaron took the first step in the wrong direction, the spirit which had actuated the people imbued him, and he took the lead and directed as a general, and the people were singularly obedient. Here Aaron gave decided sanction to the most aggravated sins, because it was less difficult than to stand in vindication of the right. When he swerved from his integrity in giving sanction to the people in their sins he seemed inspired with a decision, earnestness, and zeal new to him. His timidity seemed suddenly to disappear. With a zeal that he had never manifested in standing in defense of the honor of God against wrong he seized the instruments to work out the gold into the image of a calf. He ordered an altar to be built, and, with assurance worthy of a better cause, he proclaimed to the people that on the morrow there would be a feast to the Lord. The trumpeters took the word from the mouth of Aaron and sounded the proclamation from company to company of the armies of Israel. – {3T 299.1} Aaron's calm assurance in a wrong course gave him greater influence with the people than Moses could have had in leading them in a right course and in subduing their rebellion. What terrible spiritual blindness had come upon Aaron that he should put light for darkness and darkness for light! What presumption in him to proclaim a feast to the Lord over their idolatrous worship of a golden image! Here is seen the power that Satan has over minds that are not fully controlled by the Spirit of God. Satan had set up his banner in the midst of Israel, and it was exalted as the banner of God. – {3T 300.1}

1Sam 22:17

1Sam 22:17 - But the servants of the king would not put forth their hand to fall upon the priests of the LORD - See 1Chron 16:22; Ps 105:15

1Sam 22:18

1Sam 22:18 - slew 85 priests - This deed filled all Israel with horror. It was the king whom they had chosen that had committed this outrage, and he had only done after the manner of the kings of other nations that feared not God. The ark was with them, but the priests of whom they had inquired were slain with the sword. What would come next? – {PP 659.3}; Prov 6:17; Isa 59:7

1Sam 23:1

1Sam 23:1 - Keilah - Q`iylah Proper Name Location keh-ee-law' perhaps from (07049) in the sense of inclosing perhaps from in the sense of inclosing; citadel; Keilah, a place in Palestine:--Keilah. Keilah = "fortress" a city in the lowlands of Judah northwest of Hebron

1Sam 23:4

1Sam 23:4 - Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand - David made the LORD his trusted Counselor. When his men expressed fear in going to battle, David sought the LORD again to gain assurance of His protection and deliverance.

1Sam 23:6

1Sam 23:6 - ephod - éphowd Noun Masculine ay-fode' probably of foreign derivation rarely oephod {ay-fode'}; probably of foreign derivation ; a girdle; specifically the ephod or high-priest's shoulder- piece; also generally, an image:--ephod. ephod priestly garment, shoulder-cape or mantle, outer garment

1Sam 23:9

1Sam 23:9 - And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod - David sought the LORD. He took the emblem of God and sought counsel of God, what to do. See 1Sam 30:7

1Sam 23:12

1Sam 23:12 - Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up. - David inquired of the LORD whether it was safe to dwell among the same people he had just rescued and delivered from the hands of the Philistines. The same people of Keilah would betray David and turn him over to Saul as the LORD revealed to David. Thus David and his men took off from Keilah.

1Sam 23:15

1Sam 23:15 - Ziph - Ziyph zeef from the same as (02203) from the same as ; flowing; Ziph, the name of a place in Palestine; also of an Israelite:--Ziph. Ziph = "battlement" n pr m

1Sam 23:17

1Sam 23:17 - And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth - Jonathan loved David as he loved himself, and esteemed him greater than himself. He encouraged David that he was to be the next king of Israel and he would stand at his side as an armor bearer. Jonathan exemplified true humility. Philippians 2:3

1Sam 23:19

1Sam 23:19 - Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? - Like the people of Keilah who would betray David into the hands of Saul, the Ziphites sought to gain favor with Saul as they informed him of David's whereabouts. See 1Sam 26:1

1Sam 23:21

1Sam 23:21 - And Saul said, Blessed be ye of the LORD; for ye have compassion on me - Saul blesses the treacherous Ziphites and praise God to do evil. This is the spirit of those who have a form of godliness but deny the power thereof. Like the blood-thirsty Romanists who celebrated the massacre of the God fearing Huguenots in the St. Bartholomew's Day Massacre See 2Tim 3:1-5; "When the news of the massacre reached Rome, the exultation among the clergy knew no bounds. The cardinal of Lorraine rewarded the messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; and bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went in long procession to the church of St. Louis, where the cardinal of Lorraine chanted a Te Deum.... A medal was struck to commemorate the massacre, and in the Vatican may still be seen three frescoes of Vasari, describing the attack upon the admiral, the king in council plotting the massacre, and the massacre itself. Gregory sent Charles the Golden Rose; and four months after the massacre,

... he listened complacently to the sermon of a French priest, ... who spoke of 'that day so full of happiness and joy, when the most holy father received the news, and went in solemn state to render thanks to God and St. Louis.'"—Henry White, The Massacre of St. Bartholomew, ch. 14, par. 34. – {GC 272.3}

1Sam 23:24

1Sam 23:24 - Maon - Ma`own maw-ohn' the same as (04583) the same as ; a residence; Maon, the name of an Israelite and of a place in Palestine:--Maon, Maonites. Compare , . Maon or Maonites = "habitation" n pr m

1Sam 23:27

1Sam 23:27 - But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land - the LORD permitted the Philistines to invade Israel while Saul mercilessly sought the life of David.

1Sam 23:28

1Sam 23:28 - Selahammahlekoth - Cela` Proper Name Location from (05553) and the pl. of (04256) with the article interposed from and the plural of with the article interposed; rock of the divisions; Sela- ham-Machlekoth, a place in Palestine:--Sela-hammalekoth. Sela-hammahlekoth = "the cliff of escapes" or "the cliff of divisions"

1Sam 23:29

1Sam 23:29 - Engedi - `Eyn Proper Name Location from (05869) and (01423) from and ; fountain of a kid; En-Gedi, a place in Palestine:--En-gedi. En-gedi = "fount of the kid"

1Sam 24:6

1Sam 24:6 - And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD - David had respect for Saul as the one who was anointed of the Lord. He would never harm or reproach one entrusted with the honors of God, though Saul did not live up to the distinction. See Num 12:7, 8

1Sam 24:17

1Sam 24:17 - for thou hast rewarded me good, whereas I have rewarded thee evil - See Ps 109:2-13

1Sam 25:2

1Sam 25:2 - and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel - Nabal was very rich, but his character was very poor.

1Sam 25:3

1Sam 25:3 - and she was a woman of good understanding - Abigail was a wise woman who feared the LORD, doing His commandments. See Ps 111:10; Prov 3:1-6

1Sam 25:3

1Sam 25:4 - churlish - Rude; surly; austere; sullen; rough in temper; unfeeling; uncivil.

1Sam 25:7

1Sam 25:7 - And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel - See 1Sam 25:15, 16, 21

1Sam 25:8

1Sam 25:8 - and to thy son David - David humbled himself to Nabal and requested he return kindness for kindnesses rendered.

1Sam 25:15

1Sam 25:15 - But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: - David's upright character and integrity rubbed off on his men such that they did not seize nor harm any of Nabal's flock. David and his men were as a shield for Nabal, providing a free service to him and his household. See 1Sam 25:16

1Sam 25:21

1Sam 25:21 - Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good - David was incensed by the callousness, ingratitude and mean spirit that motivated Nabal - 1Sam 25:7, 15, 16,

1Sam 25:27

1Sam 25:17 - And now this blessing which thine handmaid hath brought unto my lord - See Prov 21:14

1Sam 25:28

1Sam 25:28 - because my lord fighteth the battles of the LORD - Abigail presented by implication the course that David ought to pursue. He should fight the battles of the Lord. He was not to seek revenge for personal wrongs, even though persecuted as a traitor.... These words could have come only from the lips of one who had partaken of the wisdom from above. The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose.... – {CC 169.3}

1Sam 25:29

1Sam 25:29 - and the souls of thine enemies, them shall he sling out, as out of the middle of a sling - David's heroism was well known in Israel and his valiant defeat of Goliath he is being reminded of by Abigail.

1Sam 25:31

1Sam 25:31 - That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid. - Abigail was surely led of the Holy Spirit to give good and timely counsel to David, that he not grieve God

nor his own spirit. David too, was honorable in that he was willing to take counsel and correction from Abigail. She saw that he killing Nabal would be a blight upon David's conscience in the future and gave him sound counsel to avoid such a catastrophe. Honorable men take reproof and counsel. See Gen 20:1-18

1Sam 25:32

1Sam 25:32 - And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me - David clearly recognized the hand of the Lord in sending Abigail, His faithful servant, to minister to him and encourage him to do the right thing. See Prov 15:5, 31

1Sam 25:33

1Sam 25:33 - And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand - David's sin would have been first in taking a wrong and an offense into his own hands to correct and then in the shedding of innocent blood on account of Nabal. See Prov 9:8, 9; Heb 10:30

1Sam 25:33

1Sam 25:33 - and from avenging myself with mine own hand - See Prov 24:29

1Sam 25:35

1Sam 25:35 - Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person - See Prov 15:31, 17:10

1Sam 25:38

1Sam 25:38 - And it came to pass about ten days after, that the LORD smote Nabal, that he died - See Gen 38:6

1Sam 25:39

1Sam 25:39 - the LORD hath returned the wickedness of Nabal upon his own head - see 1Cor 3:19

1Sam 25:42

1Sam 25:42 - Abigail - Ábiygayil Proper Name Feminine ab-ee-gah'-yil from (01) and (01524) or shorter Abiygal {ab-ee-gal'}; from and ; father (i.e. source) of joy; Abigail or Abigal, the name of two Israelitesses:--Abigal. Abigail = "my father is joy"

1Sam 25:43

1Sam 25:43 - Ahinoam - Áchiyno`am Proper Name Feminine akh-ee-no'-am from (0251) and (05278) from and ; brother of pleasantness; Achinoam, the name of two Israelitesses:--Ahinoam. Ahinoam = "my brother is delight" mother of Amnon

1Sam 25:44

1Sam 25:44 - Michal - Miykal Proper Name Feminine me-kawl' apparently the same as (04323) apparently the same as ; revulet; Mikal, Saul's daughter:--Michal. Michal = "who is like God"

1Sam 26:1

1Sam 26:1 - And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? - once again, the Ziphites conspire to turn David over to the hands of Saul - See 1Sam 23:19-24

1Sam 26:3

1Sam 26:3 - Hachilah - Chakiylah Proper Name Location khak-ee-law' from the same as (02447) from the same as ; dark; Chakilah, a hill in Palestine:--Hachilah. Hachilah = "dark"

1Sam 26:3

1Sam 26:3 - Jeshimon - yshiymown Noun Masculine yesh-ee-mone' from (03456) from ; a desolation:--desert, Jeshimon, solitary, wilderness. waste, wilderness, desert, desolate place

1Sam 26:5

1Sam 26:5 - Abner - Ábner Proper Name Masculine ab-nare' from (01) and (05216) or (fully) nAbiyner {ab-ee-nare'}; from and ; father of light (i.e. enlightening); Abner, an Israelite:--Abner. Abner = "my father is a lamp"

1Sam 26:5

1Sam 26:5 - Ner - Ner Proper Name Masculine nare the same as (05216) the same as ; lamp; Ner, an Israelite:--Ner. Ner = "lamp"

1Sam 26:6

1Sam 26:6 - Abimelech - Áchiymelek Proper Name Masculine akh-ee-meh'-lek from (0251) and (04428) from and ; brother of (the) king; Achimelek, the name of an Israelite and of a Hittite:--Ahimelech. Ahimelech = "my brother is king" or "brother of Melek"

1Sam 26:7

1Sam 26:7 - bolster - A long pillow or cushion, used to support the head of persons lying on a bed; generally laid under the pillows.

1Sam 26:9

1Sam 26:9 - And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless? - David honored the fact that Saul was once anointed of the LORD and he would thus not lay hands upon him.

1Sam 26:12

1Sam 26:12 - So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them - God caused all the men to fall into a deep sleep so that no one noticed him or his nephew Abishai as they took Saul's spear and cruse of water.

1Sam 26:16

1Sam 26:16 - This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear is, and the cruse of water that was at his bolster - David reproved Saul's valiant general, Abner, for neglecting to keep watch over the king.

1Sam 26:18

1Sam 26:18 - And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? - David publicly pleads his case before Saul and all the people, petitioning their reason.

1Sam 26:19

1Sam 26:19 - but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods - if men have persuaded you to pursue me, than cursed be those men who cause me to flee from God's inheritance and to worship strange gods.

1Sam 26:21

1Sam 26:21 - Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly - Saul's confession of guilt and folly were in the past short lived. He recognized his rage against David was motivated by fear and jealousy and nothing more.

1Sam 26:23

1Sam 26:23 - The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD'S anointed - David called heaven to witness his uprightness before God and toward Saul, his enemy, and that God would recompense accordingly.

1Sam 26:25

1Sam 26:25 - So David went on his way, and Saul returned to his place - Despite Saul's confession, David still acted with prudence and kept his distance from Saul, who was prone to renege on his words.

1Sam 27:1

1Sam 27:1 - And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand - David knew full well that Saul's confession of folly would be short lived and that he would hunt him relentlessly until he killed him. David then reasoned to go dwell in the land of the enemies of God to escape the hand of Saul.

1Sam 27:2

1Sam 27:2 - And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath - See 1Kin 17:9

1Sam 27:2

1Sam 27:2 - Achish - Ákiysh Proper Name Masculine aw-keesh' of uncertain derivation of uncertain derivation; Akish, a Philistine king:--Achish. Achish = "I will blacken (or terrify)" or "only a man" Philistine king of Gath

1Sam 27:2

1Sam 27:2 - Maoch - Ma`owk Proper Name Masculine maw-oke' from (04600) from ; oppressed; Maok, a Philistine:--Maoch. Maoch = "oppression"

1Sam 27:2

1Sam 27:2 - king of Gath - David smote the Philistine champion from Gath, Goliath. See 1Sam 17:23, 40-51

1Sam 27:3

1Sam 27:3 - Ahinoam - mother of Amnon whose name is: Áchiyno`am Proper Name Feminine akh-ee-no'-am from (0251) and (05278) from and ; brother of pleasantness; Achinoam, the name of two Israelitesses:--Ahinoam. Ahinoam = "my brother is delight"

1Sam 27:3

1Sam 27:3 - Abigail - Ábiygayil Proper Name Feminine ab-ee-gah'-yil from (01) and (01524) or shorter Abiygal {ab-ee-gal'}; from and ; father (i.e. source) of joy; Abigail or Abigal, the name of two Israelitesses:--Abigal. Abigail = "my father is joy"

1Sam 27:6

1Sam 27:6 - Ziklag - Tsiqlag Proper Name Location tsik-lag' of uncertain derivation or Tsiyqlag (1 Chronicles 12:1,20) {tsee-kel-ag'}; of uncertain derivation: Tsiklag or Tsikelag, a place in Palestine:--Ziklag. Ziklag = "winding"

1Sam 27:9

1Sam 27:9 - And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish - David would make raids of the lands of the enemies of God and utterly destroy them so that there would be no one to return and give notice to Achish, the Philistine. See 1Sam 27:11

1Sam 27:12

1Sam 27:12 - And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever - Achish was deceived in believing that David was making war against his own people, thus causing them to abhor him. Achish thought, surely David would serve him since he had nowhere else to go and he gave him the land of Ziklag to dwell in.

1Sam 28:6

1Sam 28:6 - And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets - 1Sam 15:10, 11, 16:1 I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. – {EW 270.2} "...it will be a revelation of the truth of righteousness by faith that precipitates the final shaking among God's professed people today, not persecution. The Lord will do the work, not Satan. He does not need Satan's cooperation in His final work." {Grace on Trial, R. Wieland, Never Become Babylon, pg 121}

1Sam 28:7

1Sam 28:7 - Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her - the Spirit of the Lord had departed from Saul because of his persistence in rebellion, therefore Saul sought counsel of the devil. See Deut 18:10-13 When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. {Ev 361.1}

1Sam 28:8

1Sam 28:7-20 - the witch of Endor raising Samuel from the dead is a sign and lying wonder of the devil, used to deceive and persuade Saul to take his own life. The figure of Samuel being raised from the grave is used by those who believe in an immortal soul to justify life after death. However, the following verses challenge such teachings: 1. Deut 18:10-12 2. Rev 16:13, 14 3. 2Cor 11:13-15

1Sam 28:11

1Sam 28:11 - Whom shall I bring up unto thee? And he said, Bring me up Samuel. - The witch claimed to conjure the dead, however, Samuel, the judge and prophet of God if he were to be conjured, should come from heaven above, rather than below. In the past spirits were supposedly summoned from below but today they are claimed to descend from the third heaven. See 1Sam 28:15

1Sam 28:11

1Sam 28:12 - Bring me up Samuel - See Isa 8:19

1Sam 28:12

1Sam 28:12 - And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. - to suggest that a wicked woman as the witch of Endor hasd power to summon a dead person, let alone a righteous dead person as Samuel is absurd. “It would be not only absurd, but almost wicked to represent the Lord as sending Samuel to meet Saul on this forbidden ground when he had refused to answer him at all by any prophet, though Saul anxiously sought such answer in a lawful manner before he ventured on the dreadful expedient of consulting a familiar spirit” {1871 JNA. SWE 14.2} This was a cunningly devised miracle of the devil that was good enough to deceive both the witch and Saul. See Rev 16:13

1Sam 28:13

1Sam 28:13 - And the woman said unto Saul, I saw gods ascending out of the earth - The witch perceives beings arising from the earth, suggesting spirits from the dead. The perverse counsel given was intended to lead Saul to his destruction. So, the counsels given to Eliphaz a friend and “counselor” of Job by a spirit in a night vision was intended to discourage Job. See Job 4:12-21

1Sam 28:16

1Sam 28:17-18 - Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? - The devil is taunting Saul, seeking to cause him to loose all hope.

1Sam 28:19

1Sam 28:19 - Moreover the LORD will also deliver Israel with thee into the hand of the Philistines - The LORD alone can declare the future (Isa 46:9, 10). The devil is planting a hopeless thought in Saul's mind that will become a self-imposed reality.

1Sam 29:2

1Sam 29:2 - And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish - this was a most awkward parade that David and his men partook of. They knew full well that they had no intentions of fighting along side the Philistines against their brethren, yet, their lives and safety required that they feign allegiance to Achish the Philistine.

1Sam 29:4

1Sam 29:4 - And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? - the princes of the Philistines rightly were upset that Achish should think to have David join them in battle.

1Sam 29:5

1Sam 29:5 - Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? - See 1Sam 18:7, 8, 21:11

1Sam 29:6

1Sam 29:6 - Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not - Achish had taken confidence in David and thought highly of him, though deceived. I'm sure this deception was a bit uncomfortable for David.

1Sam 29:8

1Sam 29:8 - And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? - The LORD caused David to dodge another bullet in sending him home, away from the Philistines, as they went to battle against Israel. David masterfully played the part of a jilted ally. See 1Sam 29:11

1Sam 30:2

1Sam 30:2 - And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way - it was a miracle of grace that none of David or his men's wives and children were killed by the Amalekites.

1Sam 30:4

1Sam 30:4 - Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep - all mourned bitterly for their personal loss of family.

1Sam 30:6

1Sam 30:6 - And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters - See Josh 8:20

1Sam 30:6

1Sam 30:6 - but David encouraged himself in the LORD his God - See Ps 43:5, 27:14

1Sam 30:7

1Sam 30:7 - And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David - David remembered the LORD and asked Abiathar for the emblem of God's presence, the ephod. See 1Sam 23:9

1Sam 30:8

1Sam 30:8 - And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all. - See Prov 24:6

1Sam 30:10

1Sam 30:10 - But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor - this occasion became an object lesson and a military war strategy that David would employ, to leave certain men behind to defend their families while others went forth to battle. See Joshua 8:20

---

2 Samuel

2Sam 1:21 Back to Table of Contents

2Sam 1:21 - Ye mountains of Gilboa - David pronounced a curse on Gilboa so that it would never be a fruitful land.

2Sam 3:2

2Sam 3:2 - And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; - See 2Sam 5:13-15

2Sam 3:39

2Sam 3:39 - sons of Zeruiah - See 1Chron 2:15, 16

2Sam 4:12

2Sam 4:12 - And David commanded his young men, and they slew them, and cut off their

hands and their feet, and hanged them up over the pool in Hebron - See Deut 21:21-23

2Sam 5:11

2Sam 5:11 - And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house - Hiram recognized that Israel had become a great nation, the promise made to Abraham in Gen 12 and built David a house as a sign of friendship. David recognized (knew) that the LORD established him for Israel and His sake.

2Sam 5:13

2Sam 5:12 - And David took him more concubines and wives out of Jerusalem, after he was come from Hebron - God strictly forbade this practice which was made commonplace since the time of Saul. See Deut 17:17

2Sam 5:14

2Sam 5:14 - And these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, 15 Ibhar also, and Elishua, and Nepheg, and Japhia, 16 And Elishama, and Eliada, and Eliphalet - David's sons born in Hebron are found in 2Sam 3:2, 3

2Sam 5:14

2Sam 5:14 - Nathan - Nathan surprisingly is the progenitor of Jesus Christ. See Lk 3:31

2Sam 5:19

2Sam 5:19 - And David enquired of the LORD - David's success lie in acknowledging the LORD in all of his endeavors. The LORD proved faithful in directing David's path. See Prov 3:5, 6

2Sam 6:4

2Sam 6:4 - And they brought it out of the house of Abinadab which was at Gibeah - See 1Sam 7:1, 2

2Sam 6:6

2Sam 6:6 - Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it - Uzzah presumed to handle the sacred ark of the Lord which was not to be touched. The sacred ark was to be carried by the two staves (Ex 37:2-5) affixed to the ark, but was rather placed on an unstable ox cart. This act of disobedience resulted in the death of Uzzah who put out his hand to steady the sacred ark. See 1Sam 6:19, 20

2Sam 6:11

2Sam 6:11 - And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household. - See 1Chron 13:14

2Sam 6:13

2Sam 6:13 - And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings - David in his ignorance of God and the things the LORD required of him (Micah 6:8), performed a sacrifice every 6 paces from Obededom to the city

of David. This act of "pleasing the gods" was reminiscent of pagan/heathan worship (1Kin 18:27, 28) and painted God in a bad light. David would later come to learn that God does not delight in sacrifices and burnt offerings, but in a humble and contrite heart. See Ps 51:6, 16, 17; Isa 57:15

2Sam 6:14

2Sam 6:14 - David was girded with a linen ephod - David war the traditional attire of the priests, rather than his royal garb. This was a token of humility as he sang and dance before the LORD.

2Sam 6:16

2Sam 6:16 - she despised him in her heart - Michel may have envied the prosperity enjoyed by David, as well as contempt she may have felt towards him in taking so many wives and concubine. As Saul's daughter, she may have envied the LORD establishing the house of David rather than her father's house.

2Sam 6:20

2Sam 6:20 - Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! - Rather than sharing in the joys of her husband and all of Israel, Michal held a contemptuous grudge against David. See Prov 21:19, 9

2Sam 6:23

2Sam 6:23 - Therefore Michal the daughter of Saul had no child unto the day of her death - weather David ignored/banished Michal or the LORD may have shut her womb, she had no children unto the day of her death.

2Sam 7:2

2Sam 7:2 - That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains - the Lord reads the hearts and the motives of all. He saw that David was shamed to abide comfortably in a permanent house while the LORD, Who is the Source of all of his blessings dwelt in a tabernacle made of curtains. David wanted to do something grand for God in honor of His Holy Name and His eternal goodness. God saw the genuine desire and would bless David for his noble thoughts towards God. See 2Sam 7:12-16

2Sam 7:3

2Sam 7:3 - And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee - the prophet Nathan spoke as a man, speaking presumptuously. He had not consulted with the Lord and spoke his own opinion. God would correct Nathan and give him words to speak to David. See Deut 18:22

2Sam 7:10

2Sam 7:10 - Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more - See Isa 65:

2Sam 7:10

2Sam 7:10 - neither shall the children of wickedness afflict them anymore, as beforetime. See Nah 1:9; Mal 4:3; Isa 33:21

2Sam 7:11

2Sam 7:11 - And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies - the judges were "deliverers" to Israel who subdued their enemies and caused them to rest peacefully as long as the judge lived.

2Sam 7:12

2Sam 7:12 - And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom - God is speaking not only of the descendants of David, but more so, Jesus Christ, the Seed of David. See Jer 23:5, 6; Lk 18:38

2Sam 7:13

2 Samuel 7:13 - He shall build an house for my name, and I will stablish the throne of his kingdom for ever - See Zech 6:12, 13; Jer 23:5, 6

2Sam 7:13

2Sam 7:13 - I will stablish the throne of his kingdom for ever - God here speaks prolepticaly, foretelling the eternal kingdom of Christ that will have no end. See Isa 7:6, 7; Ps 132:12; Eze 37:22, 24; Mt 1:1

2Sam 7:15

2Sam 7:15 - But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee - See 1Sam 15:

2Sam 7:16

2Sam 7:16 - And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever - See Gen 49:10; Mt 1:1; Eze 37:22, 24

2Sam 8:15

2Sam 8:15 - And David reigned over all Israel; and David executed judgment and justice unto all his people - See Lev 19:15; CONTRAST 1Sam 8:3

2Sam 10:3

2Sam 10:3 - And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? - bad counsel brings about great harm.

2Sam 10:6

2Sam 10:6 - And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men - they Syrians would regret that they allied themselves with the children of Ammon. See 2Sam 10:18, 19

2Sam 10:11

2Sam 10:11 - Joab and Abishai had one another's back. They were being their brother's keeper in ensuring the battle of the Lord was fought valiantly and in unity. Contrast Gen 4:9

2Sam 10:12

2Sam 10:12 - Be of good courage - See Joshua 1:6, 9

2Sam 10:12

2Sam 10:12 - and the LORD do that which seemeth him good - when we submit ourselves to the will of the Lord, we should have no fear. We must recognize that whatever the Lord brings to us, He will bring us through it as well. We need not fear nor be dismayed.

2Sam 10:19

2Sam 10:19 - So the Syrians feared to help the children of Ammon any more - the Syrians regretted engaging with Ammon against Israel. See 2Sam 10:6

2Sam 11:4

2Sam 11:4 - And David sent messengers, and took her; and she came in unto him, and he lay with her - See Prov 6:27-29, 32-35 The danger of power, fame, success, and loosing sight of where one's prosperity originates is spoken of all too often in the Bible. The lust of the flesh, lust of the eyes, and the pride of life (1Jo 2:16) takes hold when men forget their God Who has established them (2Chron 20:20) and granted them the blessings that they ascribe to themselves. See 1Sam 15:17-24; 2Chron 26:16; Act 12:21-23

2Sam 11:21

2Sam 11:21 - Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also - See Judges 9:53, 54

2Sam 12:6

2Sam 12:6 - fourfold - David unknowingly determined his own fate through his sentence upon the wicked man in Nathan's parable. Four sons of David would die as a result of his sin against Bathsheba and Uriah (the son born to Bathsheba, Amnon, Absalom, Adonijah). The rebellion was ripe; the conspirators had assembled at a great feast just without the city to proclaim Adonijah king, when their plans were thwarted by the prompt action of a few faithful persons, chief among whom were Zadok the priest, Nathan the prophet, and Bathsheba the mother of Solomon. They represented the state of affairs to the king, reminding him of the divine direction that Solomon should succeed to the throne. David at once abdicated in favor of Solomon, who was immediately anointed and proclaimed king. The conspiracy was crushed. Its chief actors had incurred the penalty of death. Abiathar's life was spared, out of respect to his office and his former fidelity to David; but he was degraded from the office of high priest, which passed to the line of Zadok. Joab and Adonijah were spared for the time, but after the death of David they suffered the penalty of their crime. The execution of the sentence upon the son of David completed the fourfold judgment that testified to God's abhorrence of the father's sin. – {PP 749.2}

2Sam 12:7

2Sam 12:7 - And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel - The LORD was jealous for the soul of David. The LORD desired that David repent of his abominable sin so that his own soul not be jeopardized to condemnation. This was an act of GRACE by the LORD to save David. See Rev 3:18-20

2Sam 12:14

2Sam 12:14 - Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die - Yet he should be punished, because he had given great occasion to the enemies of the Lord to blaspheme. This occasion has been improved by the enemies of God, from David's day until the present time. Skeptics have assailed Christianity and ridiculed the Bible, because David gave them occasion. They bring up to Christians the case of David—his sin in the case of Uriah and Bathsheba, his polygamy—and then assert that David is called a man after God's own heart; and if the Bible record is correct, God justified David in his crimes. – {TSB 94.2}

2Sam 12:20

2Sam 12:20 - Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat - See Isa 38:15

2Sam 12:23

2Sam 12:23 - But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me - See Job 14:12

2Sam 12:24

2Sam 12:24 - And David comforted Bathsheba his wife - David took Bathsheba by force from her husband, Uriah the Hittite.

2Sam 12:24

2Sam 12:24 - Solomon - Shlomoh Proper Name Masculine shel-o-mo' from (07965) from ; peaceful; Shelomah, David's successor:--Solomon. Solomon = "peace" son of David by Bathsheba and 3rd king of Israel; author of Proverbs and Song of Songs David may have named his son Solomon as a subtle request for mercy from the LORD in light of the curse he brought upon himself in killing Uriah, taking Bathsheba and seeking to cover it up. See 2Sam 12:10, 11

2Sam 12:24

2Sam 12:24 - and the LORD loved him - God does not chide forever, but is merciful. Because of God's love for David, even after he had given His enemies cause to blaspheme His Holy Name, God loved David's wife he took by force and loved her son, Solomon. God would rename Solomon, Jedidiah, meaning "beloved of Jehovah". 'This was made known through Nathan the Prophet. See 2Sam 12:25

2Sam 12:25

2Sam 12:25 - Jedidiah - Ydiydyah Proper Name Masculine yed-ee-deh-yaw' from (03039) and (03050) from and ; beloved of Jah; Jedidejah, a name of Solomon:--Jedidiah. Jedidiah = "beloved of Jehovah" the name given to Solomon through Nathan the prophet The LORD

would give Solomon His divinely appointed name, Jedidiah, meaning “beloved of Jehovah”.

2Sam 13:3

2Sam 13:3 - very subtle man - Jonadab, cousin of Amnon devised the plan that would allow Amnon to rape his half-sister Tamar, starting a downward spiral of problems in David's house.

2Sam 13:5

2Sam 13:5 - Lay thee down on thy bed... - See Prov 17:4

2Sam 13:22

2Sam 13:22 - neither good nor bad - Absalom waited for two years and neither expressed pleasure nor displeasure towards Amnon, secretly hating him and plotting how to destroy him.

2Sam 13:25

2Sam 13:25 - Nay my son, let us not all - It appears that David may have been a target of Absalom's rage for the defiling of Tamar and David's lack of action towards Amnon. That David declined to attend Absalom's sheep sheering ruse and allowed his sons to attend, gave Absalom the opportunity to kill his eldest brother, Amnon.

2Sam 13:28

2Sam 13:28 - merry with wine - when Amnon's defenses were completely down, then would Absalom seek revenge upon Amnon for his sister Tamar.

2Sam 13:32

2Sam 13:32 - let no my lord's heart - Jonadab arranged that the cry be given that all of the king's sons had perished at the hands of Amnon. He then shortly gave the cry that it was Amnon alone that had perished, lessoning the blow of the loss. This again shows Jonadab's subtlety.

2Sam 13:37

2Sam 13:37 - But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur - Absolom fled to Talmai, his grandfather, father of Absolom's mother Maacah. See 2Sam 3:3

2Sam 14:3

2Sam 14:3 - So Joab put the words in her mouth - David was surrounded with subtle individuals in Jonadab, Joab.

2Sam 15:1

2Sam 15:1 - And it came to pass after this - the rebellion of Lucifer in heaven against God his Father, the mystery of iniquity is illustrated in the mindset and works of David’s rebellious son Absalom who sought to unseat his father from the throne. See Isa 14:12-14

2Sam 15:1

2Sam 15:1 - Absalom prepared him chariots and horses, and fifty men to run before him -

Absalom poses as one having great honor and authority

2Sam 15:2

2Sam 15:2 - Absalom rose up early - Absalom starts early, before anyone is aware or would suspect his plotting, to execute his scheme

2Sam 15:2

2Sam 15:2 - stood beside the way of the gate stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel - Absalom positions himself strategically, in order to intercept the matters to be handled by the king. He used cunning and craft to endear himself to the person having a grievance.

2Sam 15:3

2Sam 15:3 - See, thy matters are good and right - Absalom used flattery to win the persons confidence.

2Sam 15:3

2Sam 15:3 - but there is no man deputed of the king to hear thee - Absalom suggested his father, King David, to be aloof, unconcerned, and indifferent to the person's concerns. That the king, in his negligence, has not assigned an official to address the people's concerns

2Sam 15:4

2Sam 15:4 - Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! - Absalom asserts himself as a viable official who would administer justice if only the careless king would show some concern or interest.

2Sam 15:5

2Sam 15:5 - And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him - Absalom usurped the honor to be shown to the king

2Sam 15:6

2Sam 15:6 - And on this manner did Absalom to all Israel that came to the king for judgment - Absalom spread his rebellion like a cancer to all Israel that came to the king for judgment.

2Sam 15:6

2Sam 15:6 - so Absalom stole the hearts of the men of Israel - Absalom used trickery, flattery and deceit to misalign the character of his father as one aloof and unconcerned with the needs of the people. Absalom contrastingly made himself to appear as one who sought the good of the people and only needed the right opportunity to do them well - "Oh that I were made judge in he land...". See Ex 20:15-17 Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus

endeavoring to accomplish he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God and to change His law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evildoers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear in the eyes of the people and even to themselves as the vilest of criminals. So it will be now. While Satan seeks to destroy those who honor God's law, he will cause them to be accused as lawbreakers, as men who are dishonoring God and bringing judgments upon the world. – {GC 591.1}

2Sam 15:6

2Sam 15:4-6 - stole the hearts - Absalom used trickery, flattery and deceit to misalign the character of his father as one aloof and unconcerned with the needs of the people. Absalom contrastingly made himself to appear as one who sought the good of the people and only needed the right opportunity to do them well - "Oh that I were made judge in he land..." Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God and to change His law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evildoers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear in the eyes of the people and even to themselves as the vilest of criminals. So it will be now. While Satan seeks to destroy those who honor God's law, he will cause them to be accused as lawbreakers, as men who are dishonoring God and bringing judgments upon the world. – {GC 591.1}

2Sam 15:7

2Sam 15:7 - And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron - On the occasion of Absalom's 40th birthday, he sought to execute upon his plan to seize the throne from his father David.

2Sam 15:10

2Sam 15:10 - Absalom reigneth in Hebron - Absalom deceived his father that he was going to pay a vow to the Lord in Hebron when his plan was to conduct a coup in that region, overthrowing his father's kingdom.

2Sam 15:11

2Sam 15:11 - went in their simplicity - to make the ruse appear widespread, Absalom took 200 men from David's kingdom in Jerusalem (unaware of his plot) that his father would be convinced that there was mass decent among his leadership.

2Sam 15:11

2Sam 15:11 - they went in their simplicity, and they knew not any thing - went in their simplicity - to make the ruse appear widespread, Absalom took 200 men from David's kingdom in Jerusalem (unaware of his plot) that his father would be convinced that there

was mass decent among his leadership. These men however, knew nothing of Absalom's plots and dealings.

2Sam 15:12

2Sam 15:12 - Ahithophel... David's cousellor - Absalom schemed, plotted and devised a ruse that would make it appear that the kingdom was slipping out of David's hands, including a revolt among his key counselors. The defection of Ahithophel, the ablest and most wily of political leaders, was prompted by revenge for the family disgrace involved in the wrong to Bathsheba, who was his granddaughter. – {PP 735.3}

2Sam 15:12

2Sam 15:12 - Ahithophel the Gilonite - David's cousellor - Absalom schemed, plotted and devised a ruse that would make it appear that the kingdom was slipping out of David's hands, including a revolt among his key counselors. The defection of Ahithophel, the ablest and most wily of political leaders, was prompted by revenge for the family disgrace involved in the wrong to Bathsheba, who was his granddaughter. – {PP 735.3}

2Sam 15:14

2Sam 15:14 - Arise, and let us flee - David, as a true Shepherd over the people of Israel, did not want to risk an armed conflict in Jerusalem with Absalom, whose heart was set on conquest. David would rather relinquish the throne, become an exile, rather than to see his flock killed or scattered.

2Sam 15:14

2Sam 15:16 - we shall not else escape - David, recognizing the ruthless character of his son Absalom, knew to flee Jerusalem lest all be massacred by the vengeful son.

2Sam 15:23

2Sam 15:23, 24 - all the country wept - A sad tale of a great king in exile because of his closest kin's rebellion. This is the story of the Great Controversy, the King of the Universe, Jesus Christ, has been exiled from His rightful throne on earth and in the hearts of His creation because of the rebellion of His closest kin (Satan and Adam).

2Sam 15:27

2Sam 15:27 - Zadok the priest was also given the prophetic gift to communicate the will of God to the people. David could use his godly counsel and insight from within Jerusalem to direct his path.

2Sam 15:30

2Sam 15:30 - And David went up by the ascent of the mount Olivet, and wept as he went up, and had his head covered - A thousand years before Jesus ascended the Mount of Olives to petition that the cup of God's wrath be removed, nevertheless, God's will be done, David ascends with mourning and humility as an exile from his kingdom. See Lk 22:39-42

2Sam 15:31

2Sam 15:31 - turn counsel into foolishness - Ahithophel, once David's advisor joined Absalom's conspiracy. David prayed the Lord would confound the advise of this traitor - see

Ps 41:9, 140

2Sam 16:2

2Sam 16:2 - for the king's household - Ziba sought the favor of David by bringing food, drink and provisions for the exiled people.

2Sam 16:3

2Sam 16:3 - he abideth in Jerusalem - Ziba despised working for Mephibosheth and therefore lied to David, suggesting that Mephibosheth rebelled and sought to see David's kingdom overthrown. (2Sam 19:24-30)

2Sam 16:21

2Sam 16:21 - Go in unto thy father's concubines - in fulfillment of God's prophecy and in retributive vengeance against David who he felt shamed his family, Ahithophel advises Absalom to defile his father's concubine in the open air for all to see. See 2Sam 12:11, 12

2Sam 16:21

2Sam 16:21 - then shall the hands of all that are with thee be strengthened - when the rebels with Absalom realize that he is hated of his father, then they will not have mixed feelings about their rebellion, they will be wholly bent on their rebellion and will make David an enemy.

2Sam 17:14

2Sam 17:15 - defeat the good counsel of Ahithophel - the Lord heard the prayer of David (2Sam 16:31) and confounded Ahithophel's advise with the contrary advise of Hushai, the friend of David.

2Sam 17:23

2Sam 17:23 - And when Ahithophel saw that his counsel was not followed - See Prov 22:12

2Sam 19:1

2Sam 19:1-2 And it was told Joab, Behold the king weepeth and mouneth for Absalom. And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son - [Triumphal Entry into Jerusalem] Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom. No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. {DA 570.1} Jesus gazes upon the scene, and the vast multitude hush their shouts, spellbound by the sudden vision of beauty. All eyes turn upon the Saviour, expecting to see in His countenance the admiration they themselves feel. But instead of this they behold a cloud of sorrow. They are surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart. What a sight was this for angels to behold! their loved Commander in an agony of tears! What a sight was this for the glad throng that with shouts of triumph and the waving of palm branches were escorting Him to the glorious city, where they fondly

hoped He was about to reign! Jesus had wept at the grave of Lazarus, but it was in a godlike grief in sympathy with human woe. But this sudden sorrow was like a note of wailing in a grand triumphal chorus. In the midst of a scene of rejoicing, where all were paying Him homage, Israel's King was in tears; not silent tears of gladness, but tears and groans of insuppressible agony. The multitude were struck with a sudden gloom. Their acclamations were silenced. Many wept in sympathy with a grief they could not comprehend. – {DA 575.3} The tears of Jesus were not in anticipation of His own suffering. Just before Him was Gethsemane, where soon the horror of a great darkness would overshadow Him. The sheepgate also was in sight, through which for centuries the beasts for sacrificial offerings had been led. This gate was soon to open for Him, the great Antitype, toward whose sacrifice for the sins of the world all these offerings had pointed. Near by was Calvary, the scene of His approaching agony. Yet it was not because of these reminders of His cruel death that the Redeemer wept and groaned in anguish of spirit. His was no selfish sorrow. The thought of His own agony did not intimidate that noble, self-sacrificing soul. It was the sight of Jerusalem that pierced the heart of Jesus—Jerusalem that had rejected the Son of God and scorned His love, that refused to be convinced by His mighty miracles, and was about to take His life. He saw what she was in her guilt of rejecting her Redeemer, and what she might have been had she accepted Him who alone could heal her wound. He had come to save her; how could He give her up? – {DA 576.1}

2Sam 19:13

2Sam 19:13 - Amasa captain of the host - for his cruel disposition and for killing Absalom, David's son, Joab was passed over by David as the captain of the host of his army for Amasa. In envy, Joab would kill Amasa (2Sam 20:4-10, 23)

2Sam 19:30

2Sam 19:30 - Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house - "You may have all this world, give me Jesus"

2Sam 19:43

2Sam 19:43 - And the men of Israel answered the men of Judah - the spirit of unrest and dissension was kindled by Absalom's revolt.

2Sam 20:6

2Sam 20:6 - And David said to Abishai - David apparently demoted Joab, passing him by on two occasions to go to war against Sheba. This may be due to Joab's vicious killing of Absalom despite David's petition to deal kindly with him.

2Sam 20:10

2Sam 20:10 - he smote him therewith in the fifth rib - the vicious murder of Amasa by Joab showed the ruthless, jealous and wicked spirit within the man.

2Sam 20:16

2Sam 20:16 - Then cried a wise woman out of the city - See Eccl 9:14, 15, 18

2Sam 20:22

2Sam 20:22 - Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba... - that the people of the city took it upon themselves to execute Sheba

suggests that: 1. They despised the traitor Sheba for fleeing to their city, endangering all its inhabitants through his rebellion 2. They sought to demonstrate that they in no way agreed or sought to harbor the traitor Sheba. They showed they were not in favor of rebellion against God and the king and were for peace

2Sam 21:2

2Sam 21:2 - and the children of Israel had sworn unto them - The COI made a covenant though unadvised by the LORD, that they would not cut off the Gibeonites but would make them hand servants and laborers within their lands. Saul, in his unrighteous national zeal for Israel, sought to exterminate the people with whom his forefathers entered covenant. This was disgraceful before the LORD. See Joshua 9:3-27

2Sam 21:2

2Sam 21 :2 - sworn unto them - God honors all sworn agreements, even if not in the best interest of His people. The oath made to the Gibeonites was to be upheld, even if they would be an incumbrance upon the COI and inhabit the land the LORD had purposed for the COI. It displeased the LORD that Saul, in his blind and selfish zeal would break the oath and seek to destroy the people at peace with Israel.

2Sam 21:5

2Sam 21:5 - The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, - the Gibeonites demanded restitution from the house of Saul alone, not of Israel. See Esther 7, 8:7

2Sam 21:7

2Sam 21:7 - But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that was between them, between David and Jonathan the son of Saul - David, for the love of his friend Jonathan, honored the oath made between them and spared Mephibosheth, Jonathan's son's life.

2Sam 21:9

2Sam 21:9 - and they hanged them in the hill before the LORD - See Deut 21:22, 23

2Sam 21:9

2Sam 21:9 - in the first days, in the beginning of barley harvest - in the time of the celebration of the Passover, Unleavened Bread and First Fruits.

2Sam 21:12

2Sam 21:12 - David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeth-gilead - The acts of Rizpah prompted David to seek to honor the dead among the house of Saul.

2Sam 21:17

2Sam 21:19 - Thou shalt go no more out with us to battle, that thou quench not the light of Israel - David was getting too old to go to battle so his men told him to remain and they would go to battle on his behalf.

2Sam 22:2

2Sam 22:1 - The LORD is my rock, and my fortress, and my deliverer - See Ps 18:2; Deut 32:4

2Sam 22:3

2Sam 22:3 - in Him will I trust - See Ps 91:2, 28:1

2Sam 22:3

2Sam 22:3 - horn of my salvation - strength of my salvation. See Ps 18:2; Lk 1:69; Hab 3:18 29-lamp 31-buckler 33-strength 36- shield 47-Rock 47-God 51-tower

2Sam 22:3

2Sam 22:3 - high tower - See Prov 18:10

2Sam 22:4

2Sam 22:4 - I will call on the LORD - Prov 3:5, 6

2Sam 22:4

2Sam 22:4 - so shall I be saved from mine enemies - As we call out to the LORD, He is an ever present help in our time of trouble. See Isa 43:3; Ps 27:6

2Sam 22:5

2Sam 22:5 - waves of death - Ps 23:4; Isa 43:2

2Sam 22:5

2Sam 22:5 - the floods of ungodly men made me afraid - See Ps 32:6; Rev 12:15; Isa 59:19

2Sam 22:7

2Sam 22:7 - In my distress I called upon the ORD, and cried to my God: and He did hear my voice out of His temple, and my cry did enter His ears - See Ps 18:6, 7, 27:7-9; 116:1, 2, 86:7, 118:5, 6

2Sam 22:8

2Sam 22:8 - Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth - Zech 2:8

2Sam 22:9

2Sam 22:9 - There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it - See Ps 18:8

2Sam 22:10

2Sam 22:10 - He bowed the heavens also, and came down; and darkness was under his feet - When the LORD descended upon Mt Sinai, the mountain was in darkness. See Ex 19:18 the light and the darkness are the same for the LORD; He dwells in both. See Ex 14:20; Ps 139:12; Isa 45:7; 2Sam 22:12

2Sam 22:11

2Sam 22:11 - And he rode upon a cherub, and did fly and He was seen upon the wings of the wind - See Ps 18:10; Dan 7:13, 14

2Sam 22:11

2Sam 22:11 - wings of the wind - speed of the wind

2Sam 22:12

2Sam 22:12 - And he made darkness pavilions round about him, dark waters, and thick clouds of the skies - See Mt. 27:45; Mk 15:33; Lk 23:44

2Sam 22:13

2Sam 22:13 - Through the brightness before Him were coals of fire kindled - See Ps 18:12; Rev 1:

2Sam 22:14

2Sam 22:14 - The LORD thundered from heaven, and the Most High uttered His voice - See Ps 18:13; Joh 12:28, 29

2Sam 22:15

2Sam 22:15 - And he sent out arrows... - See Ps 18:14, 7:13

2Sam 22:16

2Sam 22:16 - And the channels of the sea appeared - A reference to the Creation, the Flood and the parting of the Red Sea. See Ps 18:15; Ex 15:8

2Sam 22:17

2Sam 22:17 - he drew me out of many waters - David was delivered from the snare of many wicked men who sought his life. Peter cried, "Lord, save me" when he took his eyes off of Jesus and began to sink in the sea. A possible reference to Moses. See Mt 14:30, 31; Ps 18:16; Rev 17:15

2Sam 22:18

2Sam 22:18 - He delivered me from my strong enemy - See Ps 18:17; Mt 12:29; Mk 3:27

2Sam 22:19

2Sam 22:19 - They prevented me in the day of my calamity - See Ps 18:18; 121:1, 2

2Sam 22:20

2Sam 22:20 - He brought me forth also into a large place - See Ps 18:19, 118:5, 6

2Sam 22:20

2Sam 22:20 - because he delighted in me - Prov 8:23-31

2Sam 22:21

2Sam 22:21 - The LORD rewarded me according to my righteousness - Jospeh, Job, Dan. See Ps 24:4, 5

2Sam 22:21

2Sam 22:21 - according to the cleanness of my hands hath he recompensed me - David acted in integrity and uprightness to the best of his ability and by God's divine strength. See Ps 24:4, 5; Isa 33:15-17

2Sam 22:22

2Sam 22:22 - wickedly departing from their God - Cain, Pharoah, Judas

2Sam 22:24

2Sam 22:24 - have kept myself from mine iniquities - the 144,000 will be they who come out of great tribulation and have washed and kept their robes white in the blood of the Lamb. See Rev 7:14

2Sam 22:25

2Sam 22:25 - according to the my cleanness in his eye sight - See Ps 32:8; Rev 22:12

2Sam 22:26

2Sam 22:26 - With the merciful thou wilt shew thyself merciful - See Mt 5:7

2Sam 22:27

2Sam 22:27 - With the pure thou wilt shew thyself pure - See Mt 5:8

2Sam 22:28

2Sam 22:28 - but thine eyes are upon the haughty that thou mayest bring them down - "high looks", the "crown of pride". See Prov 16:18; 6:17; Isa 28:1, 7, 8; Ps 18:27

2Sam 22:29

2Sam 22:29 - For thou art my lamp, O Lord; the LORD will lighten my darkness - God will shine the light of grace in my dark places. See Joh 8:12, 1:9, 3:19-21, 9:4, 5; Ps 119:105

2Sam 22:30

2Sam 22:30 - I have run through a troop -

2Sam 22:31

2Sam 22:31 - His way is perfect - there are no secondary or alternate ways. God's ways are perfect!

2Sam 22:31

2Sam 22:31 - the word of the LORD is tried - God's Word can not be controverted; it has been tried, tested and proven to be true. See Psa 33:4, 12:6, 7; Joh 1:14, 17:17

2Sam 22:32

2Sam 22:32 - Who is a Rock, save our God - See Mt 16:18

2Sam 22:33

2Sam 22:33 - God is my strength and power: and he maketh my way perfect See 1Jo 2:1

2Sam 22:34

2Sam 22:34 - maketh my feet like hind's feet: and setteth me upon my high places - a reference to Naphtali - See Gen 49:21; Isa 58:14; Hab 3:19; Ps 121:3

2Sam 22:35

2Sam 22:311 - so that a bow of steel is broken by mine arms. A reference to Joseph See Gen 49:22-26

2Sam 22:36

2Sam 22:36 - Thou hast also given me the shield of thy salvation - See Eph 6:16

2Sam 22:36

2Sam 22:38 - and thy gentleness hath made me great

2Sam 22:39

2Sam 22:39 - I have consumed them, and wounded them, that they could not arise - a Messianic prophecy of Jesus' ultimate destruction of death and the grave. See Rev 20:14, 15; Nah 1:9; Mal 4:3

2Sam 22:40

2Sam 22:40 - them that rose up against me hast thou subdued under me - Absalom and Sheba. See 2Sam 15-20, 22:49; Ps 35:7-9; 44:5

2Sam 22:41

2Sam 22:41 - given me the necks of mine enemies - See Joshua 10:24, 25; Gen 49:8

2Sam 22:42

2Sam 22:42 - They looked, but there was none to save; even unto the LORD, but he answered them not - See Ps 2:4;

2Sam 22:43

2Sam 22:43 - Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street - See Ps 2:9; Rev 12:5; Dan 2:35; Isa 10:6

2Sam 22:44

2Sam 22:44 - hast delivered me from the strivings of my people - possibly interpreted as the battles of his people (Israel) against foreign enemies.

2Sam 22:44

2Sam 22:44 - thou hast kept me to be head of the heathen: a people which I knew not shall serve me - See Ps 2:8; Isa 43:3, 4; Deut 28:13, 4:5-8

2Sam 22:45

2Sam 22:45, 46 - Strangers shall submit... Strangers shall fade away - here in these two verses the LORD uses David to typify the two classes of people that will exist upon the earth- those who submit to the truth and those who in rebellion will fade away. Act 13:42-26

2Sam 22:45

2Sam 22:45 - as soon as they hear, they shall be obedient unto me - as in the time of Joshua, the heathen nations feared (Jericho, Gibeonites) the COI as the LORD made them their dread (Joshua 2:9-11; 9:3-27).

2Sam 22:46

2Sam 22:46 - and they shall be afraid out of their close places - See Rev 6:49-51

2Sam 22:47

2Sam 22:47 - The LORD liveth - See Rev 1:8; Joh 1:13

2Sam 22:47

2Sam 22:47 - blessed be my rock - Isa 28:16; Matt 7:24-27; Deut 32:4

2Sam 22:47

2Sam 22: 47 - and exalted be the God of our salvation - See Joh 12:32

2Sam 22:48

2Sam 22:48 - It is God that avengeth me, and that bringeth down the people under me - See Ps 27:1, 2; Rom 12:19; Isa 63:3-9; Ps 94:1; Isa 66:14-17

2Sam 22:48

2Sam 22:48 - bringeth down the people - those who hate the LORD are destroyed. See Ps 139:21, 22

2Sam 22:49

2Sam 22:49 - thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man - See Ps 27:6, 23:5

2Sam 22:50

2Sam 22:50 - Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name - See Ps 27:6; Rom 15:9; Dan 4; Ps 66:4; Deut 4:5-8; Ps 95:1-3

2Sam 22:51

2Sam 22:51 - He is the tower of salvation for his king: and sheweth mercy to His anointed - a

Messianic prophecy pointing to Jesus as well as David. See Isa 54:7, 8, 49:7, 8; Ps 91:2, 94:14, 15, 144:10

2Sam 22:51

2Sam 22:51 - Jesus is likened to a "tower" [a place of defence, refuge, a look-out point] bringing salvation.

2Sam 22:51

2Sam 22:51 - sheweth mercy to his anointed - See Ps 23:6; Ex 20:6

2Sam 22:51

2Sam 22:51 - his seed - Gal 4:22-31; Heb 11:7; 2Sam 7:15, 16; Mt 22:42-46; Rev 22:16

2Sam 23:2

2Sam 23:2 - The Spirit of the LORD spake by me, and His word was in my tongue - See 1Kin 22:14; Joh 3:27; 2Pet 1:20, 21; Dan 9:10; Isa 61:1-3

2Sam 23:3

2Sam 23:3 - ruling in the fear of God - Prov 1:7

2Sam 23:4

2Sam 23:4 - And he shall be as the light of the morning, when the sun riseth, even a morning without clouds - See Hosea 6:3; Mal 4:2; Isa 9:2

2Sam 23:4

2Sam 23:4 - light of the morning - light of truth - clear and consistent rulership - Prov 4:18

2Sam 23:4

2Sam 23:4 - when the sun riseth - 2Pet 1:19; Ps 89:36;

2Sam 23:5

2Sam 23:5 - Although my house be not so with God - It appears to be a confession of David that his own house was not ruled with uprightness and integrity. Despite this, God maintained grace and His covenant to David.

2Sam 23:5

2Sam 23:5 - yet he hath made with me an everlasting covenant - 2Sam 7:12-16

2Sam 23:5

2Sam 23:5 - ordered in all things, and sure - God's eternal Kingdom is founded on the everlasting covenant that is founded on better promises, on Christ's righteousness.

2Sam 23:5

2Sam 23:5 - for this all my salvation, and all my desire - See Ps 27:4; 63:5

2Sam 23:5

2Sam 23:5 - although he make it not to grow - David hoped in God's salvation and held to God's promise to bless his house (David's Seed, the Messiah - Mt 22:42-46, Rev 22:16), though much of it had been humbled and cut-off because of his own sins.

2Sam 23:6

2Sam 23:6 - sons of Belial - sons of worthlessness/wickedness. See Deut 13:13; Judges 19:22; 1Sam 2:12

2Sam 23:6

2Sam 23:7 - shall be all of them as thorns thrust away - See Isa 27:4; Mt 3:12

2Sam 23:6

2Sam 23:6 - because they cannot be taken with hands - the wicked have a corrupting influence and must be handled as an accursed thing.

2Sam 23:7

2Sam 23:7 - the man that shall touch them must be fenced with iron and the staff of a spear - Rev 20:15

2Sam 23:7

2Sam 23:7 - they shall be utterly burned with fire in the same place -

2Sam 23:15

2Sam 23:15 - David longed and said, Oh that one would give me drink of the water of the well of Bethlehem - Of David's sacred regard for human life, striking evidence had been given, even while he himself was hunted like a beast of prey. One day while he was hidden in the cave of Adullam, his thoughts turning back to the untroubled freedom of his boyhood life, the fugitive exclaimed, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" 2Sam 23:13-17. Bethlehem was at that time in the hands of the Philistines; but three mighty men of David's band broke through the guard, and brought of the water of Bethlehem to their master. David could not drink it. "Be it far from me," he cried; "is not this the blood of the men that went in jeopardy of their lives?" And he reverently poured out the water as an offering to God. David had been a man of war, much of his life had been spent amid scenes of violence; but of all who have passed through such an ordeal, few indeed have been so little affected by its hardening, demoralizing influence as was David. – {PP 736.4} When David was thirsty, and greatly desired water of the well of Bethlehem, three men, without his knowledge, broke through the host of the Philistines, and drew water out of the well of Bethlehem, and brought it to David. He considered it too sacred to drink and quench his thirst, because three men, through their love for him, had periled their lives to obtain it. He did not lightly regard life. It seemed to him that if he drank the water these brave men had put their lives in jeopardy to obtain, it would be like drinking their blood. He solemnly poured out the water as a sacred offering to God. – {4aSG 91.2}

2Sam 23:15

2Sam 23:15 - water of the well of Bethlehem - the water of life; the fountain of living waters. See Jer 17:13

2Sam 24:16

2Sam 24:16 - And the angel of the LORD was by the threshingplace of Araunah the Jebusite - the threshingplace Araunah was called Jehovah-Jire (the LORD will provide), reminding the people that their strength is in the LORD, not in man's armies. See 2Chron 3:1; Gen 22:2, 10-14; PP 746.3, 748.2

2Sam 24:17

2Sam 24:17 - but these sheep, what have done? - Just as David had become prideful and took glory in his armies and their might, the people too had become prideful in their king and in the battles won, forgetting that God was the source of their strength. PP 748.3

---

1 Kings

1Kin 1:5 Back to Table of Contents

1Kin 1:5 - Adonijah the son of Haggith exalted himself - Adonijah, David's 4th son, born of Haggith, rose up to assume the throne. Chileab, David's second son, after Amnon, would have been more deserving but thus we see the character of Amnon. His act was a rebellion against God's authority Who had foreordained that Solomon should reign after his father David.

1Kin 1:6

1Kin 1:6 - And his father had not displeased him at any time in saying, Why hast thou done so? - The statement does not refer to Adonijah's usurpation of the throne but rather the lack of reproof that David had for him and all of his children. See Heb 12:6-9;

1Kin 1:6

1Kin 1:5 - and he also was a very goodly man - despite the words of commendation regarding his person and bearing, Adonijah was "unprincipled and reckless" {From Eternity Past - Chpt 73 pg 545}

1Kin 1:10

1Kin 1:10 - But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not - the blatant omission of the above named individuals reveals that Adonijah knew that his attempted usurpation of the throne was not correct and was contrary to the expressed purposes and will of his father.

1Kin 1:11

1Kin 1:11 - and David our lord knoweth it not? - the matter of Adonijah's usurpation of the

throne was not disclosed to David.

1Kin 1:12

1Kin 1:12 - let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. - Nathan perceived the unscrupulous character of Adonijah, that given the opportunity, he would like the kings of the earth, slay all challenges to his throne. This would have been an abominable act in Israel.

1Kin 1:32

1Kin 1:32 - And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. - To address the crisis caused by Adonijah's usurpation of the throne, David immediately abdicates the throne and appoints Solomon king over Israel.

1Kin 1:47

1Kin 1:47 - And the king bowed himself upon the bed - David bows to his son Solomon as the new king of Israel. See Heb 1:8, 9; Act 2:34, 35

1Kin 2:2

1Kin 2:2 - I go the way of all the earth - See Act 2:29

1Kin 2:2

1Kin 2:2 - be thou strong therefore, and shew thyself a man - See Joshua 1:9

1Kin 2:15

1Kin 2:15 - Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD - Adonijah shows a lack of repentance and impudence to the mother of Solomon. His death was assured. See 1Kin 1:52, 53

1Kin 2:25

1Kin 2:25 - And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died - the death of Adonijah marked the fulfillment of the curse pronounced upon the house of David by his own mouth. See 2 Samuel 12:5, 6

1Kin 2:27

1Kin 2:27 - So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh - Abiathar is demoted as High Priest and Zadok is placed in his stead. See 1Sam 3:11-13

1Kin 2:28

1Kin 2:28 - though he turned not after Absalom - Joab remained faithful to David when Absalom rebelled, however, he did not show remorse for his rebellion with Adonijah, nor respect for the new king Solomon. This moral fall of Joab is noted in Scripture that we who think we stand should take heed lest we fall. That which Joab once proved faithful in, would become his downfall in the end. See 1Cor 10:12

1Kin 2:28

1Kin 2:28 - And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar - though he thought he found refuge in God's sanctuary and by holding onto the horns of the altar of burnt incense, Joab would die in the house of the Lord (1Kin 2:34). Joab typifies those who know of God and seek refuge in the house of the Lord, yet they do not know God for themselves.

1Kin 2:36

1Kin 2:36 - And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither - David warned Solomon of the the rebel, Shimei, who cursed David when Absalom staged his revolt.

1Kin 2:39

1Kin 2:39 - Achish son of Maachah king of Gath - See 1Sam 27:2

1Kin 2:42

1Kin 2:42 - And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good - See 1Kin 2:37, 38

1Kin 2:44

1Kin 2:44 - The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head - See Lev 19:17

1Kin 2:46

1Kin 2:46 - So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon - See 1Kin 2:36

1Kin 3:11

1Kin 3:11 - nor hast asked the life of thine enemies - those who request the life of their enemies have a murderous bent to them which displeases the Lord. See Num 35:31; Gen 9:5, 6; Mk 6:25

1Kin 3:11

1Kin 3:11-13 - but hast asked for thyself understanding to discern judgment... - See Lev 19:15; 1Kin 3:28; Prov 8:20, 21

1Kin 4:25

1Kin 4:25 - every man under his vine and under his fig tree - a statement meaning to be at peace and at rest. See Mic 4:4; Zech 3:10

1Kin 4:25

1Kin 4:25 - from Dan even to Beersheba - a statement meaning the entirety of Israel, end to

end.

1Kin 4:26

1Kin 4:26 - forty thousand stalls of horses - God strictly forbade the COI to amass horses and place their strength in them (Deut 17:16)

1Kin 4:33

1Kin 4:33 - And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall - Solomon. excelled in all knowledge of botany.

1Kin 4:33

1Kin 4:33 - he spake also of beasts - Solomon excelled in knowledge of zoology

1Kin 4:33

1Kin 4:33 - and of fowl - Solomon excelled in knowledge of ornithology

1Kin 4:33

1Kin 4:33 - and of creeping things - Solomon excelled in knowledge of entomology

1Kin 4:33

1Kin 4:33 - and of fishes - Solomon excelled in knowledge of Ichthyology

1Kin 4:34

1Kin 4:34 - And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom - See 2Chron 9:1-9; 1Kin 10:6-9; Mt 12:42

1Kin 5:3

1Kin 5:3, 4 - could not build an house - God ordained that David would be a mighty warrior to subdue the foes of Israel. In turn God ordained that Solomon, David's son should be a man of peace, dwelling in peace. In this manner, Solomon would be appointed to build the tabernacle of the Lord, a House of Peace and Refuge for all to seek. Similarly, Jesus paved the road for humanity, bearing our sin, grief and shame so that we may abide in His peace.

1Kin 5:5

1Kin 5:5 - And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. - Solomon was instructed by his father, David to build a house unto the Lord. David and Solomon foreshadowed the true work of building a house of God that would be completed by Jesus Christ alone. See Act 2:30

1Kin 5:6

1Kin 5:6 - and my servants shall be with thy servants - Solomon would have artisans of the COI work along side those of Hiram so that they would learn and perfect the works of building the temple to the LORD. This would require humility on the part of all workers to prioritize the work to God's honor.

1Kin 6:13

1Kin 6:13 - And I will dwell among the children of Israel, and will not forsake my people Israel. - See Lev 26:11, 12; 1Chron 17:24

1Kin 8:25

1Kin 8:25 - Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. - See Act 13:22, 23

1Kin 8:27

1Kin 8:27 - But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? - See Isa 66:1; Ps 50:12

1Kin 8:29

1Kin 8:29 - That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. - See 1Kin 9:3; 2Kin 23:27

1Kin 8:32

1Kin 8:32 - Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness - the prayer of the King is that righteousness abide in the land; that God give discernment for that which is honest, true and correct and that justice be served to the offender and the one offended. See 2Chron 6:22, 23; Ps 55:9-111

1Kin 8:33

1Kin 8:33 - When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: - See Lev 26:18-46

1Kin 8:35

1Kin 8:35 - When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them - Lev 26:19, 20

1Kin 8:38

1Kin 8:38 - What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house - See Dan 9

1Kin 8:46

1Kin 8:46 - for there is no man that sinneth not - See 2Chron 6:36; Rom 3:23

1Kin 8:50

1Kin 8:50 - and give them compassion before them who carried them captive, that they may have compassion on them - See Dan 1:9-11

1Kin 8:51

1Kin 8:51 - For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron - See Ex 20:1

1Kin 9:21

1Kin 9:21 - did Solomon levy a tribute of bondservice unto this day - the foreigners that remained among the COI were appointed to servile work in the camp and within the sanctuary (fetching of water, miscellaneous cleanings, etc.). Those appointed servile work in the temple were called Nethinim. See Ezra 8:20, 2:70 Once more Ezra appealed to the Levites, sending them an urgent invitation to unite with his company. To emphasize the importance of quick action, he sent with his written plea several of his "chief men" and "men of understanding." Ezra 7:28; 8:16. – {PK 614.2} While the travelers tarried with Ezra, these trusted messengers hastened back with the plea, "Bring unto us ministers for the house of our God." Ezra 8:17. The appeal was heeded; some who had been halting, made final decision to return. In all, about forty priests and two hundred and twenty Nethinim—men upon whom Ezra could rely as wise ministers and good teachers and helpers—were brought to the camp. – {PK 614.3}

1Kin 9:25

1Kin 9:25 - And three times in a year did Solomon offer burnt offerings - See Ex 23:14

1Kin 10:28

1Kin 10:28 - And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price - See Deut 17:16; Isa 31:1, 3; Mic 5:7; Ps 20:7

1Kin 11:1

1Kin 11:1 - Solomon loved many strange women - See 2Chron 12:13; 1Kin 11:4

1Kin 11:1

1Kin 11:1 Moabites, Ammonites - God strictly forbade that an Ammonite or Moabite not enter into the congregation of God because of the warring they made against Him and the COI. Yet, Solomon took wives of both Moab and Ammon. See Deut 23:3, 4; 1Kin 11:2-8

1Kin 11:2

1Kin 11:2 - Ye shall not go in to them, neither shall they come in unto you - See Deut 23:3; Joshua 23:7

1Kin 11:2

1Kin 11:2 - for surely they will turn away your heart after their gods - See Deut 7:4

1Kin 11:4

1Kin 11:4 - For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father - See Deut 17:17

1Kin 11:6

1Kin 11:6 - And Solomon did evil in the sight of the LORD - Solomon committed iniquity before the Lord, with little regard for God and His displeasure with his acts.

1Kin 11:9

1Kin 11:9 - And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice - Solomon beheld the Lord on two occasions: 1. God inquired of Solomon, what He could do for him and Solomon asked for wisdom to rule His people uprightly - 2. God

1Kin 11:39

1Kin 11:39 - And I will for this afflict the seed of David, but not for ever - See 2Kin 17:20

1Kin 12:8

1Kin 12:8 - But he forsook the counsel of the old men - Rehoboam forsook the Old Paths, the Pioneers of the Kingdom of Israel who reigned with David and Solomon for the new paths and counsels. Due to pride and peer pressure, Rehoboam fulfilled the prophecy that the Lord purposed to fulfill, causing the kingdom to be divided. Rehoboam here typifies Jam White who would remove the Old Paths and reject the Adventist Pioneers, also a fulfillment of divine prophecy (spoken through William Miller's dream), in his creation of the 1863 Chart with its omission of the 2520 and the "daily".

1Kin 12:26

1Kin 12:26-33 - two golden calves - Jeroboam feared the kingdom would return to the House of David due to unbelief (failure to believe/have faith in God [1Kin 11:26-38, 14:2]), prompting him to set up two places of worship outside the temple of God in Jerusalem (1Kin 9:1-9) and placing two golden calves.

1Kin 12:28

1Kin 12:28 - Whereupon the king took counsel, and made two calves of gold - Jeroboam feared the kingdom would return to the House of David due to unbelief (failure to believe/have faith in God [1Kin 11:26-38, 14:2]), prompting him to set up two places of worship outside the temple of God in Jerusalem (1Kin 9:1-9) and placing two golden calves. See 2Kin 17:16

1Kin 12:28

1Kin 12:28 - behold thy gods, O Israel, which brought thee up out of the land of Egypt. - As Aaron blasphemously proclaimed, so too Jeroboam was ensnared in the devil's wily trap. See Ex 32:4

1Kin 12:29

1Kin 12:29 - one in Bethel, and the other put he in Dan - The word Bethel means "House of God" and Dan means "Judge". Jeraboam would establish his "Image of the Beasts" in the places representing both church and state, doubling-down on the works of Aaron. All 18 kings of the northern kingdom that would follow Jeroboam are associated with him, as following in his sins. Therefore in essence, Jeroboam is responsible for the eventual scattering of the Northern Kingdom in 723B.C. Similarly in 1863, because of the Civil War in

the United States, the Adventist church under Jam White, seeking to get exemptions for combat for its adherents became aligned with the state/government in being established as a registered religion. Therefore, with the establishment of the SDA church and the creation of the 1863 chart, fulfilling the scattering mentioned in William Miller's dream, the scattering of Adventism commenced with Jam White in 1863. See Ex 32:1-4

1Kin 12:31

1Kin 12:31- made priests of the lowest of the people - Jeroboam despised the appointed priests of God (the Levites) who were a rebuke to his profane worship practices, pointing the people to faithfulness to God. In their place, he appointed the lowest (vilest, purchasable) people to the post who in appreciation for his appointment would do his biddings. The king tried to persuade the Levites, some of whom were living within his realm, to serve as priests in the newly erected shrines at Bethel and Dan; but in this effort he met with failure. He was therefore compelled to elevate to the priesthood men from “the lowest of the people.” Verse 31. Alarmed over the prospect, many of the faithful, including a great number of the Levites, fled to Jerusalem, where they might worship in harmony with the divine requirements. – {PK 101.1}

1Kin 12:31

1Kin 12:31- made priests of the lowest of the people - See Ps 12:8 Jeroboam despised the appointed priests of God (the Levites) who were a rebuke to his profane worship practices, pointing the people to faithfulness to God. In their place, he appointed the lowest (vilest, purchasable) people to the post who in appreciation for his appointment would do his biddings. The king tried to persuade the Levites, some of whom were living within his realm, to serve as priests in the newly erected shrines at Bethel and Dan; but in this effort he met with failure. He was therefore compelled to elevate to the priesthood men from “the lowest of the people.” Verse 31. Alarmed over the prospect, many of the faithful, including a great number of the Levites, fled to Jerusalem, where they might worship in harmony with the divine requirements. – {PK 101.1}

1Kin 12:32

1Kin 12:32, 33 - ordained a feast - Jeroboam's feast he established of his own devising was held on the 15th day of the 8th month (if Sabbath is the 7th day) then the 15th day must be a Sunday. The people followed in Jeroboam's footsteps, despising God and His commandments (Mk 7:7, 8).

1Kin 12:32

1Kin 12:32, 33 - ordained a feast - Jeroboam's feast he established of his own devising was held on the 15th day of the 8th month (if Sabbath is the 7th day) then the 15th day must be a Sunday. The people followed in Jeroboam's footsteps, despising God and His commandments (Mk 7:7, 8).

1Kin 12:32

1Kin 12:32 - like unto the feast that is in Judah - in order to be a "credible" counterfeit, the services and feasts were likened to the true worship held in Jerusalem with sacrifices, alters, incense, ministering priests, sacred days, etc. In time, to the unsuspecting, the casual worshipper and for those who were not aware of the history, it would be impossible to discern the true from the counterfeit.

1Kin 12:32

1Kin 12:32 - like unto the feast that is in Judah - in order to be a "credible" counterfeit, the services and feasts were likened to the true worship held in Jerusalem with sacrifices, alters, incense, ministering priests, sacred days, etc. In time, to the unsuspecting, the casual worshipper and for those who were not aware of the history, it would be impossible to discern the true from the counterfeit.

1Kin 12:33

1Kin 12:33 - The spirit of antichrist was at work in the heart of Jeroboam as he devised his own holy day, on his own month and called a sabbath feast for the day. See 1Jo 4:3

1Kin 13:1

1Kin 13:1 - Bethel - House of God

1Kin 13:1

1Kin 13:1 - Jeroboam stood by the altar to burn incense - like King Uzziah, who would later pay for his sin of presumptuous rebellion by becoming a leper for the rest of his life, King Jeroboam sought to unite church and state by assuming the post of a priest in offering sacrifices. - See 2Chron 26:16-21

1Kin 13:2

1Kin 13:2 - cried against the alter in the word of the Lord - the man of God would decry the abominations of Samaria, introduced by Jeroboam and testify the alter he erected against God in honor of false gods. See 2Kin 23:15; Isa 27:9

1Kin 13:2

1Kin 13:2 - a child shall be born unto the house of David, Josiah by name - the prophecy is accurate in describing future King Josiah, who as a child of 8yrs old would assume the throne of David and would begin a great reform among the people of God. See 2 Kings 22, 23

1Kin 13:2

1Kin 13:2 - upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee - See Isa 27:9

1Kin 13:4

1Kin 13:4 - he put forth his hand from the alter - Just as Jeroboam put forth his hand against the man of God, so the King of the North will stretch forth his hand against the inhabitants of the world, particularly those who keep the commandments of God and have the testimony of Jesus Christ. See Dan 11:42

1Kin 13:4

1Kin 13:4 - And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. - See Mt 12:10

1Kin 13:8

1Kin 13:8, 9, 14 - sitting under an oak - the man of God from Judah took his repose after being used mightily of the Lord. Rather than: 1. Making haste to return to Judah, the land of

safety, he tarried in the wilderness (Ephraim) 2. Heeding God's Word alone which clearly stated do not eat or drink in the land (internalize their doctrine), he sat to dine with a false prophet speaking lies and deceits. 3. Returning a different way than the path you came... In other words not turning back to the former paths but walking in newness of life by faith in Christ Jesus

1Kin 13:9

1Kin 13:9 - eat no bread, nor drink water - the man of God was explicitly warned not to eat bread or drink water in the foreign land. The bread and water spoken are the doctrines of Babylon that are not to be consumed by God's people. We are to drink from our own cisterns and not be polluted by the precepts of men.

1Kin 13:9

1Kin 13:9 - nor turn again by the same way that thou camest - as the angels counseled Lot and his family not to look back, the Lord speaks to all who have forsaken sin, not to return in the path from whenst you've come. See Gen 19:17; Lk 17:32

1Kin 13:11

1Kin 13:11 - Now there dwelt an old prophet in Bethel - Compare Num 22:5, 6

1Kin 13:14

1Kin 13:14 - And went after the man of God - the old prophet was an emissary of the devil who like Simon the sorcerer, desired the power of God seen through the man of God. See Act 8:18-24

1Kin 13:14

1Kin 13:14 - found him sitting under an oak - There is a danger in resting after a spiritual victory. We must not let down our guards until we have reached our destination (i.e. the Promised Land). Many have lost their way after relaxing after doing a great work for the Lord. See 1Kin 18:30-19:4

1Kin 13:18

1Kin 13:18 - I am a prophet - Like Israel, Christians too often yield to the influence of the world and conform to its principles and customs, in order to secure the friendship of the ungodly; but in the end it will be found that these professed friends are the most dangerous of foes. The Bible plainly teaches that there can be no harmony between the people of God and the world. “Marvel not, my brethren, if the world hate you.” 1Jo 3:13. Our Saviour says, “Ye know that it hated Me before it hated you.” Joh 15:18. Satan works through the ungodly, under cover of a pretended friendship, to allure God’s people into sin, that he may separate them from Him; and when their defense is removed, then he will lead his agents to turn against them and seek to accomplish their destruction. – {PP 559.1}

1Kin 13:18

1Kin 13:18 - an angel spoke unto me - the man of God was deceived by the old prophet when he failed to heed the counsels of God. Paul admonishes us not to give heed to any word or doctrine from man or angel that contradicts the gospel/truth of God (Gal 1:8, 2Cor 11:14)

1Kin 13:22

1Kin 13:24 - thy carcase shall not come unto the sepulchre of thy fathers - This may denote a dishonor, not being buried among one's relatives. May possibly suggest being cut off from the household of faith. The man of God died in his sin.

1Kin 13:24

1Kin 13:25 - a lion met him by the way, and slew him - See 1Pet 5:8; Rev 12:9

1Kin 13:24

1Kin 13:24 - and the ass stood by it, the lion also stood by the carcass - a miracle his here witnessed, that the ass and the lion both stand overlooking the carcass of the man of God.

1Kin 13:33

1Kin 13:33 - After this thing Jeroboam returned not from his evil way - the failure of the man of God emboldened the wicked in their wickedness.

1Kin 15:12

1Kin 15:12 - took away the sodomites out of the land - See Rom 1:27-29; Jude 1:7

1Kin 15:13

1Kin 15:13 - And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron - Asa was zealous for the Lord and even deposed his mother who made and worshipped idols in the groves and high places.

1Kin 16:31

1Kin 16:31 - Ahab foreshadowed the apostasy to be seen in these last days: 1. As a part of God's people, Ahab was to be an agent of light, but formed an alliance with the agents of darkness 2. The alliance coalesced into a marriage 3. Began to war against God based theology in favor of human based ideologies (doctrines of men) God warned against such an unholy alliance in Deuteronomy 12:29, 30 "Can't serve a Bible based God with doctrines that are not Bible based" - {Joh Lomacang} And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. - In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, journalists—the God of polished fashionable circles, of many colleges and universities, even of some theological institutions—is little better than Baal, the sun-god of Phoenicia. – {GC 583.1}

1Kin 16:34

1Kin 16:34 - In his days did Hiel the Bethelite build Jericho - See Joshua 6:26, 27

1Kin 16:34

1Kin 16:34 - rebuild Jericho - see Josh 6:26

1Kin 17:1

1Kin 17:1 - Deut 11:13-18 - by apostasy the Lord withholds his blessings of rain, the early and latter rain, in their season.

1Kin 17:1

1Kin 17:1 - there shall not be dew nor rain these years, but according to my word - The LORD through His prophet expressed the quarrel of His covenant against His wayward people. The Lord forewarned that breaking His covenant would result in severe punishment, including the withholding of rains and famine. It was the sins in the land, idolatry, false gods, intermarriage with pagans among the king no less, that brought God's judgments upon the land. With the drought, comes famine and death for livestock and people. A fitting comparison to the Dead Faith of the Dark Ages when there was a famine for hearing the word of the Lord in the land. See Jam 5:16-18; Deut 28:15-24; Lev 26:25; Am 8:11; Psa 107:3, 4

1Kin 17:3

1Kin 17:3 - hide thyself - Elijah was being hunted by Ahab because of his decree of withholding the rains until his command. Elijah had to deal with the fear of being found and brought to the cruel monarch's wrath "While Elijah was hid by Jordan, the people supposed he was dead. So also after '44, the funeral sermon of Millerism was preached and many supposed that Millerism was dead. But the LORD said to Elijah, 'go shew thyself unto Ahab.' So at the end of three and a half years, Elijah went to shew himself unto Ahab.' So also, the word of the LORD contained in the sealing message of the third angel came to the true people of God, more clearly in 1848, after they had been hid in the wilderness of the people three and a half years." An Appeal to the Laodicean Church, Hiram Edson, The Advent Review Extra, September 1850

1Kin 17:3

1Kin 17:3 - Cherith - meaning "a cutting", separation; a gorge or brook

1Kin 17:4

1Kin 17:4 - I have commanded the ravens to feed thee there - God makes provision for His people when He permits them to pass through strait places. He humbles us to accept any and all kindnesses that are given to us, even if from an abominable raven (Lev 11:13-15). The life of the prophet wasn't always easy! See Isa 43:1, 2; Ps 23:4, 5; Deut 8:2-5

1Kin 17:5

1Kin 17:5 - So he went and did according unto the word of the LORD - the Bible makes it plain that Elijah moved with haste to perform the word of the Lord. The Bible then presents the object lesson that even while doing God's will, He permits difficulties to come our way in order to move us to a place where we may be blessed and better yet, may be a blessing.

1Kin 17:6

1Kin 17:6 - ravens brought him bread and flesh - Just as in the vision given to Peter in Act 10, God uses the unclean raven to feed Elijah so when he is sent to the woman of Syro-Phoenician origin he does not look down upon her for being pagan. See Act 10:11-13; Mt 6:11

1Kin 17:6

1Kin 17:6 - ravens brought him bread and flesh - Just as in the vision given to Peter in Act 10, God uses the unclean raven to feed Elijah so when he is sent to the woman of Syro-Phoenician origin he does not look down upon her for being pagan. See Act 10:11-13; Mt 6:11

1Kin 17:7

1Kin 17:7 - brook dried up - as a prophet of God, Elijah was taught the lesson that things would not always go "favorably for him" or as he considered things to be favorable, even though he was heeding God's command. The brook dried up as a result of the famine but also, so that Elijah would be caused to move to Zarephath to preserve life. Thus the prophet's faith was increased. See Gen 50:15-20; Jer 15:18

1Kin 17:9

1Kin 17:9 - Zarephath - meaning “smelting-shop”, “a workshop for the refining and smelting of metals”. This small Phoenician town, was the refuge the Lord intended to protect His prophet during the 3.5yrs of famine and to prepare him for the showdown that would occur at the conclusion of the famine. See Lk 4:26; Jam 5:17, 18

1Kin 17:9

1Kin 17:9 - Zarephath belongeth to Zidon - Elijah was commanded to go to a heathen nation, even the land of Jezebel, the enemy of God (1Sam 27), to find refuge during the time of famine. God had commanded a widow woman there to care for Elijah. God has His people who heed His voice in every corner of the earth! Elijah's reliance upon the Lord was being ever increased with each new situation.

1Kin 17:9

1Kin 17:9 - I have commanded a widow woman there to sustain thee - God prepared a place in the wilderness of Zarephath, a place destitute of God’s word and faith, yet a perfect haven for the prophet of God. Compare the church in the wilderness. See Rev 12:6

1Kin 17:10

1Kin 17:10 - So he arose and went to Zarephath - God caused Elijah to dwell in a foreign land, where paganism abounded yet within a haven/oasis prepared by God. The Lord prepared a table to feed Elijah from in the same land from which came his mortal enemy Jezebel (Ps 23:5). This is reflective of David dwelling in Gath, the land of the Philistines in order to escape his mortal enemy, Saul.

1Kin 17:10

1Kin 17:10 - behold, the widow woman was there gathering of sticks - God did not send Elijah to Zarephath to preserve his life alone. God purposed to bless this faithful woman in this land of paganism with His presence and provision so that she and her son might live through the crisis. Because she received the prophet of the Lord, she would receive the prophet’s reward - more abundant life today and life forevermore. Mt 10:41; See 2Peter 1:21; Heb 11:7; Isa 51:16; 2Chron 20:20; Jer 45:1-5

1Kin 17:10

1Kin 17:10 - fetch me I pray thee a little water - like Jesus engaged the woman at the well, Elijah showed humility in engaging the widow of Zarephath, requesting she fetch him water to drink. Elijah broke down the barriers of prejudice, he being a Jew and she a heathen woman of Phoenicia. See Joh 4:4-10

1Kin 17:11

1Kin 17:11 - as she was going - Elijah imposes upon the woman's kindness all the more by requesting a morsel of bread. Apparently, Zarephath too was impacted by the famine that had plagued all the land.

1Kin 17:12

1Kin 17:12 - LORD thy God liveth - the woman obviously had become acquainted with the God of the Heb and worshipped Him as she called Him LORD.

1Kin 17:13

1Kin 17:13 - And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son - Elijah tested the woman’s faith by requesting she give of him the first portion, before even she and her own son ate. This is the same principle of the first fruits and tithing. God has promised to make more than abounding provisions for us as we return to Him that which is rightfully His in the form of tithes and a generous offering. See Lev 23:10-14; Mal 3:8-11

1Kin 17:14

1Kin 17:14 - For thus saith the LORD God of Israel - It was understood that the God of Israel was responsible for the drought, so when Elijah gave assurance of His protection over the woman and her son, she heeded the request.

1Kin 17:14

1Kin 17:14 - The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth - Our daily bread, God’s Word and the oil of the Holy Spirit would not cease for those who put their trust in God, until He send the rains, early and latter rains. See Isa 33:15-17; Joel 2:23, 24

1Kin 17:14

1Kin 17:14 - until the day that the LORD sendeth rain upon the earth - The rains, early and latter rain. See Joel 2:23, 24

1Kin 17:15

1Kin 17:15 - And she went and did according to the saying of Elijah - Not only was the woman filled with the gift of hospitality, willing to prefer a stranger over her hungry self and child (Isa 49:15), she was obedient to the man of God and the command of the LORD.

1Kin 17:15

1Kin 17:15 - The Lord blessed the woman's faithfulness as well as Elijah by providing bread for them many days. Similarly, Jesus multiplied the fishes and the loaves so that the

multitude could be fed, and to spare.

1Kin 17:16

1Kin 17:16 - And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah - Just as God provided manna from heaven daily for the COI, the cruse of oil and flour were provided sufficiently on a daily basis to provide food for the widow, her son and the prophet of God. God's works are marvelous in our eyes!

1Kin 17:17

1Kin 17:17 - And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him - God would in time try the Shunemite woman's faith as she called upon Elisha and his God for help. The LORD wanted to give the woman an unshakable faith and thus used the most extreme measure in taking the life of her son. See 2Kin 4:16-35

1Kin 17:18

1Kin 17:18 - art thou come unto me to call my sin to remembrance, and to slay my son? - perhaps the woman had the child out of wedlock or was a woman for hire or an adulteress and she thought that the taking of the child's life was punishment for her sin.

1Kin 17:20

1Kin 17:20 - hast thou also brought evil upon the widow with whom I sojourn? - The evil that befell rebellious Israel, seen in famine and death is here referenced by the prophet of God. See 1Kin 18:5

1Kin 17:21

1Kin 17:21 - And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again - 2Kin 4:34, 35

1Kin 17:21

1Kin 17:21 - O LORD my God, I pray thee, let this child's soul come into him again - Elijah petitioned on the widow's behalf for her son and that the God of Elijah might be glorified before her. This trial was brought to strengthen his and her faith in the True God of Creation, the Giver of all life and every good thing. The preservation of life through the daily bread was a miracle worthy of thanksgiving and praise. But the restoration of her son, a specific miracle for one who had nothing else in this world- this endeared the woman to the God of Elijah, calling Him her own.

1Kin 17:22

1Kin 17:22 - And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived - the effectual, fervent prayer of righteous man availeth much. See Jam 5:16-18

1Kin 17:24

1Kin 17:24 - Now by this I know that thou art a man of God - despite the miracle of eating

bread for many days without the oil or wheat running dry, it is the miracle of her son's resurrection that affirmed to the woman that Elijah indeed was a man of God, one who served the God of Israel and in whose mouth was the word of truth. This also endeared her to the God of Elijah and opened the door for Elijah to witness to her about the Plan of Redemption, that God would give His Beloved Son for the sins of the world. See Joh 4:41, 42; Mt 10:41

1Kin 17:24

1Kin 17:24 - and that the word of the LORD in thy mouth is truth - though the woman and her son benefited by the presence of Elijah, in that the cruse of oil and the meal did not cease, the miracle of restoring her son sealed her faith in the LORD.

1Kin 18:1

1Kin 18:1 - And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth - See Jam 5:17, 18

1Kin 18:2

1Kin 18:2- there was a sore famine in Samaria - the northern kingdom was in a severe famine where livestock and human lives were taken for want. See 1Kin 18:5

1Kin 18:3

1Kin 18:3 - Obadiah - `Obadyah Proper Name Masculine o-bad-yaw' act part of (05647) and (03050) or mObadyahuw {o-bad-yaw'-hoo}; active participle of and ; serving Jah; Obadjah, the name of thirteen Israelites:--Obadiah. Obadiah = "servant of Jehovah"

1Kin 18:4

1Kin 18:4 - when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water - at the peril of his own life, Obadiah sought to preserve the lives of the prophets of the Lord (see 1Sam) so that all the light would not go out in Samaria.

1Kin 18:10

1Kin 18:10 - As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not - an intricate surveillance process was set-up to search for Elijah, to take his life. So shall it be in the last days for the people of God.

1Kin 18:12

1Kin 18:12 - but I thy servant fear the LORD from my youth - See 2Tim 3:15

1Kin 18:13

1Kin 18:13 - Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water? - The Great Controversy was waged through Jezebel, who sought to blot out the name of the God of heaven among His people - See Jer 23:27; Rev 2:20-23

1Kin 18:16

1Kin 18:16 - Ahab went to meet Elijah - In astonishment mingled with terror the king listened to the message from the man whom he feared and hated, and for whom he had sought so untiringly. Well he knew that Elijah would not endanger his life merely for the sake of meeting him. Could it be possible that the prophet was about to utter another woe against Israel? The king's heart was seized with dread. He remembered the withered arm of Jeroboam. Ahab could not avoid obeying the summons, neither dared he lift up his hand against the messenger of God. And so, accompanied by a bodyguard of soldiers, the trembling monarch went to meet the prophet. – {PK 139.2}

1Kin 18:17

1Kin 18:17 - art thou he that troubleth Israel? - In true narcissistic form, Ahab accused Elijah of the very thing he was, "he that trouble the Israel". The wicked accuse the just as cause for the plague of drought, so will the remnant be falsely accused of the troubles in the land and the plagues during the Time of Trouble. See Mt 2:3 "But when Elijah went to show himself unto Ahab: Ahab said unto Elijah, 'Art thou he that troubleth Israel? So also it is now, when we [Adventists in 1848] urge the keeping of all of the commandments of God, we are charged with troubling Israel, and sowing discord, and of causing divisions, etc" - An Appeal to the Laodicean Church, Hiram Edson, The Advent Review Extra, September 1850 Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." [Joh 3:20.] As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jer a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer. – {GC88 458.2}

1Kin 18:18

1Kin 18:18 - I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim - See Job 34:18 And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1Kin 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which

apostate Israel pursued toward Elijah. – {GC 590.1}

1Kin 18:18

1Kin 18:18 - in that ye have forsaken the commandments of the LORD - See 1Kin 16:30-33

1Kin 18:18

1Kin 18:18 - hast followed Baalim - (the Pope)

1Kin 18:19

1Kin 18:19 - mount Carmel - Before the drought, Mount Carmel had been a place of beauty, its streams fed from never-failing springs, and its fertile slopes covered with fair flowers and flourishing groves. But now its beauty languished under a withering curse. The altars erected to the worship of Baal and Ashtoreth stood now in leafless groves. On the summit of one of the highest ridges, in sharp contrast with these was the broken-down altar of Jehovah. – {PK 144.1} Carmel overlooked a wide expanse of country; its heights were visible from many parts of the kingdom of Israel. At the foot of the mount there were vantage points from which could be seen much of what took place above. God had been signally dishonored by the idolatrous worship carried on under cover of its wooded slopes; and Elijah chose this elevation as the most conspicuous place for the display of God's power and for the vindication of the honor of His name. – {PK 144.2}

1Kin 18:19

1Kin 18:19 - which eat at Jezebel's table - the false prophets of Baal and of the grove were getting their food from the table of their mother, the whore Jezebel. Similarly, apostate Protestantism eats from her mother's table in upholding her doctrines and teachings: 1. An immortal soul 2. Eternal punishment and burning of the wicked 3. Sunday observance as opposed to the seventh-day Sabbath of the Bible

1Kin 18:21

1Kin 18:21 - And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word - God gives us all choice and free will to choose to obey or disobey. See Gen 2:15-17; Ex 32:26; Rev 22:17

1Kin 18:21

1Kin 18:21 - How long halt ye between two opinions? - the question is posed to a people who delight in claiming to follow the LORD while worshipping foreign gods. See 1Chron 17:24; Deut 4:11-19; Zeph 1:4, 5 The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes; and He has them now,—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?" men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love

of Him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto.—Prophets and Kings, 148. – {ChS 236.6}

1Kin 18:21

1Kin 18:21 - Baal - the Phoenician god of nature represented in their worship of sun, moon and stars. The modern manifestation is in the Sunday worship by those who deify the sun as well as modern pagans who glorify nature as a god. 2 Kin 23:5 In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as he is revealed in his Word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phenicia. – {GC88 583.1}

1Kin 18:21

1Kin 18:21 - answered him not a word - See Jer 7:26, 27, *23:27; Lk 14:3, 4, 6 The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had overspread Israel. Not all at once had this fatal apostasy closed about them, but gradually, as from time to time they had failed to heed the words of warning and reproof that the Lord sent them. Each departure from rightdoing, each refusal to repent, had deepened their guilt and driven them farther from Heaven. And now, in this crisis, they persisted in refusing to take their stand for God. – {PK 147.3} The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and He has them now—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy will inquire, “Who is on the Lord’s side?” (Ex 32:26), men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him they count not their lives dear unto themselves. Their work is to catch the light from the Word and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. – {PK 148.1}

1Kin 18:22

1Kin 18:22 - Then said Elijah unto the people, I, even I only, remain a prophet of the LORD - See 1Kin 18:4, 13, 19:18; Rom 11:4

1Kin 18:24

1Kin 18:24 - And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It

is well spoken - God has been "the God Who answers by fire" historically. However, in the last days, the LORD will permit the devil to masquerade His power in calling down fire from heaven in the sight of men to deceive them. Only those who know God and His word will be able to stand in those days. See Gen 4:4, 15:17; Judges 13:19, 20; 1Chron 21:26; 2Chron 7:1; Deut 4:24; 2Kin 1:10, 12, 14; CONTRAST Rev 13:13, 14; Job 1:16

1Kin 18:27

1Kin 18:27 - or peradventure he sleepeth, and must be awaked - Compare Ps 121:3, 4

1Kin 18:28

1Kin 18:28 - they cried aloud - See Jer 47:5, Lev 19:28, 21:5

1Kin 18:29

1Kin 18:29 - And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded - Gladly would Satan have come to the help of those whom he had deceived, and who were devoted to his service. Gladly would he have sent the lightning to kindle their sacrifice. But Jehovah has set Satan's bounds, restrained his power, and not all the enemy's devices can convey one spark to Baal's altar. – {PK 150.1}

1Kin 18:30

1Kin 18:30 - And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down - Elijah gathered the people and then restored the alter of the Lord that had been torn down, a fitting type of the Advent Movement from A.D.1798-1844 after a period of 3.5 prophetic years of spiritual darkness. God's last day people are to be repairers of the breach in casting aside the Sabbath; leading people back to the Bible and salvation by grace through faith of Jesus Christ: See Isa 58:12-14

1Kin 18:31

1Kin 18:31 - twelve stone - the twelve stone represent the twelve tribes of Israel which prophetically foreshadows the 144,000. See Rev 7:4-8

1Kin 18:31

1Kin 18:31 - unto whom the word of the LORD came, saying, Israel shall be thy name - See Gen 32:27, 28

1Kin 18:33

1Kin 18:33 - four barrels with water - the number four at times symbolizes the world. Therefore, the worldwide message of reformation is to be given three times, via the Three Angel's Messages.

1Kin 18:34

1Kin 18:34 - third time - refers to the Three Angel's Messages.

1Kin 18:36

1Kin 18:36 - LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art

God in Israel - See Ex 3:13-15

1Kin 18:37

1Kin 18:37 - Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again - See Mal 4:6

1Kin 18:39

1Kin 18:39 - The LORD, he is the God; the LORD, he is the God - See Deut 7:9; 1Chron 17:24

1Kin 18:40

1Kin 18:40 - brook Kishon - See Judges 5:19-21

1Kin 18:43

1Kin 18:43 - Go again seven times - though the LORD informed Elijah that there would be no rain until he spoke/commanded it, the LORD tested His prophet by having him pray 7x until a sign of the rains was evident. Those who are actively in God's service must know that they too are subject to the LORD and to His divine plans, including trial and tests.

1Kin 18:45

1Kin 18:45 - Jezreel - meaning "God scatters"

1Kin 19:2

1Kin 19:2 - Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time - the wicked refuse to hear words of correction and reproof - See Jer 26:20, 21

1Kin 19:2

1Kin 19:2 - So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time - Jezebel was a shrewd, ruthless, vengeful, wicked woman. She was surely the dominant figure in her marriage. See 1Kin 21:1-21

1Kin 19:2

1Kin 19:2 - if I make not thy life as the life of one of them - the death decree issued by Jezebel parallels the death decree with the Image to the Beast. See Rev 13:15

1Kin 19:3

1Kin 19:3 - went for his life - Elijah, after the mountain top experience, took his eyes off of the Lord because the change in Israel did not occur as he anticipated it should occur. An object lesson - we must remember the Source of our power after doing a great work for the Lord we must keep our eyes on the Lord, even if things do not turn out as we anticipate them happening. Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a few hours had passed since he had witnessed a wonderful manifestation of divine power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, he would have

been shielded from harm. The Lord would have given him another signal victory by sending His judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation. – {PK 160.1} The flight of Elijah parallels the flight of the righteous when the death decree from the Image to the Beast is enforced.

1Kin 19:3

1Kin 19:3 - belongeth to Judah - Elijah ran from Samaria to Judah, fleeing the death threat of Queen Jezebel.

1Kin 19:4

1Kin 19:4 - he might die - after withstanding a three and a half year drought brought at his command, standing before the apostate king Ahab and the false prophets of Baal, Elijah runs in terror, wishing he were dead at the threat of a ruthless woman. Elijah violated a principle of prayer in his prayer: He did not ask within the will of God, but prayed against God's will. There is power in our unanswered prayers. Though Elijah asked to die (having suicidal thoughts), God ignored his prayer request and rather caused him to live forever.

1Kin 19:5

1Kin 19:5 - And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat - Sometimes we don't have the wherewithal to ask for help but God answers our needs. Elijah got off from his "prayer-game", and yet, God mercifully gave him what he needed. The Lord provided for His servant and will provide for his people in the last days. See Isa 33:15-17

1Kin 19:8

1Kin 19:8 - unto Horeb the mount of God - God would lead Elijah back to Horeb (Sinai), to give him a new revelation of His character. See Ex 3:1, 33:6;

1Kin 19:9

1Kin 19:9 - what doest thou here - See 1Kin 19:13 God met His tried servant with the inquiry, What doest thou here, Elijah? I sent you to the brook Cherith and afterward to the widow of Sarepta. I commissioned you to return to Israel and to stand before the idolatrous priests on Carmel, and I girded you with strength to guide the chariot of the king to the gate of Jezreel. But who sent you on this hasty flight into the wilderness? What errand have you here? – {PK 168.1}

1Kin 19:10

1Kin 19:10 - I only am left - in presumptuous self pity, Elijah claims to be the only person that remained faithful to the Lord. This shows that Elijah was very much a man with like passions as we all. See Jam 5:17

1Kin 19:12

1Kin 19:12 - And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice - Elijah and the COI had the Sinai Phenomena. They had been conditioned through the Old Covenant to view God as a wrathful God Who brought forth thunder, lightning and burnings. They saw Him as a God to be fearful of. And yet, Elijah was given a new revelation of the TRUE CHARACTER OF GOD in the "still small voice". Seeing God's true character is what changes us. God wishes that we all would have a heart to

recognize His true character and obey Him. See Deut 5:29

1Kin 19:12

1Kin 19:12 - a still small voice - God speaks to us in a still small voice. We too must be still to hear it. See Ps 46:10; Isa 30:7

1Kin 19:13

1Kin 19:13 - What doest thou here, Elijah? - God asks a probing question to see how the prophet would answer for his breach in faith. See 1Kin 19:9

1Kin 19:15

1Kin 19:15 - anoint Hazael, Jehu, and Elisha - "The object of this anointing was that they should slay all the house of Ahab and Jezebel, and all the prophets and worshippers of Baal..." - An Appeal to the Laodicean Church, Hiram Edson, The Advent Review Extra, September 1850. See 1Kin 19:17 After receiving a new revelation of God in the still small voice, Elijah was inclined to do a work that he ordinarily would not have been willing to do. the anointing of Hazael, the foreign king was directed by the hand of God to fulfill all righteousness.

1Kin 19:16

1Kin 19:16 - anoint to be in thy room - God disregarded Elijah's wish for death in his distress (v4) and purposed a better plan for His prophet.

1Kin 19:18

1Kin 19:18 - Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him - See Rom 11:4; 1Kin 18:22

1Kin 19:21

1Kin 19:21 - Then he arose, and went after Elijah, and ministered unto him - Elisha became Elijah’s disciple and servant until he was taken away.

1Kin 20:10

1Kin 20:10 - if the dust of Samaria shall suffice for handfuls or all the people that follow me - he's got more people than he can number as backup in his army.

1Kin 20:13

1Kin 20:13 - I will deliver it - The Lord showed great mercy to the wicked and apostate king Ahab of Israel. God defended Israel from the armies of Syria which were as the sand of the sea.

1Kin 20:13

1Kin 20:13 - thou shalt know that I am the God - God was still trying to prove Himself to Ahab. God is long suffering to the best and worst of men!

1Kin 20:27

1Kin 20:27 - two little flocks of kids - the COI were as two small flocks of sheep compared

to the innumerable army of the Syrians.

1Kin 20:35

1Kin 20:35 - said unto his neighbour in the word of the LORD - as a prophet of God, he commanded his neighbor to smite him by the word of the LORD, yet the neighbor believed not and refused to smite the prophet.

1Kin 20:42

1Kin 20:42 - Ahab's routing of the Syrian Benhadad was because God purposed to destroy that man and also to try to win Ahab's heart to Him. Yet, in disobedience, Ahab let Benhadad go free by an oath. God would require Ahab's life and that of his people in Benhadad's stead. Seek 1Sam 15

1Kin 21:3

1Kin 21:3 - And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee - Num 26:51-56, 27:1-11 God, as owner of all lands, entrusted portions of the promised land to every tribe and the families within the tribes. These lands were to be passed down from generation to generation and were never to be sold, bartered or traded. Any lands “sold” for indebtedness could be redeemed during the Year of Jubilee (Lev 25). Catholic teachings are suggesting this is not the case. Consider what is written from the Catholic online magazine AmericaMagazine.org on 8/7/2020 “First, Catholic social teaching does advocate the protection of property rights, but only when strongly situated within what is called the universal destination of goods. That is, “Christian tradition has never recognized the right to private property as absolute and untouchable. ‘On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of creation: the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone.”

1Kin 21:7

1Kin 21:7 - let thine heart be merry, I will give thee the vineyard of Naboth the Jezreelite - See Prov 3:30

1Kin 21:8

1Kin 21:8 - So she wrote letters in Ahab’s name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth - the letter was addressed to the elders and nobles of the city. The plot was a high conspiracy, a display of wickedness in high places as all were aware of the scheme and played along. Thus Jesus said, it would be better for Sodom and Gomorrah in the day of Judgment than for those among the house of Israel. See 1Kin 21:14; Mt 11:20, 21

1Kin 21:10

1Kin 21:10 - And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die - two seed of the serpent, sons of wickedness and darkness. See Gen 3:15; Joh 8:44

1Kin 21:11

1Kin 21:11 - men of his city and elders - the men of the city and the elders which carried out Jezebel's wicked scheme of killing Naboth proved to be as ruthless and unscrupulous as the

evil Queen - See Isa 59:1-15

1Kin 21:13

1Kin 21:13 - Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died - See Joh 8:59

1Kin 21:19

1Kin 21:19 - And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? - God is letting Ahab know He has seen his wickedness in having Naboth killed and then seized unlawfully his possessions. 1Kin 21:15

1Kin 21:20

1Kin 21:20 - And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD - Again: in the twenty-first chapter, when through the conniving of Jezebel, the wife of Ahab, Naboth had been slain, and Ahab had gone down to take possession of his vineyard, "The word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." 1 Kings 21:17-20. Here we see the king regarded the prophet of God as his enemy, when in truth he was his best friend. Elijah was only seeking the king's good by kindly, yet faithfully, and at the risk of his own life, pointing out his errors. {1984 JNL, HEVI 40.4} In like manner those reproved through the Lord's testimony given by Sister White have sometimes regarded her as their enemy because she plainly told them of their faults and dangers. In the words of a careful observer of her Testimonies from the first, we read, "In the matter of plain and faithful dealing, without fear or favor, I desire to bear witness that there has been no lack. If base and evil motives were the controlling power in this work, flattering words would fill the place of searching testimonies and faithful reproofs. Plainness of speech, faithful reproofs for wrong, words of compassion and encouragement for the trembling souls who feel their needs of the Saviour, and for the erring who seek in humility to put away their faults, - these are the things that have entered largely into her labors. The Testimony of Sister White, reproving wrongs in the case of many persons whom she had seen in vision has been borne with great faithfulness, and with the most excellent effect." {1984 JNL, HEVI 40.5}

1Kin 21:20

1Kin 21:20 - O mine enemy? - Ahab despised Elijah because he reproved his wrongs and told him he was in error. So it is with all who shun the truth and seek not to correct their errors. The prophet of God was willing to tell the truth, at his own possible expense, in order to be true to God and to save the wicked king’s life. See 1Kin 22:7, 8, 14, 16, 17

1Kin 21:27

1Kin 21:27 - And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly - the words of the prophet brought fear to Ahab’s heart so that he temporarily repented of his ways. There was however, not a true godly sorrow for his sins so that he might turn from

them altogether. See 1Kin 22:; Rom 2:4, 5; 2Cor 7:10-12

1Kin 21:29

1Kin 21:29 - Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house - See Eze 18:21, 27, 28

1Kin 21:29

1Kin 21:29 - because he humbleth himself before me, I will not bring the evil in his days - The LORD is gracious and merciful! Praise You LORD!! God foresaw that Ahab's descendants would continue in his path of rebellion and purposed to bring the prophesied destruction upon them, cutting off the house of Ahab.

1Kin 22:4

1Kin 22:4 - And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses - Jehoshaphat made a vain oath and pledge with one whom he ought not have any dealings. He placed himself in a snare by binding himself to Ahab in an oath. See Prov 6:1-3, 12:13

1Kin 22:5

1Kin 22:5 - Enquire of the Lord - commit your ways unto the Lord and He will direct thy paths. Good king Jehoshaphat of Judah asked that the Lord be enquired of before Israel and Judah jointly go to battle against Syria.

1Kin 22:6

1Kin 22:6 - about four hundred men - the prophets of Baal in Israel in the time of Ahab numbered 400, the same number of whom were slain by Elijah - See 1Kin 18:19

1Kin 22:8

1Kin 22:8 - There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil - the foolish king hated the counsels of the messenger of God, not knowing he was warring against the Originator of the message and not the messenger. As a result, he added offense to his rebellion by imprisoning the messenger of God.

1Kin 22:13

1Kin 22:13 - speak like words - the messenger sent to retrieve Micaiah counseled him to speak the same words of affirmation spoken by the 400 false prophets of the grove before Ahab and Jehoshaphat.

1Kin 22:14

1Kin 22:14 - And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak - See 1Kin 22:8; 1Sam 3:15-18; Act 4:18-20

1Kin 22:15

1Kin 22:15 - Go and prosper - apparently, Micaiah must have spoken with sarcasm as he spoke words of agreement with the false prophets of the grove.

1Kin 22:16

1Kin 22:16 - And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? - the double-minded, hypocritical king knew fully well that he did not want to hear the truth from the prophet Micaiah but rather lies and fables from his false prophets. 1Kin 22:6-8

1Kin 22:19

1Kin 22:19 - I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left - It may be inferred that all the blessed of God stood on the right side of the Father and Satan stood alone on the left. See Job 1:6, 7; Zech 3:1; Mt 25:31-46

1Kin 22:21

1Kin 22:21 - And there came forth a spirit, and stood before the LORD, and said, I will persuade him - the lying spirit is none other than Satan, who was still granted access to the heavenly convocation, since Adam forfeited the privilege and yielded it to the enemy of souls. See 2Chron 18:20-22; Job 1:6, 7

1Kin 22:22

1Kin 22:22 - I will go forth, and I will be a lying spirit in the mouth of all his prophets - See 1Jo 4:6; Eph 2:2

1Kin 22:23

1Kin 22:23 - Lord hath put a lying spirit - See Judges 9:23; Isa 19:13, 14

1Kin 22:28

1Kin 22:26 - if thou return at all in peace, the LORD hath not spoken by me - the counsel of the prophet of the LORD was given, yet Ahab and even Jehoshaphat disregarded the counsel. In mercy, God spared Jehoshaphat's life but Ahab would die in battle. See 1Kin 22:37; Job 34:18

1Kin 22:39

1Kin 22:39 - and the ivory house which he made - See Amos 3:15

---

2 Kings

2Kin 1:2

Back to Table of Contents

2Kin 1:2 - And Ahaziah fell down through a lattice in his upper chamber that was in Samaria,

and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease - The king of Israel, turning from God to ask help of the worst enemy of his people, proclaimed to the heathen that he had more confidence in their idols than in the God of heaven. In the same manner do men and women dishonor Him when they turn from the Source of strength and wisdom to ask help or counsel from the powers of darkness.... – {CC 219.5} During his father's reign, Ahaziah had witnessed the wondrous works of the Most High. He had seen the terrible evidences that God had given apostate Israel of the way in which He regards those who set aside the binding claims of His law. Ahaziah had acted as if these awful realities were but idle tales. Instead of humbling his heart before the Lord, he had followed after Baal, and at last he had ventured upon this, his most daring act of impiety.... – {CC 219.2}

2Kin 2:11

2Kin 2:11 - And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven - Just as Enoch was translated, Elijah was translated to heaven without seeing death. Both are firstfruit of those who will not taste death at Jesus' Second Coming but will be translated to heaven with glorified bodies as Christ's. See Gen 5:24; Heb 11:5; 1Thess 4:17

2Kin 4:8

2Kin 4:8 - And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread - the Shunammite woman was great in the eyes of the LORD and it was demonstrated through her wealth and hospitality. She was a noble woman who honored God. See Gen 12:2; Lk 1:48; Mk 14:9

2Kin 4:8

2Kin 4:8 - Shunem - Shuwnem Proper Name Location shoo-name' probably from the same as (07764) probably from the same as ; quietly; Shunem, a place in Pal:--Shunem. Shunem = "double resting place" a city in Issachar, located 5 miles (8 km) south of Mount Tabor

2Kin 4:10

2Kin 4:10 - Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither - The Shunammite woman's natural hospitality paid off as the Lord returned favor and grace towards her in that which she sought the most. See Isa 54:1-5; Lk 6:38; 1Pet 4:9, 10; 1Tim 3:2; Heb 13:2

2Kin 4:13

2Kin 4:14 - I dwell among mine own people - the woman was well to do and did not seek the praise of kings or captains of the host.

2Kin 4:14

2Kin 4:14 - And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old - Gehazi took note of the fact that she was mature, her husband older, and she had no children to take care of her in her old age. This was a concern for every woman in Israel without a child.

2Kin 4:16

2Kin 4:16 - And he said, About this season, according to the time of life, thou shalt embrace a son - Like Isaac, John the Baptist and Jesus, the Shunnemite woman was to give birth to a miracle baby. See Gen 18:10

2Kin 4:16

2Kin 4:16 - And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid - the woman had lost hope of an heir. She didn't want to get her hopes high for a disappointment, but she knew Elisha to be a man of God.

2Kin 4:20

2Kin 4:20 - And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died - A similar test was given to the Syro-Phoenician woman in the time of Elijah. The test was to endear the faith of the Shunamite woman to the God of Elisha. See 1Kin 17:17-24

2Kin 4:21

2Kin 4:21 - And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out - she laid her dead son on Elisha's bed and closed the door so no one would enter in.

2Kin 4:22

2Kin 4:22, 23 - And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. 23 And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well - Like Abraham with Sarah, the Shunnamite woman did not inform her husband of the concern but resolutely ran to see the man of God, Elisha - See Gen 22:1-5

2Kin 4:26

2Kin 4:26 - It is well - the Shunammite woman was "great" in many ways. Rather than crying out in despair to all who would lend an ear, she maintained her composure and did not disclose her grief and sorrow. She would talk her concern to the man of God, who had a connection with God, the Main Source.

2Kin 4:28

2Kin 4:28 - Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? - See 2Kin 4:16

2Kin 4:30

2Kin 4:30 - And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her - the Shunammite woman demonstrated the determination of Jacob. See Gen 32:26

2Kin 4:34

2Kin 4:34 - And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the

child; and the flesh of the child waxed warm - See 1Kin 17:19-21

2Kin 4:36

2Kin 4:36 - And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. - See 1Kin 17:23, 24

2Kin 5:3

2Kin 5:3 - And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy - See Job 33:24, 25

2Kin 5:11

2Kin 5:12 - I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper - people are often impressed by feats of wonder, yet even miracles can not produce genuine faith. God's power is not to be found in such demonstrations, but in God's still small voice, and us obeying the simple commandments of God. See 1Kin 19:11-13; Lk 11:28; John 20:29

2Kin 5:13

2 Kings 5:13 - My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? - Faith is not performing some grande, taxing feats for God, but rather in the true and consistent performance of that which is seemingly trivial and base. - John 6:28, 29

2Kin 5:14

2 Kings 5:14 - Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God - Just as Joh the Baptist would in the future command all to repent and be baptized for the remission of sins, so Naaman [a Gentile] received in a spiritual sense, the baptism that led to righteousness by faith. See Lk 3:2-14

2Kin 5:15

2 Kings 5:15 - now I know that there is no God in all the earth, but in Israel - God will perform miracles when they will give Him glory and draw men to Him. See Joh 4:41, 42; Isa 60:3

2Kin 5:16

2 Kings 5:16 - But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused - prophets and servants of God are to refuse any payment beyond their basic sustenance, for the works of the LORD rendered through them. Never should the impression be given that God's blessings can be purchased, or that God requires any payment for His works of grace and mercy. Our reasonable service for all the miracles and blessings of God is to live a life of righteousness that pleases Him (Rom 12:1, 2). See Act 8:20; Joh 8:49-51

2Kin 5:18

2 Kings 5:18 - In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy

servant in this thing And he said unto him, Go in peace. So he departed from him a little way. - the LORD saw the sincerity in Naaman and winked at this offense that Naaman foresaw in his line of work. God saw the greater good in Naaman's witness to the king and all in his court and sought to reach those, His lost sheep, through His new servant Naaman. The prophet affirmed to Naaman that his request was granted and that he should go in peace with God. Praise you LORD!!

2Kin 6:16

2Kin 6:16 - for they that be with us are more than they that be with them - See 1Jo 4:4; Heb 13:6

2Kin 6:17

2Kin 6:17 - LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha - So too, we must daily ask the Lord for eye salve, that we may see and perceive the things unseen to the natural eyes. See Ps 121:1, 27:1-3, 34:7-9, 119:18; Mk 8:24; Num 24:1-9; Act 7:55, 56; 2Cor 4:18

2Kin 6:18

2Kin 6:18 - And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha - Elisha prayed in the Spirit and could ask the things that God purposed to fulfill. See Eph 6:18; 1Jo 5:14, 15

2Kin 9:30

2Kin 9:30 - she painted her face, and tired her head, and looked out at a window - Jezebel sought to seduce Jehu with her cosmetics. See Jer 4:30; Rev 17:4, 5

2Kin 9:32

2Kin 9:32 - three eunuchs - the three eunuchs symbolize the 3-Angels' Messages that bring down the harlot Jezebel. See Rev 2:20-23

2Kin 10:22

2Kin 10:22 - Bring forth vestments for all the worshippers of Baal - the worshippers of Baal were to be clearly identifiable for their execution. They wore their own vestments (own methods of righteousness and salvation) in life and they would wear them in death also.

2Kin 10:30

2Kin 10:30 - children of the fourth generation - See 2Kin 15:11, 12

2Kin 17:7

2Kin 17:7 - For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods - See Deut 11:16, 17

2Kin 17:9

2Kin 17:9 - And the children of Israel did secretly those things that were not right against

the LORD their God - Ezekiel 8:11, 12

2Kin 17:13

2Kin 17:13 - Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets - See 2Chron 36:15, 16

2Kin 17:15

2Kin 17:15 - And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them - See Lev 26:25

2Kin 17:16

2Kin 17:16 - even two calves - See 1Kin 12:28-30

2Kin 17:18

2Kin 17:18 - Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only - foretelling of the utter scattering of the northern kingdom of Israel by the Assyrians.

2Kin 17:21

2Kin 17:21 - For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin - See 1Kin 11:29-40, 12:19, 20

2Kin 17:22

2Kin 17:24 - For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them - See 1Kin 12:25-33

2Kin 17:24

2Kin 17:24 - And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof - this was the beginning of the lineage of the people called Samaritans, who were not Jews but were taught the ways and customs of the Jews in order to inhabit the land. 2Kin 17:25-27

2Kin 17:41

2Kin 17:41 - feared the Lord and served graven images - the spirit of compromise exhibited by the foreigners that came to inhabit Samaria foretells the spirit of compromise prevalent during the time of the rise of the Church of Rome, leading to the Dark Ages and the spirit of compromise among the Protestant and world churches who will grab hold of the papacy (Isa 4:1)

2Kin 18:4

2Kin 18:4 - He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan - That which was once a blessing and was to merely be a memorial of God's deliverance became a curse as men perverted its meaning. See Num 21:9; Joh 3:14

2Kin 18:10

2Kin 18:10 - and at the end of three years they took it - 723B.C., the northern kingdom of Samaria is scattered by Assyria.

2Kin 18:13

2Kin 18:13 - Now in the fourteenth year of King Hezekiah - 715B.C.

2Kin 18:35

2Kin 18:35 - Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand? - See Ex 5:2

2Kin 19:14

2Kin 19:14 - And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD - See 2Chron 20:3

2Kin 19:22

2 Kings 19:22 - Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel - See Ex 5:2; Dan 3:15

2Kin 19:28

2Kin 19:28 - Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest - See Ezek 38:3, 4

2Kin 19:35

2 Kings 19:35 - that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses - See Job 34:25; Ps 103:20

2Kin 20:7

2Kin 20:7 - And Isa said, Take a lump of figs. And they took and laid it on the boil, and he recovered - The Lord employs natural remedies to bring healing and a cure to ailments (Prov 17:22, Ps 103:3), unlike the worlds drugs and medicines. See Jer 46:11; Rev 18:23, 22:15

2Kin 20:8

2 Kings 20:8 - What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? - Like Moses in the land of Midian, like Gideon in the presence of the heavenly messenger, like Elisha just before the ascension of his master,

Hezekiah pleaded for some sign that the message was from heaven. "What shall be the sign," he inquired of the prophet, "that the Lord will heal me, and that I shall go up into the house of the Lord the third day?" – {PK 342.2}

2Kin 20:15

2 Kings 20:15 - What have they seen in thine house? - What have your friends and acquaintances seen in your house? Are you, instead of revealing the treasures of the grace of Christ, displaying those things that will perish with the using? Or do you, to those with whom you are brought in contact, communicate some new thought of Christ's character and work? ... O that those for whom God has done marvelous things would show forth His praises, and tell of His mighty works. But how often those for whom God works are like Hezekiah—forgetful of the Giver of all their blessings. [35] – {CC 241.5}

2Kin 20:18

2Kin 20:18 - And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon - See Isa 39:7; Dan 1:1-3

2Kin 21:4

2Kin 21:4 - he built alters in the house of the LORD - continuation of the sin of Jeroboam - See 1Kin 12:28-33

2Kin 21:6

2Kin 21:6 - observed times, and used enchantments, an dealt with familiar spirits an wizards. See Isa 8:19; 1Sam 15:23

2Kin 21:7

2Kin 21:7 - he set a graven image of the grove that he had made in the house - image of jealousy. See Eze 8:5, 6

2Kin 21:11

2Kin 21:11 - Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did - God would appoint destruction to the Amorites because of their sin. Thus God could not let Israel go without chastisement. See Gen 15:16

2Kin 21:12

2Kin 21:12 - that whosoever hear of it, both his ears shall tingle - See 1Sam 3:11; Jer 19:3; Joel 1:2-5

2Kin 21:13

2Kin 21:13 - stretch over Jerusalem the line of Samaria, and the plummet of Ahab - the line and plummet are those things used to measure and evaluate squareness. Therefore, God will measure/judge Jerusalem with the judgments established for Samaria (the northern kingdom) and corrupt king Ahab.

2Kin 21:13

2Kin 21:13 - I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside

down - God's going to scrape Israel clean, wipe out all and then turn it over for later use.

2Kin 21:16

2Kin 21:16 - Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another - See Isa 59:2-4, 7, 14, 15; 1Kin 21:1-19

2Kin 22:1

2Kin 22:1 - and he reigned thirty and one years in Jerusalem - from the 13th year of Josiah, the prophet Jer began his ministry, prophesying against Judah. See Jer 25:1, 2

2Kin 22:8

2Kin 22:8 - I have found the book of the Law - The discovery of the lost book of the Law in the house of God is a disgrace as Moses had commanded the COI to read the Law openly every seven years. See Deut 31:10, 11; Josh 24:26

2Kin 22:11

2Kin 22:11 - he rent his clothes - good king Josiah understood that the nation was under a curse that had begun during the reign of his grandfather Mannassah. He understood the impending danger and showed contrition for the condition of the nation. See Joel 2:13-17

2Kin 22:13

2Kin 22:13 - Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us - Josiah was a man after God's heart. Josiah acknowledge God, sought counsel from God, and inquired of the Lord His path forward so that he not perpetuate the transgressions of his forefather. Compare Jer 36:20-23

2Kin 22:14

2Kin 22:14 - went to Huldah the prophetess - the king sent to inquire of the LORD through the prophetess, the fate of the nation in light of the 2520 prophecy/covenant he understood.

2Kin 22:19

2Kin 22:19 - Because thine heart was tender, and thou hast humbled thyself before the LORD - Josiah did not lift himself up in pride and defiance when the word of the Lord came to him regarding Israel's impending judgment. Rather, he humbled himself, recognized that he and the people were under a curse and sought the Lord. This is what the Lord delights in, those with a humble and contrite spirit. See Isa 57:15

2Kin 22:20

2Kin 22:20 - Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again - God would show mercy to Josiah in being a reformer - his faithfulness in humbling himself, seeking the Lord that he may put an end to the transgressions of his people. See Rev 3:10; Dan 9:24

2Kin 23:4

2Kin 23:4 - And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel - See Deut 7:5

2Kin 23:24

2Kin 23:24 - workers with familiar spirits - communicators with demons impersonating the dead. See Rev 16:14; Prov 20:26

2Kin 23:31

2Kin 23:31 - Jehoahaz - "Jehovah his sustainer, or he whom Jehovah holdeth". Also called Shallum (1Chron 3:15)

2Kin 23:34

2Kin 23:34 - Eliakim - meaning "whom God will raise up"

2Kin 23:34

2Kin 23:34 - Jehoiakim - "he whom Jehovah has set up". He was set-up by the Egyptians while his younger brother, Jehoahaz (Shallum in Jer 22:11) was deposed and taken from the throne for his advocacy towards the Chaldeans.

2Kin 25:9

2Kin 25:9 - And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire - Ichobad, the glory of the Lord had departed and the temple was left to be in ruins. See Mt 23:37-39, 24:1, 2; Dan 9:1-16

2Kin 25:10

2Kin 25:10 - And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about - CONTRAST Dan 9:25

2Kin 25:13

2Kin 25:13 - And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon - the pillars which held-up the sanctuary in the wilderness and the brass Lavar were destroyed and the scraps taken to Babylon - See Ex 30:18

2Kin 25:21

2Kin 25:21 - And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land - those who Nebuchadnezzar found no value in, he slew - CONTRAST Dan 3:12-14

2Kin 25:22

2Kin 25:22 - And as for the people that remained in the land of Judah, whom

Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler - See Jer 40:5, 6

2Kin 25:23

2Kin 25:23 - even Ishmael the son of Nethaniah - Ishmael was a treacherous person and would seek to kill Gedaliah. Unfortunately, Gedaliah, when warned of Ishmael's treason, did not believe it. see Jer 40:13, 14

2Kin 25:24

2Kin 25:24 - And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you - Gedaliah counseled the people to be at peace and not to rebel against Nebuchadnezzar and his hosts and things would go well with them. See Jer 40:6-16

2Kin 25:25

2Kin 25:25 - But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah - Ishmael, of the nobility of Israel, was a conspirator and sought to subvert Gedaliah and seize control over the scattered and poor who remained in Israel. Those who once were in power and had wealth often have feelings of entitlement, that they are the only ones who have the right to be in leadership. See Jer 41:1-3

2Kin 25:26

2Kin 25:26 - And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees - Jer 41:10-18

---

1 Chronicles

1Chron 1:19 Back to Table of Contents

1Chron 1:19 - the name of the one was Peleg; because in his days the earth was divided - the thwarting of the building of the tower of Babel resulted in the earth being divided by languages. See Gen 11:1-9, 16, 17

1Chron 1:27

1Chron 1:27 - Abram; the same is Abraham - See Gen 17:5

1Chron 1:28

1Chron 1:28 - The sons of Abraham; Isaac, and Ishmael - See Gal 4:22

1Chron 1:34

1Chron 1:35 - Israel - See Gen 36:27, 28

1Chron 2:3

1Chron 2:3 - And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him - See Gen 38:6, 7

1Chron 2:4

1Chron 2:4 - And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five - See Gen 38:11-30

1Chron 2:7

1Chron 2:7 - And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed - See Josh 7:1-26

1Chron 2:16

1Chron 2:16 - And the sons of Zeruiah; Abishai, and Joab, and Asahel, three - these three generals of David were his nephews. See 2Sam 3:26-39;

1Chron 2:55

1Chron 2:55 - Hemath, the father of the house of Rechab - See Jer 35:1-10

1Chron 3:1

1Chron 3:1 - the firstborn Amnon, of Ahinoam the Jezreelitess - Ámnown Noun Masculine am-nohn' from (0539) or uAmiynown {am-ee-nohn'}; from ; faithful; Amnon (or Aminon), a son of David:--Amnon. Amnon = "faithful" oldest son of David, rapist of Tamar, slain by Absalom Amnon was David's first born and the son who violated David's daughter Tamar - See 2Sam 3:2, 13:1-15

1Chron 3:2

1Chron 3:2 - Absalom - Ábiyshalowm Proper Name Masculine ab-ee-shaw-lome' from (01) and (07965) or (shortened) bAbshalowm {ab-shaw- lome'}; from and ; father of peace (i.e. friendly); Abshalom, a son of David; also (the fuller form) a later Israelite:--Abishalom, Absalom. Absalom or Abishalom = "my father is peace"

1Chron 3:2

1Chron 3:2 - Adonijah - Ádoniyah Proper Name Masculine ad-o-nee-yaw' from (0113) and (03050) original (prolonged) dAdoniyahuw {ad-o-nee- yaw'-hoo}; from and ; lord (i.e. worshipper) of Jah; Adonijah, the name of three Israelites:--Adonijah. Adonijah = "my lord is Jehovah" fourth son of David and Solomon's rival for the throne

1Chron 3:3

1Chron 3:3 - Shephatiah - Shphatyah Proper Name Masculine shef-at-yaw' from (08199) and (03050) or Shphatyahuw {shef-at-yaw'-hoo}; from and ; Jah has judged; Shephatjah, the name of ten Israelites:-- Shephatiah. Shephatiah = "Jehovah has judged"

1Chron 3:3

1Chron 3:3 - Ithream - Yithr`am Proper Name Masculine yith-reh-awm' from (03499) and (05971) from and ; excellence of people; Jithream, a son of David:--Ithream. Ithream = "profit of the people"

1Chron 3:5

1Chron 3:5 - Bathsheba (Bathshua) - Bath-Shuwa` Proper Name Feminine bath-shoo'-ah from (01323) and (07771) from and ; daughter of wealth; Bath-shua, the same as :--Bath-shua. Bath-shua = "daughter of wealth" the wife of Uriah whom David had murdered, having had adulterous relations with her; subsequently wife of David and mother of Solomon, Shimea, Shobab, and Nathan (alternate spelling to 'Bathsheba')

1Chron 4:4

1Chron 4:4 - These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem - See Micah 5:2

1Chron 4:9

1Chron 4:9 - Jabez - Ya`bets yah-bates' from an unused root probably meaning to grieve from an unused root probably meaning to grieve; sorrowful; Jabets, the name of an Israelite, and also of a place in Palestine: -Jabez. Jabez = "sorrow" n pr m

1Chron 4:10

1Chron 4:10 - And Jabez called on the God of Israel - See Gen 4:26

1Chron 4:10

1Chron 4:10 - and that thine hand might be with me - See Ps 16:8

1Chron 4:10

1Chron 4:10 - and that thou wouldest keep me from evil - Mt 6:13

1Chron 4:10

1Chron 4:10 - that it may not grieve me! - Jabez desired that the Lord preserve him from evil so that he would not grieve God nor be an offense to God, which would grieve his own spirit.

1Chron 4:43

1Chron 4:43 - And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day - See 1Sam 15:3

1Chron 5:1

1Chron 5:1 - Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. - God’s blessings and promises are conditional, based on how we receive them. Thus, Reuben lost his birthright by defiling his father’s bed. So too, the nation of Israel, God’s first born (Ex 4:22, 23), forfeited its birthright in rejecting Jesus Christ. See Gen 35:21, 22; Jer 18:9, 10

1Chron 5:1

1Chron 5:1 - and the genealogy is not to be reckoned after the birthright - See Rev 7:4-8

1Chron 5:2

1Chron 5:2 - For Judah prevailed above his brethren, and of him came the chief ruler - See Gen 49:8-12

1Chron 5:2

1Chron 5:2 - but the birthright was Joseph's - God gave the birthright to Joseph in that he received a double portion of the inheritance, his two sons Ephraim and Manasseh being blessed of God with an inheritance among their brethren. See Gen 48:8-22

1Chron 5:20

1Chron 5:20 - And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him - Prov 30:5; 1Chron 5:22

1Chron 6:1

1Chron 6:1 - Kohath - the grandfather of Miriam, Aaron and Moses.

1Chron 7:12

1Chron 7:12 - Shuppim - Shuppiym Proper Name Masculine shoop-peem' pl. of an unused noun from the same as (08207) and meaning the same plural of an unused noun from the same as and meaning the same; serpents; Shuppim, an Israelite:--Shuppim. Shuppim = "serpents"

1Chron 7:12

1Chron 7:12 - Hippim - Chuppiym Proper Name Masculine khoop-peem' pl. of (02646) [compare (02349)] plural of (compare); Chuppim, an Israelite:--Huppim. Huppim = "protected"

1Chron 7:13

1Chron 7:13 - Bilhah - Bilhah bil-haw' from (01089) from ; timid; Bilhah, the name of one of Jacob's concubines; also of a place in Palestine:--Bilhah. Bilhah = "troubled" n pr f

1Chron 7:15

1Chron 7:15 - Maachah - Ma`akah mah-ak-aw' from (04600) or Mamakath (Josh. 13:13) {mah-ak-awth'}; from ; depression; Maakah (or Maakath), the name of a place in Syria, also of a Mesopotamian, of three Israelites, and of four Israelitesses and one Syrian woman:--Maachah, Maachathites. See also . Maachah = "oppression" n pr m

1Chron 8:2

1Chron 8:2 - Rapha - Rapha' Proper Name Masculine raw-faw' probably the same as (07497) or Raphah {raw-faw'}; probably the same as ; giant; Rapha or Raphah, the name of two Israelites:--Rapha. Rapha = "tall"

1Chron 8:17

1Chron 8:17 - Hezeki - Chizqiy Proper Name Masculine khiz-kee' from (02388) from ; strong; Chizki, an Israelite:--Hezeki. Hezeki = "strong" a Benjamite, descendant of Shaaraim

1Chron 8:21

1Chron 8:21 - Adayah Proper Name Masculine ad-aw-yaw' from (05710) and (03050) or mAdayahuw {ad-aw-yaw'-hoo}; from and ; Jah has adorned; Adajah, the name of eight Israelites:--Adaiah. Adaiah = "Jehovah has adorned Himself"

1Chron 8:24

1Chron 8:24 - Hananiah - Chananyah Proper Name Masculine khan-an-yaw' from (02603) and (03050) or Chananyahuw {khan-an-yaw'-hoo}; from and ; Jah has favored; Chananjah, the name of thirteen Israelites:--Hananiah. Hananiah = "God has favoured"

1Chron 9:35

1Chron 9:35 - And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah - See 1Chron 8:29, 30

1Chron 9:36

1Chron 9:36 - Ner - the grandfather of Saul - See 1Chron 9:39

1Chron 9:39

1Chron 9:39 - Jonathan, and Malchishua, and Abinadab - See 1Chron 10:2

1Chron 10:2

1Chron 10:2 - And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul - See 1Chron 9:39

1Chron 10:4

1Chron 10:4 - Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. - See 1Sam 31:3-6

1Chron 10:13

1 Chronicles 10:13 - So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it - See 1Sam 15:1-31

1Chron 10:13

1Chron 10:13 - and also for asking counsel of one that had a familiar spirit, to enquire of it - See 1Sam 28:5-20

1Chron 10:14

1Chron 10:14 - And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse - God takes responsibility for that which he allows or

does not prevent. See Ex 7:3; 8:32; 1 Chronicles 10:4, 13, 14

1Chron 11:1

1 Chronicles 11:1 - Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh - See 2Sam 5:1

1Chron 11:2

1Chron 11:2 - and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel - See 1Sam 16:13

1Chron 11:3

1 Chronicles 11:4 - they anointed David king over Israel, according to the word of the LORD by Samuel - apparently, Samuel had commanded Israel to anoint David when the LORD would give the kingdom into his hand. It was in stubbornness perhaps that they followed Abner in positioning Ish-Bosheth as King for 7years.

1Chron 11:6

1 Chronicles 11:6 - So Joab the son of Zeruiah went first up, and was chief - Joab, David's nephew became head/general over David's army. See 2Sam 5:8

1Chron 11:9

1 Chronicles 11:9 - So David waxed greater and greater: for the LORD of hosts was with him - David had surrendered his will to the LORD and the LORD in turned exalted him - righteousness exalteth a nation (Prov 14:34). What a contrast to Nimrod and those who sought to make a name for themselves at Babel. See Gen 11:1-4

1Chron 12:1

1Chron 12:1 - Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war - See 1Sam 27:1-12

1Chron 12:2

1Chron 12:2 - even of Saul’s brethren of Benjamin - among the Benjamites were those who were loyal to David even though Saul was a Benjamite. See 1Chron 12:16-18

1Chron 12:19

1Chron 12:19 - And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads - See 1Sam 29:1-11

1Chron 12:32

1Chron 12:32 - And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do - the sons of Issachar were those who prayed often, read Scripture and sought to discern the providential hand of God moving. See 1Thess 5:1-5

1Chron 12:33

1Chron 12:33 - they were not of double heart - See 1Chron 12:38; Gen 17:1; Jam 1:8, 4:8

1Chron 12:38

1Chron 12:38 - and all the rest also of Israel were of one heart to make David king - See 1Chron 12:33; Gen 17:1; Jam 1:8, 4:8

1Chron 12:39

1Chron 12:39 - And there they were with David three days, eating and drinking: for their brethren had prepared for them - the COI pulled-out all the stops to celebrate the coronation of David as their king. This will be nothing to compare to Jesus' grand coronation by all the redeemed of the ages and the un-fallen hosts. Oh What will it be to be there! See Hymn #434 We Speak of the Realms (v4) Do Thou, midst temptation and woe, For heaven my spirit prepare; And shortly I also shall know And feel what it is to be there. Then o'er the bright fields we shall roam, In glory celestial and fair, With saints and with angels at home, And Jesus Himself will be there.

1Chron 13:4

1Chron 13:4 - And all the congregation said that they would do so: for the thing was right in the eyes of all the people - the people had not sought the counsel of the Lord and thus, their efforts would not prosper. See Ps 127:1; Ex 19:8; John 15:5; 1Chron 13:7-9

1Chron 13:13

1Chron 13:13 - Obededom - `Obed Proper Name Masculine from the act part of (05647) and (0123) from the active participle of and ; worker of Edom; Obed-Edom, the name of five Israelites: --Obed-edom. Obed-edom = "servant of Edom" a Levite and a Gittite who kept the ark after Uzzah was slain by God for touching the ark while it was being taken to Jerusalem

1Chron 13:14

1Chron 13:14 - And the ark of God remained with the family of Obededom in his house three months. And the LORD blessed the house of Obededom, and all that he had - See 2Sam 6:11, 12

1Chron 14:1

1Chron 14:1 - Hiram - Chiyram Proper Name Masculine khee-rawm' another form of (02361) or Chiyrowm {khee-rome'}; another form of ; Chiram or Chirom, the name of two Tyrians:--Hiram, Huram. Hiram, Huram = "noble"

1Chron 14:10

1Chron 14:10 - And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand - See 1Chron 14:14, 15; 1Sam 23:4. CONTRAST 1Sam 28:6

1Chron 14:16

1Chron 14:16 - David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer - CONTRAST 1Sam 15:1-35

1Chron 15:27

1Chron 15:27 - robe of fine linen - David wore an ephod of linen like all the priests showing that he was on par with all others as he gave worship and praise to the Lord. There was no display of royalty and man's superiority in light of the glory of God; all were equal.

1Chron 16:24

1Chron 16:24-31 - The First Angel's message expounded (Rev 14:6, 7)

1Chron 17:1

1Chron 17:1 - David is the one who conceived the idea to build a fixed temple unto the Lord. Though his intentions were good, it was never desired or approved of the Lord. See 1Chron 17:3-14

1Chron 17:3

1Chron 17:3 - And it came to pass the same night, that the word of God came to Nathan - Though David prophesied in his writings, was moved by the Holy Spirit to pen words to be quoted later by Jesus Himself, and besought the Lord by Umin and Thumin and was answered by God. Yet, Nathan bore the office of a prophet and was spoken to directly by the Lord. See Num 12:6; 1Chron 17:15; Amos 3:7

1Chron 17:4

1Chron 17:4 - Thou shalt not build me an house to dwell in - God says emphatically that David will not built a house to the Lord. This was never God’s purpose nor desire for mortal hands, to construct a fixed house for Him to dwell. This work He reserved fro the BRANCH, a solemn work of righteousness that God alone could perform. See 1Chron 17:6

1Chron 17:5

1Chron 17:5 - For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another - though the tabernacle was built so that God would dwell among the COI, He abode not only in the tabernacle but from tent to tent among those who would permit Him to come and sup with them. See Rev 3:20

1Chron 17:7

1Chron 17:7 - sheepcote - a pen for sheep

1Chron 17:8

1Chron 17:8 - and have made thee a name like the name of the great men that are in the earth - See Gen 12:1-3; 1Chron 17:17; Lk 1:48; 2Kin 4:8; Mk 14:9; CONTRAST Gen 11:4

1Chron 17:11

1Chron 17:11 - that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom - God is not talking about any of David’s immediate sons, but rather about Jesus. See Gen 3:15; Zech 6:12, 13

1Chron 17:11

1Chron 17:11 - and I will establish his kingdom - See 1Chron 17:14

1Chron 17:12

1Chron 17:12 - He shall build me an house, and I will stablish his throne for ever - God's temple and house were not to be built of wood and stone but of living stones, Jesus the Chief Cornerstone and we, living stones in His building. See Zech 6:12, 13; Isa 44:28, 9:6, 7; 28:16; Eph 2:19, 20; 1Pet 2:5; Rev 3:12

1Chron 17:13

1Chron 17:13 - I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: - See Heb 1:5; 1Chron 28:6

1Chron 17:13

1Chron 17:13 - and I will not take my mercy away from him, as I took it from him that was before thee: - See Isa 55:3

1Chron 17:13

1Chron 17:13 - as I took it from him that was before thee- See 1Sam 16:14

1Chron 17:14

1Chron 17:14 - and his throne shall be established for evermore - See 1Chron 17:27; Isa 9:6, 7; Jer 23:5, 6; Eze 37:24, 25

1Chron 17:15

1Chron 17:15 - According to all these words, and according to all this vision, so did Nathan speak unto David - See Num 12:6

1Chron 17:17

1Chron 17:17 - and hast regarded me according to the estate of a man of high degree - See 1Chron 17:8

1Chron 17:21

1Chron 17:21 - And what one nation in the earth is like thy people Israel - See Deut 4:7, 8

1Chron 17:21

1Chron 17:21 - whom God went to redeem to be his own people - See Ex 19:3, 4; Deut 4:20

1Chron 17:22

1Chron 17:22 - For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God - those who prevail with God and man are the people of God, Jesus Himself being the fulfillment of Israel. See Gen 32:28; Rom 2:28, 29; 9:6-8

1Chron 17:24

1Chron 17:24 - Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy

servant be established before thee - CONTRAST 1Kin 18:21, 22, 39

1Chron 17:25

1Chron 17:25 - For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee - See 1Chron 17:10

1Chron 17:27

1Chron 17:27 - for thou blessest, O LORD, and it shall be blessed for ever - God's blessings stand forever to those who abide in Him. See 1Kin 2:45; 1Chron 17:14; Rom 8:31; Heb 13:6

1Chron 18:11

1Chron 18:11 - Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek - David dedicated all the spoils of war to the resources required to build the house of the Lord. God spoiled of the wicked to replenish the righteous!

1Chron 21:1

1Chron 21:1-7 - provoked David to number Israel - the census that David was inspired to take of Israel was the work of Satan. Israel, unlike other nations, was created to be completely and utterly reliant upon God for its success. Other nations prided themselves on the sizes of their armies and their ability to wage war, but that was not God's intentions for Israel. God purposed that Israel would be victorious without lifting a single weapon, merely by praising and giving glory to God and He would fight their battles, because the battle was not with Israel (or against God's people) but the battle was against the Lord [Deut 7:17-26; 1Sam 17:44-47, 2Chron 20:15]]. Therefore, David's prideful numbering of the people was in harmony with the ways of the world and would put Israel's strength in the hands of man and not in the hands of the Lord [Jer 17:5-8]. This affirms the fact that the battles we fight are not against flesh and blood but against principalities and powers and the rulers of the darkness in this world. Satan and his imps are waging war against God ultimately but seek to do so by molesting the apple of His eye, the church. Satan seeks to cause us to sin and to fall out of God's will, ultimately putting us in a position to bring God's punishment and chastisement upon us; however, Jesus counsels that sin lies at the door and its desire is for us [to rule over us], but we are too rule over it. See Eph 6:12; Rev 12:13; Gen 4:7

1Chron 22:6

1 Chronicles 22:6 - Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. - David, though having good intentions, was NOT counseled of God, but ordained ordained that Solomon should assume the throne and build a house unto the LORD. God purposed that Jesus, His Son, should build the house of the Lord and establish it alone. See Zech 6:12, 13

1Chron 22:8

1 Chronicles 22:8 - Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. - God's house was to be a house of prayer for all nations, kindreds, tongues and people. God is a God of love, not of war. See Isa 56:7

1Chron 22:13

1 Chronicles 22:13 - be strong, and of good courage; dread not, nor be dismayed. - See Joshua 1:9

1Chron 28:2

1Chron 28:2 - As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building - See 1Chron 17:1

1Chron 28:3

1Chron 28:3 - But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood - God's name and reputation would reside in His house, a house of peace for all to dwell in. Therefore, David, a man of war that shed much blood could not aptly represent the Spirit that would inhabit the temple of God. Solomon, a man of peace was better suited. See Isa 56:7; Mt 21:13

1Chron 28:3

1Chron 28:3 - because thou hast been a man of war, and hast shed blood - David reasoned that his bloody lifestyle was what prohibited him from carrying out his desire to build a house unto the Lord. The Lord however, made no such suggestion though it is reasonable to conclude.

1Chron 28:4

1Chron 28:4 - Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever - See 1Sam 16:6-13; 1Chron 17:7, 8

1Chron 28:5

1Chron 28:5 - And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel - The Lord chose Solomon to succeed the throne of his father David.

1Chron 28:6

1Chron 28:6 - And he said unto me, Solomon thy son, he shall build my house and my courts - God did not call Solomon by name but rather, David interpreted what God said as such. The reference from God was that of Jesus, the BRANCH, Who would build God's temple and establish it in righteousness for ever. See Zech 6:12, 13

1Chron 28:6

1Chron 28:6 - for I have chosen him to be my son, and I will be his father - See 1Chron 17:13; Heb 1:5

1Chron 28:7

1Chron 28:7 - Moreover I will establish his kingdom for ever - See 1Chron 17:12

1Chron 28:9

1Chron 28:9 - with a perfect heart - See 2Tim 1:5

1Chron 28:9

1Chron 28:9 - for the LORD searcheth all hearts - See Ps 139

1Chron 28:9

1Chron 28:9 - and understandeth all the imaginations of the thoughts - See Ps 139:1-5

1Chron 28:10

1Chron 28:10 - Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it - This is what David inferred from what the Lord spoke, but God did not purpose for human hands to build Him a house. This work was reserved for Jesus, the BRANCH. See 1Chron 17:11-14

1Chron 28:12

1Chron 28:12 - And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: - God's Spirit gave David insights for the building of the temple though it was not His request nor desire that one be built on earth.

1Chron 28:20

1Chron 28:20 - Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee - See Joshua 1:9

1Chron 29:9

1 Chronicles 29:9 - Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. - the LORD loves a cheerful giver (2Cor 9:7)

1Chron 29:14

1 Chronicles 29:14 - for all things come of thee, and of thine own have we given thee. - See Deut 8:1-20; 1Cor 4:7; Mal 3:8-11; Joh 3:27; Rom 11:35, 36; CONTRAST Rom 11:35 Now not a soul can give God anything that is not already His. Bear this in mind. "All things come of thee, and of thine own have we given thee." 1 Chronicles 29:14 This must be kept before the people wherever we go— that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine—gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world. – {1888 814.3} By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {FW 21.1} This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine

and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgment that all things come of God. Whatever is rendered back to Him is only His own who has given it. – {FW 21.2}

1Chron 29:14

1Chron 29:14 - and of thine own have we given thee - not only in our giving of tithes and a generous offering does this apply, this applies to our entire being: our time, our life, our will, our service, our intellect, our bodies and our allegiance. See Ps 50:10-12

1Chron 29:15

1Chron 29:15 - For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding - See Ps 39:12; Heb 11:13

1Chron 29:17

1Chron 29: 17 - I know also, my God, that thou triest the heart, and hast pleasure in uprightness - See Ps 139

1Chron 29:23

1Chron 29:23 - Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him - The throne in Israel was rightfully that of the LORD. God permitted men to sit on it and He would bless their righteousness and curse their wickedness. See 1Sam 8:5-7

1Chron 29:24

1 Chronicles 29:24 - And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. - All but Joab submitted themselves to king Solomon. See 1Kin 2:28

---

2 Chronicles

2Chron 1:7 Back to Table of Contents

2Chron 1:7 - In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee - God appeared to Solomon in a night vision. See Num 12:6; 1Sam 3:10, 20, 21

2Chron 1:10

2Chron 1:10 - Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? - See Ps 27:11

2Chron 2:5

2Chron 2:5 - And the house which I build is great: for great is our God above all gods - See Ps 86:8, 10

2Chron 2:6

2Chron 2:6 - But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him? - See Isa 66:1; Act 7:49

2Chron 2:7

2Chron 2:7, 14 - man cunning to work in gold - unlike in the time of the erection of the tabernacle in the wilderness by Moses and the COI where God imbued his chosen craftsmen to make all the articles of the temple, Solomon contracts out the work to foreigners who would in time charge exorbitant prices for the work.

2Chron 5:13

2Chron 5:13 - It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: - See Ps 136

2Chron 5:14

2Chron 5:14 - So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God - See Ex 40:34, 38

2Chron 6:14

2Chron 6:14 - which keepest covenant and shewest mercy - See Ex 20:5; Lev 26:45, 46; Deut 5:2, 3

2Chron 6:17

2Chron 6:17 - let thy word by verified - let thy words come true.

2Chron 6:18

2Chron 6:18 - But will God in very deed dwell with men on the earth - See Ex 24:8; Isa 7:14, 66:1, 2

2Chron 6:20

2Chron 6:20 - upon the place whereof thou has said that thou wouldest put thy name there - 2Sam 7:17

2Chron 6:21

2Chron 6:21 - Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place - See Dan 6:10

2Chron 6:22

2Chron 6:22 - If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house - See 1Kin 18:31, 32

2Chron 6:24

2Chron 6:25 - Israel be put to the worse before the enemy, because they have sinned - See Lev 26:17

2Chron 6:26

2Chron 6:26 - When the heaven is shut up, and there is no rain, because they have sinned against thee - See Lev 26:19, 20

2Chron 6:27

2Chron 6:27 - when thou has taught them the good way, wherein they should walk - God establishes the old paths wherein the people should walk, that bring the showers of blessings. See Jer 6:16

2Chron 6:27

2Chron 6:27 - and send rain upon thy land - The blessings for obedience is to receive the rains, early and latter rain. See Lev 26:3-5

2Chron 6:29

2Chron 6:29 - Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: - the COI would in time grieve the Spirit of God such that He would no longer hear their petitions and would leave them to their enemies for punishment. See Jer 15:1-6

2Chron 6:30

2Chron 6:30 - for thou only knowest the hearts of the children of men - See Jer 17:9, 10; Ps 139

2Chron 6:32

2Chron 6:32 - Moreover concerning the stranger, which is not of thy people Israel... if they come and pray in this house... - See Isa 56:6, 7, 49:6; Eph 3:2-9; Col 1:25-29

2Chron 6:32

2Chron 6:32 - but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm - See Deut 4:5-8

2Chron 6:33

2Chron 6:33 - Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name - the mystery, spoken but not truly comprehended nor pursued is to be realized in our time, that God would make of the Jew and Gentile one people who would worship God in Spirit and in truth. See Col 1:25-29;

2Chron 6:36

2Chron 6:36 - for there is no man which sinneth not - 1Jo 1:8, 10

2Chron 6:37

2Chron 6:37 - Yet if they bethink themselves in the land whither they are carried captive, and turn and pray to thee in the land of their captivity... - See Dan 6:10, 9:1-19

2Chron 6:41

2Chron 6:41 - Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness - See 2Chron 7:16

2Chron 7:1

2Chron 7:1 - Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house - God has been "the God Who answers by fire" historically. However, in the last days, the LORD will permit the devil to masquerade His power in calling down fire from heaven in the sight of men to deceive them. Only those who know God and His word will be able to stand in those days. See Gen 4:4, 15:17; Judges 13:19, 20; 1Kin 18:24; 2Kin 1:10, 12, 14; Deut 4:24; 1Chron 21:26; CONTRAST Rev 13:13, 14

2Chron 7:3

2Chron 7:3 - And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever. - See Gen 4:4; Judges 13:19, 20

2Chron 7:13

2Chron 7:13 - If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people - See Lev 26:14-25

2Chron 7:14

2Chron 7:14 - which are called by my name - God's name is holy, reverend, honorable and righteous. God's name is synonymous with His glory and His character (Ex 33:17, 18; 34:5-7; Rev 3:12). We who are called by God's name are to exhibit God's glory in all the earth (Rev 18:1; Mt 24:14; Titus 2:13; 1Jo 3:2, 3) - See Ex 20:7 God's people are called by His name. However, the Angel of the Lord, Jesus, the Second Person of the Godhead, Has God's name in Himself. See Ex 23:20, 21; Isa 42:8; Heb 1:8

2Chron 7:14

2Chron 7:14 - shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven - Dan fulfilled each of the requirements in detail such that the LORD heard his prayer from heaven and was moved to heal the desolated land. See Dan 9:1-23

2Chron 7:14

2Chron 7:14 - seek my face - See Ps 27:8

2Chron 7:14

2Chron 7:14 - turn from their wicked ways - See Act 3:19

2Chron 7:14

2Chron 7:14 - will forgive their sin - See Ps 43:25

2Chron 7:14

2Chron 7:14 - heal their land - See Eze 14:12-14; Deut 24:4

2Chron 7:16

2Chron 7:16 - For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually - God has chosen us all in Christ Jesus (Eph 1:4) so that He may restore His image in us (Eph 2:8-10; 2Cor 5:17; Col 1:25-29), so that we may be sanctified (1Thess 4:3), His name be in us (Rev 3:12), and His heart and eyes may be in us perpetually.

2Chron 7:16

2Chron 7:16 - that my name may be there for ever - God's temple was to be a house of prayer for all the nations - See 2Chron 7:14; Isa 56:7, Mk 11:17

2Chron 7:18

2Chron 7:18 - There shall not fail thee a man to be ruler in Israel - See 2Sam 7:13, 16; 1Kin 2:4; Mt 1:1

2Chron 12:13

2Chron 12:13 - And his mother's name was Naamah and Ammonitess - See 1Kin 11:1; Deut 23:3

2Chron 13:11

2Chron 13:11 - And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense - See 2Chron 2:4

2Chron 15:2

2Chron 15:2 - and if ye seek him, he will be found of you - See 2Chron 15:4; Jer 29:13

2Chron 15:3

2Chron 15:3 - Now for a long season Israel hath been without the true God - because the nation turned its back on God, He turned from them. This sounds much like the church at large today. Consider what Paul writes in Romans 10:14-17: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? KJV 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God." Unless we have a pastor/teacher/preacher who will teach plainly the truth from the word of God, the people are left as in the time of Asa, "without the true God, and without a teaching priest, and without the law". Notice that if one lacks the law, one lacks the true God!! This point is key and can not be overlooked! God's

law is inseparable from Himself and if we fail to keep God's law (10 Commandments) which is a whole, we are not worshipping the true God! - See 2Chron 15:2; Rev 14:7

2Chron 15:3

2Chron 15:3 - and without a teaching priest - the people were in darkness because they rejected the law of God, rejected God and had not one to convey the truths to them - See Rom 10:14-16:; Ezra 7:10

2Chron 15:3

2Chron 15:3 - and without law - See Rom 8:7

2Chron 15:8

2Chron 15:8 - And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD - See 2Kin 23

2Chron 15:12

2Chron 15:12 - And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul - men swear and seek to make covenants of faithfulness to God and in due time break it. The only covenant we can make is a daily surrender of our will to God. To seek the Lord with all the heart, soul, mind and strength and to yield to Him in all things. See Josh 24:16-26

2Chron 15:15

2Chron 15:15 - And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about - See Jer 29:13

2Chron 15:16

2Chron 15:16 - and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron - See Isa 27:9

2Chron 18:1

2Chron 18:1 - Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab - Jehoshaphat acted presumptuously, recklessly and in pride after he increased in honor and abundance, coming into affection with the enemy of God. He lost sight of Who it was that prospered Him and the allegiances he should keep towards Him.

2Chron 18:2

2Chron 18:2 - And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramothgilead - Ahab buttered up Jehoshaphat with gifts and honor before asking him to go to battle with him.

2Chron 18:3

2Chron 18:3 - I am as thou art, and my people as thy people - Jehoshaphat acted

presumptuously in making an oath with wicked King Ahab. Jehoshaphat was not to enter into any agreement with one who had little regard for the LORD. 2Chron 19:2; Prov 6:1; 11:15; Am 3:3; 2Cor 6:14, 15; 1Cor 6:15-17

2Chron 18:5

2Chron 18:5 - gathered together of prophets four hundred men - Ahab's 400 false prophets.

2Chron 18:5

2Chron 18:5 - prophets four hundred men - the prophets of the grove as the prophets of Baal were slain by Elijah the prophet at the base of Carmel. See 1Kin 18:40

2Chron 18:7

2Chron 18:7 - but I hate him - Ahab hates the prophet of the LORD that speaks righteousness - See Isa 30:8-10

2Chron 18:13

2Chron 18:13 - even what my God saith, that I will speak - in bold confidence, Micaiah declares that he will speak only the words of the LORD, similar to Peter's brash words that all though others forsake Jesus, he would never forsake Him. See Mt 26:35

2Chron 18:14

2Chron 18:14 - Go ye up, and prosper - either sarcasm or perhaps a lapse of courage in the midst of the kings of Israel and the 400 prophets on the part of the prophet of God who lies and declares success in war for the two kings. Such a lapse of courage in the face of imprisonment, torture and death was seen by Peter, Elijah (1Kin 19:1-3), and Jerome, the companion of Joh Huss. The death of Huss had not resulted as the papists had hoped. The violation of his safe-conduct had roused a storm of indignation, and as the safer course, the council determined, instead of burning Jerome, to force him, if possible, to retract. He was brought before the assembly, and offered the alternative to recant, or to die at the stake. Death at the beginning of his imprisonment would have been a mercy in comparison with the terrible sufferings which he had undergone; but now, weakened by illness, by the rigors of his prison house, and the torture of anxiety and suspense, separated from his friends, and disheartened by the death of Huss, Jerome's fortitude gave way, and he consented to submit to the council. He pledged himself to adhere to the Catholic faith, and accepted the action of the council in condemning the doctrines of Wycliffe and Huss, excepting, however, the "holy truths" which they had taught.—Ibid, vol. 2, p. 141. – {GC 111.1}

2Chron 18:16

2Chron 18:16 - I did see all Israel scattered upon the mountains - Empowered by God's spirit, Micaiah gives a strait testimony of the fate of Ahab in battle.

2Chron 18:19

2Chron 18:19 - And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner - it would appear as if God is taking counsel from the host of heaven, that shows an extended cast of evil angels who would become a lying spirit for Ahab to overthrow him. See 1Kin 22:20-23

2Chron 18:19

2Chron 18:19 - that he may go up and fall - thou the entire nation of Israel was under a probation (Investigative Judgment spanning 490yrs), Ahab's personal close of probation had arrived. God purposed that Ahab would die in battle.

2Chron 18:20

2Chron 18:20 - I will entice him - the spirit of Satan came before the LORD (See Job 1:6, 7, 2:1) and offered to entice Ahab through a lie. So that God would be judged as merciful and fair, He permits Satan to tempt each of us though He has given us power to be victorious over every temptation through Christ Jesus.

2Chron 18:21

2Chron 18:21 - I will go out, and be a lying spirit in the mouth of all his prophets - See 1Jo 4:6; Eph 2:2

2Chron 18:22

2Chron 18:22 - the LORD has put a lying spirit in the mouth of these thy prophets - As Paul states, God will send a strong delusion so that the workers of iniquity will believe a lie (2Thess 2:11, 12). It is not that God sends a lying spirity, but rather that God removes His hands of protection such that lying spirits may entice and seduce the wicked who did not develop a love for the truth.

2Chron 18:23

2Chron 18:23 - smote Micaiah upon the cheek - the people of God will suffer trial and persecution for their present truth testimony.

2Chron 18:32

2Chron 18:32 - they turned back again from pursuing him - God's intervention in mercy for Jehoshaphat was to spare his life when the Syrian army directed their attack at whom they thought to be Ahab. This further affirms that Ahab's probation was sealed by God such that he would receive God's judgment.

2Chron 19:2

2Chron 19:2 - And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD - we are to be as David, hating those who hate the Lord and war against Him. See 2Chron 18:3

2Chron 19:6

2Chron 19:6 - And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment - See Lev 19:15

2Chron 20:1

2Chron 20:1 - It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle - Edom, Moab and Ammon, close descendants of the COI came to wage war and destroy Israel.

The three-fold union once were acquainted with the True God of Creation, but became intoxicated with the wine of the world and pursued strange gods.

2Chron 20:3

2Chron 20:3 - And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah - The king called a fast throughout the land and he sought the Lord in mercy. See 2Kin 19:14-16

2Chron 20:7

2Chron 20:7 - Abraham thy friend for ever - See Prov 17:17; Isa 41:8; Jam 2:23

2Chron 20:9

2Chron 20:9 - If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help - See Lev 26:40-45

2Chron 20:10

2Chron 20:10 - And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; -

2Chron 20:10

2Chron 20:10 - mount Seir - The descendants of Esau, the Edomites. See Gen 36:8, 9

2Chron 20:12

2Chron 20:12 - O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee - This is the position of helplessness, humility, and necessity that the Lord awaits for us to demonstrate that He may come to our aid. Help me Lord to learn to humble myself as such! Mic 7:7; Ps 20:7, 121:1, 33:16-18

2Chron 20:14

2Chron 20:14 - Then upon Jahaziel the son of Zech, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation - the Spirit of the Lord comes upon the Levite Jahaziel whose name means, beheld by God. As one purified and set-apart by God (Mal 3:2-4

2Chron 20:15

2Chron 20:15 - Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's - See 2Kin 6:15-17; 2Chron 32:20-23; 2Kin 19:35-37; 1Sam 17:47

2Chron 20:20

2Chron 20:20 - Believe in the LORD your God, so shall ye be established - See Isa 50:10; Prov 16:3; Joh 6:29; 2Thess 3:3; Josh 1:7-9

2Chron 20:20

2Chron 20:20 - so shall ye be established - "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." 2Cor 13:1; Isa 32:17; Ps 121:3

2Chron 20:20

2Chron 20:20 - The counsels of the prophets of the Lord are for our benefit and admonition. We do ourselves well by heeding them (see v14-17). See Isa 7:9; 28:16; 44:26; Heb 3:18, 19; Hosea 12:13 To reject the Lord's servants is to reject Christ Himself. – {DA 489.1} "What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the Testimonies of the Spirit of God to no higher source that human wisdom? In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work? 'By their fruits ye shall know them.' I would not now rehearse before you the evidences given in the past two years of the dealings of God by His chosen servants; but the present evidence of His working is revealed to you, and you are now under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. – {LS 324.3}

2Chron 20:20

2Chron 20:20 - The counsels of the prophets of the Lord are for our benefit and admonition. We do ourselves well by heeding them (see v14-17). See Isa 7:9; 28:16; 44:26; Heb 3:18, 19; Hosea 12:13 To reject the Lord's servants is to reject Christ Himself. – {DA 489.1} "What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the Testimonies of the Spirit of God to no higher source that human wisdom? In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work? 'By their fruits ye shall know them.' I would not now rehearse before you the evidences given in the past two years of the dealings of God by His chosen servants; but the present evidence of His working is revealed to you, and you are now under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. – {LS 324.3}

2Chron 20:21

2Chron 20:21 - And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever - God is the God of unconventional warfare. He confounds the wisdom and might of men (1Cor 1:27). God instructed the king to place the choir to sing praises to God before the army. See Joshua 6:2-5

2Chron 20:21

2Chron 20:21 - Praise the LORD; for his mercy endureth for ever - See Ps 136

2Chron 20:22

2Chron 20:22, 23 - And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. - See Judges 7:19-22

2Chron 20:32

2Chron 20:32 - And he walked in the way of Asa his father, and departed not from it, doing

that which was right in the sight of the LORD - this is a good report for a king in Israel!

2Chron 20:35

2Chron 20:35 - And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: - "what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? 2Cor 6:14

2Chron 20:36

2Chron 20:36 - Eziongeber - meaning "the giant's backbone (so called from the head of a mountain which runs out into the sea), an ancient city and harbor at the north-east end of the Elanitic branch of the Red Sea. See 1Kin 9:26; 2Chron 8:17

2Chron 22:1

2Chron 22:1 - Amaziah - Áchazyah Proper Name Masculine akh-az-yaw' from (0270) and (03050) or (prolonged) rAchazyahuw {akh-az-yaw'-hoo}; from and ; Jah has seized; Achazjah, the name of a Jewish and an Israelite king:--Ahaziah. Ahaziah = "Jehovah (Yahu) holds (possesses)" ruler of Judah, son of Jehoram (Joram), grandson of Ahab and Jezebel

2Chron 22:2

2Chron 22:2 - Athaliah the daughter of Omri - granddaughter of Omri, daughter of Ahab and Jezebel - See 1Kin 16:21-28 `Athalyah ath-al-yaw' from the same as (06270) and (03050) or mAthalyahuw {ath-al-yaw'-hoo}; from the same as and ; Jah has constrained; Athaljah, the name of an Israelitess and two Israelites:--Athaliah. Athaliah = "afflicted of the Lord" n pr m the daughter of Ahab and Jezebel and the wife of king Jehoram of Judah; killer of all the members of the royal family of Judah with the exception of one baby named Joash who was hidden by the high priest Jehoiada until 6 years had passed and Jehoiada led the revolution to put him on the throne, overthrowing Athaliah and putting her to death

2Chron 22:3

2Chron 22:3 - He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly - like Ahab, Amaziah sought the counsels of his wicked mother Athaliah - See Rev 2:20-23

2Chron 22:10

2Chron 22:10 - But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah - Athaliah killed off all of her grandsons so that none could succeed the throne but herself - See Judges 9:1-5

2Chron 22:11

2Chron 22:11 - But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not - See Gal 4:1, 2

2Chron 24:22

2Chron 24:22 - Thus Joash the king remembered not the kindness which Jehoiada his father

had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it - Joash wickedly slew one who reproved him of his sins and further, he did not show kindness to the same one whose father showed kindness in sparing his life and establishing him as king. See 2Chron 22:11, 12, 23:1-21, 24:2

2Chron 25:2

2Chron 25:2 - And he did that which was right in the sight of the LORD, but not with a perfect heart - Amaziah wavered and vacillated, being double-minded in his service to the Lord. See 2Chron 25:14

2Chron 25:4

2Chron 25:4 - But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin - See Deut 24:16; Eze 18:1-24

2Chron 25:7

2Chron 25:7 - But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim - Amaziah acted presumptuously, not inquiring of the Lord whether he should hire the armies of the northern Kingdom, Israel, for battle. A man of God, a prophet, made know that he should not have engaged Ephraim because the Lord was not with Israel. See 1Kin 13:1; Hosea 4:17

2Chron 25:7

2Chron 25:7 - for the LORD is not with Israel - See Hosea 4:17

2Chron 25:9

2Chron 25:9 - The LORD is able to give thee much more than this - loss of funds or any other inconvenience is not to prohibit us from doing the Lord's biddings or commands. See Ps 50:10; 1Cor 6:5-7

2Chron 25:11

2Chron 25:11 - And Amaziah strengthened himself - See 1Sam 30:6

2Chron 25:20

2Chron 25:20 - But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom - See Lev 26:23-25

2Chron 26:16

2Chron 26:16 - But when he was strong, his heart was lifted up to his destruction - the danger of power, fame, success, and loosing sight of where one's prosperity originates is spoken of all too often in the Bible. The lust of the flesh, lust of the eyes and pride of life (1Jo 2:16) takes hold when men forget their God Who has established them (2Chron 20:20) and granted them the blessings they ascribe to themselves. See Deut 8:14; 1Sam 15:17-24; 2Sam 11:1-12:10; Act 12:21-23

2Chron 26:17

2Chron 26:17 - And Azariah the priest went in after him, and with him fourscore priests of the LORD - See Num 18:3

2Chron 26:18

2Chron 26:18 - And they withstood Uzziah the king, and said unto him, It appertaineth not unto the - In mercy, the LORD sent strong warning to Uzziah to turn from the wickedness which he purposed to do, to humble himself and recognize the folly to which he tended. Yet, pride would overrule and the king would suffer the consequence of his rebellion. See 1Sam 13:8-14

2Chron 26:19

2Chron 26:19 - Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD - the warning from the LORD went unheeded by Uzziah and in pride and selfishness, he resisted the counsels of the LORD. It is in his wrathful folly that the curse of God came upon him in that he would not humble himself when reproved of his wrong. See 1Sam 13:8-15; Num 16:1-35

2Chron 26:19

2Chron 26:19 - the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar - swift justice was administered as the king became a leper on his forehead, foreshadowing the “mark of the beast” applied to the forehead of the wicked. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. Leprosy appeared on his forehead. In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper—a living example of the folly of departing from a plain “Thus saith the Lord.” Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven. – {PK 304.2} God is no respecter of persons. “The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.” Num 15:30. – {PK 304.3}

2Chron 28:22

2Chron 28:22 - And in the time of his distress did he trespass yet more against the LORD: - a dishonorable man was he who continued to defy God, even in his time of distress.

2Chron 29:3

2Chron 29:3 - He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them - the temple of the Lord was in disrepair because of the negligence of Hezekiah’s predecessors and the priests. See 2Kin 22

2Chron 29:6

2Chron 29:6 - For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs - See Isa 43:22

2Chron 29:7

2Chron 29:7 - and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel - See Isa 43:23, 24

2Chron 29:16

2Chron 29:16-18 - the reformation of cleansing the temple of all the abominations accumulated under Ahaz by King Hezekiah was completed on the 16th day of the 1st month

2Chron 29:17

2Chron 29:17 - Now they began on the first day of the first month to sanctify - the priests began to sanctify the house of the LORD on the 1st day of the 1st month (Ezra leaves Babylon with decree in his hand)

2Chron 30:1

2Chron 30:1 - And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel - See Jer 31:6

2Chron 30:2

2Chron 30:2 - For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month - See Num 9:1-12

2Chron 30:5

2Chron 30:5 - for they had not done it of a long time in such sort as it was written - See 2Chron 30:26

2Chron 30:8

2Chron 30:8 - Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you - See Heb 4:1-6

2Chron 30:8

2Chron 30:8 - but yield yourselves unto the LORD - See Rom 2:4, 5; Act 3:19

2Chron 30:9

2Chron 30:9 - For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. - See Mic 7:18-20

2Chron 30:9

2Chron 30:9 - your brethren and your children shall find compassion before them that lead them captive - forewarning is being given that the people are to be scattered (Lev 26; Jam 1:1); yet if they turn and repent God will cause them to find favor with their captors so that they may return to their lands after their chastisement. See Dan 1:9; Mic 7:19

2Chron 30:10

2Chron 30:10 - but they laughed them to scorn, and mocked them - a call is made to come and worship the LORD, the God of heaven and earth and to keep His Passover as of old, reconfirming the Everlasting Covenant with God, yet the scoffers in Israel mock and laugh the messengers to scorn. So it was in the days of Noah and so shall it be in the last days. Those who would go to celebrate the Passover would be spared the utter destruction of the Assyrian armies which wiped-out Ephraim - See Lk 19:44; Rom 2:4, 5; 2Cor 7:10-12; CONTRAST Jer 31:6

2Chron 30:11

2Chron 30:11 - Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem - the remnant of the Northern Kingdom who humbled themselves and returned to God would find favor with Him.

2Chron 30:17

2Chron 30:17 - For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD - The Levites were consistent in standing in the gap for God's people in rebellion - See Mal 3:3, 4; Ex 32:26

2Chron 30:18

2Chron 30:18 - For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written - those of the Northern Kingdom, who humbled themselves and sought the Lord, had not partaken of the ceremonial cleansing. Yet, they were permitted to eat of the Passover, according to the Law of Moses because of their sincerity in seeking the Lord. See Ex 12:1-10, 13:1-10

2Chron 30:19

2Chron 30:19 - That prepareth his heart to seek God - See Ezra 7:10

2Chron 30:20

2Chron 30:20 - And the LORD hearkened to Hezekiah, and healed the people - See Ps 86:15, 103:18

2Chron 30:26

2Chron 30:26 - So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem - The gathering of the COI undoubtedly made the Lord happy to see His people united, worshipping Him and celebrating His goodness. See 2Chron 30:5

2Chron 33:11

2Chron 33:11 - fetters - The year of Manasseh's captivity was 677B.C. see Deut 28:36; Job 36:8; Ps 107:10; 2King 21:1-15

2Chron 33:13

2Chron 33:13 - And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God - God is merciful! See Jam 5:11

2Chron 34:23

2Chron 34:23 - Thus saith the LORD God of Israel - through inspiration of God, the prophetess Huldah spoke words of counsel and reproof to Israel and King Josiah. So too, the prophetic revelations for the end of time have been revealed and spoken through God's messenger for the last days, Ellen G. White. Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law. Satan's enmity against Christ has been manifested against His followers. The same hatred of the principles of God's law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God, and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard Him with fear and hate rather than with love; his endeavors to set aside the divine law, leading the people to think themselves free from its requirements; and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers. – {GC x.1}

2Chron 36:10

2Chron 36:10 - And when the year was expired - Jehoiachin was exiled to Babylon on the 5th day of the 4th month. See Eze 1:2

2Chron 36:15

2Chron 36:1 - And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: - See Nehemiah 9:29, 30; Jer 7:25, 11:7, 18:20, 29:19, 25:34-5, 35:14, 15

2Chron 36:16

2Chron 36:16 - But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy - See Jer 7:26; Mt 22:6; Isa 42:24; Nehemiah 9:26

2Chron 36:18

2Chron 36:18 - And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon - See Dan 1:2, 5:2; Ezra 6;5

2Chron 36:18

2Chron 36:18 - the king - the last reigning king of Judah was Zedekiah. As part of Nebuchadnezzar's 3rd and final assault upon Jerusalem, he burned the temple and the city, slew the sons of Zedekiah, put out Zedekiah's eyes and took the remnant to Babylon that were not slain by the sword. Jer 39:1-14

2Chron 36:21

2Chron 36:21 - The 70years of punishment for the Nation of Israel was based on the statue of the land resting every seventh year, found in Lev 26:33, 34.

2Chron 36:21

2Chron 36:21 - To fulfil the word of the LORD by the mouth of Jer, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years - The 70years of punishment for the Nation of Israel was based on the statue of the land resting every seventh year, found in Lev 26:33, 34.

2Chron 36:22

2Chron 36:22 - the first year of Cyrus king of Persia - the first year of Cyrus ruling with out a co-regent (Darius the Meade had died and Cyrus reigned over all the territories of Babylon).

2Chron 36:22

2Chron 36:22 - that the word of the LORD spoken by the mouth of Jer might be accomplished - Jer prophesied that after 70yrs, God would rebuild and restore Jerusalem. See Jer 25:11, 12, 29:10; Ps 90:3; Dan 9:2; Ezr 1:1; Zech 1:12, 7:5

2Chron 36:23

2Chron 36:23 - and he hath charged me to build him an house in Jerusalem - See Isa 44:28

Ezra

Ezr 1:1 Back to Table of Contents

Ezra 1:1 - the first year of Cyrus king of Persia - this is Cyrus' first year of ruling over the provinces of Babylon (536BC?) and its territories. Cyrus had been king over the realm of Persia and Anshan since 559BC.

Ezr 1:1

Ezra 1:1 - that the word of the LORD by mouth of Jer might be fulfilled - See Jer 25:11, 12, 29:10, 11

Ezr 1:2

Ezr 1 - Three Decrees to rebuild the temple in Jerusalem in troublous times (Dan 9: 25, Neh 4:17, 18) 1- Cyrus (536BC): Ezr 1:1-4, Dan 10:13, 20, Isa 44:26-45:3 - decree lays the foundation of the temple only Isa 44:28 *Work stopped under False Smerdis (Bardiya) *Worked stopped under Ahaseurus (Ezr 4:4-24) *Work resumed at the command of the Lord

through the prophet Hag (Hag 1, 2; Ezra 5:1, 2). 2- Darius (519BC): Ezr 4:23, 24, 6:1-14; Zech 1:1 3- Artaxerxes (457BC): Ezr 7:11, 25, 26 - Reinstates self-rule for Israel Streets & Wall Rebuilt in Troublous Times (Dan 9:25) Streets: The Old Paths to walk in (Jer 6:16, 17) Wall: The Law of God (Isa 5:1-5, 25:4)

Ezr 1:2

Ezra 1:3 - The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah - See Isa 44;28

Ezr 1:3

Ezra 1:3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem - See Isa 45:13

Ezr 2:2

Ezra 2:2 - Mordecai - this may be the Mordecai of the book of Esther, Esther's uncle. See Esther 2:11

Ezr 3:12

Ezra 3:12 - But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice - some of the ancient men weeped when the foundation was laid, as they scorned the new versus the old. They despised the day of small things and weakened the hands of the laborers seeking to rebuild the temple of the LORD. See Zech 4:9, 10 We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He [Christ] has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people. { 5MR 61.2 } Said the angel, "Those who do not gather with Christ scatter abroad." There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren."—Letter 16, 1861. (To the church in Roosevelt, New York, and vicinity, circa 1861.) { 5MR 62.1 }

Ezr 4:11

Ezr 4:11 - Artaxerxes - called Artaxerxes in the text he is most commonly known as False Smerdis, who actually stopped the work of rebuilding Jerusalem. See Esther 3:8

Ezr 4:24

Ezra 4:24 - So it ceased unto the second year of the reign of Darius king of Persia - See Zech 1:1

Ezr 6:7

Ezr 6:6-12 - let the work... alone - The letter sent by Tatnai to Darius that was intended to halt the work of rebuilding the temple and wall in Jerusalem, helped to strengthen the effort. The inquiry made by Darius affirmed that Cyrus had given command to rebuild and provide resources to the COI to build the temple to the Lord. Darius then instructed Tatnai to take the king's tribute and give it to the COI for the rebuilding of the temple. What the devil meant for evil, God turned around for good.

Ezr 7:9

Ezr 7:9 - go up from Babylon - Ezr left Babylon on the 1st day of the 1st month (April 19, 457B.C.) with the third decree of Artexerxes in his hand (v11), commanding to rebuild the temple in Jerusalem. The date April 19, 1844 marks the commencement of a Tarrying Time for the Advent Movement where they awaited arrival of a message from the Lord regarding their disappointment. The answer would arrive on the first day of the 5th month (August 15, 1844) at the Exeter Camp Meeting when the Midnight Cry message was first proclaimed.

Ezr 7:9

Ezr 7:9 - first day of the fifth month - 70 days after leaving Babylon, Ezr arrives in Jerusalem. The 70-days parallels the 70-wk prophecy.

Ezr 7:10

Ezr 7:10 - For Ezra had prepared his heart to seek the law of the LORD, and to do it - Ezr prepared his heart through prayer, acknowledging and confessing sins, repentance, and accepting God's forgiveness (Ps 32:1-6). He sought the Law of the Lord to do it and then to teach others. See 2Chron 30:19; Mal 2:7; Ps 27:8, 94:12; 2Cor 4:13; Prov 16:1, 22:20, 21; Dan 10:12; 3SG 57.1 The fruit of Ezr's efforts are seen in Neh 8:1-3, 5-8 where the people understood the law, they read the book of the law distinctly (carefully, separating truth from error), so that it made sense ("gave the sense").

Ezr 7:10

Ezr 7:10 - For Ezra had prepared his heart to seek the law of the LORD, and to do it - Ezr prepared his heart through prayer, acknowledging and confessing sins, repentance, and accepting God's forgiveness (Ps 32:1-6). He sought the Law of the Lord to do it and then to teach others. See 2Chron 30:19; Mal 2:7; Ps 27:8, 94:12; 2Cor 4:13; Prov 16:1, 22:20, 21; Dan 10:12, 1:8; 3SG 57.1; Eze 3:10 The fruit of Ezr's efforts are seen in Neh 8:1-3, 5-8 where the people understood the law, they read the book of the law distinctly (carefully, separating truth from error), so that it made sense ("gave the sense"). We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord’s people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, “It is finished.” – {OHC 150.6} Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man’s teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will

receive divine enlightenment. He will understand the Scriptures. “If any man willeth to do His will, he shall know of the teaching.” Joh 7:17, R. V. – {DA 459.1} – DA 459.1

Ezr 7:10

Ezra 7:10 - and to teach in Israel statutes and judgments - See Nehemiah 8:8

Ezr 7:11

Ezr 7:11 - copy of the letter - the third decree issued by Aretaxerxes would arrive in Jerusalem in the 5th month (August) but would not be put into effect until the 10th day of the 7th month, the Day of Atonement.

Ezr 7:11

Ezr 7:11 - even a scribe of the words of the commandments of the LORD, and of His statutes to Israel - Ezr was a "ready" and faithful scribe that upheld the commandments of God. He taught of the Kingdom of Grace and Glory. See Mt 13:52

Ezr 7:12

Ezr 7:12 - king of kings - like Nebuchadnezzar of Babylon, Artaxerxes is given the moniker, king of kings (Dan 2:37), an allusion to the true King of kings, Jesus.

Ezr 7:13

Ezr 7:13 - priests and Levites - the distinction between priests and Levites is here noted even with the pagan king Artaxerxes. It is understood that priests, though taken from the house of Levi, are distinct in their administration and services performed in the house of the LORD.

Ezr 7:13

Ezr 7:12 - which are minded of their own free will - those who chose to return to Jerusalem of their own volition, not through force, are granted the benefits of the kings endorsement to rebuild the city.

Ezr 7:16

Ezr 7:16 - all the silver and gold that thou canst find in all the province of Babylon - Just as the COI sacked the Egyptians of their wealth upon leaving Egypt (Ex 12:35, 36), Artaxerxes makes provision of all the silver and gold of Babylon to the COI in rebuilding Jerusalem.

Ezr 7:23

Ezr 7:23 - for why should there be wrath against the realm of the king and his sons? - Apparently the edict, liberating the Jews, bore self-serving, self-preserving motives. Fear for the retributive judgment of God partly motivated Artaxerxes in granting the COI their autonomy.

Ezr 7:25

Ezra 7:25 - set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God - For about a century-and-a-half after Nehemiah's time, the Persian Empire exercised control over Jua, and the Jews were permitted to observe their religious ordinances without interferences. Jua was ruled by high priests who were

responsible to the Persian government, a fact which insured the Jews a large measure of autonomy. At the same time, however, it made a political office of the priesthood and sowed the seeds of the future trouble. Contests for the office of high priest were marked by jealousy, intrigue, and even murder. {Nelson KJV Bible Commentary}

Ezr 8:17

Ezra 8:17 - to his brethren the Nethinims - Once more Ezra appealed to the Levites, sending them an urgent invitation to unite with his company. To emphasize the importance of quick action, he sent with his written plea several of his "chief men" and "men of understanding." Ezra 7:28; 8:16. – {PK 614.2} While the travelers tarried with Ezra, these trusted messengers hastened back with the plea, "Bring unto us ministers for the house of our God." Ezra 8:17. The appeal was heeded; some who had been halting, made final decision to return. In all, about forty priests and two hundred and twenty Nethinim—men upon whom Ezra could rely as wise ministers and good teachers and helpers—were brought to the camp. – {PK 614.3}

Ezr 8:20

Ezra 8:20 - Also of the Nethinims, whom David and the princes had appointed for the service of the Levite - See 1Kin 9:21

Ezr 9:1

Ezr 9:1 - have not separated - the sin which caused the COI to turn away from God and fall into captivity, namely taking foreign wives and being drawn away to their foreign gods, was being repeated while the temple of the Lord was being re-established. In shame and humility, Ezr prostrates himself before the Lord, seeking mercy and asking pardon for the trespass. Ezr immediately acknowledges God's mercy and grace in preserving a remnant with which He would bring revival, however, a work of reformation would be needed before true revival could be accomplished. Ezr called all men to appear before him where he gave command to put away all strange wives. A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.—The Review and Herald, February 25, 1902. – {1SM 128.1}

Ezr 9:2

Ezr 9:2 - the hand of the princes and the rulers hath been chief in this trespass - "Very soon thereafter a few of the chief men of Israel approached Ezr with a serious complaint. Some of 'the people of Israel, and the priests, and the Levites' had so far disregarded the holy commands of Jehovah as to intermarry with the surrounding peoples. 'They have taken of their daughters for themselves, and for their sons,' Ezr was told, 'so that the holy seed have mingled themselves with the people' of heathen lands; 'yea, the hand of the princes and rulers hath been chief in this trespass.' Ezr 9:1, 2. "In his study of the causes leading to the Babylonish captivity, Ezr had learned that Israel's apostasy was largely traceable to their mingling with heathen nations. He had seen that if they had obeyed God's command to keep separate from the nations surrounding them, they would have been spared many sad and humiliating experiences. Now when he learned that notwithstanding the lessons of the past, men of prominence had dared transgress the laws given as a safeguard against apostasy, his heart was stirred within him. He thought of God's goodness in again giving His people a

foothold in their native land, and he was overwhelmed with righteous indignation and with grief at their ingratitude. 'When I heard this thing,' he says, 'I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.'" Prophets and Kings, 619–620.

Ezr 9:4

Ezra 9:4 - Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away - those who sigh and cried for the abominations in the land. See Ezek 9:4; Mal 3:16

Ezr 9:8

Ezra 9:8 - and to give us a nail in his holy place - See Isa 22:23, 25

Ezr 9:8

Ezra 9:8 - that our God may lighten our eyes, and give us a little reviving in our bondage - See 1Sam 14:27-29

Ezr 9:12

Ezra 9:12 - Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever - See Deut 7:2-4; Gen 6:1, 2

Ezr 9:13

Ezra 9:13 - thou our God hast punished us less than our iniquities deserve - See Ps 103:10

Ezr 10:11

Ezra 10:11 - Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives - See Nehemiah 9:2

Nehemiah

Neh 1:5 Back to Table of Contents

Nehemiah 1:5 - I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments - Both Dan and Nehemiah employ the same language in acknowledging God and confessing their sins before Him. See Dan 9:4

Neh 1:6

Nehemiah 1:6 - which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned - See Dan 9:4-12

Neh 1:7

Nehemiah 1:7 - We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses - See Dan 9:5-13

Neh 1:8

Nehemiah 1:8 - If ye transgress, I will scatter you abroad among the nations - See Jer 25:9-11; Lev 26:33

Neh 1:9

Nehemiah 1:9 - But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there - the gathering of the COI after their scattering is a foreshadowing of the gathering God will do through Shiloh, His righteous servant, in gathering the lost sheep of the House of Israel. See Gen 49:10; Isa 42:1-7; Joh 10:16; Ezekiel 34:11-16; Lk 15:4-7; Ps 119:176;

Neh 1:10

Nehemiah 1:10 - Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand - See Rev 5:9, 10

Neh 1:11

Nehemiah 1:11 - For I was the king's cupbearer - As the king's cupbearer, Nehemiah placed his own life on the line for the king such that he had both earned his respect and trust. See Col 3:22

Neh 2:2

Neh 2:2 - Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid - Nehemiah defied proper court conduct in showing a sad countenance. After considering the situation of his people and praying/fasting over the matter, Nehemiah was prepared to appeal to the king for his grace. This however, came at great risk, for kings were known to be capricious, and may deal harshly with a servant that displeased them for any reason. See Gen 40:11-3, 9-11

Neh 2:3

Nehemiah 2:3 - And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? - See 2Kin 25:8-10

Neh 2:5

Neh 2:6 - If it please the king, and if thy servant have found favour in thy sight - Nehemiah is

appealing to the king's consideration and graces based on his flawless and upright service towards him. As the king's cupbearer, Nehemiah has placed his own life on the line for the king such that he has both earned his respect and trust. See Col 3:22

Neh 2:6

Neh 2:6 - For how long shall thy journey be? and when wilt thou return? - the king's response showed the confidence, trust, and respect he had for his servant Nehemiah.

Neh 2:7

Neh 2:7 - Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah - Nehemiah knew his purposes would be challenged and he therefore requested official letters from the king, authorizing his work.

Neh 2:8

Neh 2:8 - And the king granted me, according to the good hand of my God upon me - the Lord moved upon the heart of Artaxerxes, based on Nehemiah's faithful and upright service, to grant him all that his heart desired for the rebuilding and restoration of Jerusalem and its walls. See Neh 2:18

Neh 2:9

Neh 2:9 - the river - the river Euphrates

Neh 2:9

Neh 2:10 - Now the king had sent captains of the army and horsemen with me - The king sent his armed soldiers to accompany Nehemiah, ensuring his safe passage but also to affirm the cause to the governors beyond the river (Euphrates) that Nehemiah had the king's consent.

Neh 2:10

Nehemiah 2:10 - When Sanbalat the Horonite and Tobiah the servant, the Ammonite heard of it, it grieved them exceedingly... - the enemies of God got word of Nehemiah's travels and his intentions to rebuild the wall from an inside source. Among the COI there were those whose allegiances were compromised through marriages (the mystery of iniquity) and through a desire for selfish gain. See Nehemiah 6:17-19; 2Kin 17:24, 25

Neh 2:10

Neh 2:10 - Sanballat - meaning"sin has given life"

Neh 2:10

Neh 2:10 - Tobiah - meaning "Yahweh is God"

Neh 2:11

Neh 2:11 - So I came to Jerusalem, and was there three days - Nehemiah probably spent the time gathering information regarding potential laborers and their disposition and allegiance towards the LORD and the work at hand.

Neh 2:14

Neh 2:14 - but there was no place for the beast that was under me to pass - perhaps indicative of the ruins and disarray that prevented Nehemiah's beast to traverse the area.

Neh 2:15

Neh 2:15 - Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned - Nehemiah performed his survey of the ruins by night to avoid the detection of those who had compromised allegiances from spreading word of his work or intentions until he was prepared to convey them.

Neh 2:17

Neh 2:17 - that we be no more a reproach - See Ezek 36:1-38

Neh 2:18

Neh 2:18 - Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me - Nehemiah encouraged the priests, nobles, rulers, and workers of the favor God had shown to him, where he even found favor with king Artaxerxes and was granted the resources necessary to carry-out the work. See Neh 2:5-9

Neh 2:18

Neh 2:18 - And they said, Let us rise up and build. So they strengthened their hands for this good work - Nehemiah's exhortation and zeal for the LORD had the desired effect of encouraging the people to resume the rebuilding of the walls and streets of Jerusalem. See Haggai 1:13-15

Neh 2:19

Nehemiah 2:19 - But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? - the threefold power of Edom, Ammon, and Moab are here represented in Geshem, Tobiah and Sanballat respectively. See Dan 11:41

Neh 2:19

Nehemiah 2:19 - Horonite - Choroniy Noun Masculine kho-ro-nee' from (02773) patrial from ; a Choronite or inhabitant of Choronaim:--Horonite. Horonite = "native of Horonaim" an inhabitant of Horonaim in Moab the designation of Sanballat, the opponent of Nehemiah

Neh 2:19

Neh 2:19 - they laughed us to scorn, and despised us - See Ps 1:1; 2Pet 3:3; Zech 4:10

Neh 2:19

Neh 2:19 - will ye rebel against the king? - Sanballat and Tobiah project lies against Nehemiah and his efforts to rebuild Jerusalem. This was used in the past when letters were written to Artaxerxes who stopped the work until a decree to restore and rebuild Jerusalem was issued by Darius. See Ezra 4:11-16

Neh 3:1

Neh 3:1 - Eliashib the high priest - Elliashib, though high priest, was allied with the enemy of the COI, Tobiah. He went so far as to set-up a dwelling place for Tobiah in the house of the Lord where provisions for the priest's service was to be stored (Neh 13:4-9). Eliashib's duplicity was carried forth unto his son, Joiada the priest, who married the daughter of Sanballat the Horonite who also was an enemy of the CO (Neh 13:28).

Neh 3:1

Neh 3:1 - and they builded the sheep gate - the gate through which all sheep passed into the Outer Court. The most important gate in that it was where Jesus was led out to be crucified outside the city. See John 14:6, 10:1-11 In ancient times, the city gate was where official business was carried out. For this reason, gates were often built with a number of adjoining rooms and buildings. See Ruth 4:1-9

Neh 3:3

Neh 3:3 - fish gate - Jesus told His disciples He would make them “fishers of men” (Mt 4:18-20). Jesus after His glorification, told His despondent disciples to cast the net on the right side and to bring to Him the fish that they caught. It was not until the LORD gave the command to cast the net on the right side that the disciples were able to catch fish. Further, Jesus already had fish cooking when they arrived at shore. This assures us that we can do nothing of ourselves and that it is only as the LORD commands, leads and draws others to us, can men then be drawn to Christ. See John 21:4-11 In ancient times, the city gate was where official business was carried out. For this reason, gates were often built with a number of adjoining rooms and buildings. See Ruth 4:1-9

Neh 3:5

CC 265.1,2 - Uninvolved, September 16 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord. Neh 3:5. – {CC 265.1} Among the first to catch Neh’s spirit of zeal and earnestness were the priests. Because of their influential position, these men could do much to advance or hinder the work; and their ready co-operation at the very outset, contributed not a little to its success. The majority of the princes and rulers of Israel came up nobly to their duty, and these faithful men have honorable mention in the book of God. There were a few, the Tekoite nobles, who “put not their necks to the work of their Lord,” The memory of these slothful servants is branded with shame and has been handed down as a warning to all future generations. – {CC 265.2} In every religious movement there are some who, while they cannot deny that the cause is God’s, still hold themselves aloof, refusing to make any effort to help. It were well for such ones to remember the record kept on high—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance. – {CC 265.3} Against the inspiring influence of Neh’s presence the example of the Tekoite nobles had little weight. The people in general were animated by patriotism and zeal. Men of ability and influence organized the various classes of citizens into companies, each leader making himself responsible for the erection of a certain part of the wall. And of some it is written that they builded “everyone over against his house.” – {CC 265.4} Nor did Neh’s energy abate, now that the work was actually begun. With tireless vigilance he superintended the building, directing the workmen, noting the hindrance, and providing for emergencies.... In his many activities Neh did not forget the source of his strength. His heart was constantly uplifted to God, the great Overseer of all. “The God of heaven,” he exclaimed, “He will prosper us;” and the words, echoed and re-echoed, thrilled the hearts of all the workers on the wall. [26] – {CC 265.5}

Neh 3:5

Nehemiah 3:5 - but their nobles put not their necks to the work of their LORD - the nobles of Tekoah and in other areas of those who had returned to Babylon had shown themselves to be contrary to reform and in seeking the LORD with their own hearts. Wanting to maintain/establish a certain order [of oppression] where they remained in control and having authority over the poorer subjects, the nobles showed a disdain for the work of rebuilding and strengthening the hands of those involved in the work of rebuilding Jerusalem and the LORD's house. See Nehemiah 5:1-13 CC 265.1,2 - Uninvolved, September 16 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord. Neh 3:5. – {CC 265.1} Among the first to catch Neh's spirit of zeal and earnestness were the priests. Because of their influential position, these men could do much to advance or hinder the work; and their ready co-operation at the very outset, contributed not a little to its success. The majority of the princes and rulers of Israel came up nobly to their duty, and these faithful men have honorable mention in the book of God. There were a few, the Tekoite nobles, who "put not their necks to the work of their Lord," The memory of these slothful servants is branded with shame and has been handed down as a warning to all future generations. – {CC 265.2} In every religious movement there are some who, while they cannot deny that the cause is God's, still hold themselves aloof, refusing to make any effort to help. It were well for such ones to remember the record kept on high—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance. – {CC 265.3} Against the inspiring influence of Neh's presence the example of the Tekoite nobles had little weight. The people in general were animated by patriotism and zeal. Men of ability and influence organized the various classes of citizens into companies, each leader making himself responsible for the erection of a certain part of the wall. And of some it is written that they builded "everyone over against his house." – {CC 265.4} Nor did Neh's energy abate, now that the work was actually begun. With tireless vigilance he superintended the building, directing the workmen, noting the hindrance, and providing for emergencies.... In his many activities Neh did not forget the source of his strength. His heart was constantly uplifted to God, the great Overseer of all. "The God of heaven," he exclaimed, "He will prosper us;" and the words, echoed and re-echoed, thrilled the hearts of all the workers on the wall. [26] – {CC 265.5}

Neh 4:4

Nehemiah 4:4 - Hear, O our God for we are despised: and turn their reproach upon their own head - See Eze 36:7-15

Neh 4:5

Neh 4:5 - And cover not their iniquity, and let not their sin be blotted out from before thee - See Ps 109:14

Neh 4:6

Neh 4:6 - for the people had a mind to work - CONTRAST Haggai 1

Neh 4:10

Neh 4:10 - And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall - See Isa 14:12

Neh 4:12

Neh 4:12 - The Jews who dwelt in the vicinity of the enemies came to Nehemiah and the works on ten occasions, stating an attack was eminent.

Neh 4:14

Neh 4:14 - And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses - See Neh 4:20

Neh 4:17

Neh 4:17 - laded - Loaded; charged with a burden or freight.

Neh 4:20

Neh 4:20 - our God shall fight for us - See Neh 4:13, 14

Neh 5:13

Neh 5:13 - Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise - Nehemiah declared a curse upon any who would not abide by the oat of freeing their brothers/neighbors from servitude and setting their bondservants free. See Heb 12:26

Neh 5:14

Nehemiah 5:14 that is twelve years - Nehemiah petitioned Artaxerxes in the 20th year of his reign that he should return and assist with the building of the wall and streets in Jerusalem. Nehemiah was appointed governor over the land of Jerusalem until Artaxerxes' 32year, so for 12 years Nehemiah served as governor. See Nehemiah 2:1

Neh 5:15

Neh 5:16 - But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God - Nehemiah set an example of uprightness so that the people would emulate his upstanding behavior. He did not accept that which was rightfully his to take, but lived off of his own subsistence to demonstrate the spirit of self-sacrifice and generosity.

Neh 5:19

Neh 5:19 - Think upon me, my God, for good, according to all that I have done for this people - See Mal 3:16-18

Neh 6:1

Neh 6:1 - Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies - the enemies of God who among themselves are rivals, find common ground in confederacy against the people of God.

Neh 6:1

Neh 6:1 - there was no breach left therein - See Isa 58:12

Neh 6:3

Neh 6:3 - I am doing a great work - the work of the LORD, rebuilding His temple, is a great and honored work that requires our utmost attention and care. We are not to engage in trifles with those who only seek to cause confusion and delay the efforts commissioned of the LORD.

Neh 6:4

Neh 6:4 - Yet they sent unto me four times after this sort; and I answered them after the same manner - the devil, in his persistence to delay the work of God employed God's enemies to persistently harass God's workers. We must equally and exceedingly stand our ground in resisting the devil's temptations in order to fulfill God's purposes (Neh 6:9).

Neh 6:10

Neh 6:10 - the house of Shemaiah - Neh faced threats externally and internally. Shemaiah, a Jew, had been employed by the enemies of God to cause fear in the heart of Neh (Neh 6:11-13).

Neh 6:13

Neh 6:13 - I should be afraid, and do so, and sin - it would be sinful for Neh to assume a fearful disposition, recognizing that it was God Who had strengthened his hands thus far to perform the work appointed to him.

Neh 6:15

Neh 6:15, 7:1 - The streets and the walls are rebuilt, even in troublous times (Dan 9:25)

Neh 6:15

Nehemiah 6:15 - wall was finished in the twenty and fifth day of the month Elul - the walls were completed on the 25th day of the 6th month (August/Sept).

Neh 6:15

Nehemiah 6:15 - in fifty and two days - the commencement of the building of the wall was on the fourth day of the 5th month (4th day of Av)

Neh 6:19

Nehemiah 6:19 - they reported his good deeds before me, and uttered my words to him - the people, because of the mixing of the holy with the unholy seed, had mixed allegiances and talked favorably about the enemies of God and God's people. See Nehemiah 6:1

Neh 7:1

Neh 7:1-9-73: - with the rebuilding of the streets and walls, a numbering follows

Neh 8:1

Neh 8:1-3: - The people are gathered together as one and the Laws are established

Neh 8:1

Nehemiah 8:1 - they spake unto Ezra the scribe to bring the book of the law of Moses which the LORD had commanded to Israel - See Ezra 7:10, 8:

Neh 8:2

Neh 8:2-18 - The Law is re-established with the people before they enter into covenant with God. The people must understand the terms of the covenant before entering into covenant with The Lord.

Neh 8:2

Neh 8:2 - first day of the seventh month - coincident with the Feast of Trumpets, Neh the scribe stood upon the pulpit to "blow the trumpet", or deliver a message in Zion to warn and prepare the people for the Day of Atonement. See Lev 23:24

Neh 8:7

Nehemiah 8:7 - Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place - not only was there the reading of the law, but these men and Levites gave counsel and instruction in the law that the people might understand the words of the LORD. See Nehemiah 8:8

Neh 8:8

Nehemiah 8:8 - So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading - See Ezra 7:10

Neh 8:9

Nehemiah 8:9 - Tirshatha' Noun Masculine teer-shaw-thaw' of foreign derivation of foreign derivation; the title of a Persian deputy or governor:--Tirshatha. Tirshatha - governor a title used by the Persian governor in Judea Nehemiah used this title

Neh 8:9

Neh 8:9 - For all the people wept, when they heard the words of the law - the people wept because they realized the depth of their spiritual poverty and the sins and troubles they and their forefathers had brought upon themselves.

Neh 8:10

Nehemiah 8:10 - and send portions unto them for whom nothing is prepared - all were to partake in the feast and celebration, including the poor. See

Neh 8:10

Neh 8:10 - for the joy of the LORD is your strength - joy is a spiritual gift from God that allows the believer to rejoice and find peace and contentment, even through difficulties. See Nehemiah 8:9; See Isa 51:11, 58:13

Neh 8:14

Nehemiah 8:14 - And they found written in the law which the LORD had commanded by

Moses, that the children of Israel should dwell in booths in the feast of the seventh month - See Lev 23:42, 43

Neh 8:17

Neh 8:17 - And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness - as soon as Joshua had died, the COI had cast off that which they had been instructed to do, and a new generation arose which did not know the Lord and they forsook the Lord, serving Baal. They people did not want to be inconvenienced, dwelling in booths so they apparently rebelled from the command of the Lord. See Judges 1, 2

Neh 8:18

Nehemiah 8:18 - and they kept the feast seven days; and on the eight day was a solemn assembly - the feast of trumpets was kept from the first to the 9th day of the seventh month (the counting begins from the second days - see verses 2, 13). On the 8th day, the 10th day of the month, was the solemn assembly of the Day of Atonement.

Neh 8:18

Nehemiah 8:18 - according unto the manner - the feast of the Day of Atonement was established in the law of God. See Lev 16.

Neh 9:2

Nehemiah 9:2 - And the seed of Israel separated themselves from all strangers - God commanded Israel to be separate from the nations and not to intermarry with them, lest their hearts be turned from the Lord and they corrupt their ways. See Num 23:9; Ezra 10:11, 12, 14

Neh 9:2

Nehemiah 9:2 - and stood and confessed their sins, and the iniquities of their fathers - See Lev 26:40

Neh 9:5

Nehemiah 9:5 - and blessed be thy glorious name, which is exalted above all blessing and praise - higher than God's hallowed name and all blessing and praise, is God's Word, which will not return unto Him void - See Ps 138:2

Neh 9:6

Nehemiah 9:6 - Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee - Isa 42:5

Neh 9:7

Nehemiah 9:7 - Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees - See Gen 11:31-12:1

Neh 9:7

Nehemiah 9:7 - and gavest him the name of Abraham - See Gen 17:5

Neh 9:8

Nehemiah 9:8 - And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous - See Gen 15:1-21

Neh 9:11

Nehemiah 9:11 - And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters - See Ex 14:21-31

Neh 9:12

Nehemiah 9:12 - Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go - See Ex 13:17-22

Neh 9:13

Nehemiah 9:13 - Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments - See Ex 19:16-20:21

Neh 9:14

Nehemiah 9:14 - And madest known unto them thy holy sabbath - See Ex 20:8-11; Deut 5:12-15; Ex 16

Neh 9:15

Nehemiah 9:15 - And gavest them bread from heaven for their hunger - See Ex 16:12-16

Neh 9:15

Nehemiah 9:15 - and broughtest forth water for them out of the rock for their thirst - See Ex 17:1-7

Neh 9:17

Nehemiah 9:17 - MINDFUL, a. Attentive; regarding with care; bearing in mind; heedful; observant. The COI did not consider all that the Lord had done for them and how He delivered them on eagle's wings. Mindfulness of God's blessings is a characteristic of the redeemed. Those who murmur and complain against the Lord do so to their own destruction.

Neh 9:17

Neh 9:17 - and in their rebellion appointed a captain to return to their bondage - See Ex 14:10-12; Num 14:1-9

Neh 9:17

Nehemiah 9:17 - but thou art a God ready to pardon, gracious and merciful, slow to anger,

and of great kindness, and forsookest them not - See Ex 34:5-7

Neh 9:18

Nehemiah 9:18 - Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations - See Ex 32:1-10, 20:1-6, 22, 23

Neh 9:20

Nehemiah 9:20 - Thou gavest also thy good spirit to instruct them, - See Gen 6:5, 6; 1Pet 3:18, 19; Nehemiah 9:30; Ex 23:20-22 From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples. – {AA 53.1}

Neh 9:20

Nehemiah 9:20 - and withheldest not thy manna from their mouth, and gavest them water for their thirst - See Ex 16:35, 17:3-7; Isa 33:15-17

Neh 9:23

Nehemiah 9:23 - Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it - the LORD is Faithful and fulfilled the promises He made to their forefathers Abraham, Isaac, and Jacob. See Gen 15:1-16

Neh 9:25

Nehemiah 9:25 - And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness - See Deut 8:1-10

Neh 9:25

Nehemiah 9:25 - fat land - See Dan 11:24

Neh 9:26

Nehemiah 9:26 - Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs- See Deut 8:1-18;

Neh 9:26

Nehemiah 9:26 - and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations - See 2Chron 36:16

Neh 9:28

Nehemiah 9:28 - But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies - See Judges 1, 2

Neh 9:29

Nehemiah 9:29 - And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear - See 2Chron 36:15, 16; Jer 11:7, 29:19, 25:4, 5, 35:14, 15; Isa 3:16

Neh 9:29

Nehemiah 9:29 - and withdrew the shoulder, and hardened their neck, and would not hear - See Zech 7:11; Isa 3:16; Jer 6:16, 17, 17:23; Prov 21:29

Neh 9:30

Nehemiah 9:30 - testifiedst against them by thy spirit in thy prophets - The prophets were given by the Holy Spirit to instruct the people in righteousness, the LORD OUR RIGHTEOUSNESS. However, the people were stubborn and slow to understand. See Ex 23:20-22; 2Chron 36:15, 16; Nehemiah 9:20

Neh 9:31

Nehemiah 9:31 - Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God - See Lam 3:22, 23; Mal 3:6

Neh 9:32

Nehemiah 9:32 - Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy - See Nehemiah 1:5

Neh 9:36

Neh 9:36-38 - we are servants - the COI would be under foreign rule until their final scattering by the Rom in A.D.70 due to their rebellion. That which they were to do in freedom, namely, serving as Christ's Ambassadors to the world, they would have to do in straitness as servants, due to their rebellions. CONTRAST Numb 23:9; the Jew's boast in Joh 8:33 "We be Abraham's seed, and were never in bondage to any man..."

Neh 9:38

Nehemiah 9:38 - And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it - The COI have not learned the lesson of their utter helplessness and inability to do anything outside of Jesus. They make a covenant to be true to God and to uphold His statutes, much like their forefathers who said "All that the Lord said, we will do" Ex 19:3-8. See Joel 2:13

Neh 10:1

Neh 10:1 - Now those that sealed were - The people enter into covenant with the Lord and are sealed - Neh 9:38-10:39

Neh 10:1

Neh 9:38-10:39 - The people enter covenant with the Lord and are sealed.

Neh 10:28

Nehemiah 10:25 - every one having knowledge, and having understanding - the people were taught of Ezra, the priests and the scribes the tenets of the LORD. See Ezra 7:10

Neh 10:29

Nehemiah 10:29 - They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; - the people's oaths and promises were as ropes of sand as they had not surrendered themselves to the LORD, acknowledging their nothingness and their utter reliance upon His power and grace.

Neh 10:30

Nehemiah 10:30 - And that we would not give our daughters unto the people of the land, nor take their daughters for our sons - See Gen 24:3; Ezra 9:1-3; Judges 3:1-7

Neh 10:31

Nehemiah 10:31 - and that we would leave the seventh year, and the exaction of every debt - See Lev 25

Neh 10:32

Nehemiah 10:32 - Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God - See Mt 17:24-27

Neh 11:2

Neh 11:2 - willingly offered themselves - apparently, living in the newly settled city of Jerusalem was not a thing to be desired among the common class. The nobles had already established themselves in the city and Neh sought to repopulate the large city (Neh 7:4) with others. Perhaps the concern was for security among the many enemies Israel had round about and also to be far from the nobles whose unjust and oppressive ways were in large part cause for Israel's rebellion and captivity.

Neh 13:1

Neh 13:1 - should not come into the congregation - See Deut 23:3, 4

Neh 13:3

Nehemiah 13:3 - Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude - See Ex 12:38; Num 11:4

Neh 13:14

Nehemiah 13:14 - Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof - Nehemiah and his works for the Lord are written in God's Book of Remembrance. See Mal 3:16; Ps 56:8

Neh 13:15

Neh 13:15 - treading down wine presses - There was great rebellion and apostasy that needed to be addressed among the captives who returned to Jerusalem in order for reform to take hold and to avoid returning to rebellion. Some of the reforms included: 1. Marriage reform - putting away strange wives [love your neighbor] 2. Sabbath reform - honoring the Sabbath as holy unto the Lord [love God]

Neh 13:15

Nehemiah 13:15 - bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals - See Jer 17:27

Neh 13:16

Neh 13:16-21 - which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem - See Jer 17:21-27

Neh 13:21

Nehemiah 13:21 - Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath - Nehemiah sought that the Jews and all those foreigners which did commerce with the Jews honor and sanctify the sabbath, not to profane it. See Isa 58:13, 14

Neh 13:24

Nehemiah 13:24 - And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people - that which Satan failed in Daniel and his 3 friends, was done generations later among the COI in Babylon who took wives of the heathen nation. See Dan 1:3-5

Neh 13:26

Nehemiah 13:26 - nevertheless even him did outlandish women cause to sin - See 1Kin 3:1, 11:2, 4

Esther

Est 1:1

Back to Table of Contents

Esther 1:1 - Ahasuerus - aka Xerxes the Great, son of Darius I The Book of Esther is an allegory for the Great Controversy between God and Satan. Ahasuerus, whose laws are inalterable, typifies the position of God the Father.

Est 1:2

Esther 1:2 - Shushan the palace - it is here in the palace in Elam (Persia) that Dan is taken in vision (Dan 8) where he beholds the rise of the Medo-Persian and subsequent empires. See Dan 8:2

Est 1:3

Esther 1:3 - third year of his reign - Xerxes the Great ruled from 486-465BC so the narrative takes place sometime around 483BC. "In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him." He called the governors and princes of the provinces to his capital to deliberate upon the invasion of Greece, and to levy the tribute and the forces that should be furnished by each province for the purpose... Then in his sixth year he led his army into Greece, suffered a terrible defeat at Salamis, and at Platea, and, like Sennacherib of old, returned with shame of face into his own land. {A.T. Jones, Signs of the Times, vol 12, pg 138.1-3}

Est 1:10

Esther 1:10 - On the seventh day, when the heart of the king was merry with wine - Had the king maintained his royal dignity by practicing habits of temperance, he would never have made this command. But his mind was affected by the wine that he had used so freely, and he was not prepared to act wisely. – {3BC 1139.6} When this command came from the king, Vashti did not carry out his orders, because she knew that wine had been freely used, and that Ahasuerus was under the influence of the intoxicating liquor. For her husband's sake as well as her own, she decided not to leave her position at the head of the women of the court [Esther 1:12 quoted] (Manuscript 39, 1910). – {3BC 1139.7} Similarly, Herod was guilty of a great offense while intoxicated by condemning Joh the Baptist to death. See Mk 6:21, 25

Est 1:11

Esther 1:11 - to bring Vashti the queen before the king with the crown royal - Xerxes desired that Vashti appear with her royal garbs, suggesting there was no expressly lewd motives in Xerxes request. However: When the heart of the king was merry with wine, he commanded ... to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. Esther 1:10, 11. – {CC 243.1} When this command came from the king, Vashti did not carry out his orders, because she knew that wine had been freely used, and that Ahasuerus was under the influence of the intoxicating liquor. For her husband's sake as well as her own, she decided not to leave her position at the head of the women of the court. [37] – {CC 243.2} It was when the king was not himself, when his reason was dethroned by wine-drinking that he sent for the queen, that those present at his feast, men besotted by wine, might gaze on her beauty. She acted in harmony with a pure conscience. – {CC 243.3} Vashti refused to obey the king's command, thinking that when he came to himself, he would commend her course of action. But the king had unwise advisers. They argued it would be a power given to woman that would be to her injury. [38] – {CC 243.4}

Est 1:12

Esther 1:12 - But the queen Vashti refused to come at the king's commandment by his chamberlains - The circumstances bear some resemblance to the parable spoken by Jesus of those who refused the invitation to attend the wedding feast for the King's son. See Mt 22:1-8

Est 2:5

Esther 2:5 - the son of Kish - Mordecai was a descendant of King Saul, the Benjamite, son of Kish. See 1Sam 9:1, 2

Est 2:6

Esther 2:6 - Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah - Jeconiah, also known as Jehoiachin was taken captive as part of the second wave of captivity by Nebuchadnezzar, king of Babylon. See 2Chron 36:9-11; 2Kin 24:7-17

Est 2:7

Esther 2:7 - Hadas'sah - meaning myrtle, Hebrew equivalent of Esther

Est 2:9

Esther 2:9 - And the maiden pleased him, and she obtained kindness of him - God granted favor to Esther among the kings chamberlains who kept the women, similar to the favor shown to Dan the and three Hebrew boys. See Prov 16:7

Est 2:15

Esther 2:15 - Abihail - meaning "father of might"

Est 3:1

Esther 3:1 - the Agagite - Haman was a descendant of the Amelakite king, Agag, a sworn enemy of the Jews and particularly Saul, who was instructed to kill Agag and all the Amelokites. See Esther 3:10; 1Sam 15:1-8

Est 3:5

Esther 3:5 - then was Haman full of wrath - vainglory and pride motivated Haman to seek to kill not only Mordecai, but all the Jews. So too, the devil will not be able to persuade the 144,000 to pay him homage and in vainglory and pride will seek to destroy them through the agency of the papacy in league with 10 kings.

Est 3:6

Esther 3:6 - sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus - Haman sought to commit genocide against the entire race of Jews.

Est 3:7

Esther 3:7 - they cast Pur, that is, the lot - Haman, his 10 sons and his accomplices devised a detailed plan for killing the Jews, the people of God. See Esther 9:10, 12-14

Est 3:7

Est 3:7 - the lot - Haman and his cronies are casting lot (seeking to determine) the appropriate day to propose killing Mordecai and the COI. In obscurity, the decree was devised and cunningly presented as a measure that would be in the king's best interest (for the public good). See Isa 10:1; Dan 6:4-8

Est 3:7

Esther 3:7 - from day to day, and from month to month, to the twelfth month - starting at the 1st day of the 1st month, Haman and his associates casted lots to determine the optimal time throughout the entire year to execute a death decree against the Jews.

Est 3:8

Esther 3:8 - therefore it is not for the king's profit to suffer them - Utilizing deception, Haman persuades the king to issue a decree to kill a peaceful people who looked out for the king's best interest. See Esther 2:21-23; Ezra 4:8-24; Dan 3:8-12; Rev 13:14; Ps 21:11 It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the “rulers of the people.” “It is expedient for us,” said the wily Caiaphas, “that one man should die for the people, and that the whole nation perish not.” Joh 11:50. {DD 40.1}

Est 3:10

Est 3:10 - Agagite - Haman was an Agagite, a descendant of King Agag of the Amalekites, the sworn enemy of the COI who was to be killed by Saul (1Sam 15; Ex 17:13-16).

Est 3:12

Est 3:12 - Then were the king’s scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king’s lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king’s ring - See Ps 7:14; Dan 6:17

Est 3:13

Esther 3:13 - And the letters were sent by posts into all the king’s provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey - The fate pronounced against the Jews will ultimately be issued against the people of God when the Sunday Law is enforced. ...a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. {DD 40.1}

Est 6:4

Esther 6:4 - speak unto the king to hang Mordecai on the gallows that he had prepared for him - Just as Baalam sought to curse a people whom God had blessed, so Haman sought to kill a man who had found great favor before God and the king. See Num 23:5-8

Est 6:7

Esther 6:7 - And Haman answered the king, For the man whom the king delighteth to honour - God has a way of showing justice in a sometimes humorous way. See Gen 31:9, 11, 12

Est 7:9

Esther 7:9 - behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king... Hang him thereon - See Ps 7:16, 9:15, 16

Est 7:10

Est 7:10 - So they hanged Haman on the gallows that he had prepared for Mordecai - See Ps 7:15

Est 8:5

Esther 8:5 - the Agagite - Haman was a descendent of Agag the Amalekite king who was the enemy of the Jews in the time of Saul. See 1Sam 15:2-33

Est 8:8

Esther 8:8 - for the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse - See Esther 3:13; Dan 6:12

Est 8:17

Esther 8:17 - And many of the people of the land became Jews; for the fear of the Jews fell upon them - As in the last days, when the people of God are lifted up as an ensign and while the unrighteous decree has gone forth, a great multitude will fear the God of heaven (Rev 14:6, 7) and will be gathered in as His glory is revealed through His people.

Est 9:13

Esther 9:12 - let Haman's ten sons be hanged upon the gallows - The ten sons of Haman, in conjunction with their father, typify the 10+1 union of kings that will give their power to the beast power mentioned in Rev 17:13

Est 9:27

Esther 9:27 - The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; - The Jews established an ordinance, similar to the written statute the LORD commanded Moses to write certifying the eternal enmity from generation to generation He had against the Amelikities, the enemies of God (Ex 17:14-16). Purim would commemorate God's deliverance of His people over the unrighteous decree of Haman, in accordance with the statue established by Moses. These both foreshadow the deliverance of God's people in the end times when the wicked in confederacy will seek to destroy the 144,000 but God will reign His plagues upon them and ultimately destroy them with Jesus' Second Coming.

Job

Job 1:1 Back to Table of Contents

Job 1:1 - There was a man in the land of Uz - See Lam 4:21

Job 1:1

Job 1:1 - land of Uz - `Uwts oots apparently from (05779) apparently from ; consultation; Uts, a son of Aram, also a Seirite, and the regions settled by them.:--Uz. Uz = "wooded" n pr m

Job 1:1

Job 1:1 - name was Job - the name Job means hated, persecuted, to be hostile, an enemy. Though despised by the world, He is beloved of God. Job is a type of Christ and the 144,000. See Isa 59:15; Job 12:4; Lk 21:17

Job 1:1

Job 1:1 - man was perfect and upright - according to the Everlasting Covenant, those who live godly lives will suffer persecution from the seed of Satan. In his perfection and uprightness, Job would be hated of men. See Isa 51:7, 2Tim 3:12 Job was called perfect, upright, because he exercised faith in God and his promises. We see this in the fact that he offered sacrifices to God for himself and his children - where did he learn that practice of offering sacrifices and what did it represent? 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God who demonstrated it to Adam and Eve in the Garden of Eden - “The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God’s dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation.” – {PP 68.1} 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God promised a Savior and Deliverer in Jesus and Job placed his confidence and faith in God’s merits and forgiveness before the foundation of the world 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh This is righteousness by faith - God declares us perfect and upright all by believing in His words and His promises

Job 1:2

Job 1:2 - born unto him seven sons and three daughters - The godly numbers of 7 and 10 are here represented in this upright man who feared God and eschewed evil. The seven sons

represent the 144,000 and the three sons the 11th hour workers.

Job 1:5

Job 1:5 - And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts - the offering of sacrifices for sin, a token of the Everlasting Covenant spoken to Adam and Eve in the Garden (Gen 3:15, 21), is seen continually among those who call upon the name of the Lord (Gen 4:26), the sons of God. (Gen 6:2)

Job 1:5

Job 1:5 - continually - {yowm, - Heb} - day and evening as defined by Gen 1. Compare 2Chron 2:4

Job 1:6

Job 1:6 - Now there was a day when the sons of God came to present themselves before the LORD - The verse makes plain that the sons of God in this context do not dwell in heaven, but are rather summoned on occasion to appear before the Lord in council. See Job 2:1, 2; 2Chron 18:18-22 God assembled the angelic host to take measures to avert the threatened evil. It was decided in heaven's council for angels to visit Eden and warn Adam that he was in danger from the foe. Two angels sped on their way to visit our first parents. The holy pair received them with joyful innocence, expressing their grateful thanks to their Creator for thus surrounding them with such a profusion of His bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants; and that which they prized above all other blessings, was the society of the Son of God and the heavenly angels, for they had much to relate to them at every visit, of their new discoveries of the beauties of nature in their lovely Eden home, and they had many questions to ask relative to many things which they could but indistinctly comprehend. – {SR 29.2}

Job 1:6

Job 1:6 - sons of God - the sons of God here mentioned must not be among the descendants of Adam as the convocation does not occur on the earth and the only "righteous" found among the sons of Adam was Job. This convocation must be among the heads of the worlds as this would be the only justifiable reason why Satan would be permitted to attend a convocation of God. There are other worlds: Heb 1:2, 11:3; Rev 12:12; Job 1:6, 7, 2:1 Sons of God are descendants of Seth: Gen 6:1, 2; Lk 3:37, 38; 1Jo 3:1, 2; Rom 8:14-17 Sons of God are heads of the worlds: (Dominions & Principality - domain ruled by a prince) Job 38:7; Lk 3:37, 38, 15:4; Rom 8:16, 17; Col 1:16||Eph 3:9-11; John 1:12, 13||Rev 20:4 We will be as angels in heaven, fellowservants and brethren: Lk 20:35, 36; Rev 1:1, 22:6, 9, 14:7; Dan 10:21; Heb 1:14

Job 1:6

Job 1:6 - and Satan came also among them - An adversary (Satan), came also among God and the sons of God. Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever... – {PP 65.2} Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. "Of whom a man is overcome, of the same is he brought in bondage." 2

Peter 2:19. When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became "the god of this world." 2 Corinthians 4:4. He had usurped that dominion over the earth which had been originally given to Adam. {PP 67.1}

Job 1:7

Job 1:7 - whence comest thou - God's question and Satan's response confirm that the convocation occurred in the heavens and not on the earth. Most likely upon another planet but not the third heaven from which Satan was expelled.

Job 1:7

Job 1:7 - Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it - by implication, one may deduce that the other sons of God came from other planets where they rule. Satan claims to rule over the earth where the sons of disobedience follow him (Eph 2:2, 3), but in actuality the earth is the Lord's and the fullness thereof… - See Rev 12:12; Ps 24:1, 2; 1Pet 5:8

Job 1:8

Job 1:6 - Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil - an extraordinary compliment payed by God to one of His servants. God is telling the devil "Job is the true representative of the earth [by faith of Jesus Christ, before the foundation of the world], not you Satan". See Job 2:3

Job 1:8

Job 1:8 - perfect - God commands us to be perfect even as He is perfect (Mt 5:48). The perfection here spoken deals with the mind and meekness of Christ, to love the unloveable, do good to those who despitefully use and persecute you, to love our enemies. See Mt 5:44-48; Psa 25:9; Jam 5:6; Zeph 2:1-3 Job finds companions of like mind in Dan, Noah and Moses: See Eze 14:13, 14, 20; Num 12:3

Job 1:8

Job 1:8 - feareth God - Job was obviously a wise, reverent and prosperous man whose prayers were not hindered. See Ps 111:10; Prov 9:10, 3:5, 6; Rev 14:7; 1Pet 3:11

Job 1:9

Job 1:9 - Then Satan answered the LORD, and said, Doth Job fear God for nought? - The devil accuses God of being an extortioner, One Who buys Job's allegiance through bribes.

Job 1:10

Job 1:10 - Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? - God's angels that excel in strength are stationed about the righteous to protect them. See Ps 34:7, 91:10-12; Mt 18:10

Job 1:10

Job 1:10 - thou hast blessed the work of his hands, and his substance is increased in the land. - See Ps 1:3; Jer 17:7, 8

Job 1:11

Job 1:11 - Satan believes that men only serve God based on the good He does for them. Through his many misconceptions of God that he has propagated, he has caused men to fear God and look upon Him with suspicion. Satan is amazed that through God's Plan of Redemption, God can change an individual's heart such that they love God, just because He is God. Satan does not understand the power of God's love upon a regenerated heart, unlike his own.

Job 1:12

Job 1:12 - Behold, all that he hath is in thy power; only upon himself put not forth thine hand - A spiritual war is raging between good and evil, invisible and unbeknownst to men. God reveals this war in the first two chapters of Job See Job 2:5-7; 2Kin 6:15-17; Rev 6:4; Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them. –{GC 589.2}

Job 1:12

Job 1:12 - So Satan went forth from the presence of the LORD - those who follow after Satan, having no fear of God (Jer 32:40), depart from the presence of the LORD, whereas the righteous call upon Him and seek His face. See Job 2:7; Gen 4:16 Contrast Ps 27:7, 8, 139:1-12; Gen 4:26

Job 1:13

Job 1:13 - And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: - Interesting that Job was not an attendee at the festive party.

Job 1:16

Job 1:16 - The fire of God is fallen from heaven - the devil has done a masterful Job of ascribing all pain, suffering and loss to God, when he in fact is the culprit. The fire did not come from God but was "strange fire" from Satan. See Job 1:12; Rev 13:13, 14

Job 1:17

Job 1:17 - The Chaldeans made out three bands - the Babylonians made up three bands foreshadowing the 3-fold union of Modern Babylon made up of Dragon, Beast and False Prophet. Hab 1:6; See Rev 16:13, 14

Job 1:19

Job 1:19 - behold, there came a great wind from the wilderness, and smote the four corners

of the house, and it fell upon the young men, and they are dead - a first demonstration of the devil's power over the elements of the earth as prince of this world and of the power of the air (Joh 14:30). The devil caused a tornado to destroy the children of Job. We see other acts of the devil in nature in the following: 1. Famine that hit Egypt to destroy life, particularly the forefathers of the promised Seed, Jesus - Gen 41:25-32, 50:20 2. Destruction by nature in the last days - Mt 24:7 3. Fire from heaven in the sight of men - Rev 13:13, 14 Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah, and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs; and he will bring trouble upon others and lead men to believe that it is God who is afflicting them. – {CH 460.2}

Job 1:20

Job 1:17 - and fell down upon the ground, and worshipped - Job, in the hour of grief and pain sought to lean upon his God. O, for such a faith dear Lord I pray! See Hymn #533 O For a Faith

Job 1:21

Job 1:21 - And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD - See Eccl 5:15; Habakkuk 3:17-19; 1Tim 6:7

Job 1:22

Job 1:22 - In all this Job sinned not, nor charged God foolishly - Job neither cursed God nor charged Him foolishly with the wickedness that befell him.

Job 2:1

Job 2:1 - Again there was a day when the sons of God came to present themselves before the LORD - the verse suggests once again, that these sons of God in context do not dwell in heaven but on their respective planets. They return to heaven, having left heaven for their homes and are summoned again to a heavenly council. See Job 1:6, 7 God assembled the angelic host to take measures to avert the threatened evil. It was decided in heaven's council for angels to visit Eden and warn Adam that he was in danger from the foe. Two angels sped on their way to visit our first parents. The holy pair received them with joyful innocence, expressing their grateful thanks to their Creator for thus surrounding them with such a profusion of His bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants; and that which they prized above all other blessings, was the society of the Son of God and the heavenly angels, for they had much to relate to them at every visit, of their new discoveries of the beauties of nature in their lovely Eden home, and they had many questions to ask relative to many things which they could but indistinctly comprehend. – {SR 29.2}

Job 2:6

Job 2:6 - Behold, he is in thine hand; but save his life - Job typifies the 144,000 after probation has closed. God will permit His people to be placed in the crucible to be tried of the enemy, but He will not permit the devil to take their lives. God would not be glorified in the death of His people at this point in earth's history. They will demonstrate the meekness and character of Christ. See Jam 5:6

Job 2:7

Job 2:7 - So went Satan forth from the presence of the LORD - those who follow after Satan, having no fear of God (Jer 32:40), depart from the presence of the LORD, whereas the righteous call upon Him and seek His face. See Job 1:12; Gen 4:16 Contrast Ps 27:7, 8, 139:1-12; Gen 4:26

Job 2:10

Job 2:10 - But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips - Though God is not He that renders evil (unjustly), Job ascribed the act to God and yet did not sin in accusing Him. See Ps 25:21

Job 2:11

Job 2:11 - for they had made an appointment together to come to mourn with him and to comfort him - See Gal 6:2

Job 2:12

Job 2:12 - And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven - Job had become disfigured by the mental grief, agony and the physical sores that were placed upon him, such that his very friends could not recognize him and lamented over him.

Job 2:13

Job 2:13 - his grief was very great - Job suffered the loss of all his worldly possessions and wealth, his children and now his health. Job knew that he had not sinned against God and if he had, he was dutiful to confess and repent of his sins. The cause of Job's misfortune for which he nor others could not determine, was a heavy burden for Job to bear. Man's natural inclination is to ask "who did sin" (Joh 9:2, Job 4:7, 8)? God desires however, to reveal that suffering can be inexplicable for men, but that if faithful, He can still be glorified in the midst of man's trials.

Job 3:3

Job 3:3 - Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived - Job wished he had never been born. This outburst of anguish, though understandable, was based on self-pity and grief. See Jer 20:14, 15

Job 3:11

Job 3:11 - Why died I not from the womb? why did I not give up the ghost when I came out of the belly? - Job, like we all were created for God’s glory and His honor. Job wonders why God permitted him to see the light of day. The answer is without question, because of His mercy and grace.

Job 3:13

Job 3:13 - For now should I have lain still and been quiet, I should have slept: then had I been at rest - Job wishes he had died and never lived. Job speaks of the company he would have kept if premature death had met him: v13-19

Job 3:21

Job 3:21 - Which long for death, but it cometh not; and dig for it more than for hid treasures - See Rev 9:6

Job 3:25

Job 3:25 - For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me - See Job 1:5

Job 4:3

Job 4:3, 4- Behold, thou hast instructed many, and thou hast strengthened the weak hands. (4) Thy words have upholden him that was falling, and thou hast strengthened the feeble knees - Job has been a repairer of the breach, a righteous son, leading others to righteousness. See Isa 35:3, 58:11-4

Job 4:7

Job 4:7 - Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? - Eliphaz is accusing the innocent, suggesting that Job had some hidden sin that brought upon his misery - cause and effect. Eliphaz was ignorant that evil befalls the good and the wicked. See Joh 9:2

Job 4:8

Job 4:8 - Even as I have seen, they that plow iniquity, and sow wickedness, reap the same - See Hos 8:7

Job 4:12

Job 4:12 - a thing was secretly brought to me - the secret counsel which Eliphaz received in a night vision, though true in thought, was not applied with compassion to encourage Job in his grief. Merely telling Job what he already knew, that man can not compare to God's righteousness, Eliphaz implied that Job's righteousness was faulty and that a breach in integrity must have occurred to have brought upon him his distress.

Job 4:13

Job 4:13-17 - In thoughts from the visions of the night, when deep sleep falleth on men 14 Fear came upon me, and trembling, which made all my bones to shake. 15 Then a spirit passed before my face; the hair of my flesh stood up: 16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, 17 Shall mortal man be more just than God? shall a man be more pure than his maker? - Eliphaz is apparently visited by an evil spirit at night, giving him perverse counsel regarding Job and his situation. See 1Sam 28:7

Job 4:17

Job 4:17 - Shall mortal man be more just than God? shall a man be more pure than his maker? - the words from the spirit suggest that Job is seeking to be more righteous than His Maker, God- an accusation against Job in him maintaining his integrity.

Job 4:18

Job 4:18 - and his angels he charged with folly - See Ju 1:6

Job 4:21

Job 4:21 - they die, even without wisdom - See Ps 146:4

Job 5:2

Job 5:2 - envy slayeth the silly one - it is foolish folly to envy or covet that which belongs to another. We should be content with what we have. See

Job 5:6

Job 5:6 - Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground - See Prov 26:2

Job 5:8

Job 5:8 - I would seek unto God, and unto God would I commit my cause - See 1Pet 5:7; Mt 11:28-30; Heb 11:6; John 5:40

Job 5:10

Job 5:10 - Who giveth rain upon the earth, and sendeth waters upon the fields: - See Ps 104:13, 14

Job 5:12

Job 5:12 - He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise - See Ps 2:1-5

Job 5:13

Job 5:13 - He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong - See 1Cor 3:19; Lk 16:8; 1Sam 25:39; 1Cor 1:19-21; Isa 29:14-16; Prov 26:12, 28:12

Job 5:17

Job 5:17 - Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: - See Heb 12:5; Prov 3:11

Job 5:20

Job 5:20 - In famine he shall redeem thee from death - See Isa 33:15-17; Habakkuk 3:17-19

Job 5:21

Job 5:21 - Thou shalt be hid from the scourge of the tongue - See Isa 54:17; Ps 91:1-4

Job 5:21

Job 5:19 - neither shalt thou be afraid of destruction when it cometh - See Ps 91:5-9

Job 5:23

Job 5:23 - and the beasts of the field shall be at peace with thee - See Prov 16:7

Job 5:24

Job 5:24 - And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin - God will protect and preserve your home/habitation

Job 5:26

Job 5:26 - Thou shalt come to thy grave in a full age - Ps 91:16

Job 6:2

Job 6:2 - Oh that my grief were throughly weighed, and my calamity laid in the balances together! - See 1Cor 10:13

Job 7:9

Job 7:9 - As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. - See Job 21:32; 14:7-13, 20, 21, 17:13, 19:25-27

Job 7:17

Job 7:17 - What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? - See Ps 8:4, 5

Job 7:21

Job 7:21 - for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be - See Dan 12:2

Job 8:3

Job 8:3 - Doth God pervert judgment? or doth the Almighty pervert justice? - See Deut 10:17, 18; Lev 19:15; Job 34:12

Job 8:6

Job 8:6 - If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous - the base accusation of Bildad, Job's so-called comforter friend, only vexed the suffering man.

Job 8:9

Job 8:9 - For we are but of yesterday, and know nothing - See 1Cor 8:2;

Job 8:9

Job 8:9 - For we are but of yesterday, and know nothing, because our days upon earth are a shadow - See Isa 40:7, 8

Job 9:9

Job 9:9 - Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south - See Ps 147:4; Job 38:31-33

Job 9:20

Job 9:20 - If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse - See Lk 16:15

Job 9:32

Job 9:32 - For he is not a man, as I am, that I should answer him, and we should come together in judgment - See Isa 1:18, 19

Job 9:33

Job 9:33 - Neither is there any daysman betwixt us, that might lay his hand upon us both - See Job 16:21, 19:7; Lk 22:32; 2Cor 5:18, 19; 1Tim 2:5; Heb 2: 17, 18, 4:14-16, 7:25

Job 9:33

Job 9:33 - daysman - An umpire or arbiter; a mediator.

Job 10:4

Job 10:4 - Hast thou eyes of flesh? or seest thou as man seeth? - See Dan 7:8; Psa 32:8; 1Sam 16:7

Job 10:21

Job 10:21 - Before I go whence I shall not return, even to the land of darkness and the shadow of death - See Job 14:11, 12

Job 11:2

Job 11:2 - Should not the multitude of words be answered? and should a man full of talk be justified? - See Prov 18:17

Job 11:6

Job 11:6 - Know therefore that God exacteth of thee less than thine iniquity deserveth - See Ps 103:10; Rom 2:4; Ezra 9:13

Job 11:7

Job 11:7 - Canst thou by searching find out God? canst thou find out the Almighty unto perfection? - no amount of study or searching will merit in knowing God. God must reveal Himself to the one searching in order for us to know Him. See Isa 55:8, 9, 46:9, 10; 1Cor 2:14; John 6:45

Job 12:3

Job 12:3 - But I have understanding as well as you; I am not inferior to you: - See Job 13:2

Job 12:10

Job 12:10 - In whose hand is the soul of every living thing, and the breath of all mankind - See Dan 5:22, 23

Job 12:13

Job 12:13 - With him is wisdom and strength, he hath counsel and understanding - See Col 2:3; Job 22:21

Job 12:22

Job 12:22 - He discovereth deep things out of darkness, and bringeth out to light the shadow of death - See Job 28:11

Job 13:3

Job 13:3 - Surely I would speak to the Almighty, and I desire to reason with God - See Isa 1:18

Job 13:7

Job 13:7 - Will ye speak wickedly for God? and talk deceitfully for him? - Job's friends were speaking perverseness concerning God and His character and Job felt the need to rebuke them for their many words. See Job 11:5, 6, 13:4, 42:10

Job 13:9

Job 13:9 - Is it good that he should search you out? - See Psa 139

Job 13:10

Job 13:10 - He will surely reprove you, if ye do secretly accept persons - if you secretly accept bribes or issue false judgment - See Isa 59:13-15, 33:15

Job 13:15

Job 13:15 - Though he slay me, yet will I trust in him - The cry of Job is a foreshadowing of Jesus, who bore the wrath of God and the sins of the world upon Himself. - See Job 19:25; Isa 53:6, 8; Lk 22:42

Job 13:16

Job 13:16 - He also shall be my salvation - See Mt 1:21; Ps 4:3

Job 13:16

Job 13:20 - for an hypocrite shall not come before him - See Ps 1:5, 6; Mt 15:3-14

Job 13:21

Job 13:21 - and let not thy dread make me afraid - See Ex 19:18-25

Job 13:23

Job 13:23 - make me to know my transgression and my sin - Ps 139

Job 13:26

Job 13:26 - For thou writest bitter things against me - Book of Sin or Book of Remembrance. See Dan 7:10, Mal 3:16

Job 13:26

Job 13:26 - iniquities of my youth - see Eccl 11:9, 10; Jer 31:18-20

Job 14:1

Job 14:1 - Man that is born of a woman is of few days, and full of trouble - See Isa 40:6-8

Job 14:2

Job 14:2 - He cometh forth like a flower, and is cut down - See Isa 40:7, 8

Job 14:4

Job 14:4 - Who can bring a clean thing out of an unclean? not one - See Jer 13:23; Prov 20:9; Rom *Rom 7:18, 19, 21, 23, 8:7

Job 14:5

Job 14:5 - Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass - See Job 14:16; Act 17:26; Ps 39:4

Job 14:5

Job 14:5 - thou hast appointed his bounds that he cannot pass - See Eccl 8:8

Job 14:7

Job 14:7 - For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease - such was the case with the tree which represented Nebuchadnezzar, though cut down, God would preserve the stump and allow it to flourish once again. See Dan 4:14, 15

Job 14:9

Job 14:9 - Yet through the scent of water it will bud, and bring forth boughs like a plant - See Isa 27:6, 55:10; Job 38:26, 27

Job 14:10

Job 14:10 - But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? - the breath of God that gives life returns to God. See Gen 2:7; Ecc 12:7; Ps 115:17; Jam 2:26; Eccl 9:10

Job 14:12

Job 14:12 - So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep - See 2Sam 12:23; Jer 51:57

Job 14:12

Job 14:12 - till the heavens be no more, they shall not awake, nor be raised out of their sleep - the dead in Christ will rise again at the Second Coming of Christ, the last day of this earth'

history. See Joh 11:24; Rev 6:12-17; Jer 51:39

Job 14:13

Job 14:13 - O that thou wouldest hide me in the grave, that thou wouldest keep me secret - See Rev 6:10, 11; Isa 26:20

Job 14:13

Job 14:13 - until thy wrath be past - the LORD will put to sleep some so that they will not behold His wrath upon the earth, embodied in the last 7 plagues. Others, God counsels to hide themselves for a little while until His indignation be passed. See Isa 57:1, 26:20, 21; Rev 11:18

Job 14:13

Job 14:13 - that thou wouldest appoint me a set time - The set time of the resurrection of the righteous is Jesus' Second Coming. 1Thess 4:14-18

Job 14:13

Job 14:13 - remember me - See Mal 3:16

Job 14:14

Job 14:15 - all the days of my appointed time will I wait, till my change come - See 1Cor 15:50-54

Job 14:15

Job 14:15 - Thou shalt call, and I will answer thee - Isa 65:24

Job 14:16

Job 14:16 - For now thou numberest my steps - See Job 14:5; Act 17:26-28

Job 14:17

Job 14:17 - My transgression is sealed up in a bag, and thou sewest up mine iniquity - See Isa 43:25; Mic 7:19; Ps 103:12

Job 14:19

Job 14:19 - The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man - See Job 17:15, 19:10

Job 14:20

Job 14:20 - thou changest his countenance, and sendest him away - the living becomes a corpse.

Job 14:21

Job 14:21 - His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them - the dead know nothing. See Ecc 9:5, 6, 3:22

Job 15:2

Job 15:2 - fill his belly with the east wind? - the east wind is known for turmoil and destruction - See Genesis 41:6, 7, 27; Psalm 48:7; Exodus 10:12-15; Ezekiel 19:12; Hosea 13:15

Job 15:4

Job 15:4 - Yea, thou castest off fear - you forsake fear (reverence) towards the Lord.

Job 15:4

Job 15:4 - and restrainest prayer before God - you do not pray and seek the Lord as you ought to…

Job 15:6

Job 15:6 - Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee - See Job 15:13

Job 15:13

Job 15:13 - That thou turnest thy spirit against God, and lettest such words go out of thy mouth? - See Job 15:6, 13:1-28

Job 15:14

Job 15:14 - What is man, that he should be clean? and he which is born of a woman, that he should be righteous? - See Isa 64:6

Job 16:2

Job 16:2 - miserable comforters are ye all - See Job 16:4

Job 16:5

Job 16:5 - But I would strengthen you with my mouth, and the moving of my lips should asswage your grief - Job would seek to be a comforter to his friends if the tables were turned. See Ps 35:13-15

Job 16:7

Job 16:7 - thou hast made desolate all my company - See Job 1:18-22, 19:13, 14, 17

Job 16:9

Job 16:9 - He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me - See Job 16:10-13

Job 16:10

Job 16:10, 11 - They have gaped upon me with their mouth - See Ps 22:13; Mt 27:36, 39-43

Job 16:10

Job 16:10 - smitten me upon the cheek - see Mt 26:67, 68; Isa 50:6

Job 16:10

Job 16:10 - they have gathered themselves together against me - See Ps 35:15, 16

Job 16:11

Job 16:11 - God hath delivered me to the ungodly, and turned me over into the hands of the wicked - See Job 16:9, 10, 12, 13

Job 16:13

Job 16:13 - His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground - See Job 19:12

Job 16:14

Job 16:14 - He breaketh me with breach upon breach - See Job 1:12-21

Job 16:15

Job 16:15 - and defiled my horn in the dust - cast his strength (horn) into the dust. See Dan 10:8

Job 16:16

Job 16:16 - My face is foul with weeping, and on my eyelids is the shadow of death - See Job 17:7

Job 16:17

Job 16:17 - Not for any injustice in mine hands - See Isa 33:15, 53:9

Job 16:19

Job 16:19 - Also now, behold, my witness is in heaven, and my record is on high - Ps 56:8; Mal 3:16

Job 16:20

Job 16:20 - My friends scorn me: but mine eye poureth out tears unto God - See Ps 56:8

Job 16:21

Job 16:21 - O that one might plead for a man with God, as a man pleadeth for his neighbour! - Job is crying out for a Mediator, not knowing He has One, the Man, Christ Jesus. See Job 9:33, 19:7; *Lk 22:32; 2Cor 5:18, 19; 1Tim 2:5; Heb 2: 17, 18, 4:14-16, 7:25

Job 16:22

Job 16:22 - When a few years are come, then I shall go the way whence I shall not return - See Job 17:13

Job 17:4

Job 17:4 - For thou hast hid their heart from understanding: therefore shalt thou not exalt them - See Dan 12:10; Isa 6:10; 2Tim 3:7

Job 17:7

Job 17:7 - Mine eye also is dim by reason of sorrow - See Job 16:16

Job 17:9

Job 17:9 - he that hath clean hands shall be stronger and stronger - Psa 24:4; Isa 33:15

Job 17:10

Job 17:10 - But as for you all, do ye return, and come now: for I cannot find one wise man among you - See Job 16:2-4

Job 17:13

Job 17:13 - If I wait, the grave is mine house: I have made my bed in the darkness - see Job 16:22

Job 17:15

Job 17:15 - And where is now my hope? as for my hope, who shall see it? - See Job 19:10, 14:19

Job 18:3

Job 18:3 - Wherefore are we counted as beasts, and reputed vile in your sight? - See Job 16:2-4

Job 18:5

Job 18:5 - Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine - See Ps 35:6; Jer 23:12

Job 18:7

Job 18:7 - The steps of his strength shall be straitened, and his own counsel shall cast him down - CONTRAST Ps 1:1

Job 18:7

Job 18:7 - and his own counsel shall cast him down - See Job 21:16

Job 18:14

Job 18:14 - king of terrors - death - See Heb 2:14, 15

Job 18:19

Job 18:19 - He shall neither have son nor nephew among his people, nor any remaining in his dwellings - his lineage will be cut off. See Ruth 4:5

Job 19:2

Job 19:2 - How long will ye vex my soul, and break me in pieces with words? - See Job 16:2-4

Job 19:3

Job 19:3 - These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me - Job vindicated God, maintaining his integrity and not sinning against God though proved and tested 10x by his “friends”. Compare Num 14:22

Job 19:7

Job 19:7 - Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment - See Job 9:33, 16:21

Job 19:10

Job 19:10 - and mine hope hath he removed like a tree - See Job 17:15, 14:19

Job 19:12

Job 19:12 - His troops come together, and raise up their way against me, and encamp round about my tabernacle - See Job 16:13

Job 19:13

Job 19:13 - He hath put my brethren far from me, and mine acquaintance are verily estranged from me - See Job 16:7

Job 19:18

Job 19:18 - Yea, young children despised me; I arose, and they spake against me - See 2Kin 2:23

Job 19:20

Job 19:20 - and I am escaped with the skin of my teeth - An example of a common, colloquial term found in the Bible. See - Rev 22:1;

Job 19:21

Job 19:21 - Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me - See Job 16:5

Job 19:23

Job 19:23 - Oh that my words were now written! oh that they were printed in a book! - See Mal 3:16

Job 19:25

Job 19:25 - For I know that my redeemer liveth - See Act 2:23-27

Job 19:25

Job 19:25 - and that he shall stand at the latter day upon the earth - See Joh 11:23-27

Job 19:26

Job 19:26 - And though after my skin worms destroy this body, yet in my flesh shall I see God: - See Job 17:14; Joh 16:22; Ps 71:20, 16:9; Prov 14:32

Job 19:27

Job 19:27 - Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me - See Isa 33:17

Job 19:29

Job 19:29 - Be ye afraid of the sword: for wrath bringeth the punishments of the sword - Gal 6:7; Rev 13:10

Job 19:29

Job 19:29 - that ye may know there is a judgment - See 1Pet 4:5; Rev 22:12

Job 20:5

Job 20:5 - That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? - Zophar falsely suggests that Job's rejoicing as a wicked and hypocrite has finally met its end.

Job 20:10

Job 20:9 - His children shall seek to please the poor, and his hands shall restore their goods - the children of the wicked man will in his death (and perhaps in their own poverty), seek favor with the poor and restore all that was stolen of the poor while he lived. - See Job 20:15, 18, 19; Prov 13:21

Job 20:11

Job 20:11 - His bones are full of the sin of his youth - See Jer 31:18, 19

Job 20:12

Job 20:12 - Though wickedness be sweet in his mouth, though he hide it under his tongue - See Prov 9:17, 18, 20:17

Job 20:17

Job 20:17 - He shall not see the rivers, the floods, the brooks of honey and butter - See Isa 7:15

Job 20:19

Job 20:19 - Because he hath oppressed and hath forsaken the poor - See Job 20:10

Job 21:4

Job 21:4 - As for me, is my complaint to man? - Job is not looking for answers or solutions from man. Job seeks a daysman who can stand between himself and the Holy God to make appeal and intercession for him. See Job 9:33; 1Tim 2:5

Job 21:7

Job 21:7 - Wherefore do the wicked live, become old, yea, are mighty in power? - See Ps 73:3-17

Job 21:9

Job 21:9 - Their houses are safe from fear, neither is the rod of God upon them - Such was not the case for Job's children. They were taken away in a moment by the hand of an enemy.

Job 21:14

Job 21:14 - Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways - See Job 22:17; Isa 30:10, 11

Job 21:15

Job 21:15 - What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? - See Ex 5:2

Job 21:16

Job 21:16 - Lo, their good is not in their hand: the counsel of the wicked is far from me - See Job 22:18; Ps 1:1; Ps 119:101, 102; Prov 1:10-16

Job 21:17

Job 21:17 - How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger - See Eccl 8:11-13; Ps 7:16

Job 21:17

Job 21:17 - God distributeth sorrows in his anger - See Rom 2:5, 6

Job 21:18

Job 21:18 - They are as stubble before the wind, and as chaff that the storm carrieth away - See Ps 1:4; Isa 17:13; Mal 4:1, 3

Job 21:19

Job 21:19 - God layeth up his iniquity for his children - See Ex 19:5, 6

Job 21:20

Job 21:20 - His eyes shall see his destruction, and he shall drink of the wrath of the Almighty - See Rev 20:11-15

Job 21:22

Job 21:22 - Shall any teach God knowledge? - See Isa 55:8, 9

Job 21:22

Job 21: 22 - seeing he judgeth those that are high - the next verses (23-26) show the vanity of this life, where some die having enjoyed this life, health and his wealth whereas, others die from poor health, not having seen the good from their labors.

Job 21:27

Job 21:27 - Behold, I know your thoughts, and the devices which ye wrongfully imagine

against me - Job's friends falsely accused him of unrighteousness, impugning his character while ignorant of the vanity that exists in the world where the just at times seem to receive the due reward of the wicked and the unrighteous the due reward of the just - See Eccl 8:14

Job 21:30

Job 21:30-32 - That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. - See 2Pet 2:9, 3:7; Joh 5:28, 29 31 Who shall declare his way to his face? and who shall repay him what he hath done? Yet shall he be brought to the grave, and shall remain in the tomb. - God will repay the wicked to their face. See Deut 7:9, 10; Isa 59:17, 18

Job 21:31

Job 21:31 - Who shall declare his way to his face? and who shall repay him what he hath done? - God will repay the wicked to their face - See Deut 7:9, 10; Isa 59:17, 18

Job 21:32

Job 21:32 - Yet shall he be brought to the grave, and shall remain in the tomb - See Job 7:9, 10

Job 21:33

Job 21:33 - The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him - the dead become a heap in the valley as countless others before and after him will be

Job 22:2

Job 22:2 - Can a man be profitable unto God, as he that is wise may be profitable unto himself? - Can a man benefit and bless God as one in his own wisdom can benefit himself? - See 2Tim 4:11

Job 22:3

Job 22:3 - Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? - Eliphaz again is ignorant of the Great Controversy and that indeed, it is profitable for us to live righteous, upright and perfect lives before the Lord in that we glorify Him and His Law. See Ps 11:7; Prov 15:9; Isa 42:21; Mt 5:16

Job 22:5

Job 22:5 - Is not thy wickedness great? and thine iniquities infinite? - Speaking perhaps in general of the iniquities of men or more specifically, about Job himself.

Job 22:6

Job 22:6 - and stripped the naked of their clothing - See Isa 58:7

Job 22:7

Job 22:7 - Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry - See Isa 58:7

Job 22:16

Job 22:16 - Which were cut down out of time, whose foundation was overflown with a flood - Isa 28:15-18

Job 22:17

Job 22:17 - Which said unto God, Depart from us: and what can the Almighty do for them? - See Job 21:14, 15

Job 22:18

Job 22:18 - Yet he filled their houses with good things - See Ps 103:2-5

Job 22:18

Job 22:18 - but the counsel of the wicked is far from me - See Job 21:16; Ps 1:1

Job 22:19

Job 22:19 - The righteous see it, and are glad: and the innocent laugh them to scorn - the righteous/innocent laugh at the folly of the wicked - See Job 22:15-17

Job 22:21

Job 22:21 - Acquaint now thyself with him, and be at peace: thereby good shall come unto thee - See Isa 27:5

Job 22:26

Job 22:26 - For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God - See Isa 58:13, 14

Job 22:27

Job 22:27 - Thou shalt make thy prayer unto him, and he shall hear thee - See 2Chron 7:14; Ps 39:12; Jer 33:3; 1Jo 5:13

Job 22:28

Job 22:27 - and the light shall shine upon thy ways - See Prov 4:18

Job 22:29

Job 22:29 - When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person - See Ps 27:5, 6, 32:

Job 23:3

Job 23:3 - Oh that I knew where I might find him! that I might come even to his seat! - See Heb 4:16

Job 23:5

Job 23:5 - I would know the words which he would answer me, and understand what he would say unto me - Job is wishing he had an audience with God and then he would understand all the cause for his calamities. Yet, when given exactly his wish, an audience with God, Job abhorred himself and cast his face to the dust in reverent, humility and

worship.

Job 23:7

Job 23:7 - There the righteous might dispute with him; so should I be delivered for ever from my judge - See Job 23:3, 4

Job 23:10

Job 23:10 - But he knoweth the way that I take: when he hath tried me, I shall come forth as gold - See 1Pet 1:7; Dan 12:10; Rev 3:18; Mal 3:2-4

Job 23:11

Job 23:11 - My foot hath held his steps, his way have I kept, and not declined - See Prov 4:18; Jer 6:16; Rev 14:4

Job 23:12

Job 23:12 - I have esteemed the words of his mouth more than my necessary - See Lk 4:4; Deut 8:3; Ps 138:2; Lk 10:42; Isa 22:12

Job 23:13

Job 23:13 - But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth - See Ps 115:3; Isa 55:11; Eph 1:11

Job 23:14

Job 23:14 - For he performeth the thing that is appointed for me: and many such things are with Him - See Ps 138:8; Phil 1:6; Rom 8:28

Job 23:17

Job 23:17 - Because I was not cut off before the darkness, neither hath he covered the darkness from my face - Job is perhaps speaking of his time of trouble that he believes he has not been shielded from -

Job 24:1

Job 24:1 - Why, seeing times are not hidden from the Almighty, do they that know him not see his days? - why do they who claim to know God not recognize the times and seasons of God? See Ps 39:4; Mt 16:1-3

Job 24:2

Job 24:2 - Some remove the landmarks; they violently take away flocks, and feed thereof - those who claim to know God act violently towards the poor and the weak

Job 24:3

Job 24:3 - They drive away the ass of the fatherless, they take the widow's ox for a pledge - See AM 2:6, 8:6

Job 24:4

Job 24:4 - They turn the needy out of the way: the poor of the earth hide themselves together - the wicked oppress the needy and the needy band together, seeking refuge from their oppressors

Job 24:5

Job 24:5 - the wilderness yieldeth food for them and for their children - the poor must forage and seek food in the wilderness, away from their oppressors.

Job 24:7

Job 24:7 - They cause the naked to lodge without clothing, that they have no covering in the cold - See Job 24:10; CONTRAST Isa 58:7

Job 24:10

Job 24:10 - They cause him to go naked without clothing - See Job 24:7

Job 24:13

Job 24:13 - They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof - See Prov 4:19

Job 24:17

Job 24:17 - For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death - the wicked who creep around in the darkness hate the light which reproves their works - Joh 3:20

Job 25:4

Job 25:4 - How then can man be justified with God? or how can he be clean that is born of a woman? - Bildad the Shuhite questions how one can be justified with God, not knowing the law or the power of God (Mt 22:29). We are made just by faith in the merits of God on our behalf. By faith in the blood of Christ and His righteous life, we who embrace His promises of forgiveness and peace with God through humility and by faith, are justified. See Rom 4:1-4 1. Publican in contrition, petitioned God's forgiveness and mercy. He went home justified - See Lk 18:14 2. We are justified through Christ and His works on our behalf and not be the works of the Law. See Act 13:39;

Job 25:4

Job 25:4 - or how can he be clean that is born of a woman? - David once said that he was conceived in sin and shapen in iniquity; yet in Christ, we can be made whole and clean. See Ps 51:5, 7; 1Jo 1:9

Job 25:5

Job 25:5 - Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight - the light of the moon and stars pale in comparison to God's glory.

Job 26:7

Job 26:7 - He stretcheth out the north over the empty place, and hangeth the earth upon nothing - See Job 38:6 the earth is sustained and maintained in its orbit by the power of God. This scientific fact is without question. Other Scientific facts in Scripture: 1. The earth is

round - Isa 40:22 2. The earth is hung on nothing - Job 26:7 3. Air has weight - Job 28:25 4. Jesus' power is what keeps the atom together from flying apart - Col 1:17; (Isa 40:8, 26; 1Pet 1:23, 25). See Joh 1:4; Heb 1:3; Act 17:28 5. The celestial bodies help to order time - Gen 1:14

Job 26:8

Job 26:8 - He bindeth up the waters in his thick clouds; and the cloud is not rent under them - God keeps the waters of the clouds in store for the time that He purposes for it to fall.

Job 26:11

Job 26:11 - The pillars of heaven tremble and are astonished at his reproof - See Job 26:14

Job 27:2

Job 27:2 - As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul - in his ignorance, Job ascribes his hardships to God, as though He were the one to have inflicted his sorrows. See Job 1:8-20, 2:2-8; Job 40:7, 8

Job 27:2

Job 27:2 - who hath taken away my judgment - removed his integrity, uprightness, nobility - See Job 29:14, 34:5

Job 27:3

Job 27:3 - All the while my breath is in me, and the spirit of God is in my nostrils - See Gen 2:7; Job 33:4; Ps 104:29

Job 27:4

Job 27:4 - nor my tongue utter deceit - See Rev 14:5

Job 27:5

Job 27:5 - till I die I will not remove mine integrity from me - See Job 2:3, 9, 31:6

Job 27:8

Job 27:8 - For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? - See Mt 15:1-14

Job 27:8

Job 27:8 - though he hath gained - the hypocrites may gain the praises of men, wealth, power and temporal position, their destruction will come upon them at last.

Job 27:10

Job 27:10 - Will he delight himself in the Almighty? will he always call upon God? - If the wicked were taken to heaven, they would find no joy in the presence of God - See Isa 26:10 The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant

note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. – {SC 17.2}

Job 27:11

Job 27:11 - I will teach you by the hand of God: that which is with the Almighty will I not conceal - See Ps 51:13

Job 27:14

Job 27:14 - If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread - Ps 37:28

Job 27:17

Job 27:17 - He may prepare it, but the just shall put it on, and the innocent shall divide the silver - See Isa 33:23

Job 28:5

Job 28:5 - and under it is turned up as it were fire - referring to the molten core of the earth, a scientific fact.

Job 28:7

Job 28:7 - There is a path which no fowl knoweth, and which the vulture's eye hath not seen: - See Job 28:21

Job 28:11

Job 28:11 - He bindeth the floods from overflowing - See Job 38:11

Job 28:11

Job 28:11 - and the thing that is hid bringeth he forth to light - See Job 12:22

Job 28:12

Job 28:12 - But where shall wisdom be found? and where is the place of understanding? - See Job 28:23; Isa 28:7-9; CONTRAST Prov 8:12-31

Job 28:15

Job 28:15 - It cannot be gotten for gold, neither shall silver be weighed for the price thereof - See Prov 8:10-12

Job 28:19

Job 28:19 - The topaz of Ethiopia shall not equal it - See Dan 11:43

Job 28:21

Job 28:21 - Seeing it is hid from the eyes of all living, and kept close from the fowls of the air - See Job 28:7, 8

Job 28:23

Job 28:23 - God understandeth the way thereof, and he knoweth the place thereof - See Job 28:12

Job 28:25

Job 28:25 - To make the weight for the winds - The LORD is the God of science and ordained that wind (air) has weight. Other Scientific facts in Scripture: 1. The earth is round - Isa 40:22 2. The earth is hung on nothing - Job 26:7 3. Air has weight - Job 28:25 4. Jesus' power is what keeps the atom together from flying apart - Col 1:17; (Isa 40:8, 26; 1Pet 1:23, 25). See Joh 1:4; Heb 1:3; Act 17:28 5. The celestial bodies help to order time - Gen 1:14

Job 28:25

Job 28:25 - and he weigheth the waters by measure - God knows how much water is in the world and weighs it by measure - See Ps 147:4

Job 28:28

Job 28:28 - Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding - See Ps 111:10; Prov 1:7, 4:7, 8:12, 9:10; Rev 14:7; Job 1:1; Rom 16:19; Contrast Gen 20:11; Rom 3:18

Job 29:3

Job 29:3 - when by his light I walked through darkness - See Ps 119:105, 23:4

Job 29:4

Job 29:4 - when the secret of God was upon my tabernacle - See Ps 91:1

Job 29:5

Job 29:5 - When the Almighty was yet with me - Job in his grief and despair feels as if God has abandoned him. See Ps 22:1; Job 30:19-22

Job 29:8

Job 29:8 - The young men saw me, and hid themselves: CONTRAST Job 30:1

Job 29:16

Job 29:16 - and the cause which I knew not I searched out - See Prov 25:2; Job 29:25

Job 29:19

Job 29:19 - My root was spread out by the waters - See Jer 17:7, 8

Job 29:21

Job 29:21 - Unto me men gave ear, and waited, and kept silence at my counsel - See Job 29:9, 10

Job 29:25

Job 29:25 - and dwelt as a king in the army, as one that comforteth the mourners - See Prov 25:2; Job 29:16

Job 30:1

Job 30:1 - But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock - CONTRAST Job 29:8

Job 30:8

Job 30:8 - They were children of fools, yea, children of base men: they were viler than the earth - See Job 30:1

Job 30:14

Job 30:14 - They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me - as a tidal wave - See 1Chron 14:11

Job 30:19

Job 30:19 - He hath cast me into the mire, and I am become like dust and ashes - CONTRAST Job 29:5 Often those who suffer reproach or persecution for their faith are tempted to think themselves forsaken by God. In the eyes of men they are in the minority. To all appearance their enemies triumph over them. But let them not violate their conscience. He who has suffered in their behalf, and has borne their sorrows and afflictions, has not forsaken them. – {COL 172.3}

Job 30:25

Job 30:25 - Did not I weep for him that was in trouble? was not my soul grieved for the poor? - See Ps 35:13-15

Job 31:1

Job 31:1 - I made a covenant with mine eyes; why then should I think upon a maid? - See Ps 119:9, 37; Prov 4:25

Job 31:3

Job 31:3 - Is not destruction to the wicked? and a strange punishment to the workers of iniquity? - Mic 2:1

Job 31:3

Job 31:3 - and a strange punishment to the workers of iniquity? - See Isa 28:21

Job 31:5

Job 31:5 - or if my foot hath hasted to deceit - See Prov 1:16; Isa 59:7

Job 31:6

Job 31:6 - Let me be weighed in an even balance - See Lev 19:36; Eze 45:10

Job 31:6

Job 31:6 - that God may know mine integrity - God tries the reins of every person and knows what is in our hearts - See Job 27:5; Ps 26:2

Job 31:7

Job 31:7 - and mine heart walked after mine eyes - See Prov 4:23; Job 31:1, 9

Job 31:9

Job 31:9 - If mine heart have been deceived by a woman - See Job 31:1, 7

Job 31:9

Job 31:9 - or if I have laid wait at my neighbour's door - laid at his neighbor's door to lay with his wife

Job 31:10

Job 31:10 - Then let my wife grind unto another, and let others bow down upon her - See Amos 7:17; Hosea 2:5

Job 31:12

Job 31:12 - For it is a fire that consumeth to destruction, and would root out all mine increase - Job speaks of the sin of adultery.

Job 31:13

Job 31:13 - If I did despise the cause of my manservant or of my maidservant, when they contended with me - See James 5:4

Job 31:24

Job 31:24 - If I have made gold my hope, or have said to the fine gold, Thou art my confidence - See James 5:1-3; Mt 6:24

Job 31:26

Job 31:26 - If I beheld the sun when it shined, or the moon walking in brightness - See Deut 4:19

Job 31:29

Job 31:29 - If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: - Ps 35:15, 26

Job 31:32

Job 31:32 - The stranger did not lodge in the street: but I opened my doors to the traveller - See Gen 19:1-3

Job 31:33

Job 31:33 - If I covered my transgressions as Adam, by hiding mine iniquity in my bosom -

See Prov 28:13; Ps 32:3, 4

Job 32:1

Job 32:1 - So these three men ceased to answer Job, because he was righteous in his own eyes. - See Joh 8:55

Job 32:2

Job 32:2 - against Job was his wrath kindled, because he justified himself rather than God - Elihu thought Job was wrong for claiming his innocence and justifying himself and not God.

Job 32:3

Job 32:3 - Also against his three friends was his wrath kindled - Bildad the Shuhite, Zophar the Naamathite, Eliphaz the Temanite

Job 32:8

Job 32:8 - But there is a spirit in man: and the inspiration of the Almighty giveth them understanding - See 2Pet 1:21

Job 32:19

Job 32:19 - Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles - See Mk 2:22

Job 32:21

Job 32:21 - Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man - See Prov 20:19, 29:5

Job 33:4

Job 33:4 - The Spirit of God hath made me, and the breath of the Almighty hath given me life - See Job 27:3; Gen 2:7; Ps 104:30

Job 33:6

Job 33:6 - Behold, I am according to thy wish in God's stead - See Job 9:33, 16:21, 31:35

Job 33:9

Job 33:9 - I am clean without transgression, I am innocent; neither is there iniquity in me - See Job 23:10-12, 27:5, 31:6

Job 33:10

Job 33:10 - Behold, he findeth occasions against me, he counteth me for his enemy - See Job 19:6-20

Job 33:11

Job 33:11 - He putteth my feet in the stocks, he marketh all my paths - See Job 23:15-17

Job 33:13

Job 33:13 - Why dost thou strive against him? for he giveth not account of any of his matters - CONTRAST Amos 3:7

Job 33:15

Job 33:15 - In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; - See Num 12:6

Job 33:18

Job 33:18 - He keepeth back his soul from the pit, and his life from perishing by the sword - See Ps 103:1-5

Job 33:24

Job 33:24 - Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom - 2Kin 5:1-11; Gal 3:13; Isa 52:3

Job 33:25

Job 33:25 - His flesh shall be fresher than a child's: he shall return to the days of his youth: - See 2Kin 5:14

Job 33:26

Job 33:26 - He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness - See 2King 5:17-19

Job 33:27

Job 33:27 - He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not - See Rev 3:19; Rom 2:4; Dan 9:3-19

Job 33:28

Job 33:28 - He will deliver his soul from going into the pit, and his life shall see the light - See Ezek 18:21, 22

Job 33:29

Job 33:29, 30 - Lo, all these things worketh God oftentimes with man, 30 To bring back his soul from the pit, to be enlightened with the light of the living. - Elihu's counseledf Job to come clean and to repent of his sins so that the Lord may restore him, make his skin as that of a newborn baby and turn him from destruction. Again, this counselor like the others, offered no consolation as he was ignorant of the ways of the Lord.

Job 34:3

Job 34:3 - For the ear trieth words, as the mouth tasteth meat - See Ps 34:8; 1Jo 4:1

Job 34:4

Job 34:4 - Let us choose to us judgment: let us know among ourselves what is good - Elihu is counseling Job and his advisors to try all things, prove all things and weigh every word to see if it is true - See 1Jo 4:1; 1Thess 5:21

Job 34:5

Job 34:5 - For Job hath said, I am righteous: and God hath taken away my judgment - See Job 34:35-37

Job 34:5

Job 34:5 - and God hath taken away my judgment - removed his integrity, uprightness, nobility - See Job 27:2

Job 34:7

Job 34:7 - What man is like Job, who drinketh up scorning like water? - See Job 30:1-31

Job 34:9

Job 34:9 - For he hath said, It profiteth a man nothing that he should delight himself with God - See Job 35:3; Mal 3:13-15

Job 34:10

Job 34:10 - Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity - though Elihu speaks truth in terms of God's character, he lacks understanding of the Great Controversy where an enemy has sown seeds of hurt, pain, and destruction into Job's life. Job's afflictions are surely not the work of a loving God, but of an enemy. - See 1Jo 3:5

Job 34:11

Job 34:11 - For the work of a man shall he render unto him, and cause every man to find according to his ways - See Rev 22:12

Job 34:12

Job 34:12 - Yea, surely God will not do wickedly, neither will the Almighty pervert judgment - See 2Tim 4:8

Job 34:14

Job 34:14, 15 - If he set his heart upon man, if he gather unto himself his spirit and his breath; 15 All flesh shall perish together, and man shall turn again unto dust - See Ps 104:29, 146:4;

Job 34:17

Job 34:17 - Shall even he that hateth right govern? and wilt thou condemn him that is most just? - See Ps 12:8

Job 34:18

Job 34:18 - Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? - when called by God to reprove Ahab, Elijah nor Micaiah did not consider their lives but performed the work of the Lord. See 1Kin 17:1, 18:18, 22:13-28

Job 34:20

Job 34:20 - the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand - It was at midnight that the destroying angel passed throughout Egypt, and manifested his power in delivering the people of God from bondage; so it will be at midnight that God will manifest His power for the final deliverance of His people. 19 The prophet, looking down through the ages, says, "The people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand." 20 {1914 SNH, CIS 98.1} Those partaking of the Passover feast were to leave nothing of it until the morning. The morning was to bring a new experience-freedom from bondage. The soul that accepts Christ as his Passover and partakes of Him by faith, enters upon a new experience-freedom from the condemnation of the old life. When God manifests His power at midnight for the final deliverance of His people, the morning will leave none in bondage. "Prison walls are rent asunder, and God's people who have been held in bondage for their faith are set free," nevermore to feel the oppressive power of the enemy. {1914 SNH, CIS 99.1}

Job 34:21

Job 34:21 - For his eyes are upon the ways of man, and he seeth all his goings. - See Ps 139

Job 34:22

Job 34:22 - There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves - See Ps 139:12;

Job 34:23

Job 34:23 - For he will not lay upon man more than right - God is a fair and righteous Judge. He will do what is just and fair - See Rev 22:12

Job 34:23

Job 34:23 - that he should enter into judgment with God - God will do what is just and fair so that no contest/quarrel/protest can arise from man.

Job 34:24

Job 34:24 - He shall break in pieces mighty men without number - See Ps 2:9; Rev 12:5

Job 34:25

Job 34:25 - Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed - 2Kin 19:35

Job 34:26

Job 34:26 - He striketh them as wicked men in the open sight of others - See Ps 91:7, 8

Job 34:27

Job 34:27 - Because they turned back from him, and would not consider any of his ways - the unrepentant wicked

Job 34:29

Job 34:29 - When he giveth quietness, who then can make trouble? - See Isa 32:17; Rom 8:31; Heb 13:6; Joh 14:27

Job 34:29

Job 34:29 - and when he hideth his face, who then can behold him? - See Isa 54:7

Job 34:30

Job 34:30 - That the hypocrite reign not, lest the people be ensnared - See Job 34:17; Ps 12:8

Job 34:31

Job 34:31 - Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. Godly sorrow leads to repentance, not to be repented of - See Jer 31:18-20; Eccl 10:1; Rom 2:4||2Cor 7:10, 11

Job 34:32

Job 34:32 - That which I see not teach thou me - teach me and guide my steps through unfamiliar land. Please teach/guide me so that I don't have to learn a hard lesson myself.

Job 34:32

Job 34:32 - if I have done iniquity, I will do no more - words of a person who has learned his lesson from rebellion - See Jer 31:18-20

Job 34:35

Job 34:35 - Job hath spoken without knowledge, and his words were without wisdom - See Job 34:5

Job 34:36

Job 34:36 - My desire is that Job may be tried unto the end because of his answers for wicked men - Elihu's "self-righteous indignation" is evident. In ignorance, he has accused the innocent and then demanded full punishment upon him when he asked for answers, mercy and compassion.

Job 35:2

Job 35:2 - Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? - See Job 33:8-12, 34:5, 35-37

Job 35:3

Job 35:3 - For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin? - See Job 34:9; Mal 3:14, 15

Job 35:5

Job 35:5-8 - Elihu builds the case that God is far above man and our wickedness or our righteousness in no way affects Him. These thoughts are one of a Deist, who believes in God but does not think God is at all involved or impacted by our world and decisions. He is not aware of the Great Controversy, and that our lives of obedience validate/vindicate God's righteous nature and government, while our rebellion places us on the side of the Accuser.

Job 35:6

Job 35:6 - If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? - Our sins cost the Life of God and by our continued sin, we crucify Him afresh and put Him to an open shame - See Heb 6:4-6

Job 35:7

Job 35:7 - If thou be righteous, what givest thou him? or what receiveth he of thine hand? - See Gen 18:17-19; Ps 86:9, 12; Isa 43:7

Job 35:9

Job 35:9 - By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty - See Prov 14:31; Ps 69:33, 9:15, 140:12, 12:5, 35:10

Job 35:11

Job 35:11 - Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? - the Lord has made us to have dominion over the birds of the air, fish of the sea and animals of land. We were made a little lower than the angels and crowned with God's glory - See Ps 8:4-9

Job 35:16

Job 35:16 - Therefore doth Job open his mouth in vain; he multiplieth words without knowledge - the irony is that Elihu, who accuses Job, is the one opening his mouth in vain and multiplies words without knowledge

Job 36:2

Job 36:2 - Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. - See Job 33:6

Job 36:5

Job 36:5 - Behold, God is mighty, and despiseth not any - See Isa 57:15 - CONTRAST Prov 28:9

Job 36:7

Job 36:7 - He withdraweth not his eyes from the righteous - See Ps 34:15, 101:6

Job 36:8

Job 36:8 - And if they be bound in fetters, and be holden in cords of affliction - See Ps 149:8; Jer 21:1-7

Job 36:11

Job 36:11 - If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures - See Lev 26:1-13

Job 36:12

Job 36:12 - But if they obey not, they shall perish by the sword, and they shall die without knowledge - See Lev 26:14-41

Job 36:13

Job 36:13 - But the hypocrites in heart heap up wrath - See Rom 2:5

Job 36:15

Job 36:15 - He delivereth the poor in his affliction, and openeth their ears in oppression - See Prov 14:31; Ps 69:33, 9:15, 140:12, 12:5, 35:10

Job 36:16

Job 36:16 - Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness - Job's so-called comforters cease not to accuse Job and fault him for his misfortune.

Job 36:17

Job 36:17 - But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee - See Job 34:37, 35:16

Job 36:23

Job 36:23 - Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? - See

Job 36:26

Job 36:26 - neither can the number of his years be searched out - See Psa 90:1, 2

Job 36:27

Job 36:27 - For he maketh small the drops of water: they pour down rain according to the vapour thereof: - See Prov 3:20

Job 37:4

Job 37:4 - After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard - See Rev 10:3, 4

Job 37:6

Job 37:6 - the small rain - dew, small showers or Early Rain. See Deut 32:2; Act 2:16-21; Joel 2:23, 28 victory over sin; conversion

Job 37:6

Job 37 - great rain - latter rain. See Deut 32:2; Zech 10:1 Sealed

Job 37:7

Job 37:7 - He sealeth up the hand of every man; that all men may know his work. - after the receiving of the early and latter rain, God seals the work of His people.

Job 37:16

Job 37:16 - the wondrous works of him which is perfect in knowledge - See Ps 19:1-6

Job 37:23

Job 37:23 - Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict - See

Job 37:24

Job 37:24 - Men do therefore fear him: he respecteth not any that are wise of heart - Isa 57:15

Job 38:2

Job 38:2 - Who is this that darkeneth counsel by words without knowledge? - Speaking of Jobs “counselor” friends who speak falsely of that which they do not understand.

Job 38:3

Job 38:3 - Gird up now thy loins like a man; for I will demand of thee, and answer thou me - See Job 40:7

Job 38:4

Job 38:4 - Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding - Jesus was with the Father and His Spirit before the foundation of the earth. See Prov 8:22-31; Rev 13:8

Job 38:5

Job 38:5 - or who hath stretched the line upon it? - See Ps 19:4

Job 38:6

Job 38:6 - Whereupon are the foundations thereof fastened? or who laid the corner stone thereof - See Job 26:7

Job 38:7

Job 38:7 - When the morning stars sang together, and all the sons of God shouted for joy? - The verse shows that the morning stars or sons of God in this context pre-existed the creation of the earth. Hebrew parallelism defines the morning stars = sons of God = exalted angels given dominion - See Job 1:6||Lk 3:38 The same stars sang together at the birth of Jesus Christ - See Lk 2:8-15

Job 38:11

Job 38:11 - And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? - God sets bounds for the waters that they not flood the earth again - See Job 28:11; Gen 9:9-11

Job 38:12

Job 38:12 - Hast thou commanded the morning since thy days; and caused the dayspring to know his place - God orders the days and causes to sun to shine at His command

Job 38:17

Job 38:17 - Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? - God rules over all things and has even conquered death. See Heb 2:14

Job 38:17

Job 38:17 - or hast thou seen the doors of the shadow of death? - See Ps 23:4

Job 38:19

Job 38:19 - Where is the way where light dwelleth? and as for darkness, where is the place thereof - where does the sun hide at night and the moon during the day?

Job 38:22

Job 38:22, 23 - hast thou seen the treasure of hall - See Rev 16:21; Ps 148:8

Job 38:23

Job 38:23 - Which I have reserved against the time of trouble, against the day of battle and war? - See Dan 12:1

Job 38:27

Job 38:27 - and to cause the bud of the tender herb to spring forth? - See Job 14:9; Isa 27:6, 55:10

Job 38:31

Job 38:31-33 - Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? - See Job 9:9; Ps 147:4

Job 38:33

Job 38:33 - Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? - do we understand the ways of the solar system and can we rule it from here upon the earth? NO!

Job 38:41

Job 38:41 - Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat - See Ps 104:28, 145:16

Job 39:5

Job 39:5 - God has power and authority to loose and restrain the wild ass of Islam at His behest.

Job 39:5

Job 39:5 - God has power and authority to loose and restrain the wild ass of Islam at His behest.

Job 39:16

Job 39:16 - She is hardened against her young ones, as though they were not hers: her labour

is in vain without fear - See Isa 49:15

Job 40:4

Job 40:4 - Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth - Job sees his vileness in the midst of God's holiness and he abhors himself. He purposed not to utter another word before the Lord. See Job 42:5, 6; Isa 6:5; Dan 10:8; Rev 1:17

Job 40:7

Job 40:7 - Gird up thy loins now like a man: I will demand of thee, and declare thou unto me - See Job 38:3

Job 40:8

Job 40:8 - Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? - See Isa 45:21

Job 40:9

Job 40:9 - Hast thou an arm like God? - See Isa 52:10; Isa 59:1

Job 40:9

Job 40:9 - or canst thou thunder with a voice like him? - See Ex 19:18-20

Job 40:10

Job 40:10 - Deck thyself now with majesty and excellency; and array thyself with glory and beauty - See Ps 104:1, 2

Job 40:11

Job 40:11 - Cast abroad the rage of thy wrath - Eph 4:26; Jam 1:20

Job 40:12

Job 40:12 - Look on every one that is proud, and bring him low; and tread down the wicked in their place - Jam 4:6; 1Pet 5:5

Job 40:14

Job 40:14 - Then will I also confess unto thee that thine own right hand can save thee - Commenting upon His justice and judgment God challenges man with the question "when we are able to abase the proud and cast down the haughty, then God will declare our arm strong enough to save ourselves." Job 40:10-14

Job 40:15

Job 40:15 - Behold now behemoth, which I made with thee; he eateth grass as an ox - perhaps an extinct animal

Job 41:1

Job 41:1 - leviathan - a possible reference to a now extinct beast (dinosaur) that once lived but also an allusion to the great dragon in the sea, Satan. See also: Rev 12:7-12; Eze 29:3

Job 41:10

Job 41:10 - who then is able to stand before Me? If men fall in fear at the presence, and are unable to rouse might leviathan, "who then can stand before the Great I AM?", He asks.

Job 41:24

Job 41:24 - His heart is as firm as a stone - In pride, Lucifer hardened his heart against God and His promptings to repent and sought the course of rebellion.

Job 41:33

Job 41:33 - made without fear - that leviathan is a created being rules out any possible reference or allusion to God. However, he who dwells in the earth, for whom there is not his like, and has no fear [of God] is an apt description of Satan.

Job 41:34

Job 41:34 - he beholdeth all high things - pride is the hallmark of Satan and he exalts all that is self-exalting; unlike the lowly Jesus Whose delight is in the meek (Mt 11:29).

Job 41:34

Job 41:34 - king over all the children of pride - Indeed Satan is the author of pride (Eze 28:17) and the ruler over the sons of disobedience, the seed of the serpent (Gen 3:15).

Job 42:2

Job 42:2 - I know that thou canst do every thing - See Lk 1:37

Job 42:2

Job 42:2 - and that no thought can be withholden from thee - See Mk 2:8

Job 42:5

Job 42:5 - I have heard of thee by the hearing of the ear - See Rom 10:14

Job 42:5

Job 42:5, 6 - but now mine eye seeth thee - Job beheld God in His glory and had the Mareh experience where he abhors himself and his pride is cast to the ashes.

Job 42:6

Job 42:6 - Wherefore I abhor myself, and repent in dust and ashes - the Bible affirms that all will be saved by grace through faith of Jesus Christ. Job found repentance after being shown God's majesty and made to see God's awesomeness and his nothingness. See Rom 2:4-6 What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless. – {SpTA09 62.2}

Job 42:8

Job 42:8 - and my servant Job shall pray for you: for him will I accept - The Lord vindicated Job immediately before his friends/counselors.

Job 42:8

Job 42:8 - for him will I accept - Jam 5:16; 1Jo 5:14; Ps 84:11

Job 42:10

Job 42:10 - And the LORD turned the captivity of Job, when he prayed for his friends - God delivered Job from His test and captivity when Job showed grace, mercy and compassion, and prayed for those friends and close associates who acted more like a enemies. See Mt 5:44; Lk 6:28; Num 12:11-15

Job 42:11

Job 42:11 - and comforted him over all the evil that the LORD had brought upon him - See Job 1, 2; Ex 7:13, 14, 22, 8:15, 19, 32, 9:7

Job 42:12

Job 42:12 - the LORD blessed the latter end of Job more than his beginning - God would restore that which was lost to the destroyer in abundance. Symbolic of God brining greater glory to Adventism's end than its beginnings. See Deut 8:16; Job 8:7; Joe 1:1-4; 2:25

Job 42:13

Job 42:13 - seven sons and three daughters - that which was lost was restored for the 144,000 and the 11th hour workers after their time of trouble, just as Job's.

Job 42:14

Job 42:14 - Jemima - Ymiymah Proper Name Feminine yem-ee-maw' perhaps from the same as (03117) perhaps from the same as ; properly, warm, i.e. affectionate; hence, dove (compare); Jemimah, one of Job's daughters:--Jemimah. Jemima = "day by day"

Job 42:14

Job 42:14 - Kezia - Qtsiy`ah Proper Name Masculine kets-ee-aw' the same as (07102) the same as ; Ketsiah, a daughter of Job:--Kezia. Kezia = "cassia"

Job 42:14

Job 42:14 - Kerenhappuch - qeren Proper Name Feminine from (07161) and (06320) from and ; horn of cosmetic; Keren-hap-Puk, one of Job's daughters:--Keren-happuch. Keren-happuch = "horn of antimony"

Psalm

Ps 1:1

Back to Table of Contents

Ps 1:1 - walketh not in the counsel of the ungodly - See Job 21:16; Ps 119:101, 102; Prov 1:10-16

Ps 1:1

Ps 1:1 - nor standeth in the way of sinners - does not stand along side sinners. See 1Cor 6:9, 10

Ps 1:1

Ps 1:1 - nor sitteth in the seat of the scornful - See Jer 15:17; Ps 26:5; 2Pet 3:3-7; Neh 2:19, 20; Prov 22:10; Isa 5:19

Ps 1:2

Ps 1:2 - but his delight is in the law of the LORD; and in His law doth he meditate day and night - See Ps 119:47, 97-100; Jer 15:16; Prov 7:1-5

Ps 1:2

Ps 1:2 - delight - we find joy in the Lord as we find the blessing and wisdom in His commandments, particularly the Sabbath. See Ps 119:35, 47; Isa 58:13

Ps 1:2

Ps 1:2 - in His law doth he meditate day and night - I have hid thy law in my heart that I might not sin against thee. Ps 16:8, 91:1, 2, 119:97, 99, 105, 11, 19:14; John 15:4, 5; Isa 26:3 Jesus teaches the same thing when He says, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.... Without Me ye can do nothing.” John 15:4, 5. You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water. – {SC 68.3}

Ps 1:3

Ps 1:3 - he shall be like a tree planted by the rivers of water - See Jer 17:7, 8; Prov 12:3; Isa 32:15 When the testing time shall come, those who have made God’s word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let the voice of the dragon be heard, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity. – {4SP 420.1}

Ps 1:3

Ps 1:3 - rivers of water - Jesus is the stream of Living Waters that flows in all who believe. See Joh 7:37, 38

Ps 1:3

Ps 1:3 - bringeth for this fruit in season - See Prov 11:30; Joh 15:8; Ezek 47:12

Ps 1:3

Ps 1:3 - his leaf also shall not wither - leaves are used to absorb the bountiful rays of sun (Sun of Righteousnesss) which feed and nourish the tree. The leaves also serve as shade and protective covering for those who come under them (Dan 4:12; Jon 4:6).

Ps 1:3

Ps 1:3 - whatsover he doeth shall prosper - in all thy ways acknowledge Him and He will direct thy paths. The Lord is He Who prospers the diligence, and brings success to the efforts of the righteous - See Gen 39:3, 23; Prov 3:5, 6; Ps 34:10, 128:2; Isa 3:10, 48:15, 17; James 1:25

Ps 1:4

Ps 1:4 - The ungodly are not so - the ungodly have not submitted themselves to the righteousness of God; they have not sought the Lord, nor trusted in Him to prosper their ways; they have not committed themselves diligently to seeking God first and His righteousness and thus they are like the heath in the dessert. See Jer 17:5, 6

Ps 1:4

Ps 1:4 - like the chaff which the wind driveth away - See Dan 2:35; Job 21:18; Isa 17:13

Ps 1:5

Ps 1:5 - ungodly shall not stand in the judgment - the ungodly do not have an Advocate with the Father in judgment for their sins (1Jo 2:1). They have rejected Jesus' offer to be their daysman, their representative in court and therefore stand alone, condemned, without one to cover their unrighteousness. See Zech 3:1-5; Mt 22:11-13; Ps 73:17; Dan 7:9, 10; Mal 3:5; Isa 33:14

Ps 1:5

Ps 1:5 - nor sinners in the congregation of the righteous - the righteous shall enter in the courts of heaven with praise and thanksgiving and will have a right to the tree of life - See Rev 15:2-4, 22:14, 7:1-4, 13; Ps 100:1-5, 69:28; Eze 13:9

Ps 1:6

Ps 1:6 - for the LORD knoweth the way of the righteous - See Gen 18:17-19; Ps 37:18; Nahum 1:7; Joh 10:14; 2Tim 2:19

Ps 1:6

Ps 1:6 - but the way of the ungodly shall perish - See Joh 3:16; 2Thess 1:9; Prov 2:22; Mal 4:3

Ps 2:1

Ps 2:1 - Why do the heathen rage - the godless and those who do abominable things rage and are stirred against God and His people - See Act 4:25-27 So weak men counseled and planned. Little did these murderers realize the uselessness of their efforts. But by their

action God was glorified. The very efforts made to prevent Christ's resurrection are the most convincing arguments in its proof. The greater the number of soldiers placed around the tomb, the stronger would be the testimony that He had risen. Hundreds of years before the death of Christ, the Holy Spirit had declared through the psalmist, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed.... He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Ps 2:1-4. Roman guards and Roman arms were powerless to confine the Lord of life within the tomb. The hour of His release was near. – {DA 778.2}

Ps 2:1

Ps 2:1 - people imagine a vain thing - the wicked (people) scheme in their minds [a lie], something that will be brought to naught. See Joh 11:47-53 And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1Kin 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah. – {GC 590.1}

Ps 2:2

Ps 2:2 - The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying - See Mic 4:11-13

Ps 2:2

Ps 2:2 - rulers take counsel together - a confederacy is here spoken amongst the rulers, civil (kings of the earth) and religious. See Ps 83:5 37:12; Isa 8:12; Lk 23:12; Rev 17:12-14, 17; Prov 11:21

Ps 2:2

Ps 2:2 - against the LORD, and against his anointed - the target of the heathen and wicked's rage is God and His anointed. In a very literal sense, Jesus is the Anointed (Messiah) of God. However, we, the saints of God that keep His commandments and have His testimony (Rev 12:17) are Christ's ambassadors and body on earth and are therefore His representatives, the anointed.

Ps 2:3

Ps 2:3 - let us break their bands asunder, and cast away their cords from us - the wicked want to be liberated from the godly example of the righteous. They despise the message of the Three Angels that calls them to worship the God of Creation and the Sabbath, and to

turn from their wicked ways because God's judgments lie before them. To the wicked, the saints and their messages are a savor of death unto death. See 2Cor 2:15, 16; Rev 11:10 Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” [Joh 3:20.] As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jer a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer. – {GC88 458.2} The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner’s peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God’s people. It was for the same reason that the Jews rejected and crucified the Saviour—because the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin. – {GC 46.2}

Ps 2:4

Ps 2:4 - He that sitteth in heaven shall laugh: the Lord shall have them in derision - See Ps 37:13, 59:8; Prov 1:26-32

Ps 2:5

Ps 2:5 - Then shall he speak unto them in his wrath, and vex them in his sore displeasure. - See Ps 110:5, 6

Ps 2:6

Ps 2:6 - Yet have I set my King upon my holy hill of Zion - See Gen 49:10; Eze 21:27; Dan 9:26; Rev 1:5; Ps 3:4

Ps 2:7

Ps 2:7 - thou art my Son, this day have I begotten Thee - See Heb 1:5; 1Joh 4:9; Joh 1:18; Joh 3:16, 18

Ps 2:8

Ps 2:8 - Ask of me - The Father tells the Son to Ask of Me, and the Father willing would give of all of His possessions to His beloved.

Ps 2:8

Ps 2:8 - I shall give thee the heathen for thine inheritance - See Isa 43:3

Ps 2:9

Ps 2:9 - thou shalt break them with a rod of iron - See Rev 12:5; Ps 110:1; Heb 1:13, 10:13;

Ps 2:9

Ps 2:9 - with a rod of iron - See Jer 51:19-24

Ps 2:12

Ps 2:12 - blessed are all they that put their trust in him - See Jer 17:7; Ps 84:12; Nahum 1:7

Ps 3:2

Ps 3:2 - Many there be which say of my soul, There is no help for him in God. - See Isa 53:4; Mt 27:43; Ps 22:8

Ps 3:3

Ps 3:3 - But thou, O LORD art a shield for me - See Ps 91:4

Ps 3:3

Ps 3:3 - and the lifter up of mine head - See Ps 27:6; 23:5, 121:1

Ps 3:4

Ps 3:4 - I cried unto the LORD with my voice, and He heard me out of His holy hill - See Ps 116:1; Isa 65:24

Ps 3:4

Ps 3:4 - out of his holy hill - See Ps 2:6

Ps 3:5

Ps 3:5 - I laid me down and slept - See Ps 23:2, 4:8

Ps 3:5

Ps 3:5 - for the LORD sustained me - See Ps 55:22

Ps 3:6

Ps 3:6 - I will not be afraid of ten thousands of people, that have set themselves against me round about - See Ps 27:1-3; 91:7

Ps 3:6

Ps 3:6 - that have set themselves against me round about - See Ps 2:1-3, 83:1-5

Ps 3:8

Ps 3:8 - Salvation belongeth to the LORD: thy blessing is upon thy people - See Joh 11:25, 26

Ps 4:1

Ps 4:1 - have mercy upon me, and hear my prayer - See Ps 27:7

Ps 4:2

Ps 4:2 - leasing - LEASING, n. s as z. Falsehood; lies. [Obsolete or nearly so.]

Ps 4:3

Ps 4:3 - the LORD will hear when I call unto him - See Isa 65:24

Ps 4:4

Ps 4:4 - Stand in awe, and sin not - we will be confronted with grievous, shameless acts from the wicked that will cause awe and disbelief, yet we should not in anger or disgust sin against our souls. See Eph 4:26

Ps 4:4

Ps 4:4 - commune with your own heart upon your bed, and be still - we should speak to the LORD in prayer in our quiet place and wait on the LORD's peace. See Ps 27:14, 77:6; Ex 14:14; Lk 21:19 That the efforts of God's workers may be successful, they must receive the grace and efficiency that He alone can give. "Ask, and ye shall receive" (John 16:24), is the promise. Then why not take time to ask, to open the mind to the impressions of the Holy Spirit, that the soul may be revived by a fresh supply of life? Christ Himself was much in prayer. Whenever He had opportunity, He went apart to be alone with God. As we bow before God in humble prayer, He places a live coal from His altar upon our lips, sanctifying them to the work of giving Bible truth to the people. { 7T 251.1} I am instructed to say to my fellow workers: If you would have the rich treasures of heaven, you must have secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? { 7T 251.2}

Ps 4:5

Ps 4:5 - Off the sacrifice of righteousness - genuine repentance, praise, thanksgiving, the fruit of the Spirit. See Isa 57:15; Rom 12:1, 2; Gal 5:22, 23

Ps 4:5

Ps 4:5 - put your trust in the LORD - See Ps 27:14

Ps 4:6

Ps 4:6 - There be many that say, Who will shew us any good? - See Mal 3:13-15

Ps 4:6

Ps 4:6 - lift thou up the light of Thy countenance upon us - See Num 6:24-26

Ps 4:7

Ps 4:7 - Thou hast put gladness in my heart, more than in the time that their corn and their wine increased - CONTRAST Habakkuk 3:17-19

Ps 4:8

Ps 4:8 - I will both lay me down in peace and sleep; for thou, LORD, only makest me dwell in safety - See Ps 7:10, 23:3, 3:5; Isa 32:17

Ps 5:3

Ps 5:3 - My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up - "In the beginning, God" should be our prayer every morning. We should daily look to the hills whence cometh our help. We should deny ourselves, take up our crosses and follow Jesus to be crucified and filled with His Holy Spirit.

Ps 5:5

Ps 5:5 - The foolish shall not stand in thy sight: thou hatest all workers of iniquity - See Ps 1:5

Ps 5:6

Ps 5:6 - Thou shalt destroy all them that speak leasing - See Ps 4:2; Rev 22:15

Ps 5:7

Ps 5:7 - will I worship toward thy holy temple - See Dan 6:10; 2Chron 6:21, 26

Ps 5:8

Ps 5:8 - Lead me, O LORD, in thy righteousness - See Ps 139:24, 23:3

Ps 5:8

Ps 5:8 - because of mine enemies; make thy way straight before my face - See Ps 27:11

Ps 5:9

Ps 5:9 - their throat is an open sepulchre - their words bring forth death for all whom they speak of and those who hear - Rom 3:13; COMPARE Jer 5:16

Ps 5:10

Ps 5:10 - let them fall by their own counsels - See Ps 2:1-5

Ps 5:11

Ps 5:11 - let them also that love thy name be joyful in thee - See Ps 91:14

Ps 5:12

Ps 5:12 - with favour wilt thou compass him as with a shield - See Ps 32:7, 91:2

Ps 6:1

Ps 6:1 - O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure - See Jer 10:24

Ps 6:4

Ps 6:4 - Oh save me for thy mercie's sake - See Eze 36:

Ps 6:5

Ps 6:5 - For in death there is no remembrance of thee: in the grave who will give Thee thanks? - See Ps 146:4; Eccl 9:5, 6; Job 14:7-13

Ps 6:8

Ps 6:8 - Depart from me, all ye workers of iniquity - See Lk 13:27

Ps 7:1

Ps 7:1 - save me from all them that persecute me, and deliver me - See 1Sam 26:22-25

Ps 7:4

Ps 7:4 - yea, I have delivered him that without cause is mine enemy - See 1Sam 26:8-25

Ps 7:8

Ps 7:8 - judge me, O LORD, according to my righteousness, and according to mine integrity that is in me - See 1Sam 26:8-24; Mal 3:5; 1Cor 11:32

Ps 7:9

Ps 7:8 - for the righteous God trieth the hearts and the reins - See Ps 26:2; Jer 11:20, 17:10, 20:12

Ps 7:10

Ps 7:10 - My defence is of God, which saveth the upright in heart - See Ps 4:8, 46:1-3, 121:1-8

Ps 7:11

Ps 7:11 - God judgeth the righteous, and God is angry with the wicked every day - God's judgment involves chastening, where He reveals who we are to ourselves, so that we are not condemned with the wicked. See Ps 11:32

Ps 7:12

Ps 7:12 - If he turn not - if he does not repent.

Ps 7:12

Ps 7:10 - He will whet his sword - See Deut 32:41; Rev 2:16

Ps 7:14

Ps 7:14 - Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood - See Est 3:8-12

Ps 7:15

Ps 7:15 - He made a pit, and digged it, and is fallen into the ditch which he made - See Est 7:9, 10

Ps 7:16

Ps 7:16 - His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. - See Lev 16:21; Esther 7:7-10; Job 21:17; Ps 9:15, 16; Act 18:12-17

Ps 7:16

Ps 7:16 - pate - The head, or rather the top of the head; applied to persons, it is now used in contempt or ridicule.

Ps 8:2

Ps 8:2 - Out of the mouth of babes and sucklings hast thou ordained strength - See Mt 21:16

Ps 8:3

Ps 8:3 - When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained - See Ps 147:4

Ps 8:4

Ps 8:4 - What is man that thou art mindful of him and the son of man, that thou visitest him - In light of the grandeur of all of God's creation, "what are humans in comparison?" the psalmist inquires. See Ps 144:3; Job 7:17

Ps 8:5

Ps 8:5 - hast made him a little lower than the angels - See 2Pet 2:11; 1Cor 15:40; Ps 91:11, 12 The angels are created beings of God that are of a higher order than humanity: 1. They exhibit great physical power and strength, far above humans - See 2Kin 19:35; Isa 37:36; 2Sam 24:8-25; 2Pet 2:11; 1Cor 15:40 2. They precede men in the communication chain of doctrinal and prophetic revelation - See Rev 1:1, 2; Dan 10:21, 9:20-23 3. They minister as channels of God to encourage, heal, and strengthen men - See Dan 10:10-21 4. They can transform their appearances - See Gen 18:1-8, 19:1-22; Dan 10:16; 2Cor 11:13-15; Heb 13:2 5. They have spiritual bodies that can move with great speed and pass through physical structures - See Act 12:5-11; Dan 9:20, 21 6. Angels have a knowledge of God and a personal relationship with God that is closer than that of humans. Angels had full knowledge of God's character and love. Therefore, the rebellion staged by Lucifer and his rebells is without excuse, and thus there is no offer of salvation or atonement for fallen angelic beings. See Eze 28:12-19 The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. – {DA 21.1}

Ps 8:5

Ps 8:5 - hast crowned him with glory and honour - mankind being made in God's own image and in His likeness (See Ps 106:20) is his glory. 1. Dominion over the earth even says God has dominion - See Ps 8:6 2. The ability to procreate and make children in our image and in our likeness - See Gen 1:26, 28, 5:3; Mt 22:29, 30 3. God’s name (Ex 33:17-19) 4. God’s character (Ex 34:5-7) 5. God’s image and the honor of representing Him as sons with dominion (1Jo 3:2, 3; Ps 8:5||Gen 1:26-28; Rev 18:1) God’s glory is that which was lost to sin in Eden and has been longed to be revealed since that time:

Ps 8:6

Ps 8:6 - Thou madest him to have dominion over all the works of thy hands - See Gen 1:28; Job 35:11; Micah 4:8; Heb 1:1-14; Psa 115:16; Dan 7:27

Ps 9:4

Ps 9:4 - thou satest in the throne judging right - See Mal 3:2, 3

Ps 9:5

Ps 9:5 - Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever - See Ps 9:17

Ps 9:6

Ps 9:6 - O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them - See 1Cor 15:26

Ps 9:6

Ps 9:6 - destructions have come to a perpetual end - foreseeing the eventual destruction of the wicked and sin, the psalmist speaks of God's riddance of all evil. See Rev 20:12-15

Ps 9:7

Ps 9:7 - He hath prepared His throne for judgment - See Dan 7:9, 10; Rev 20:11-13

Ps 9:8

Ps 9:8 - He shall judge the world in righteousness - See Joh 7:24; Rom 14:10

Ps 9:9

Ps 9:9 - a refuge in times of trouble - See Ps 27:5

Ps 9:10

Ps 9:10 - And they that know Thy name will put their trust in Thee - See Ps 91:14; Jer 9:24

Ps 9:11

Ps 9:11 - Sing praises to the LORD, which dwelleth in Zion - See Isa 57:15

Ps 9:12

Ps 9:12 - When He maketh inquisition for blood, He remembereth them - God will bring to remembrance all acts of and intentions to shed innocent blood. See Gen 4:9, 10; Mt 23:35, 27:25

Ps 9:15

Ps 9:15 - The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken - See Ps 10:2

Ps 9:16

Ps 9:16 - The LORD is known by the judgment which he executeth - See Ps 9:8

Ps 9:16

Ps 9:16 - the wicked is snared in the works of his own hands - See Ps 7:16; Esther 7:9

Ps 9:17

Ps 9:17 - The wicked shall be turned into hell - The wicked will not be burned in hell but will be turned in to the very fires of hell as they are consumed. See Rev 20:12-15; Mal 4:1, 3

Ps 9:18

Ps 9:18 - For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever - See Jam 5:4; Isa 33:15-17; Prov 14:31; Ps 69:33, 140:12, 12:5, 35:10

Ps 10:2

Ps 10:2 - let them be taken in the devices that they have imagined - See Ps 9:15, 16, 7:16, 2:1-3; Esther 7:9, 10

Ps 10:3

Ps 10:3 - blesseth the covetous, whom the LORD abhorreth - See Rom 1:32; Col 3:5

Ps 10:4

Ps 10:4 - The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts - See Ps 14:1

Ps 10:5

Ps 10:5 - His ways are always grievous; thy judgments are far above out of his sight - Isa 55:8

Ps 10:6

Ps 10:6 - He hath said in his heart: I shall not be moved: for I shall never behold adversity - See Isa 47:8 Rev 18:7

Ps 10:7

Ps 10:7 - He mouth is full of cursing and deceit and fraud - See Ps 5:9; Rom 3:13

Ps 10:7

Ps 10:7 - under his tongue is mischief and vanity - See Rom 3:13

Ps 10:8

Ps 10:8 - He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor - See Prov 4:14-17; Jer 5:26

Ps 10:11

Ps 10:11 - He hath said in his heart, God hath forgotten: He hideth His face; He will never see it - See Isa 5:18, 19; Eze 8:12; Ps 10:13

Ps 10:12

Ps 10:12 - forget not the humble - See Jam 4:6; 1Pet 5:5

Ps 10:13

Ps 10:13 - Wherefore doth the wicked contemn God? - See Ps 107:11; Heb 10:30, 31

Ps 10:13

Ps 10:13 - he hath said in his heart, Thou wilt not require it - See Eccl 8:11

Ps 10:14

Ps 10:14 - the poor committeth himself unto thee - See Jam 5:1-7, 2:1-10

Ps 10:16

Ps 10:16 - the heathen are perished out of His land - See Rev 21:27, 22:15

Ps 11:1

Ps 11:1 - In the LORD put I my trust - See Ps 27:1, 2, 5, 16:8

Ps 11:2

Ps 11:2 - the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart - See Ps 10:8-10

Ps 11:2

Ps 11:2 - that they may privily shoot at the upright in heart - See Ps 10:8-11

Ps 11:3

Ps 11:3 - if the foundations be destroyed, what can the righteous do? - Ps 119:126

Ps 11:4

Ps 11:4 - The LORD is in his holy temple - See Ps 77:13

Ps 11:4

Ps 11:4 - the LORD'S throne is in heaven - God's throne is a throne of righteousness. See Isa 14:13; Ps 97:2

Ps 11:5

Ps 11:5 - The LORD trieth the righteous - the LORD test, proves the righteous in order to strengthen their faith and refine their characters. God reveals what is in the hearts of men - See Ps 11:5; Prov 17:3; Dan 12:10; Mal 3:3-5; Ps 139, 7:9; John 6:5-7; 1Thess 2:4

Ps 11:5

Ps 11:5 - but the wicked and him that loveth violence his soul hateth - See Ps 10:2-7

Ps 11:6

Ps 11:6 - Upon the wicked He shall rain snares, fire and brimstone - See Rev 15:1, 16:1, 20:12-15

Ps 11:6

Ps 11:6 - an horrible tempest - See Isa 28:18-21; Job 38:22, 23

Ps 11:7

Ps 11:7 - For the righteous LORD loveth righteousness - when speaking of righteousness, this applies to Jesus Christ alone within the Godhead. Jesus alone fulfills all righteousness. Jer 23:6 Jesus loved righteousness and hated iniquity. What is righteousness?—It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and through all the temptations that it was possible for the synagogue of Satan to bring upon him, he did not yield in the least degree to the power of the enemy. – {RH August 21, 1894 Par. 5}

Ps 12:1

Ps 12:1 - Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men - See Isa 59:15; Gen 6:5-8

Ps 12:2

Ps 12:2 - with flattering lips and with a double heart do they speak - flattery is abhorred of the Lord. Flattery is disingenuous and is used to manipulate and coerce another. Flattery was one of the serpent's tools to manipulate Eve in the Garden of Eden. See Dan 8:25; 2Pet 2:18

Ps 12:2

Ps 12:2 - double heart - duplicitous,

Ps 12:3

Ps 12:3 - the tongue that speaketh proud things - tongue that speaks boastful and blasphemous things. See Dan 7:25; Rev 13:1-4

Ps 12:4

Ps 12:4 - With our tongue will we prevail - See Isa 5:21; Ps 10:6; Ezek 8:12

Ps 12:4

Ps 12:4 - our lips are our own: who is lord over us? - See Ex 5:2; Rev 11:7-10

Ps 12:5

Ps 12:5 - For the oppression of the poor, for the sighing of the needy, now will I arise - See Ps 10:8-10, 18, 140:12, 35:10, 69:33, 9:18; Prov 14:31 The Lord cares for the poor and the afflicted. He has identified Himself so closely with them that whosoever gives to the poor is considered as lending to the Lord. Jesus Christ was on this earth as a poor man, so that "he that oppresseth the poor reproacheth his Maker." 1 "The Lord heareth the poor." 2 "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." 4 "The Lord will maintain the cause of the afflicted, and the right of the poor." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Lord, who is like unto Thee, which

deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?" 1 With the Almighty God so interested in their case, what a pity it is that the poor are so ill-advised as to seek to right their own wrongs. Sad to say, professed ministers of the Gospel of peace too often encourage them in this suicidal course. {1900 EJW, EVCO 169.2}

Ps 12:6

Ps 12:6 - The words of the LORD are pure words - See Ps 18:30, 119:140; Prov 30:5; Isa 45:19 I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed. – {EW 220.2} Why is our English version called king James' Bible? Because it was made during the reign of James I, king of England. {March 19, 1861 UrSe, ARSH 142.25} When was it begun, and when completed? {March 19, 1861 UrSe, ARSH 142.26} In the year 1607 the work was commenced, and finished in about three years, and published in 1611. {March 19, 1861 UrSe, ARSH 142.27} Fifty-four of the most learned men of the kingdom were appointed to perform the task. Seven of these did not serve, leaving forty-seven as the number who were actually engaged in the work. {March 19, 1861 UrSe, ARSH 142.28} How was the labor apportioned among this number? {March 19, 1861 UrSe, ARSH 142.29} They were divided into six classes: to each of which a certain portion of the Bible was given to translate, not from the Latin or the Septuagint, but directly from the original Hebrew and Greek. {March 19, 1861 UrSe, ARSH 142.30}

Ps 12:6

Ps 12:6 - as silver tried in a furnace of earth, purified seven times - See Mal 3:3

Ps 12:6

Ps 12:6 - purified seven times - See 2Kin 5:10, 14

Ps 12:7

Ps 12:7 - Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever - the Scriptures, which have been purified seven times (Ps 12:6), are living and have been preserved from this generation for ever (Isa 40:8; 1Pet 1:23, 25; Ps 33:11, 93:5, 100:5, 119:89, 138:2; Joh 10:35; Mt 5:18, 24:35; AA 11:3). Any modern translations that seek to improve upon that which God has established is to be rejected. I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed. – {EW 220.2} O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom 11:33 The evils that have been gradually creeping in among us have imperceptibly led individuals and churches away from reverence for God, and have shut away the power which He desires to give them. – {5T 711.1} My

brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Rev should warn us against taking such ground. In the name of my Master I bid you: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." – {5T 711.2} His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition. – {AA 11.3} This verse has been frequently reinterpreted by modern translations for the expressed purpose of removing the credibility and trust in the Word of God. Here are examples: NIV: You, Lord, will keep the needy safe and will protect us forever from the wicked ESV: You, Lord, will keep the needy safe and will protect us forever from the wicked NLT: Therefore Lord, we know you will protect the oppressed, preserving them forever from this lying generation See also Joh 5:39; Rev 22:14 Gen 3:15 according to the Douay -Reims Catholic Bible "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." - the blasphemous version of the Bible points to Mary as the "redemptress"

Ps 12:7

Ps 12:7 - from this generation for ever - See 1Pet 1:23, 25 "The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim." {Ms32-1896.} Then I saw that God knew that Satan would try every art to destroy man; therefore He had caused His word to be written out, and had made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He had carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan. – {EW 220.1} I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed. – {EW 220.2}

Ps 12:8

Ps 12:8 - The wicked walk on every side, when the vilest men are exalted. - See *Job 34:17; Lk 23:25; *Prov 24:24, 29:2, 16, 14:34; Ps 92:7; Jer 9:3-6; Mal 2:17; Isa 3:5; Habakkuk 1:1-4; Eccl 9:17 CONTRAST Isa 32:1, 26:9; Prov 14:34, 24:24; Jer 23:5, 6 I call upon God's people to open their eyes. When you sanction or carry out the decisions of men who, as you know, are not in harmony with truth and righteousness, you weaken your own faith and lose your relish for communion with God. You seem to hear the voice which was addressed to Joshua: "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them.... There is an accursed thing in the midst of thee, O Israel." "Neither will I be with you anymore, except ye destroy the accursed from among you." Christ declares, "He that gathereth not with Me scattereth abroad." – {TM 91.1} The Lord would have His people BURY POLITICAL QUESTIONS. On THESE THEMES SILENCE is ELOQUENCE. Christ calls upon His followers to COME into UNITY on the PURE GOSPEL PRINCIPLES which are plainly revealed in the word of God. We CANNOT with Safety Vote for Political Parties, for we do not know whom we are voting for. We CANNOT with Safety Take Part in ANY Political Schemes. We CANNOT Labor to Please men who will use their influence to Repress Religious Liberty, and to Set in Operation Oppressive Measures to Lead or Compel their Fellow men to Keep Sunday as the Sabbath. The first day of the week

is not a day to be reverenced. It is a spurious sabbath, and the members of the Lord's family CANNOT Participate with the men who exalt this day, and Violate the Law of GOD by trampling upon His Sabbath. The people of God are NOT to Vote to Place Such Men in Office; for when they do this, they are Partakers with them of the SINS which they Commit while in office. {FE 475.2}

Ps 12:8

Ps 12:8 - vilest men are exalted - See Isa 32:6 Base; mean; worthless; despicable.

Ps 13:1

Ps 13:1 - how long wilt Thou hide thy face from me - See Isa 54:8

Ps 13:3

Ps 13:3 - lest I sleep the sleep of death - See Joh 11:1-14

Ps 13:6

Ps 13:6 - I will sing unto the LORD, because He hath dealt bountifully with me - See Ps 103:1-5

Ps 14:1

Ps 14:1- The fool hath said in his heart, There is no God - See Rom 1:18-32; Prov 12:15; Ps 53:1; 2Thess 2:10-12 Contrast: Deut 5:24, 26

Ps 14:2

Ps 14:2 - The LORD looked down from heaven upon the children of men - See Gen 11:5-7

Ps 14:2

Ps 14:2 - to see if there were any that did understand, and seek God - See Dan 12:10

Ps 14:3

Ps 14:3 - They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one - See Rom 3:10-18

Ps 14:4

Ps 14:4 - who eat up my people as they eat bread; and call not upon the LORD - See Ps 10:8-11

Ps 14:4

Ps 14:4 - call not upon the LORD - See 2Kin 1:2-4; Zeph 1:6

Ps 14:5

Ps 14:5 - for God is in the generation of the righteous - See Isa 57:15; 2Cor 6:16

Ps 14:7

Ps 14:7 - Oh that the salvation of Israel were come out of Zion! - Oh that the LORD OUR RIGHTEOUSNESS would come from Zion [His people/His Holy Mountain and habitation]

Ps 15:1

Ps 15:1 - who shall abide in thy tabernacle? who shall dwell in thy holy hill?- See Palm 24:3, 4, 27:4; Isa 57:15

Ps 15:2

Ps 15:2 - He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart - See Ps 24:4; Isa 57:15

Ps 15:2

Ps 15:2 - and worketh righteousness - See John 6:29||Heb 11:6; John 15:1-6; Mt 5:15, 16; Isa 32:17

Ps 15:2

Ps 15:2 - and speaketh the truth in his heart - there is no guile nor dissembling in his ways. See Rev 14:5

Ps 15:3

Ps 15:3 - He that backbiteth not with his tongue - one who is not a gossip and back bitter (speaking ill of a friend; a traitor). See Ps 101:5; 1Tim 5:13

Ps 15:3

Ps 15:3 - nor taketh up a reproach against his neighbour - to be contentious and unjustly at odds with one's neighbor

Ps 15:4

Ps 15:4 - In whose eyes a vile person is contemned - See Ps 12:8; Isa 33:15

Ps 15:4

Ps 15:4 - contemned - Despised; scorned; slighted; neglected, or rejected with disdain

Ps 15:4

Ps 15:4 - He that sweareth to his own hurt, and changeth not - a person of integrity will keep his word, even if it is to his loss. See Josh 9:14-20; 1Cor 6:6, 7

Ps 15:5

Ps 15:5 - He that putteth not out his money to usury - one who does not lend to gain by exorbitant interest.

Ps 15:5

Ps 15:5 - He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved - See Isa 33:15-17

Ps 15:5

Ps 15:5 - taketh reward against the innocent - See Isa 5:23, 33:15

Ps 15:5

Ps 15:6 - He that doeth these things shall never be moved - God will uphold such a person with His hands of righteousness - See Ps Ps 16:8, 62:6, 101:6; Prov 12:3

Ps 16:1

Ps 16:1 - Preserve me, O God - keep me in the paths of righteousness; uphold me by the sweet Holy Spirit; sustain my course and my faith in You; deliver and protect me from my carnal self and the wilds of the enemy.

Ps 16:1

Ps 16:1 - for in thee do I put my trust - See Ps 73:28

Ps 16:2

Ps 16:2- my goodness extendeth not to the - my goodness is nothing apart from the; as with Dan, our comeliness in God's presence turns to corruption. The LORD alone is OUR RIGHTEOUSNESS - See Dan 10:8, Isa 64:6; Jer 23:6

Ps 16:4

Ps 16:4 - Their sorrows shall be multiplied that hasten after another god - See 2Kin 1:1-4

Ps 16:4

Ps 16:3 - their drink offerings of blood will I not offer, nor take up their names into my lips - the sacrifices of the wicked are an abomination to God and to the psalmist. The psalmist refuses to even speak of their waywardness. See Isa 33:15, 16

Ps 16:5

Ps 16:5- The LORD is the portion of mine inheritance and of my cup - As a Levite, a royal priesthood to the Lord, He is our portion and our inheritance. See Gen 15:1; Ps 73:25; Isa 58:13, 14; Deut 18:1, 2; 1Pet 2:9; Rev 21

Ps 16:5

Ps 16:5 - thou maintainest my lot - God gives and preserves our inheritance, Himself, in Christ Jesus. See 1Jo 5:11-13

Ps 16:6

Ps 16:6 - The lines are fallen unto me in pleasant places - God’s truths that draw and bind us to Him have come to the psalmist in times and places that cause him to exalt in the Lord. See Ps 19:4

Ps 16:6

Ps 16:6 - lines - a cord (as connecting), especially for measuring; figuratively, a rule; also a rim, a musical string or accord:--line

Ps 16:6

Ps 16:6 - I have a goodly heritage - The psalmist delights in God's salvation which is his own. See Isa 58:14; 1Jo 5:11-13

Ps 16:7

Ps 16:7 - I will bless the LORD - See Ps 34:1

Ps 16:7

Ps 16:7 - Who hath given me counsel - See Ps 1:1; Num 27:21; Isa 9:6; Jer 32:19

Ps 16:7

Ps 16:6- my reins also instruct me in the night season - The unconscious mind or reins are what guide the psalmist in the night season. See Jer 17:10; 12:2; Rev 2:23

Ps 16:8

Ps 16:8 - I have set the LORD always before me - See Prov 3:5, 6; Act 2:25 If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him.—(Christ's Object Lessons, 129, 130.) – {Pr 12.2}

Ps 16:8

Ps 16:8 - because he is at my right hand I shall not be moved - We too are at His right hand, the position of favor and thus, shall not be moved. See Ex 15:6; Eccl 10:2; Ps 15:5, 62:2, 121:5; Joshua 1:5; Heb 13:6

Ps 16:8

Ps 16:8 - I shall not be moved - See Ps 46:5, 21:7, 32:7, 55:22; Mt 7:25

Ps 16:9

Ps 16:9 - Therefore my heart is glad, and my glory rejoiceth - See Ps 34:2

Ps 16:9

Ps 16:8 - my flesh also shall rest in hope - See Rev 14:12, 13; Job 19:26; Isa 32:17; Rom 8:23-25

Ps 16:10

Ps 16:10 - For thou wilt not leave my soul in hell (the grave); neither wilt thou suffer thine Holy One to see corruption - A Messianic prophecy of Jesus. See Joh 2:19; Jon 2:6; Ps 34:20 compare Joh 11:39; Act 2:30, 31

Ps 16:11

Ps 16:11 - Thou wilt shew me the path of life - See Jer 6:16, 17; Prov 4:18; Joh 14:6

Ps 16:11

Ps 16:11 - in thy presence is fulness of joy - there will be no boredom in heaven See Ps 23:6, 27:4; Isa 40:31; Joh 15:11; 2Cor 3:17

Ps 16:11

Ps 16:11 - at thy right hand there are pleasures for evermore - The righteous are made to stand at the right hand of the Lord and are shown favor. See Ps 16:8; Mt 25:33, 34; Zech 3:1-5

Ps 17:1

Ps 17:1 - that goeth not out of feigned lips - See Rev 14:5

Ps 17:2

Ps 17:2 - equal - uprightness; eveness; straight; just and fair

Ps 17:3

Ps 17:3 - Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me - See Ps 139: 1-13, 23, 24

Ps 17:3

Ps 17:3 - Purposed that my mouth will not transgress - see Ps 39:1; Dan 1:8; Jam 3:2

Ps 17:4

Ps 17:4 - Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer - See Jer 6:16

Ps 17:5

Ps 17:5 - Hold up my going in thy path, that my footsteps slip not - See Deut 5:32, 33; Ps 18:33, 36, 51:12, *119:133; Prov 3:23

Ps 17:6

Ps 17:6 - I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech - See Isa 65:24; 1Jo 5:14, 15; Joh 15:7

Ps 17:7

Ps 17:7 - Shew thy marvellous lovingkindness - See Jer 9:24

Ps 17:7

Ps 17:7 - Thou that savest by Thy right hand - See Ps 16:8; Zech 3:1-3; Mt 25:33; Isa 41:10

Ps 17:7

Ps 17:7 - from those that rise up against them - See Ps 109

Ps 17:8

Ps 17:8 - Keep me as the apple of the eye - See Zech 2:8

Ps 17:8

Ps 17:8 - hide me under the shadow of thy wings - See Ps 91:1

Ps 17:13

Ps 17:13, 14 - deliver my soul from the wicked, which is thy sword: From men which are thy hand - The LORD uses wicked and corrupt men to chastise, correct, and ultimately strengthen (tried) His people so that they bear His character. See Dan 12:10

Ps 17:14

Ps 17:14 - men of the world, which have their portion in this life - See Ps 73:1-17

Ps 17:14

Ps 17:14 - whose belly thou fillest with thy hid treasure - their god is their bellies. See Phil 3:19

Ps 17:15

Ps 17:15 - I will behold thy face in righteousness - See Job 19:25-27; 1Cor 13:12; 1Jo 3:2; 1Cor 13:12; Heb 9:28

Ps 17:15

Ps 17:15 - I shall be satisfied, when I awake with thy likeness - the mind and character of Christ is the Psalmist's aspirations, and mine too!! See Rev 14:12; 1Tim 6:6; Philippians 3:21

Ps 17:15

Ps 17:15 - thy likeness - See Ex 34:6, 7; 1Jo 3:2; Gal 5:22, 23; Isa 60:1-3; Philippians 2:5-11; Col 2:9, 10; Mal 3:1-5

Ps 18:1

Ps 18:1-50 - the entire Ps is repeated in 2Sam 22

Ps 18:2

Ps 18:2 - my buckler - See Ps 91:4, 18:30

Ps 18:2

Ps 18:2 - my high tower - See Prov 18:10; Mic 4:8

Ps 18:3

Ps 18:3 - I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies - See Prov 18:10

Ps 18:6

Ps 18:6 - In my distress I called upon the LORD, and cried unto my God: he heard my voice

out of his temple, and my cry came before him, even into his ears. - See 2Sam 22:7, 8

Ps 18:13

Ps 18:13 - The LORD also thundered in the heavens, and the Highest gave his voice - See Joh 12:30

Ps 18:16

Ps 18:16 - he drew me out of many waters - See Rev 17:15

Ps 18:20

Ps 18:20 - according to the cleanness of my hands hath he recompensed me - See Ps 24:3, 4; Isa 33:15

Ps 18:30

Ps 18:30 - the word of the LORD is tried - See Ps 12:6, 7

Ps 18:30

Ps 18:30 - he is a buckler to all those that trust in him - See Ps 91:4, 18:1

Ps 18:32

Ps 18:32 - It is God that girdeth me with strength - See Isa 40:29

Ps 18:33

Ps 18:33 - He maketh my feet like hinds' feet, and setteth me upon my high places - See Ps 18:36, 37:31, 121:3

Ps 18:35

Ps 18:35 - Thou hast also given me the shield of thy salvation - See Eph 6:11-18

Ps 18:35

Ps 18:35 - and thy gentleness hath made me great - God's care, His compassion, His loving kindness, His tender mercy all shown and expressed towards the Psalmist, has made him to become the same towards others.

Ps 18:36

Ps 18:36 - Thou hast enlarged my steps under me, that my feet did not slip - See Ps 18:33, 17:5

Ps 18:37

Ps 18:36 - neither did I turn again till they were consumed - David made sure none of his enemies remained to harass him or his posterity in the future. See 1Sam 27:9-11 CONTRAST 1Sam 15:1-11

Ps 18:44

Ps 18:44 - As soon as they hear me, they shall obey me - See Ps 119:60

Ps 18:48

Ps 18:48 - He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man - See Ps 27:1-3, 5, 6

Ps 19:1

Ps 19:1 - The heavens declare the glory of God; and the firmament sheweth His handywork - See Ps 97:6, 107:43 “The undevout astronomer is mad.” {Dr. Young, taken from 1884 JHW, AERS 9.1} The spacious firmament on high, With all the blue, ethereal sky, And spangled heavens, a shining frame, Their great Original proclaim; The unwearied sun, from day to day Does his Creator's power display, And publishes to every land The work of an Almighty hand. Soon as the evening shades prevail, The moon takes up the wondrous tale; And nightly, to the listening earth Repeats the story of her birth; While all the stars that round her burn, And all the planets in their turn, Confirm the tidings as they roll, And spread the truth from pole to pole What though in solemn silence, all Move round the dark terrestrial ball? What though no real voice nor sound Amid their radiant orbs be found? In reason's ear they all rejoice, And utter forth a glorious voice, For ever singing, as they shine, 'The hand that made us is Divine.'" Written by Addison

Ps 19:1

Ps 19:1 - the firmament sheweth His handiwork - In his isolated home John was able to study more closely than ever before the manifestations of divine power as recorded in the book of nature and in the pages of inspiration. To him it was a delight to meditate on the work of creation, and to adore the divine Architect. In former years his eyes had been greeted by the sight of forest-covered hills, green valleys, and fruitful plains; and in the beauties of nature it had ever been his delight to trace the wisdom and skill of the Creator. He was now surrounded by scenes that to many would appear gloomy and uninteresting; but to John it was otherwise. While his surroundings might be desolate and barren, the blue heavens that bent above him were as bright and beautiful as the skies above his loved Jerusalem. In the wild, rugged rocks, in the mysteries of the deep, in the glories of the firmament, he read important lessons. All bore the message of God’s power and glory. – {RY 174.3}

Ps 19:2

Ps 19:2 - Day unto day uttereth speech, and night unto night sheweth knowledge - both day and night, morning and evening give revelation of God’s awesome wonders and majesty!

Ps 19:3

Ps 19:3 - There is no speech nor language, where their voice is not heard - there is no place on earth where man can not see the exceeding power and glory of God in the creation. See Rom 1:19, 20, 10:17-19 “What though no real voice nor sound, Amid their radiant orbs be found; In reason’s ear they all rejoice, And utter for a glorious voice, Forever singing as they shine— The hand that made us is divine!” {Addison, taken from 1884 JHW, AERS 9.1}

Ps 19:4

Ps 19:4 - Their line is gone out through all the earth, and their words to the end of the world - the gospel of Creation has been seen by all men, even His eternal Godhead! See Rom 10:15-18, 1:20; Deut 30:19 Those whom Christ commends in the judgment may have known little

of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God. – {DA 638.2} How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"! How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval! – {DA 638.3}

Ps 19:7

Ps 19:7 - The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. See Isa 8:20 It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him if we keep His commandments." 1Jo 3:24; 1Jo 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. – {COL 312.3} But, while the works of nature may arouse us to devotional feelings, they cannot guide our devotions. They but give evidence of the existence of an almighty Designer, but they cannot reveal him to us. Man himself is "fearfully and wonderfully made;" and he may stand in awe at the thought of his Maker; he may feel a sense of responsibility and of accountability to his Creator; but if left to the voice of nature alone, the highest shrine at which he will bow will be that of "The Unknown God." He may even recognize the voice of conscience within him reproving him of the wrongs which he is conscious that he commits; but nature does not reveal to him the manner of service which would be pleasing to his Creator and Preserver, nor the means of freeing him from the guilt and consequences of his wrongs. {1884 JHW, AERS 10.1} The psalmist, no doubt, had this train of thought passing through his mind, for, after ascribing to the creation all that it can do to incite us to devotion, he abruptly turned his subject, saying: {1884 JHW, AERS 10.2} "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes." Man is highly exalted as to his capacities; there are wonderful possibilities in his being. Yet left altogether to himself he is helpless, especially in the understanding of morals. And this is not at all surprising; for no one is expected to understand the will of a governor, or the laws of the Government under which he lives, unless they are revealed to him. The psalmist, as quoted in this paragraph, ascribes to the law of the Lord an office which it is not possible for creation or nature to fill. The commandments of the Lord impart instruction, important and necessary instruction, which we cannot learn by observation, nor by the study of the material universe. No proof ought to be required on this point. The most powerful telescope or microscope can never reveal a single moral duty, or point out a remedy for a single moral wrong. {1884 JHW, AERS 11.1} Now we attach no blame to nature because it does not perform the office of a written revelation. No such purpose was embraced in its design. We do not learn the laws of our Government by walking through the fields, by studying her

dimensions and natural advantages, nor by noting her public improvements. When we have learned all that we can possibly learn from nature, we find beyond that an absolute necessity for direct revelation. {1884 JHW, AERS 11.2}

Ps 19:7

Ps 19:7 - the testimony of the LORD is sure, making wise the simple - See Rev 19:10; 2Pet 1:19; 1Thess 5:1-6; Ps 119:130

Ps 19:8

Ps 19:8 - the commandment of the LORD is pure, enlightening the eyes - See 2Tim 3:15; Rev 3:18

Ps 19:9

Ps 19:9 - the judgments of the LORD are true and righteous altogether - See Joh 8:16; Rom 3:26

Ps 19:10

Ps 19:10 - More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb - See 1Tim 6:9-12; Prov 8:10, 19; Ps 119:72, 127

Ps 19:11

Ps 19:11 - Moreover by them is thy servant warned: and in keeping of them there is great reward - The keeping of God's Judgments is our wisdom. See Deut 4:6

Ps 19:12

Ps 19:12 - Who can understand his errors? Unless God reveals our true character to us, we do not know ourselves - See Ps 139

Ps 19:12

Ps 19:12 - cleanse thou me from secret faults - See Ps 51:7-10

Ps 19:13

Ps 19:13 - Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright - See 1Thess 5:22; Ps 119:133; 2Pet 2:10 That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. "By grace are ye saved through faith." But "faith, if it hath not works, is dead." Ephesians 2:8; James 2:17. Jesus said of Himself before He came to earth, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. And just before He ascended again to heaven He declared, "I have kept My Father's commandments, and abide in His love." John 15:10. The Scripture says, "Hereby we do know that we know Him, if we keep His commandments.... He that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2:3-6. "Because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21. – {SC 61.2}

Ps 19:13

Ps 19:13 - I shall be innocent from the great transgression - Grieving God's Holy Spirit is the great transgression - See 1Sam 13:8-14, 15:1-29; Eph 4:30; Mt 12:31, 32; Lk 12:10; Heb 6:4-6

Ps 19:14

Ps 19:14 - Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer - See 2Cor 10:5; Ps 119:11, 105, 139:4

Ps 19:14

Ps 19:14 - meditation of my heart - See Ps 1:2, 119:15, 27; Prov 4:23; Philippians 4:8; Col 3:1-3

Ps 19:14

Ps 19:14 - be acceptable in thy sight - God's word have I hid in my heart that I might not sin against Him. See Ps 119:11

Ps 20:1

Ps 20:1 - The LORD hear thee in the day of trouble - The words spoken are words of blessing the psalmist offers to the hearer.

Ps 20:1

Ps 20:1 - the name of the God of Jacob defend thee - The name of God perhaps expressed here is the I AM, the Self-existent, covenant keeping God (Ex 3:14).

Ps 20:2

Ps 20:2 - Send thee help from the sanctuary - The psalmist prays the LORD grant help from His holy place where He dwells.

Ps 20:4

Ps 20:4 - Grant thee according to thine own heart - may the LORD bestow blessings as the petitioner has requested.

Ps 20:5

Ps 20:5 - and in the name of our God we will set up our banners - See Isa 59:19

Ps 20:5

Ps 20:5 - God we will set up our banners - See Song 6:4, 10

Ps 20:6

Ps 20:6 - Now know I that the LORD saveth His anointed - See Ps 16:10

Ps 20:6

Ps 20:6 - He will hear from His holy heaven - See Ps 91:5;

Ps 20:6

Ps 20:6 - the saving strength of thy right hand - God's right hand is full of righteousness (Ps 48:10, Isa 41:10).

Ps 20:7

Ps 20:7 - Some trust in chariots and some in horses - See Isa 31:1, 3; Jer 17:5, 6; Prov 21:31; Mic 5:10; Ps 33:16-18, 44:6

Ps 20:7

Ps 20:7 - Some trust in chariots, and some in horses: but we will remember the name of the LORD our God - See Ps 91:2; Isa 31:1; Jer 3:23

Ps 20:7

Ps 20:7 - but we will remember the name of the LORD - See Ps 44:6-8, 91:14, 15, 112:1; 2Chron 20:12; Mic 7:7

Ps 21:4

Ps 21:4 - He asked life of Thee and thou gavest him, even length of days forever and ever - Not only has God extended the temporal life of the righteous, but has blessed with eternal life! See Ps 91:16, 23:6

Ps 21:6

Ps 21:6 - For thou hast made him blessed forever - See 2Sam 7:8-17; Jer 23:5; Eze 37:24

Ps 21:7

Ps 21:7 - For the king trusteth in the LORD - See Ps 27:1, 2

Ps 21:7

Ps 21:7 - through the mercy of the Most High he shall not be moved - See Ps 16:8, 32:7

Ps 21:9

Ps 21:9 - Thou shalt make them as a fiery oven in the time of thine anger - See Mal 4:1, 3; Rev 20:1-15

Ps 21:9

Ps 21:9 - the LORD shall swallow them up in His wrath, and the fire shall devour them - See Rev 15:1, 14:9-11

Ps 21:11

Ps 21:11 - For they intended evil against thee, they imagined a mischievous device, which they are not able to perform - See Ps 2:1-6, 27:2; Esther 3, 6, 7

Ps 22:1

Ps 22:1 - My God, my God, why hast thou forsaken me? - See Mk 15:34

Ps 22:1

Ps 22:1 - why art thou so far from me - See Isa 54:7, 8

Ps 22:3

Ps 22:3 - But thou art holy - See Rev 15:4

Ps 22:3

Ps 22:3 - O thou that inhabitest the praises of Israel - God inhabits [is enthroned] in the praises of Israel, His people.

Ps 22:4

Ps 22:4 - Our fathers trusted in thee: they trusted, and thou didst deliver them - See Ps 44:1, 2

Ps 22:6

Ps 22:6 - despised of the people - See Isa 53:3

Ps 22:7

Ps 22:7 - All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying - See Ps 109:25

Ps 22:8

Ps 22:8 - He trusted in the LORD that He would deliver him: let him deliver him - See Mt 27:43; Isa 53:4

Ps 22:9

Ps 22:9 - But thou art he that took me out of the womb - See Gal 1:15

Ps 22:10

Ps 22:10 - I was cast upon thee from the womb: thou art my God from my mother's belly - See Lk 1:30-35

Ps 22:12

Ps 22:12 - Many bulls have compassed me; strong bulls of Bashan have beset me round - those that mocked and scorned Jesus at His crucifixion were as the strong bulls of Bashan - See Mk 15:29; Amos 4:1

Ps 22:12

Ps 22:12 - Bashan - Bashan Proper Name Location baw-shawn' of uncertain derivation of uncertain derivation; Bashan (often with the article), a region East of the Jordan:--Bashan. Bashan = "fruitful" a district east of the Jordan known for its fertility which was given to the half-tribe of Manasseh

Ps 22:13

Ps 22:13 - They gaped upon me with their mouths, as a ravening and a roaring lion - See Mk 15:29-32; Lk 23:35

Ps 22:14

Ps 22:14 - I am poured out like water; and all my bones are out of joint: my heart is like wax;

it is melted in the midst of my bowels - See Mk 15:34; Isa 53:12

Ps 22:15

Ps 22:15 - My strength is dried up like a potsherd; and my tongue cleaveth to my jaws - See Joh 19:28

Ps 22:15

Ps 22:15 - potsherd - A piece or fragment of a broken pot. Job 2:8.

Ps 22:16

Ps 22:16 - For dogs have compassed me: - the reference speaks of the Gentiles, who imprisoned, tortured and condemned Jesus to die. Jesus referred to Gentiles as dogs when He spoke to the Syro-Phoenician woman whose daughter was demon possessed. See Mt 15:26, 27; Mk 7:27, 28

Ps 22:16

Ps 22:16 - the assembly of the wicked have inclosed me - See Mt 26:57

Ps 22:16

Ps 22:16 - they pierced my hands and my feet - the practice of crucifixion as practiced by the Rom had not existed some 1000yrs before the birth of Christ when this was penned by David. This is another point that affirms the inspiration of Scriptures. See Mt 27:22; Joh 21:18; Gen 3:15

Ps 22:17

Ps 22:17 - I may tell all my bones - none of Christ's bones were to be broken according to the commandment and prophecy regarding the Passover lamb. Yet in His anguish and desperate condition, all of His bones were clearly seen . See Ps 34:20; Ex 12:46; John 19:33, 36

Ps 22:18

Ps 22:18 - They part my garments among them, and cast lots upon my vesture - See Joh 19:23, 24; Lk 23:34

Ps 22:19

Ps 22:19 - But be not thou far from me, O LORD; O my strength - The Father, who enshrouded Himself in thick darkness was right there at the cross with His Son - See 2Chron 6:1; 2Sam 22:12; Lk 23:44, 45

Ps 22:20

Ps 22:20 - my darling from the power of the dog - See Ps 22:16; Mk 7:

Ps 22:22

Ps 22:22 - I will declare thy name unto my brethren - See Isa 12:4; 1 Chronicles 16:7-10; Joh 17:4-8; Rev 3:5; Heb 2:11

Ps 22:23

Ps 22:23 - Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel - See 1 Chronicles 16:10-14

Ps 22:23

Ps 22:23 - all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel - See Rom 9:6-8; Isa 58:14

Ps 22:24

Ps 22:24 - For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard - See Lk 18:38-40

Ps 22:24

Ps 22:24 - but when he cried unto him, he heard - See Isa 65:24

Ps 22:25

Ps 22:25 - my praise shall be of thee in the great congregation - See Rev 7:9, 10

Ps 22:25

Ps 22:25 - I will pay my vows before them that fear him - See Ps 116:14

Ps 22:26

Ps 22:26 - The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever - See Mt 5:5

Ps 22:27

Ps 22:27 - All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. See Isa 60; Zech 9:10; Rev 21:24-27

Ps 22:29

Ps 22:29 - All they that be fat upon the earth shall eat and worship - See Ps 22:26; Mal 4:2

Ps 22:29

Ps 22:29 - and none can keep alive his own soul - See Act 17:28; Col 1:17

Ps 22:30

Ps 22:30 - a seed shall serve him - a remnant shall serve the LORD. See Rev 12:17; 14:1-5 "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today (Gal 1:13). He has “let out His vineyard unto other husbandmen,” even to His covenant-keeping people, who faithfully “render Him the fruits in their seasons.” Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people." – {Prophets & Kings 713.1}. See Isa 10:19-23

Ps 22:30

Ps 22:30 - it shall be accounted to the LORD for a generation - the remnant that shall come from among the hosts of Adventism will be seen as its own generation to whom God's promises will apply and His goodness towards that generation. See Ps 24:6

Ps 23:1

Ps 23:1 - The LORD is my Shepherd - See Joh 10:14; Isa 33:16, 40:11, 43:3; Ps 34:9, 10; Heb 13:20

Ps 23:1

Ps 23:1 - I shall not want - I have not wants because all my needs and desires are supplied in Him. See Col 2:9, 10

Ps 23:2

Ps 23:2 - He maketh me to lie down in green pastures - See Joh 10:9; Ps 3:5, 4:8

Ps 23:2

Ps 23:2 - leadeth me beside the still waters - See Ps 139:10; Isa 41:13, 42:6, 49:8-10; Joh 10:3-5; Hymn #537 - He Leadeth Me

Ps 23:3

Ps 23:3 - He restoreth my soul - for the Lord to restore my soul, it must mean that my souls strength must have been spent, enduring some fiery trial, or long testing walk of patience. God gives us rest and refreshing through the power of the Holy Spirit - See Ps 34:22; 1Pet 4:13, 14; Isa 28:12 A cast sheep is a sheep that has laid down and can't get up because its center of gravity is off – sometimes because it's pregnant or simply because it has a full fleece. Once down, gasses start to build up in their abdomen and they can die in a matter of hours. If you get them back up on their feet, then they're fine

Ps 23:3

Ps 23:3 - he leadeth me in the paths of righteousness for His name's sake - the paths of righteousness involve fiery trials and tests in order for God's perfect character (His glory) to be revealed in us. 1Pet 4:13, 14

Ps 23:3

Ps 23:3 - paths of righteousness - paths of the just. See Ps 5:8, 139:24; Prov *8:20, 4:18; Jer 6:16; 1Pet 4:13, 14; Heb 12:13 "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' [1Cor 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." Testimonies, volume 8, 296–297.

Ps 23:3

Ps 23:3 - for his name's sake - For His own glory - See Isa 43:25; 49:3

Ps 23:4

Ps 23:4 - Yea, though I walk through the valley of the shadow of death, I will fear no evil - God's perfect love casts out fear. With Jesus abiding within the heart, we are complete and need/want/lack no thing. We are set apart from the world by God's presence, by faith working by love, and have no fear. See Job 38:17; Heb 2:14, 15; Ps 55, 91:7, 8; 1Jo 4:17, 18

Ps 23:4

Ps 23:4 - for thou art with me - God's presence is what provides peace - See Ex 33:14-16; Isa 43:1, 2; Mt 28:20

Ps 23:4

Ps 23:4 - thy rod and thy staff they comfort me - the sheep understands that the rod and the staff are used by the Shepherd to keep him in line and to protect him from harm and danger. The rod and staff therefore are fitting symbols of God's commandments, by which we are chastened/reproved of sin.

Ps 23:5

Ps 23:5 - Thou preparest a table before me in the presence of mine enemies - God will exalt the righteous who were once persecuted and scorned before their adversaries. See Psa 86:17, 27:6; Dan 3:30; Rev 3:9; Jer 15:15-21 1Kin 17:3-10 - God caused Elijah to dwell in a foreign land, where paganism abounded yet within a haven prepared by God. The Lord prepared a table to feed Elijah from in the same land from which came his mortal enemy Jezebel.

Ps 23:5

Ps 23:5 - thou anointest my head with oil - kings and priests were anointed in Ancient Israel so that God's Spirit would be upon them to lead righteously, thus, God purposes to make we, His people, His royal priesthood and holy nation. See Ex 19:6, 28:41, 30:30; 1Sam 16:11-13; Dan 9:25; Mt 3:13-17; Rev 1:6, 5:10, 20:4; 1Pet 2:9; Ps 92:10; Zech 10:1; Ezek 16:9

Ps 23:5

Ps 23:5 - my cup runneth over - God promises an abundance to those who follow the Good Shepherd and are upright, showing generosity towards God and others - See Mal 3:10-12; Lev 26:3-13; Lk 6:38

Ps 23:6

Ps 23:6 - Surely goodness and mercy shall follow me all the days of my life - See Ex 33:19; Ps 142:7, 25:10; 119:41; Lam 3:22, 23

Ps 23:6

Ps 23:6 - I will dwell in the house of the LORD for ever - See Psa 27:4; Rev 7:13-15

Ps 24:1

Ps 24:1 - The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein - See Ex 9:29, 19:5, 20:11; Rev 14:7; Ps 50:10, 104

Ps 24:1

Ps 24:1 - the world, and they that dwell therein - God is the great Script Writer and has foreordained His plans for each of our lives. We are to remain in His will that He might bring to pass His good will and purposes for us.

Ps 24:2

Ps 24:2 - For He hath founded it upon the seas, and established it upon the flood - the Psist affirms the Creation account as given in the book of Gen. See Gen 1:9, 10

Ps 24:3

Ps 24:3 - Who shall ascend - See Ps 15:1; Isa 33:14-24 The latter rain is coming on those that are pure—all then will receive it as formerly. – {SpM 3.1}

Ps 24:3

Ps 24:3 - who shall stand in his holy place? - See Ps 99:9

Ps 24:4

Ps 24:4 - He that hath clean hands, and a pure heart - See Mt 5:8; Isa 33:15, 16 Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. – {EW 15.2}

Ps 24:4

Ps 24:4 - clean hands - those who have eaten the little book and have warned the wicked to turn from their wickedness - See Eze 3:18-21; Job 17:9; Isa 33:15; Ps 26:6

Ps 24:4

Ps 24:4 - pure heart - faith is that which purifies the heart. See Ps 125:4; Mt 5:8; Act 15:9; Jam 3:17; Rev 14:5

Ps 24:4

Ps 24:4 - who hath not lifted up his soul unto vanity - who has not waisted their lives on vain and worthless things (1Jo 2:16). See 1Jo 2:16; Eccl 1:2, 12:8; Isa 58:9

Ps 24:4

Ps 24:4 - nor sworn deceitfully - Ps 101:7 It was very hard for the Egyptian king and a proud and idolatrous people to yield to the requirements of the God of heaven. Very slow was the king of Egypt to yield. While under most grievous affliction he would yield a little; but when the affliction was removed, he would take back all he had granted. Thus, plague after plague was brought upon Egypt, and he yielded no more than he was compelled to by the dreadful visitations of God's wrath. The king even persisted in his rebellion after Egypt had been ruined. – {SR 118.1}

Ps 24:5

Ps 24:5 - He shall receive the blessing from the LORD - God has commanded the blessing of life for evermore, and the abiding grace of the Holy Spirit. See Ps 133:3; Gal 3:8, 14

Ps 24:5

Ps 24:5 - and righteousness from the God of his salvation - those with clean hands, a pure heart, a soul that has not been lifted to vanity and a mouth that has not sworn deceitfully will become heirs of righteousness by faith of Jesus Christ. See Jer 23:5, 6; Rom 4:5; Isa 32:17; Phil 3:10; Heb 11:7 Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. – {EW 15.2}

Ps 24:5

Ps 24:4 - the God of his salvation - See Isa 60:16

Ps 24:6

Ps 24:6 - This is the generation of them that seek Him, that seek thy face, O Jacob. Selah - See Gen 4:26; Isa 43:19-21; 1Pet 2:9; Ps 22:30, 14:5, 112:2, 145:18; Num 23:21 Contrast: Prov 30:12-14; Gen 4:16

Ps 24:7

Ps 24:7 - Lift up your heads, O ye gates - The procession that included King David marched before the ark of the LORD to Jerusalem where this joyful song was raised {See PP 707.1}. When Jesus returned to heaven as a conqueror, having led captivity captive and bringing the first fruit of the redemption (Mt 27:52, 53), He was greeted by the host of angels which sung the following. See Ps 100:4; Heb 1:3-6 All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train. – {DA 833.2} As they drew near to the city of God,

the challenge is given by the escorting angels,— – {DA 833.3} “Lift up your heads, O ye gates; And be ye lift up, ye everlasting doors; And the King of glory shall come in.” – {DA 833.4} Joyfully the waiting sentinels respond,— – {DA 833.5} “Who is this King of glory?” – {DA 833.6} This they say, not because they know not who He is, but because they would hear the answer of exalted praise,— – {DA 833.7}

Ps 24:7

Ps 24:7 - King of glory shall come in - Jesus will sit upon His throne of glory at His Second Coming. This appears to be the triumphal entry of Jesus with His redeemed. See Mt 25:31

Ps 24:8

Ps 24:8 - The LORD strong and mighty, the LORD mighty in battle - See Ex 15:3; Joshua 5:14, 15; Ps 2:9-12; Rev 12:5; Heb 2:14, 15; Dan 10:12, 13, 21; Jude 1:9

Ps 25:2

Ps 25:2 - let not mine enemies triumph over me - See Ps 30:1

Ps 25:4

Ps 25:4 - Shew me thy ways, O LORD; teach me thy paths - See Ex 33:13; Jer 6:16;

Ps 25:5

Ps 25:5 - Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day - See Ps 27:11

Ps 25:7

Ps 25:7 - Remember not the sins of my youth - Jer 31:19

Ps 25:8

Ps 25:10 - therefore will he teach sinners in the way - See Ps 51:13

Ps 25:9

Ps 25:9 - The meek will he guide in judgment: and the meek will he teach his way - See Mt 11:28-30; Num 12:3

Ps 25:10

Ps 25:10 - All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies - See Ps 23:6

Ps 25:11

Ps 25:11 - For thy name's sake, O LORD, pardon mine iniquit; for it is great. - See Isa 43:25; Ps 51:1-11; Jer 31:18, 19

Ps 25:12

Ps 25:12 - What man is he that feareth the LORD? him shall he teach in the way that he shall chose - See Ps 32:8

Ps 25:13

Ps 25:13 - His soul shall dwell at ease - See Ps 119:165

Ps 25:13

Ps 25:13 - and his seed shall inherit the earth - See Isa 58:14

Ps 25:14

Ps 25:14 - The secret of the LORD - The Lord does not conceal light, but those who reject the light are left in darkness. Am 3:7; 1Thess 5:4-9; Gen 18:17-19; Ps 91:1, 84:11; Rev 10:7; Col 1:25-29 In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Lk 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. – {COL 127.4}

Ps 25:14

Ps 25:14 - The secret of the LORD is with them that fear him; and he will shew them his covenant - See Rev 10:7; Col 1:25-29 Soon we heard the voice of God [The voice of God is heard repeatedly during the period immediately preceding Christ's return. See The Great Controversy, 632, 633, 636, 638, 640, 641.] like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake.—Early Writings, 15 (1851). – {LDE 272.2}

Ps 25:14

Ps 25:14 - is with them that fear Him - the fear of the LORD is the beginning of wisdom (Prov 9:10, 1:7). The wise shall understand in the last days because they fear God and heed His prophetic testimonies. See Dan 12:10

Ps 25:14

Ps 25:14 - and he will shew them his covenant - covenant of peace or counsel of peace (Zech 6:13). See Is 33:17; Gen 3:15

Ps 25:15

Ps 25:15 - Mine eyes are ever toward the LORD - See Ps 121:1

Ps 25:15

Ps 25:16 - for he shall pluck my feet out of the net - See Ps 91:3

Ps 25:18

Ps 25:18 - Look upon mine affliction and my pain; and forgive all my sins - See Jer 31:18

Ps 25:19

Ps 25:19 - Consider mine enemies; for they are many; and they hate me with cruel hatred - See Ps 27:12

Ps 25:20

Ps 25:20 - let me not be ashamed; for I put my trust in thee - See Ps 25:2; Rom 1:16

Ps 25:21

Ps 25:1 - Let integrity and uprightness preserve me - See Ps 15:1-5; Job 2:9

Ps 26:1

Ps 26:1 - Judge me, O LORD; for I have walked in mine integrity - See Ps 26:11; 139

Ps 26:1

Ps 26:1 - I have trusted also in the LORD; therefore I shall not slide - See Ps 27:14

Ps 26:2

Ps 26:2 - Examine me, O LORD, and prove me; try my reins and my heart - See Ps 7:11, 139:23, 24; Jer 17:10; Mal 3:5

Ps 26:2

Ps 26:2 - try my reins and my heart - prove the uprightness of my heart and my mind.

Ps 26:3

Ps 26:3 - For thy lovingkindness is before mine eyes - see Lam 3:22, 23

Ps 26:4

Ps 26:4 - I have not sat with vain persons, neither will I go in with dissemblers - See Ps 1:1

Ps 26:4

Ps 26:4 - neither will I go in with dissemblers - Ps 28:3, 55:21; Jer 42:19–22; Col 3:22; Eph 6:6; Jam 3:15

Ps 26:5

Ps 26:5 - I have hated the congregation of evil doers - See Ps 139:21, 22

Ps 26:5

Ps 26:5 -will not sit with the wicked - See Ps 1:1; Jer 15:17

Ps 26:6

Ps 26:6 - I will wash my hands in innocency - The psalmist will be upright, not taking bribes, handling evil or abiding with those who are evil and hate God. See Ps 26:9-11, 24:3, 4; Isa 33:15

Ps 26:7

Ps 26:7 - That I may publish with the voice of thanksgiving, and tell of all thy wondrous works - See Phil 4:6; Ps 27:6, 145:21, 34:1-3

Ps 26:8

Ps 26:8 - LORD, I have loved the habitation of Thy house, and the place where thine honour dwellest - See Ps 27:4; Mic 7:7

Ps 26:8

Ps 26:8 - and the place where thine honour dwelleth - God's ways are in the sanctuary and His honor abides there. See Ps 77:13; Isa 6:1-5

Ps 26:9

Ps 26:9 - Gather not my soul with sinners, nor my life with bloody men - keep me from blood-thirsty and sinful men. May I not be numbered among them. See Ps 28:3

Ps 26:10

Ps 26:10 - In whose hands is mischief, and their right hand is full of bribes - See Isa 33:15, 59:1-15; Mic 7:2-4

Ps 26:11

Ps 26:11 - But as for me, I will walk in mine integrity - Honest and upright, even if it comes to one's loss. See Ps 26:1; 25:21

Ps 26:12

Ps 26:12 - My foot standeth in an even place - his feet are planted on a table (flat, even) land where there is surety. See Ps 27:11

Ps 27:1

Ps 27:1 - The LORD is my light - Jesus is the Light of the World; the light shined into the darkness and few comprehended it. We have seen a Great Light in Jesus! See Joh 1:4, 5, 7, 8, 8:12; Rev 21:23; Ps 84:11

Ps 27:1

Ps 27:1 - and my salvation - See Isa 25:9

Ps 27:1

Ps 27:1-3 - whom shall I fear - See Isa 54:14; Heb 13:6

Ps 27:1

Ps 27:1 - the LORD is the strength of my life - See Ps 46:1

Ps 27:1

Ps 27:1 - of whom shall I be afraid? - See Rom 8:31; Heb 13:6

Ps 27:2

Ps 27:2 - When the wicked, even mine enemies and my foes, came upon me to eat up my flesh - the psalmist aligns himself with the righteous since his enemies and foes are among the wicked. This is also evident because the psalmist has made God his light, his strength and his salvation. See Ps 1:1, 5 56:2, 118:10-14; Ex 15:9; 2Tim 4:14

Ps 27:2

Ps 27:2 - came upon me to eat up my flesh - See Gal 5:15; Zech 8:16, 17; Rom 1:30; Ex 20:16; Mic 3:1-3

Ps 27:2

Ps 27:2 - they stumbled and fell - See Prov 4:19; Ps 73:18

Ps 27:3

Ps 27:3 - Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident - See 2Kin 6:15-17

Ps 27:4

Ps 27:4 - One thing have I desired of the LORD, that will I seek after - See Ps 37:4

Ps 27:4

Ps 27:4 - that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to enquire in His temple - See Ps 26:8, 122:1; Rev 3:12

Ps 27:4

Ps 27:4 - to behold the beauty of the LORD - See Isa 33:17 Contrast Isa 26:10

Ps 27:4

Ps 27:4 - to enquire in His temple - the psalmist wants to sit at Jesus' feet and to learn of Him throughout eternity. See Lk 10:39; Rev 21:22

Ps 27:5

Ps 27:5 - in the time of trouble he shall hide me - See Nah 1:7; Isa 30:29, 26:3, 4, 20, 21; Ps 37:39, 40, 91:1-16, 119:114, 59:16; Dan 12:1 In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God. { PP 255.5} In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels. But there will be no security for the transgressor. Angels cannot then protect those who are living in neglect of a known duty or an express command of Jehovah. { ST February 26, 1880, Art. A, par. 22 }

Ps 27:5

Ps 27:5 - A pavilion is a temporary tent structure, as in the sanctuary in the wilderness that was made of tents. The heavenly sanctuary is also a temporary structure which will be no more after the Plan of Redemption and the eradication of sin is completed. There will be no more temple because God and the Lamb will be our temple to dwell among us, Praise God! See Rev 21:3, 22

Ps 27:5

Ps 27:5 - secret of His tabernacle - the righteous will be hidden in the secret of God's tabernacle, the place concealed from all view, the Most Holy Place. We who have entered in the Most Holy Place and whose names remain in the book of life will be guarded from the heat, storm and overflowing scourge of the Sunday Law. God will be our refuge and strength, a very present help in time of trouble. See Isa 4:6; Ps 91:1, 2; 46:1, 83:3

Ps 27:5

Ps 27:5 - set me upon a rock - The Rock of Ages, the sure foundation that can not be moved that the Lord has set-up is Jesus. See Ps 91:14; Isa 28:16, 33:16; Mt 7:24; Ex 33:21, 22

Ps 27:6

Ps 27:6 - And now shall my head be lifted up above mine enemies round about me - The hidden ones will be exalted in the Time of Trouble. The wicked have lifted up their heads against God's people in confederacy to destroy them. However, when the judgments of God are falling on the unrighteous, the LORD will encamp about His faithful, the hidden ones, and lift up their heads. As Christ approaches, the hidden ones' captivity will be turned upon the wicked as they cry, "Lo, this is our God, we have waited for Him and He will save us". See Ps 83:1-4; 86:17, 89:23; Isa 25:9; Mic 7:10; Jam 4:10; Mic 7:10; {FLB 347 - December 7}

Ps 27:6

Ps 27:6 - enemies round about me - See Ps 27:2,

Ps 27:6

Ps 27:6 - therefore will I offer in His tabernacle the sacrifice of joy - See Ps 50:23, 84:3, 4, 89:15, 107:22, 28:7; Jon 2:9

Ps 27:7

Ps 27:7 - Hear, O LORD, when I cry with my voice: have mercy also upon me and answer me - See Isa 65:24, 66:19; Mk 10:47; Ps 91:15, 54:2

Ps 27:8

Ps 27:8 - When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek - See Rom 8:14

Ps 27:8

Ps 27:8 - my heart said unto thee, Thy face, LORD, will I seek - See Ezra 7:10

Ps 27:9

Ps 27:9 - Hide not thy face from me - See Ps 51:11, 12; Isa 54:8

Ps 27:9

Ps 27:9 - put not thy servant away in anger - See Jer 10:24

Ps 27:9

Ps 27:9 - leave me not, neither forsake me, O God of my salvation - See Ps 51:11

Ps 27:9

Ps 27:9 - O God of my salvation - See Ps 27:1

Ps 27:10

Ps 27:10 - When my father and my mother forsake me, the the LORD will take me up - See Mic 7:5-7; Lk 12:51-53; Mk 13:12; Isa 49:15, 16; 2Tim 4:16, 17; Joh 1:13

Ps 27:10

Ps 27:10 - then the LORD will take me up - See Isa 49:15, 16

Ps 27:11

Ps 27:11 - Teach me thy way, O LORD - See 2Chron 1:10; Ps 25:5

Ps 27:11

Ps 27:11 - lead me in a plain path - See Jer 6:16; Prov 4:18; Isa 42:16; Ps 26:12

Ps 27:12

Ps 27:12 - Deliver me not up unto the will of mine enemies: for false witnesses are risen up against me, and of such as breathe out cruelty - See Ps 25:2, 19, 27:2, 69:9; 138:7

Ps 27:12

Ps 27:12 - for false witnesses are risen up against me, and such as breathe out cruelty - See Mk 14:55-59; Prov 6:16, 17

Ps 27:13

Ps 27:13 - I had fainted, unless I had believed to see the goodness of the LORD in the land of the living - The psalmist clung to the promise of the LORD, the joy set before him to see God in His glory among the righteous. See Heb 12:1-3; Mk 10:30; Jon 2:7; Job 19:25, 26

Ps 27:14

Ps 27:14 - wait on the LORD - See Lam 3:25; Ps 25:3, 37:4, 7, 46:1, 31:23, 24, 33:20, 121:1, 2; Isa 40:31, 30:15, 50:10, 65:4; Prov 27:18; Mic 7:7

Ps 27:14

Ps 27:14 - be of good courage - words of encouragement to faithfully, optimistically place one's trust in the Lord: Joshua 1:18 - be strong of a good courage 1Kin 2:2 - be thou strong therefore, and show thyself a man Ps 91:2 - I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust

Ps 27:14

Ps 27:14 - and He shall strengthen thine heart: - God will give us fortitude; God will make us brave in the midst of trial; God will give hope when things look bleak; God will order our steps when we can't see a path forward - See 1Sam 30:6; Ps 91:14, 15; Isa 40:29, 31 In every

difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet. – {DA 330.1}

Ps 28:1

Ps 28:1 - O LORD my rock - See 2Sam 22:3, 47; Ps 18:2, 27:5

Ps 28:1

Ps 28:1 - be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit - See Ps 27:7

Ps 28:2

Ps 28:2 - Hear the voice of my supplications, when I cry unto thee - See Ps 27:7, 145:18-20

Ps 28:2

Ps 28:2 - holy oracle - the Most Holy place where the ark of the Covenant was kept - See 1Kin 6:5-31

Ps 28:3

Ps 28:3 - Draw me not away with the wicked, and with the workers of iniquity - See Ps 1:1, 26:9, 10

Ps 28:3

Ps 28:3 - which speak peace to their neighbours, but mischief is in their hearts - those who withhold truth, who do not warn the wicked and preach smooth things (1Thessalonians 5:1-3) are they who speak peace but have mischief in their hearts. See Ps 26:4, 55:21; James 3:15

Ps 28:3

Ps 28:3 - but mischief is in their heart - See Ps 7:9, 14-16

Ps 28:4

Ps 28:4 - Give them according to their deeds, and according to the wickedness of their endeavors, give them after the work of their hands; render to them their desert - See Ps 7:14-16; Isa 44:25

Ps 28:5

Ps 28:5 - Because they regard not the works of the LORD, nor the operations of His hands - Those who deny the Creation of God in its glory and worship the creature rather than the Creator are the wicked. They who do not develop a love for the truth will with their vain sciences and philosophies preach peace and safety but sudden destruction will come upon them and those who give heed to them. See Ps 19; Rom 1:18-32

Ps 28:6

Ps 28:6 - Blessed be the LORD, because he hath heard the voice of my supplications. - See Phil 4:6, 7; Ps 116:1, 2; Jer 17:14

Ps 28:7

Ps 28:7 - The LORD is my strength and my shield; my heart trusted in him, and I am helped - See Ps 27:1, 2, 59:17, 91:1-10

Ps 28:7

Ps 28:7 - therefore my heart greatly rejoiceth; and with my song will I praise him - See Ps 26:7, 27:6

Ps 28:8

Ps 28:8 - He is the saving strength of His anointed - a reference to both God's earthly king, David, the typical king, Cyrus, and the Eternal King, Jesus Who has been anointed with the oil of gladness - See Ps 18:50, 2:2, 45:6, 7; Isa 45:1; Heb 1:8, 9;

Ps 28:9

Ps 28:9 - Save thy people, and bless thine inheritance - See Gen 15:1

Ps 28:9

Ps 28:9 - feed them also - See Isa 33:16

Ps 28:9

Ps 28:9 - and lift them up for ever - Isa 11:12; Zech 9:16; Song 6:10

Ps 29:1

Ps 29:1 - Give unto the LORD, O ye mighty, give unto the LORD glory and strength. - The Lord, through the psalmist is speaking to those who think, or claim to be mighty (Psalm 29:1). The psalm is showing what true might and power looks like, that which is found only in the LORD GOD: power to make hinds calve, power to ride and walk upon waters, power to strip mighty trees bare of their bark - ALL with His voice alone!!! The psalm is calling us to stand in awe of God and His glorious majesty and it concludes with an assurance of His loving kindness and provisions towards those who He loves and who love Him. Glory to God!!

Ps 29:2

Ps 29:2 - Give unto the LORD the glory due unto His name - See Rev 14:7

Ps 29:2

Ps 29:2 - worship the LORD in the beauty of holiness - See Ps 30:4; Hymn #6 O Worship the Lord

Ps 29:3

Ps 29:3 - The voice of the LORD is upon the waters - God spoke upon the primordial waters but He speaks also upon the nations. See Gen 1:2; Rev 17:15

Ps 29:3

Ps 29:3 - the God of glory thundereth - See Rev 19:6, 10:3, 4

Ps 29:3

Ps 29:3 - the LORD is upon many waters - God rules over the hosts in heaven and here, upon the earth. See Rev 17:15; Ps 29:10

Ps 29:4

Ps 29:4 - The voice of the LORD is powerful; the voice of the LORD is full of majesty - See Isa 55:10, 11

Ps 29:7

Ps 29:7 - The voice of the LORD divideth the flames of fire - a possible reference to God preserving his faithful in and through the fires. God, as our Kinsman Redeemer, was He Who passed through the fire, fulfilling the Vassal Covenant with us, God and the Law. See Dan 3:19-27; Isa 43:2; Gen 15:17

Ps 29:9

Ps 29:9 - The voice of the LORD maketh the hinds to calve - God gives life to all things, causing even the animals to produce their young and the command of His voice.

Ps 29:9

Ps 29:9 - and in his temple doth every one speak of his glory - as our bodies are the temple of the Holy Spirit, our lives ought to reflect His glory and speak of a God Whose counsels give life and life more abundantly. See Ex 15:26; Joh 10:10; 1Cor 6:18-20

Ps 29:10

Ps 29:10 - The LORD sitteth upon the flood - See Ps 29:3

Ps 29:10

Ps 29:10 - the LORD sitteth King for ever - See

Ps 29:11

Ps 29:11 - The LORD will give strength unto his people - See Ps 28:8, 68:35; Isa 40:29; 2Tim 1:7

Ps 29:11

Ps 29:11 - the LORD will bless his people with peace - See Phil 4:6, 7

Ps 30:1

Ps 30:1 - for Thou hast lifted me up, and hast not made my foes to rejoice over me - See Ps 27:6, 25:2

Ps 30:2

Ps 30:2 - O LORD my God, I cried unto thee, and thou hast healed me - See Jer 17:14

Ps 30:3

Ps 30:3 - O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit - See Ps 118:17

Ps 30:4

Ps 30:4 - Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness - See Ps 29:2

Ps 30:5

Ps 30:5 - For His anger endureth but a moment - See Isa 54:8

Ps 30:5

Ps 30:5 - weeping may endure for a night, but joy cometh in the morning - See Joh 16:20, 22

Ps 30:7

Ps 30:7 - thou didst hide thy face, and I was troubled - See Isa 54:7; Ps 28:1, 2

Ps 30:9

Ps 30:9 - What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? - See Ps 146:4; Job 14:10-12, 21

Ps 30:11

Ps 30:11 - Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness - See Isa 61:3

Ps 31:3

Ps 31:3 - for thy name's sake - the psalmist appeals to the God Whose name is synonymous with His character, faithful, merciful, gracious, truth. The psalmist wants to be guided and led, not for any good he has done, but because God is the I AM, for all that He is, the psalmist trusts in Him.

Ps 31:4

Ps 31:4 - Pull me out of the net that they have laid privily for me - See Ps 2:1-4, 35:7

Ps 31:5

Ps 31:5 - Into thine hand I commit my spirit - See Lk 23:46

Ps 31:8

Ps 31:8 - And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. - See Prov 21:19

Ps 31:10

Ps 31:10 - my years with sighing - See Jer 31:18, 19

Ps 31:10

Ps 31:10 - my strength faileth because of mine iniquity, and my bones are consumed - See Jer 31:18, 19

Ps 31:11

Ps 31:11 - I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me - The experience of being a reproach and scorned of men is one that is common to the remnant. Job experienced this in his affliction; David was reproached by many because of his sin with Bathsheba; Jesus was a despised and rejected of men (Isa 53:3).

Ps 31:13

Ps 31:13 - For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life - See Ps 27:12

Ps 31:15

Ps 31:15 - My times are in thy hand - See Ps 39:4; Act 17:26

Ps 31:16

Ps 31:16 - Make thy face to shine upon thy servant: save me for thy mercies' sake - See Num 6:25, 26

Ps 31:17

Ps 31:17 - Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave - See Rom 9:33; Isa 28:16

Ps 31:18

Ps 31:18 - which speak grievous things proudly and contemptuously against the righteous - the wicked are bold and shameless in their slanders and lies. They speak as ones who will never be found out, and will not have to give an account for their deceptions. Rev 22:15; Rom 3:18

Ps 31:19

Ps 31:19 - Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! - See Joh 14:1-3; Isa 64:4; 1Cor 2:9

Ps 31:19

Ps 31:19 - sons of men - See Gen 6:2

Ps 31:20

Ps 31:20 - Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues - See Ps 27:5; 91:1-9

Ps 31:22

Ps 31:22 - For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee - The Psalmist thought it was

the end for Him, but the Lord delivered him out of his affliction. - See Ps 34:19, 107:23-30

Ps 31:23

Ps 31:23 - O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer - See Ps 107:31

Ps 31:24

Ps 31:24 - Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD - See Ps 27:14

Ps 32:1

Ps 32:1 - Blessed is he whose transgression is forgiven, whose sin is covered - See Rom 4:6, 7; 1Jo 1:7

Ps 32:1

Ps 32:1 - whose sin is covered - our nakedness and unconverted nature is covered in Jesus' righteousness. It is during the times of refreshing that our sins are blotted out. See Rev 3:18; 16:15; Ps 51:9

Ps 32:1

Ps 32:1 - covered - kacah Verb kaw-saw' a primitive root a primitive root; properly, to plump, i.e. fill up hollows; by implication, to cover (for clothing or secrecy):--clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm. Compare . to cover, conceal, hide (Qal) conceal, covered (participle) (Niphal) to be covered (Piel) to cover, clothe to cover, conceal to cover (for protection) to cover over, spread over to cover, overwhelm (Pual) to be covered to be clothed (Hithpael) to cover oneself, clothe oneself

Ps 32:2

Ps 32:2 - Blessed is the man unto whom the LORD imputeth not iniquity - the just who live by faith are blessed of God. Those who walk in the flesh and seek their own righteousness through the flesh are imputed as workers of iniquity (Mt 7:20-22). See Hab 2:4; Rom 1:16, 17, 4:8; Prov 12:2; 2Cor 5:19

Ps 32:2

Ps 32:2 - and in whose spirit there is no guile - in one’s innermost being, there is no willful duplicity, corruption, falsehood and lies - See Rev 14:5; Ps 51:6; Col 3:9

Ps 32:2

Ps 32:2 - guile - rmiyah Noun Feminine rem-ee-yaw' from (07411) from ; remissness, treachery:--deceit(- ful, -fully), false, guile, idle, slack, slothful. laxness, slackness, slackening, deceit, treachery See Joh 1:47 In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. {DA 44.1} - See Isa 58:1-3

Ps 32:3

Ps 32:3 - When I kept silence, my bones waxed old through my roaring all the day long - The Psalmist thought he could conceal his sins but there was a roaring and unquietness within him. The Holy Spirit, in love, convicts us of sin so that we may seek forgiveness and refuge in Christ (Prov 18:10). See Rom 2:4-6; Joh 16:8

Ps 32:4

Ps 32: 4 - for day and night thy hand was heavy upon me - See Ps 38:3, 4; 51:17; 1Pet 5:6

Ps 32:5

Ps 32:5 - I acknowledge my sins unto Thee - the man that hides his sins shall not prosper - Ps 51:3; Prov 28:13; Jer 31:18-20

Ps 32:5

Ps 32:5 - mine iniquity have I not hid - See Ps 38:17, 18; 51:3-5

Ps 32:5

Ps 32:5 - I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin - See 1Jo 1:9; Rom 2:4 The Angel urges, “Let Me go, for the day breaketh;” but the patriarch exclaims, “I will not let Thee go, except Thou bless me.” What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God. – {GC 616.3}

Ps 32:5

Ps 32:5 - and thou forgavest the iniquity of my sin - See Ps 130:8; 1Jo 1:9, 7;

Ps 32:5

Ps 32:5 - iniquity - `avon Noun Masculine aw-vone' from (05753) or oavown (2 Kings :9; Ps 51:5 ()) {aw-vone'}; from ; perversity, i.e. (moral) evil:--fault, iniquity, mischeif, punishment (of iniquity), sin. perversity, depravity, iniquity, guilt or punishment of iniquity iniquity guilt of iniquity, guilt (as great), guilt (of condition) consequence of or punishment for iniquity flagrant, rebelliousness, guiltiness

Ps 32:6

Ps 32:6 - for this shall every one that is godly pray unto thee (Isa 57:15)- the godly are one's who: 1. Acknowledge their sins before the LORD (Ps 51:3, 4) 2. Attempt not to hide them from His face, knowing they have wronged Him and are guilty 3. Confess their sins to the LORD 4. Repent of their waywardness and turn from their evil ways (Prov 28:13) 5. Seek the LORD's forgiveness and offer the sacrifice of a broken and contrite heart (Ps 40:1, 51:17) 6. Trust in the merciful and gracious LORD's forgiveness (1Jo 1:9) 7. Offer the sacrifice of joy in God's forgiveness 8. Go and sin no more (Joh 8:11)

Ps 32:6

Ps 32:6 - For this - for the great love of the Father who graciously extends forgiveness to us

all, the godly will come to God and seek forgiveness of their sins, transgressions and iniquities. The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. The prodigal son in his wretchedness "came to himself." The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home.... –{CSA 12.6}

Ps 32:6

Ps 32:6 - in a time when thou mayest be found - The hour of God's judgment is the mercy hour when He is desiring all to offer up their sins so that He may graciously blot them out. Jesus, the Faithful and True Witness counsels us not to delay but if we hear His voice, harden not our hearts. See Heb 3:15, 4:7; Rev 3:19, 20; 14:7; Psa 95:7, 8

Ps 32:6

Ps 32:8 - surely in the floods of great waters they shall not come nigh unto him - the overflowing scourge shall not overthrow the righteous. God will be with the righteous in the furnace and in the rising waters. See Isa 28:15; 18; 43:2; 2Sam 22:5; Ps 93:3, 4; Mt 7:24, 25; Lk 6:47, 48

Ps 32:6

Ps 32:6 - they shall not come nigh unto him - See Ps 91:7, 8

Ps 32:7

Ps 32:7 - thou art my hiding place - those who abide under the shadow of the Almighty, in the secret of His tabernacle find a refuge under His wings. See Ps 91:1; 27:1, 5

Ps 32:7

Ps 32:7 - thou shalt preserve me from trouble - See Ps 121:7, 8; 27:5; Dan 12:1

Ps 32:7

Ps 32:7 - thou shalt compass me about with songs of deliverance - See Ps 40:3, 78:1-16, 51:8, 63:1-8

Ps 32:8

Ps 32:8 - I will instruct thee and teach thee in the way which thou should go - See Ps 40:2, 23:1-6, 33:18, 73:24; Jer 6:16; Isa 48:17; Joh 6:45

Ps 32:8

Ps 32:8 - I will guide thee with mine eye - the eyes of God are not as the eyes of men. God does not look on the outward appearance but at the heart. See 1Sam 16:7; Job 10:4; Dan 7:8

Ps 32:9

Ps 32:9 - Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee - See Jam 3:3

Ps 32:10

Ps 32:10 - Many sorrows shall be to the wicked: - See Ps 37:9, 63:9, 10

Ps 32:10

Ps 32:10 - but he that trusteth in the LORD, mercy shall compass him about - to those who put their trust in the LORD exceeding precious promises are theirs: 1. He shall strengthen your heart - Ps 31:24

Ps 32:10

Ps 32:10 - mercy shall compass him about - See Ps 23:6, 84:11

Ps 33:3

Ps 33:3 - Sing unto him a new song - See Rev 14:3

Ps 33:4

Ps 33:4 - For the word of the LORD is right - See John 17:17; Ps 119:160

Ps 33:6

Ps 33:6 - By the word of the LORD were the heavens made - See Gen 1:6-8, 14-19; Ps 33:9, 119:130; Heb 11:3; John 1:1-3

Ps 33:7

Ps 33:7 - He gathereth the waters of the sea together as an heap - See Josh 3:13-17

Ps 33:8

Ps 33:8 - Let all the earth fear the LORD - See Rev 14:7; Ps 34:9

Ps 33:9

Ps 33:9 - For he spake, and it was done; he commanded, and it stood fast - See Ps 33:6, 148:5; Joh 1:1-3; Isa 45:12

Ps 33:10

Ps 33:10 - The LORD bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect - See Ps 2:1-5

Ps 33:10

Ps 33:10 - heathen - A pagan; a Gentile; one who worships idols, or is unacquainted with the true God. In the Scriptures, the word seems to comprehend all nations except the Jews or Israelites, as they were all strangers to the true religion, and all addicted to idolatry - See Ps 2:1

Ps 33:11

Ps 33:11 - The counsel of the LORD standeth for ever, the thoughts of his heart to all generations - See Ps 12:6, 7; Isa 40:5-8

Ps 33:12

Ps 33:12 - Blessed is the nation whose God is the LORD - See Deut 4:6-8; Ex 19:3-7; 1Pet 2:5, 9, 10; Act 13:26-48

Ps 33:12

Ps 33:12 - and the people whom He hath chosen for His own inheritance - See Gal 3:26-29

Ps 33:15

Ps 33:15 - He fashioneth their hearts alike - God gives each of us a measure of faith by which we may choose to honor and obey His precepts or choose to rebel. See Rom 12:3

Ps 33:16

Ps 33:16 - There is no king saved by the multitude of an host: a might man is not delivered by much strength. An horse is a vain thing for safety... - See Isa 31:1; Mic 7:7; 2Chron 20:12; Ps 20:7

Ps 33:17

Ps 33:17 - An horse is a vain thing for safety: neither shall he deliver any by his great strength - Ps 20:7

Ps 33:18

Ps 33:18 - Behold, the eye of the LORD is upon them that fear him - See Ps 32:8

Ps 33:18

Ps 33:18 - upon them that hope in his mercy - See Hab 3:17-19; Isa 33:15-17; Jer 17:7, 8; Ps 84:11, 51:1-19, 147:11; 1Tim 1:15

Ps 33:19

Ps 33:19 - To deliver their soul from death - deliver them from the Second Death. See Heb 2:14, 15; Rev 20:6

Ps 33:19

Ps 33:19 - and to keep them alive in famine - See Jer 17:7, 8; Habakkuk 3:17-19; Isa 33:15-17

Ps 33:20

Ps 33:20 - Our soul waiteth for the LORD: He is our help and our shield - See Ps 27:14

Ps 33:20

Ps 33:20 - he is our help and our shield - See Ps 34:7, 84:11

Ps 33:21

Ps 33:21 - For our heart shall rejoice in Him - See Hab 3:17-19

Ps 33:21

Ps 33:21 - because we have trusted in His holy name - Ps 91:14

Ps 33:22

Ps 33:22 - Let thy mercy, O LORD, be upon us, according as we hope in thee. - See Ps 33:18; 130:7, 147:11; 1Pet 1:3; Hab 3:17-19; Isa 33:15-17; Jer 17:7, 8; Ps 84:11, 51:1-19; 1Tim 1:15

Ps 34:1

Ps 34:1 - will bless the LORD at all times: his praise shall continually be in my mouth - See Ps 16:7, 145:21, 26:7

Ps 34:2

Ps 34:2 - My soul shall make her boast in the LORD - See Ps 23:1-6

Ps 34:2

Ps 34:2 - the humble shall hear thereof, and be glad - God dwells in heaven and here on earth with the humble and contrite in spirit - See Isa 57:15; Jam 2:5

Ps 34:3

Ps 34:3 - O magnify the LORD with me, and let us exalt his name together - a call to corporate worship. See Ps 16:7; Lk 1:46

Ps 34:4

Ps 34:4 - I sought the LORD, and He heard me and delivered me from all my fears - See Ps 27:8, 116:1, 2; Isa 58:6-9, 65:24. Contrast Isa 59:2

Ps 34:4

Ps 34:4 - delivered me from all my fears - See 2Tim 1:7; Ps 16:1, 23:4, 119:165; Compare Lk 21:26

Ps 34:5

Ps 34:5 - They looked unto him, and were lightened: - See Isa 60:1-3; Isa 58:8, 10; 2Cor 3:18; 1Sam 14:29

Ps 34:5

Ps 34:5 - and their faces were not ashamed - See Isa 28:16; Rom 9:33

Ps 34:6

Ps 34:6 - This poor man cried, and the LORD heard him, and saved him out of all his troubles - See Ps 34:17-19

Ps 34:7

Ps 34:7 - The angel of the LORD encampeth round about them that fear him - See Dan 3:21-24, 6:22; 2 Kings 6:15-17; Mt 18:10; Isa 57:15; Act 23:23, 24

Ps 34:8

Ps 34:8 - O taste and see that the LORD is good - God has formed the hearts of all men alike (Ps 33:14) and has given us all a measure of faith (Rom 12:3) by which we may apply it to trust in Him or to reject Him. We must accept His invitation to taste and see for ourselves that indeed the LORD is good. This is a personal invitation. See Job 34:3; Song 2:3

Ps 34:8

Ps 34:8 - blessed is the man that trusteth in him. - See Jam 1:12

Ps 34:9

Ps 34:9 - O fear the LORD; ye His saints, for there is no want to them that fear Him - See Rev 14:7; Ps 33:8

Ps 34:9

Ps 34:9 - for there is no want to them that fear him - See Isa 33:16; Ps 23:1, 36:7, 8, 84:11; 1Cor 2:9; Col 2:9, 10

Ps 34:10

Ps 34:10 - The young lions do lack, and suffer hunger - See Hab 3:17-19

Ps 34:10

Ps 34:10 - but they that seek the LORD shall not want any good thing - See Ps 84:11; Isa 33:16; Mt 6:32, 33. Compare Am 8:11-14

Ps 34:11

Ps 34:11 - Come, ye children, hearken unto me: I will teach you the fear of the LORD - The Lord said that unless we become as little children, humble, teachable, willing to listen and learn, trusting, we will not enter the Kingdom of Heaven. See Mt 18:3

Ps 34:13

Ps 34:13 - Keep thy tongue from evil, and thy lips from speaking guile - See Ex 20:16; Jam 3:8-12; Ps 141:3; Rev 14:5; Prov 6:1-3, 12:13. Contrast Rev 14:5

Ps 34:14

Ps 34:14 - Depart from evil, and do good - See Jam 4:7-9; Ps 34:16

Ps 34:14

Ps 34:14 - seek peace, and pursue it - See Isa 9:6; Ps 119:165; Mt 5:9; Phil 4:6, 7; 2Cor 13:11. CONTRAST: Isa 59:1-8, Ps 120:6, 7; Rom 3:17

Ps 34:15

Ps 34:15 - The eyes of the LORD are upon the righteous - See Job 36:7; Ps 101:6, 32:8; 1Pet 3:12

Ps 34:15

Ps 34:15 - his ears are open unto their cry - See Ps 34:4, 17; Isa 65:24

Ps 34:16

Ps 34:16 - The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth - See Isa 59; 1Pet 3:12; Ps 34:14, 211

Ps 34:17

Ps 34:17 - The righteous cry, and the LORD heareth, and delivereth them out of all their troubles - See Ps 27:7-12, 34:15

Ps 34:18

Ps 34:18 - The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit - See Isa 57:15

Ps 34:18

Ps 34:18 - saveth such as be of a contrite spirit - See Ps 51:17

Ps 34:19

Ps 34:19 - Many are the afflictions of the righteous: but the LORD delivereth him out of them all - See Ps 34:6, 140:12; John 16:33

Ps 34:20

Ps 34:20 - He keepeth all His bones: not one of them is broken - A Messianic prophecy of Jesus. See Ex 12:8-10, 46; Ps 16:10; John 19:33, 36

Ps 34:21

Ps 34:21 - they that hate the righteous shall be desolate - Gen 4:8-12; Job 1:1

Ps 34:22

Ps 34:22 - The LORD redeemeth the soul of his servants - The Lord redeems the life of His servants - See Ps 121:7

Ps 35:1

Ps 35:1 - Plead my cause, O LORD, with them that strive with me: fight against them that fight against me - See Ps 69; Isa 49:25, 26

Ps 35:3

Ps 35:3 - say unto my soul, I am thy salvation - See Jer 49:26

Ps 35:4

Ps 35:4 - Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt - See Ps 37:12, 14, 15

Ps 35:5

Ps 35:5 - Let them be as chaff before the wind - See Dan 2:35; Ps 37:20

Ps 35:6

Ps 35:6 - Let their way be dark and slippery - Se Jer 23:12; Job 18:5

Ps 35:7

Ps 35:7 - For without cause have they hid for me their net in a pit, which without cause they have digged for my soul - See Ps 31:4

Ps 35:10

Ps 35:10 - All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? - See Prov 14:31; Ps 69:33, 9:18, 140:12, 12:5 The Lord cares for the poor and the afflicted. He has identified Himself so closely with them that whosoever gives to the poor is considered as lending to the Lord. Jesus Christ was on this earth as a poor man, so that "he that oppresseth the poor reproacheth his Maker." 1 "The Lord heareth the poor." 2 "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." 4 "The Lord will maintain the cause of the afflicted, and the right of the poor." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?" 1 With the Almighty God so interested in their case, what a pity it is that the poor are so ill-advised as to seek to right their own wrongs. Sad to say, professed ministers of the Gospel of peace too often encourage them in this suicidal course. {1900 EJW, EVCO 169.2}

Ps 35:11

Ps 35:11 - False witnesses did rise up, they laid to my charge things that I knew not - See Prov 24:28; Mk 14:55-59

Ps 35:12

Ps 35:12 - They rewarded me evil for good to the spoiling of my soul - See Ps 109:5

Ps 35:13

Ps 35:13 - But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. See Mt 5:44; Lk 6:28; Prov 24:17

Ps 35:15

Ps 35:15 - But in mine adversity they rejoiced, and gathered themselves together - See Prov 17:5, 24:17; Job 31:29, 30

Ps 35:15

Ps 35:15 - abjects - Being of the most miserable kind; wretches

Ps 35:17

Ps 35:17 - Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions - See Rev 6:10

Ps 35:18

Ps 35:18 - I will give thee thanks in the great congregation: I will praise thee among much people - See Rev 7:9, 13, 14

Ps 35:19

Ps 35:19 - Let not them that are mine enemies wrongfully rejoice over me - See Ps 25:2, 35:25, 26

Ps 35:19

Ps 35:19 - neither let them wink with the eye that hate me without a cause - See Ps 69:4

Ps 35:24

Ps 35:24 - Judge me, O LORD my God, according to thy righteousness - the Psist is one who is well acquainted with the LORD and walks in His ways. To cry for God to judge us according to His standard of righteousness requires that we be hid in Christ, for who could stand otherwise? Mal 3:2-5; Jer 12:1

Ps 35:26

Ps 35:26 - Let them be ashamed and brought to confusion together that rejoice at mine hurt - See Ps 35:19, 25:2

Ps 35:27

Ps 35:27 - Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant - See 1Sam 25:23-31

Ps 35:28

Ps 35:28 - my tongue shall speak of thy righteousness and of thy praise all the day long - See Ps 34:1-3

Ps 36:1

Ps 36:1 - The transgression of the wicked - the wicked are they who: 1. Do not fear or reverence God 2. Flatters himself that he is good, not withstanding his iniquities that become hateful 3. Their mouths are filled with iniquity and deceit 4. He has departed from wisdom and doing that which is good 5. He schemes and devices mischief 6. He establishes himself in a way that is outside the paths of righteousness 7. He does not abhor evil See Ps 14:1

Ps 36:2

Ps 36:2 - he flattereth himself in his own eyes - the wicked are self deceived. They have an inflated impression of themselves and do not consider the gravity of their own sins. Such is the case with the Laodiceans. See Rev 3:17

Ps 36:3

Ps 36:3 - The words of his mouth are iniquity and deceit - See Rom 3:13, 14

Ps 36:4

Ps 36:4 - he setteth himself in a way that is not good; he abhoreth not evil - See Rom 3:15

Ps 36:6

Ps 36:6 - Thy righteousness is like the great mountains - 1. Awe inspiring 2. Majestic & Noble 3. Massive/Enormous/Expansive/Lofty/Strong

Ps 36:6

Ps 36:6 - thy judgments are a great deep - 1. Deep, thorough, unbounded, comprehensive 2. Worth searching after

Ps 36:6

Ps 36:6 - thou preservest man and beast - See Ps 104:13, 14

Ps 36:7

Ps 36:7 - therefore the children of men put their trust under the shadow of thy wings - See Ps 91:1-4; CONTRAST Mt 23:37-39

Ps 36:8

Ps 36:8 - They shall be abundantly satisfied with the fatness of thy house - See Ps 16:11, 27:4, 34:8, 9; Col 2:9, 10

Ps 36:8

Ps 36:8 - thou shalt make them drink of the river of thy pleasures - See Rev 22:17

Ps 36:9

Ps 36:9 - For with Thee is the fountain of life - See Joh 4:14

Ps 36:9

Ps 36:9 - in thy light shall we see light - as we walk in the light of Christ, we will learn truth, wisdom and knowledge. See Joh 1:9, 8:12

Ps 36:10

Ps 36:10 - O continue thy lovingkindess unto them that know thee; and thy righteousness to the upright in heart - See Ps 23:1-6

Ps 37:1

Ps 37:1 - Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity - See Ps 73:1-16, 35:19, 20; Prov 3:25, 26, 24:19; Eccl 5:8

Ps 37:2

Ps 37:2 - For they shall soon be cut down like the grass, and wither as the green herb - See Ps 73:17; Eccl 8:11, 12

Ps 37:3

Ps 37:3 - so shalt thou dwell in the land, and verily thou shalt be fed - See Isa 33:16, 17; Ps 37:19

Ps 37:4

Ps 37:4 - Delight thyself in the LORD, and He shall give thee the desires of thine heart - Those who love God and delight in Him, delight in His rulership over their lives. Those same are they who keep His commandments, especially the Sabbath and worship Him in Spirit and in truth. To delight oneself in the Sabbath, the memorial of God is to delight in Him. See Ps 27:4; Deut 12:7; Isa 58:13; Ex 3:14, 15; Mal 3:1

Ps 37:4

Ps 37:4 - Delight - `anag Verb aw-nag' a primitive root a primitive root; to be soft or pliable, i.e. (figuratively) effeminate or luxurious:--delicate(-ness), (have) delight (self), sport self. to be soft, be delicate, be dainty (Pual) to be delicate "It can mean being delicate or soft or pliable, thus denoting submissiveness. The psalmist is saying that if we are soft and pliable in the Lord's hands, allowing Him to mold and shape us in accordance with His will, He will give us the very things our hearts desire." {Surrender, G.Jackson, pg 37, 38}

Ps 37:5

Ps 37:5 - Commit thy way unto the LORD; trust also in Him, and He shall bring it to pass - This speaks of submission and humbling oneself to God and His plans/path. See Prov 3:5, 6 If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." John 14:6. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psalm 72:12. – {COL 173.1}

Ps 37:6

Ps 37:6 - And he shall bring forth thy righteousness as the light, and thy judgment as the noonday - God's glory will shine forth as we delight ourselves in Him and become His transparent medium, His glory to display. See Isa 58:10, 60:1-3, 32:17; Rev 18:1; Mt 5:16; 1Pet 4:13

Ps 37:7

Ps 37:7 - Rest in the LORD and wait patiently for Him - See Mt 11:28-30; Philippians 4:6, 7; Ps 27:14; Isa 30:15 Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. – {COL 174.1}

Ps 37:7

Ps 37:7 - fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass - See Ps 73:1-17, 2:1-4; Isa 10:1

Ps 37:8

Ps 37:8 - Cease from anger, and forsake wrath, fret not thyself in any wise to do evil - See Eph 4:26; Rom 12:19; Eph 2:3 When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit. There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this Satan cannot penetrate. He cannot pass this shield of holy light. – {COL 171.3}

Ps 37:9

Ps 37:9 - For evildoers shall be cut off - See Eccl 8:11, 12; Ps 37:2, 73:17, 18, 63:9, 10

Ps 37:9

Ps 37:9 - those that wait upon the LORD shall inherit the earth - See Mt 5:5; Isa 40:31, 58:14

Ps 37:10

Ps 37:10 - For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be - Ps 37:20, 91:8; Nahum 1:9

Ps 37:11

Ps 37:11 - But the meek shall inherit the earth - See Mt 5:5; Num 12:3

Ps 37:12

Ps 37:12 - The wicked plotteth against the just, and gnasheth upon him with his teeth - See Ps 2:1-3, 31:4, 35:7, 37:32, 83:1-8; Act 7:54

Ps 37:13

Ps 37:13 - The Lord shall laugh at him; for He seeth that his day is coming - See Ps 2:4, 5, 59:8; Prov 1:26-32

Ps 37:14

Ps 37:14 - The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation - See Isa 59:1-15

Ps 37:14

Ps 37:14 - upright conversation - upright lifestyle.

Ps 37:15

Ps 37:5 - Their sword shall enter into their own heart, and their bows shall be broken - See Esther 7:7-10

Ps 37:16

Ps 37:16 - A little that a righteous man hath is better than the riches of many wicked - See 1Tim 6:6

Ps 37:18

Ps 37:18 - The LORD knoweth the days of the upright: and their inheritance shall be for ever - See Ps 23:6, 1:6; Isa 58:14

Ps 37:19

Ps 37:19 - They shall not be ashamed in the evil time - See Ps 25:2; Isa 28:16; Dan 12:1

Ps 37:19

Ps 37:19 - and in the days of famine they shall be satisfied - See Hab 3:17-19; Jer 17:7, 8; Ps 1:3, 37:3; Isa *33:15-17

Ps 37:20

Ps 37:20 - But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: the shall consume; into smoke shall the consume away - See John 3:16; Mal 4:1, 3; Ps 112:10, 68:2

Ps 37:21

Ps 37:21 - The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth - See Ps 37:26, 112:5, 9

Ps 37:22

Ps 37:22 - For such as be blessed of Him shall inherit the earth - See Gen 12:3; Mt 5:5; Ps 37:9, 11

Ps 37:22

Ps 37:22 - they that be cursed of Him shall be cut off - See Ps 37:20

Ps 37:23

Ps 37:23 - The steps of a good man are ordered by the LORD: and he delighteth in his way. - See Ps 85:13; 32:8

Ps 37:24

Ps 37:24 - Though he fall, he shall not be utterly cast down - See Prov 24:16; Ps 145:14

Ps 37:25

Ps 37:25 - I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. - See Mt 6:11; Isa 32:8, 33:16; Ps 37:19

Ps 37:26

Ps 37:26 - He is ever merciful and lendeth - See Ps 37:21

Ps 37:27

Ps 37:27 - Depart from evil, and do good; and dwell for evermore - See Heb 5:14; 2Pet 3:9

Ps 37:28

Ps 37:28 - For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever - See Heb 6:10 He rescued truth, eternal truth, from the base companionship of error, and commanded it to shine forth in all its brightness and heavenly luster. He set the truth on high, in order that like a light it might illuminate the moral darkness of the world.... Jesus restored truth that had been CAST OUT to its royal order, and invested it with its true importance and dignity. Christ Himself was the truth and the life (The Review and Herald, August 6, 1895) Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. "Him that cometh to Me," He says, "I will in no wise CAST OUT" [John 6:37]. Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome, not only the sinner, but the prodigal. His love, manifested on Calvary, is the sinner's assurance of acceptance, peace and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary. {3MR 32.3}

Ps 37:28

Ps 37:28 - but the seed of the wicked shall be cut off - See Job 27:13-23; John 8:44

Ps 37:29

Ps 37:29 - righteous shall inherit the land - as part of our redemption, the earth that was usurped by Satan and won back by Christ will be given to the meek. See Ps 37:9, 11; Mt 5:5; Mic 4:8; Eph 1:14; Isa 66:22

Ps 37:30

Ps 37:30 - his tongue talketh of judgment - speaks uprightness, justice, fairness.

Ps 37:31

Ps 37:31 - The law of his God is in his heart; none of his steps shall slide - See Ps *40:8, 119:11; Jer 31:31-34

Ps 37:31

Ps 37:31 - none of his steps shall slide - See Ps 18:33, 37:23, 121:3

Ps 37:32

Ps 37:32 - The wicked watcheth the righteous and seeketh to slay him - See Ps 2:1-3, 37:12, 83:1-8; Joh 12:10, 11

Ps 37:33

Ps 37:33 - The LORD will not leave him in his hand, nor condemn him when he is judged - God is a God of deliverance! Thank you Lord! God will not hold the righteous' strivings with the wicked against him in judgment. Praise You Lord! See Ps 27:12, 37:40

Ps 37:33

Ps 37:33 - nor condemn him when he is judged - See Rom 8:1-3

Ps 37:34

Ps 37:34 - Wait on the LORD, and keep his way - See Ps 27:14

Ps 37:34

Ps 37:34 - and he shall exalt thee to inherit the land - See Isa 58:14; Mt 5:5; 1Pet 5:6

Ps 37:34

Ps 37:34 - when the wicked are cut off, thou shall see it - See Ps 91:8; Lk 13:28

Ps 37:35

Ps 37:35 - I have seen the wicked in great power, and spreading himself like a green bay tree - See Ps 73:1-17

Ps 37:36

Ps 37:36 - Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found - See Ps 37:10, 20

Ps 37:37

Ps 37:37 - Mk the perfect man, and behold the upright - we are to consider the ways of those who shun evil, who reverence God and do His commandments. Heb 6:12

Ps 37:37

Ps 37:37 - for the end of that man is peace - See Num 23:10; Isa 32:17

Ps 37:38

Ps 37:38 - But the transgressors shall be destroyed together: the end of the wicked shall be cut off - See Rev 20:11-15

Ps 37:39

Ps 37:39 - But the salvation of the righteous is of the LORD - See Ps 68:19, 20, 95:1; Isa 25:9, 33:2

Ps 37:39

Ps 37:39 - salvation - tshuw`ah Noun Feminine tesh-oo-aw' from (07768) in the sense of (03467) or tshuah {tesh-oo-aw'}; from in the sense of ; rescue (literal or figurative, pers., national or spir.):-- deliverance, help, safety, salvation, victory. salvation, deliverance deliverance (usually by God through human agency) salvation (spiritual in sense)

Ps 37:39

Ps 37:39 - he is their strength in the time of trouble - See Ps 27:1-5; Dan 12:1; Isa 33:15-17

Ps 37:40

Ps 37:40 - And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him - See Ps 37:33

Ps 38:1

Ps 38:1 - O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure - See Jer 10:24

Ps 38:4

Ps 38:4 - For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me - See Jer 31:18, 19

Ps 38:9

Ps 38:9 - Lord, all my desire is before thee; and my groaning is not hid from thee. See Jer 31:18

Ps 38:12

Ps 38:12 - they that seek my hurt speak mischievous things, and imagine deceits all the day long - See Rev 22:15

Ps 38:13

Ps 38:15 - I was as a dumb man that openeth not his mouth - See Ps 39:1-3, 141:3

Ps 38:18

Ps 38:18 - For I will declare mine iniquity; I will be sorry for my sin - See Ps 32:5

Ps 38:19

Ps 38:19 - But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied - See Ps 109:1-4

Ps 38:20

Ps 38:20 - They also that render evil for good are mine adversaries; because I follow the thing that good is - See Ps 109:5

Ps 39:1

Ps 39:1 - that I sin not with my tongue - See Ps 38:12-14, 141:3

Ps 39:2

Ps 39:2 - I was dumb with silence, I held my peace, even from good; and my sorrow was stirred - See Ps 39:9

Ps 39:3

Ps 39:3 - My heart was hot within me, while I was musing the fire burned: then spake I with my tongue - See Jeremiah 20:9; Ps 107:30; Lk 21:19

Ps 39:4

Ps 39:4 - make me to know my end - See Job 24:1; Ps 103:14-16; Eccl 4:15

Ps 39:5

Ps 39:5 - Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: - See Ps 103:15

Ps 39:5

Ps 39:5 - handbreadth - A space equal to the breadth of the hand; a palm. See Exodus 25:25.

Ps 39:6

Ps 39:6 - surely they are disquieted in vain - men are left uneasy as they contemplate the fate of all that they have amassed in life. See Eccl 2:1-11, 18, 19

Ps 39:8

Ps 39:8 - Deliver me from all my transgressions - See Mic 7:18

Ps 39:9

Ps 39:9 - I was dumb, I opened not my mouth; because thou didst it - See Ps 39:2; Jer 31:18-20

Ps 39:12

Ps 39:12 - for I am a stranger with thee, and a sojourner, as all my fathers were - See Joh 18:36; Heb 11:8-10, 13; 1Chron 29:15

Ps 40:1

Ps 40:1 - I waited patiently for the LORD - I made my petitions unto God though sinful and wretched that I am. See Ps 32:3-5, 27:7-10

Ps 40:1

Ps 40:1 - He inclined unto me and heard my cry - the LORD longs to hear the petitions of His erring, disconsolate and wayward children, calling out for mercy and forgiveness. See Ps 32:5 O, there are times, you know, when our sins seem to be so mountain-high. We are so discouraged by them. And Satan is right there ready to say, "Yes, you ought to be discouraged by them; there is no use of your praying to the Lord; he will not have anything to do with such as you are; you are too bad."... Away with such thoughts! Not only will he hear, but... the Lord is listening to hear the prayers of people laden with sin. {Wieland, Grace on Trial, pg 214}

Ps 40:2

Ps 40:2 - He brought me up also out of an horrible pit - Jesus ransomed each person from the abyss of sin and death. The righteous are they who realize God's great salvation and learn to walk in the victory won for them by Christ. See Ex 20:2

Ps 40:2

Ps 40:2 - out of an horrible pit - a place of bondage, captivity; a place of darkness and perdition. See Gen 37:24; Jer ; Rev 9:2, 11:7; 1Pet 2:9

Ps 40:2

Ps 40:2 - out of the miry clay - the dregs of sin and death are here portrayed. On a secondary note, the redeemed at the end of time will be those who are rescued from the miry clay (false religion - feet of miry clay and iron) of Babylon. See Rev 18:2-4; 1Pet 2:9

Ps 40:2

Ps 40:2 - set my feet upon a rock - Jesus is the Rock of Ages upon whom the wise build their house. See Deut 32:4; Mt 7:24; Ps 27:5, 18:2, 31; 2Sam 2:2, 22:3, 32

Ps 40:2

Ps 40:2 - and establish my goings - See Ps 27:11, 37:23

Ps 40:3

Ps 40:3 - he hath put a new song in my mouth, even praise unto our God - the song of the 144,000 will be praises to God for His deliverance, mercy, and forgiveness. See Rev 14:2, 3; Ps 40:16

Ps 40:3

Ps 40:3 - even praise unto our God - See 1Chron 16:34

Ps 40:3

Ps 40:3 - many shall see it, and fear, and trust in the LORD - the 144,000 will sing the song of the Lamb and of Moses. Their song is one that will be seen however, of many. By seeing it, many will fear and trust in the LORD. As the righteous are lifted up as an ensign then many will fear and turn to the LORD. See Isa 60:3-11

Ps 40:4

Ps 40:4 - Blessed is the man that maketh the LORD his trust - See Jer 17:7, 8; Ps 20:7

Ps 40:5

Ps 40:5 - thy thoughts whic are to us-ward: they cannot be reckoned - See Ps 139:18

Ps 40:5

Ps 40:5 - if I would declare and speak of them, they are more than can be numbered - See Ps 139:18

Ps 40:6

Ps 40:6 - sacrifice and offering thou didst not desire - See Ps 51:16, 17; Jer 7:22; Heb 10:5; 1Sam 15:22

Ps 40:6

Ps 40:6 - mine ears hast thou opened: - Jesus has consecrated Himself eternally to the Father, as a loyal slave allows his ear to be bored by an awl, signifying his ears are eternally open to the counsel and commands of his master, so too, Jesus eternally lives to do the will of His Father. See Ex 21:6

Ps 40:7

Ps 40:7 - Lo, I come: in the volume of the book it is written of me - See Joh 5:39; Heb 10:7

Ps 40:8

Ps 40:8 - I delight to do thy will O God - See Heb 10:7, 9; Jer 7:23 It is in proportion as the heart is sanctified by grace, and filled with the active love for God and for our fellow men, that we do nothing for show or by compulsion. Those who love God do that which is pleasant for them to do, and that is to reveal God in character, and submit the whole heart to the sanctification of the truth.—The Review and Herald, October 8, 1895. – {PH048 43.6} If we consent, he [Christ] can and will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity with his will, that when obeying him, we shall but carry out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service.—Signs of the Times, November 19, 1896. – {PH048 44.2} Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1Jo 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." Joh 15:10. {COL 311.4}

Ps 40:8

Ps 40:8 - yea, thy law in within my heart - the essence of the New Covenant is to move the law of God from tables of stone into the tables of the heart. Jesus came to fulfill the law and make it honorable. See Jer 31:31-34; Ps 119:11; Heb 10:7

Ps 40:9

Ps 40:9 - I have preached righteousness in the great congregation - See Isa 42:6, 7; 61:1-3; Joh 17:4-8

Ps 40:10

Ps 40:10 - I have not concealed thy lovingkindness and thy truth from the great congregation - See Ps 22:22

Ps 40:11

Ps 40:11 - Withhold not thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me - See Ps 51:1, 11

Ps 40:11

Ps 40:11 - let thy lovingkindness and thy truth continually preserve me - See Jer 9:23, 24

Ps 40:12

Ps 40:12 - For innumerable evils have compassed me about - Jesus bore the sins of the whole world upon Himself. See Isa 53:6

Ps 40:12

Ps 40:12 - mine iniquities have taken hold upon me so that I am not able to look up - Have mercy upon me Oh LORD!! See Ps 51:1-4, 32:3-5; Isa 53:5 This statement in a perfect sense,

are the words of Jesus unto Whom the LORD imputed all the sins of the world (Isa 53:6) so that they were more numerous than His hair.

Ps 40:12

Ps 40:12 - they are more than the hairs of mine head: therefore my heart faileth me - Jesus, Who bore the sins of the world, here speaks proleptically of the grief and burden the mass of sins weighed upon Him.

Ps 40:14

Ps 40:14 - Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil

Ps 41:1

Ps 41:1 - Blessed is he that considereth the poor - See Prov 29:7

Ps 41:1

Ps 41:1 - the LORD will deliver him in time of trouble - See Ps 27:5; Dan 12:1

Ps 41:2

Ps 41:2 - The LORD will preserve him, and keep him alive - See Isa 33:16

Ps 41:2

Ps 41:2 - and thou wilt not deliver him unto the will of his enemies - See Jer 15:21

Ps 41:3

Ps 41:3 - The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness - In sickness, the Lord will be merciful to those who show mercy to others [the poor]. See Isa 58:7-10

Ps 41:4

Ps 41:4 - I said, LORD be merciful unto me: heal my soul; for I have sinned against Thee - See Ps 32:1-5; Jer 31:18-20

Ps 41:5

Ps 41:5 - Mine enemies speak evil of me, when shall he die, and his name perish? - See Ps 41:7, 8, 27:11, 12

Ps 41:5

Ps 41:5 - When shall he die, and his name perish? - See Ps 118:17

Ps 41:6

Ps 41:6 - And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it - See Ps 55:21

Ps 41:8

Ps 41:8 - An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more - See Ps 118:17

Ps 41:9

Ps 41:9 - Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heal against me - David spoke first against Ahithophel who was his close advisor who sided with Absalom. However, prophetically, a prophecy of Christ being betrayed by Judas is here given. This prophecy will be repeated in the time of the end as the Adventist church will betray independent ministries preaching the 3rd Angel's Message and Present Truth. See Zech 11:12, 13; Mt26:15; Lk 22:21, 22; Mic 7:5, 6

Ps 41:9

Ps 41:9 - lifted up his heel against me - See Isa 58:13; Zech 11:12, 13; Dan 8:13

Ps 41:9

Ps 41:9 - Ps 41:9 - lifted up his heel against me - See Isa 58:13; Zech 11:12, 13; Dan 8:13

Ps 41:11

Ps 41:11 - By this I know that thou favourest me, because mine enemy doth not triumph over me - See Ps 25:1, 2

Ps 41:12

Ps 41:12 - and settest me before Thy face for ever - See Ps 23:6

Ps 41:13

Ps 41:13 - Blessed be the LORD God of Israel from everlastinng, and to everlasting. Amen, and Amen - Ps 90:1, 2; Mic 5:2; Dan 7:9

Ps 42:1

Ps 42:1 - As the hart panteth after the water brooks, so panteth my soul after thee, O God - See Ps 73:25, 143:6; Hymn #460

Ps 42:2

Ps 42:2 - when shall I come and appear before God? - See Isa 25:9

Ps 42:3

Ps 42:3 - while they continually say unto me, Where is thy God? - See Ps 22:8, 42:10; Isa 5:19

Ps 42:5

Ps 42:5 - hope thou in God - See Ps 27:14

Ps 42:5

Ps 42:5 - for I shall yet praise Him for the help of His countenance - See Num 6:25

Ps 42:6

Ps 42:6 - O my God, my soul is cast down within me - See Ps 143:4, 5

Ps 42:8

Ps 42:8 - and in the night his song shall be with me - See Eph 5:19; Col 3:16

Ps 42:10

Ps 42:10 - mine enemies reproach me; while they say daily unto me, Where is thy God? - See Psa 42:3

Ps 42:11

Ps 42:11 - Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God - See Ps 42:5, 43:5

Ps 43:1

Ps 43:1 - Judge me, O God, and plead my cause against an ungodly nation. O deliver me from the deceitful and unjust man - See Ps 73:12-17; Mic 7:1-7; Isa 1:1-9

Ps 43:2

Ps 43:2 - For thou art the God of my strength - See Ps 73:25, 26

Ps 43:2

Ps 43:2 - why dost Thou cast me off? why go I mourning because of the oppression of the enemy? - See Ps 42:9

Ps 43:2

Ps 43:2 - why go I mourning because of the oppression of the enemy? - See Ps 42:3; Mic 7:8-10

Ps 43:3

Ps 43:3 - O send out thy light and thy truth: let them lead me - See Ps 119:105, 23:3; Joh 17:17

Ps 43:3

Ps 43:3 - let them bring me unto thy holy hill, and to thy tabernacle - See Isa 2:3; Mic 4:2; Ps 73:23, 24, 24:3

Ps 43:4

Ps 43:4 - Then will I go unto the alter of the LORD - The altar of the LORD is a place of refuge, a place of mercy, a place to find peace with God and answers to one's perplexities. See Ex 21:12-14

Ps 43:4

Ps 43:4 - upon the harp will I praise thee - See Eph 5:19; Col 3:16

Ps 43:5

Ps 43:5 - Why art thou cast down, O my soul? and why art thou disquieted?... - See Ps 42:5, 11; 1Sam 30:6

Ps 43:5

Ps 43:5 - hope in God: for I shall yet praise him, who is the health of my countenance, and my God - See Ps 27:14

Ps 44:1

Ps 44:1 - We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old - the Psist is reflecting on the Lord's deliverances towards his forefathers and desiring the same would apply in his own time (v4). The psalmist is one who is bemoaning the present captivity of his people and is petitioning the Lord as mentioned in Lev 26:40-46. See Ezek 39:23-29

Ps 44:2

Ps 44:2 - How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out - See Deut 7:13-26

Ps 44:3

Ps 44:3 - For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them - See Deut 32:30

Ps 44:6

Ps 44:6 - For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies and hast put them to shame that hated us - See Zech 4:6; Ps 20:7

Ps 44:9

Ps 44:9 - But thou hast cast off, and put us to shame; and goest not forth with our armies - God refused to go forth with the armies of Israel when sin was in the camp. Consider the situation with Ai and Achan. See Joshua 7; Isa 59:1, 2

Ps 44:12

Ps 44:12 - Thou sellest thy people for nought, and dost not increase thy wealth for their price - See Deut 28:33

Ps 44:14

Ps 44:14 - Thou makest us a byword among the heathen - See Deut 28:37

Ps 44:17

Ps 44:17 - All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant - the same claim is made in Joshua 7:7-11

Ps 44:21

Ps 44:21- Shall not God search this out? for he knoweth the secrets of the heart - See Jer 11:20, 17:10; Ps 139

Ps 44:22

Ps 44:22 - Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter - See Rom 8:36

Ps 44:23

Ps 44:23 - Awake, why sleepest thou, O Lord? arise, cast us not off for ever - See Ps 121:4

Ps 44:24

Ps 44:24 - Wherefore hidest thou thy face, and forgettest our affliction and our oppression? - See Isa 59:2, 3

Ps 45:2

Ps 45:2 - Thou art fairer than the children of men - See Song 5:10

Ps 45:2

Ps 45:2 - grace is poured into thy lips - See Isa 40:1, 2, 61:1-3

Ps 45:4

Ps 45:4 - truth and meekness and righteousness - See Mic 6:8

Ps 45:6

Ps 45:6 - Thy throne, O God is for ever and ever, the sceptre of thy kingdom is a right sceptre. See Heb 1:8

Ps 45:7

Ps 45:7 - Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows - See Heb 1:9

Ps 45:7

Ps 45:7 - therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows - See Heb 1:9; Ps 23:5, 133:2

Ps 45:8

Ps 45:8 - All thy garments smell of myrrh, and aloes, and cassia - possibly the fine ointment Mary anointed Jesus with - See Mt 26:7; Mk 14:3; Lk 7:37

Ps 45:10

Ps 45:10 - forget also thine own people, and thy father's house - See Gen 2:24

Ps 45:11

Ps 45:11 - So shall the king greatly desire thy beauty - See Song of Solomon 8;10

Ps 45:11

Ps 45:10 - for he is thy Lord; and worship thou him - See 1Pet 3:6

Ps 45:12

Ps 45:12 - And the daughter of Tyre shall be there with a gift; even the rich among thy people shall entreat thy favor - See Isa 23:8, 9; Eze 28:4, 5

Ps 46:1

Ps 46:1 - God is our refuge - See Ps 46:7; 27:5; 91:2; Prov 18:10; Isa 28:5, 6, 16

Ps 46:1

Ps 46:1 - strength, a very present help in trouble - See Isa 41:10; Ps 27:1

Ps 46:1

Ps 46:1 - a very present help - Jesus is "very present" in all of our trials because He has promised never to leave us, nor to forsake us. Ps 46:5; Mt 28:19, 20; Col 1:27, 28; Jer 23:23

Ps 46:2

Ps 46:2 - therefore will not we fear - See Isa 41:10

Ps 46:2

Ps 46:2 - though the earth be removed, and though the mountains be carried into the midst of the sea - The effects of the seventh seal. See Rev 6:14

Ps 46:2

Ps 46:2 - though the mountains be carried into the midst of the sea - See Mt 17:20

Ps 46:3

Ps 46:3 - Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. - see Lk 21:25

Ps 46:4

Ps 46:4 - There is a river, the streams whereof shall make glad the city of God - See Rev 22:1, 2

Ps 46:5

Ps 46:5 - God is in the midst of her; she shall not be moved: God shall help her, and that right early - See Lev 26:11, 12

Ps 46:5

Ps 46:5 - she shall not be moved - See Ps 16:8

Ps 46:6

Ps 46:6 - The heathen raged - See Ps 2:1

Ps 46:7

Ps 46:7 - The LORD of hosts is with us - See Ps 46:5, 11; Isa 7:14; Mt 1:23; Ex 33:16

Ps 46:8

Ps 46:8 - Come, behold the works of the LORD, what desolations he hath made in the earth - See Jer 4:23-28; Zeph 1

Ps 46:9

Ps 46:9 - He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. - See Ps 68:30; Isa 2:4; Mic 4:3

Ps 46:10

Ps 46:10 - Be still and know that I am God - we must be still in order to hear God's "still small voice". We must be still, cease from worry and anxiety and remember that God is He Who sits on His throne; He is never disquieted by situation or circumstances we find ourselves in. See 1Kin 19:12; Isa 30:7 In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs, or its practices; and everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Psalm 46:10. Here alone can true rest be found. And this is the effectual preparation for all who labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts. – {DA 363.3}

Ps 46:10

Ps 46:10 - I will be exalted among the heathen, I will be exalted in the earth - See Num 14:21; Isa 40:5, 60, 45:23; Rom 14:11; Phil 2:10, 11

Ps 46:11

Ps 46:11 - The LORD of hosts is with us; the God of Jacob is our refuge. Selah. - See Ps 46:7

Ps 46:11

Ps 46:11 - the God of Jacob is our refuge - the God of Jacob is He Who stretches out Himself to embrace both heaven and earth; the God of Jacob is He Who makes a promise to be with us and to bring us back safely to our Father's house; The God of Jacob is He Who preserves us lest our enemies take advantage and triumph over us; The God of Jacob is He with Whom we wrestle, confessing our sins and of Whom we hold onto until we receive a blessing; The God of Jacob is He Who changes our name to be a Prince with God (Israel); The God of Jacob is He who satisfies us with long life and renews our youth and strength like the eagles. Gen 28:10-22, 31:36-42, 32:24-30; Ps 91:16, 103:5

Ps 47:3

Ps 47:3 - He shall subdue the people under us, and the nations under our feet - See Mal 4:3

Ps 47:5

Ps 47:5 - God is gone up with a shout, the LORD with the sound of a trumpet - See 1Thess 4:16

Ps 48:1

Ps 48:1 - in the city of our God, in the mountain of His holiness - New Jerusalem - See Rev 21:10, 2

Ps 48:2

Ps 48 - Beautiful for situation - Mt. Zion is made glorious upon the earth because the Lord is their God. He has imparted His goodness, wisdom, protection, mercies and lovingkindness to the people so that the world glories in this holy mountain. Contrast Lam 2:15

Ps 48:2

Ps 48:2 - mount Zion, on the sides of the north - Mt Zion is also known as the Mount of the Congregation - See Isa 14:13

Ps 48:4

Ps 48:4 - the kings were assembled - the kings of the earth were assembled (confederated) on 9/11/2001 to do Israel harm but were deterred by the blowing of the East Wind, Islam. See Ps 94:20-23

Ps 48:5

Ps 48:5 - they were troubled - that which troubles (causes tribulation and distress) and angers the nations is Islam. See Rev 11:18, 2:22; Lk 21:26

Ps 48:7

Ps 48:8 - ships of Tarshish - a symbol of commerce and economic strength, wealth, merchandise, goods and products - See 2Chron 9:21, 20:36, 37; Ps 72:10; Isa 23:5-8; Eze 27:12, 25

Ps 48:7

Ps 48:7 - east wind - winds of destruction that make barren and break economic strength. A symbol of the destruction caused by radical Islam as noted on 9/11/2001. See Gen 46:22-24, 27; Ex 10:12-15; Rev 9:2-11

Ps 48:9

Ps 48:9 - We have thought of thy lovingkindness O God, in the midst of thy temple - See Ps 77:13

Ps 48:10

Ps 48:10 - According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness - See Ex 34:5-8; Rev 4:11, 5:12, 13

Ps 48:10

Ps 48:10 - thy right hand is full of righteousness - See Ps 80:17; Mt 26:64, Mk 14:62, Lk 22:69; Heb 1:3; Jer 23:5, 6 Rev 7:8- Joseph and Benjamin - “will add to me the son of His right hand”

(see tract 36)

Ps 48:14

Ps 48:14 - For this God is our God for ever and ever - the Psist and the inhabitant of Zion boast in their God, the True and Living God, just as the proud sheep boats of her Shepherd. See Ps 23.

Ps 48:14

Ps 48:14 - He will be our guide even unto death - See Mt 28:20; Rev 12:11; Ps 23:3, 4

Ps 49:6

Ps 49:6 - trust in their wealth - the chapter speaks to the folly in trusting in wealth and possessions. Wealth has no power over death nor can it ransom our atonement/redemption of our souls which is "precious" (v8). We must not envy when others prosper financially because they can not take it with them in the grave... See Jam 5:1-6

Ps 49:8

Ps 49:8 - For the redemption of their soul is precious - the cost for our redemption is priceless, the precious blood of Jesus - See Heb 10:29, 30

Ps 49:12

Ps 49:12 - Nevertheless man being in honour abideth not: he is like the beasts that perish - See Eccl 3:19-21

Ps 49:15

Ps 49:15 - But God will redeem my soul from the power of the grave: for He shall receive me - See Job 19:25-27

Ps 49:17

Ps 49:17 - For when he dieth he shall carry nothing away: his glory shall not descend after him - See Ecc 5:13-15

Ps 49:20

Ps 49:20 - and understandeth not - See Dan 12:10; Mic 6:8

Ps 50:1

Ps 50:1 - the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof - See Ps 33:9, 113:3; Mal 1:11

Ps 50:3

Ps 50:3 - Our God shall come, and shall not keep silence: a fire shall devour before Him - God is Possessor over all heaven and earth and the cattle on a thousand hills are His. God will come to judge the people and reprove the workers of iniquity. The wicked will pay for their waywardness and will not escape. Those who keep their tongue and order their conversation will receive mercy. See Ps 66:15-18; Mal 3:1; Heb 10:37

Ps 50:3

Ps 50:3 - a fire shall devour before him - See Ps 97:3; Heb 12:29

Ps 50:3

Ps 50:3 - very tempestuous round about him - See 2Thess 1:8; Zeph 1:14-18

Ps 50:4

Ps 50:6 - that He may judge His people - we know that this speaks of Jesus, to Whom all judgment has been committed (Joh 5:27; Isa 33:22). Further, Jesus will gather all of his saints at His Second Coming from the 4 corners of the earth (Ps 50:5)

Ps 50:5

Ps 50:5 - Gather my saints together unto me - See Rev 14:14-16; Mt 3:11, 12, 24:31; Mk 13:27

Ps 50:5

Ps 50:5 - those that have made a covenant with me by sacrifice - Those who have hid God's Words in their hearts that they may not sin against Him. Those who have been crucified with Christ and have died to sin and the flesh so that God may reign supremely in their hearts. The sacrifices of God are a broken spirit: a broken and a contrite heart... See Rom 12:1, 2; Mal 3:4; Gen 4:4; Gal 2:20; Ps 119:11, 51:17

Ps 50:6

Ps 50:6 - for God is judge himself - See Joh 5:22-24

Ps 50:10

Ps 50:10 - For every beast of the forest is mine, and the cattle upon a thousand hills - See Gen 1:24, 25; Ps 24:1; Hag 2:8; 1Chron 29:14

Ps 50:12

Ps 50:12 - for the world is mine, and the fulness thereof - Ps 89:11; 1Cor 10:26, 28; 1Chron 29:14

Ps 50:13

Ps 50:13, 14 - Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving - See 1Sam 15:22

Ps 50:15

Ps 50:15 - And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me - See Dan 12:1

Ps 50:15

Ps 50:15 - thou shalt glorify me - whoso offereth praise glorifieth me (Ps 50:23). See Ps 40:3; Isa 60:1-3; Rev 18:1; Dan 12:4, 10

Ps 50:16

Ps 50:16 - What hast thou to do to declare my statues, or that thou shouldest take my covenant in thy mouth? See Act 19:13, Lk 10:19

Ps 50:17

Ps 50:17 - Seeing thou hatest instruction and castest my words behind thee - See Isa 65:12, 66:4; Jer 6:19, 7:16, 11:14, 14:12, 19:15, 22:21; Am 5:23

Ps 50:18

Ps 50:18 - When thou sawest a thief then thou consentedst with him - See Rom 1:32

Ps 50:19

Ps 50:19 - Thou givest thy mouth to evil and thy tongue frameth deceit - See Rom 1:29-31

Ps 50:20

Ps 50:20 - Thou sittest and speakest against thy brother; thou slanderest thine own mother's son - See 2Tim 3:1-5

Ps 50:22

Ps 50:22 - Now consider this, ye that forget God - See Rom 1:18-21

Ps 50:22

Ps 50:22 - lest I tear you in pieces, and there be none to deliver - the message of warning is given in mercy and reproof. God does not delight in the death of the wicked so He counsels them to repent. See Isa 27:4, 5

Ps 50:23

Ps 50:23 - Whoso offereth praise glorifieth me- See Mk 5:30-34; Ps 27:6 The golden opportunity had come. She was in the presence of the Great Physician! But amid the confusion she could not speak to Him, nor catch more than a passing glimpse of His figure. Fearful of losing her one chance of relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be whole." As He was passing, she reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health. – {DA 343.5} With a grateful heart she then tried to withdraw from the crowd; but suddenly Jesus stopped, and the people halted with Him. He turned, and looking about asked in a voice distinctly heard above the confusion of the multitude, "Who touched Me?" The people answered this query with a look of amazement. Jostled upon all sides, and rudely pressed hither and thither, as He was, it seemed a strange inquiry. – {DA 344.1

Ps 50:23

Ps 50:23 - Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God - See Act 10:35; Isa 56:1-7

Ps 50:23

Ps 50:23 - ordereth his conversation aright - speaks truth; orders his lifestyle aright. See Jam 3:13; Mt 12:36;

Ps 51:1

Ps 51:1 - Have mercy upon me, O God - Lord, look upon me with your heart of mercy. In spite of me, please do not cease to love me, desire and impart your good pleasure towards me.

Ps 51:1

Ps 51:1 - lovingkindness and tender mercies- See Ps 103:4

Ps 51:1

Ps 51:1 - tender mercies - Mercies granted by God out of compassion, desiring the good of the guilty and selfless love: 1. LIFE - waking us up each morning with breath, motion of our limbs and soundness of mind 2. Provision of all of our needs: food, shelter, clothing, communion with others 3. An opportunity to seek forgiveness of our iniquitous sins based on the merits of Jesus Christ 4. The privilege of being reconciled to the Father and standing un-condemned before Him 5. The privilege of having our sins blotted out for ever, never to be known or recorded again (Isa 25:8; 43:25) 6. The privilege of receiving Christ within us to dwell and abide so that we may reflect His character 7. The hope of a better life and eternal life

Ps 51:1

Ps 51:1 - blot out my transgressions - the application of this first is most relevant in our time, since October 22, 1844, when the LORD began to review the records of His people and blot out their iniquities from the books of record. See Act 3:19; Ps 51:9; Isa 43:25; Jer 31:34

Ps 51:2

Ps 51:2 - Wash me throughly from mine iniquity - See Isa 1:18

Ps 51:2

Ps 51:2 - throughly - THROUGHLY, adv. thru'ly. Completely; fully; wholly. 1. Without reserve; sincerely.

Ps 51:2

Ps 51:2 - iniquity - injustice; unrighteousness; a deviation from rectitude; as the iniquity of war, the iniquity of the slave trade (Websters 1828 Dictionary)

Ps 51:2

Ps 51:2 - cleanse me from my sin - See 1Jo 1:9

Ps 51:3

Ps 51:3 - I acknowledge my sin - See 2Sam 12:13 Prov 28:13 - He that covereth his sins shall not prosper; but who confesseth and forsaketh them shall have mercy. Ps 32:5 - I acknowledge my sin unto thee, and min iniquity have I not hid.

Ps 51:3

Ps 51:3 - my sin is ever before me - the results of my sin are with me, they do not depart from me. See Jer 31:18, 19; Isa 59:12

Ps 51:4

Ps 51:4 - Against Thee... only have I sinned - see also: Gen 20:6 Jer 5:15 Dan 9:8 Zeph 1:17 Num 5:6 Isa 53:6 Mic 7:9

Ps 51:4

Ps 51:4 - in thy sight - see Prov 15:3

Ps 51:4

Ps 51:4 - that thou mightest be justified when thou speakest, and be clear when thou judgest - Our sins show our wretchedness to God, the Law and the universe. God is made known to be a gracious and merciful God, Who justifies the ungodly by faith of Jesus Christ. See Isa 5:16; Rom 3:4, 4:4, 5; Rev 14:7

Ps 51:5

Ps 51:5 - shapen in iniquity - We are born in sin, meaning we are born as enemies of God, separated from Him by the sinful nature we have inherited -See also: Rom 5:17-19 Jer 13:23 Job 14:4 Joh 3:18 Jer 17:9

Ps 51:5

Ps 51:5 - and in sin did my mother conceive me - we inherit a sinful nature from our forefather Adam - Rom 5:12, 18, 19

Ps 51:5

Ps 51:5 - conceive me - See also: Ps 58:3 Isa 48:8

Ps 51:6

Ps 51:6 - truth in the inward parts - true heart conversion; integrity and uprightness. See Rev 14:5; Rom 8:6; Isa 1:16-19; Eze 36:26, 27; 1Pet 3:21 Ps 119:11 - thy word have I hid in my heart... Matt 12:34 - Out of the abundance of the heart the mouth speaketh

Ps 51:6

Ps 51:6 - hidden part - God desires that we use our "members" in righteousness and with wisdom. See also: Rom 6:13, 19; 7:5 Matt 5:29, 30

Ps 51:7

Ps 51:7 - Purge me with hyssop, and I shall be clean - plant used for medicinal purposes. In the Bible, Ezob , it was used to cleanse lepers. Can be used as a: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Digestive aid 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Liver Problems 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Gallbladder disease 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Colic 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Poor circulation 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Nose, throat and lung afflictions

Ps 51:7

Ps 51:7 - hyssop - ézowb Noun Masculine ay-zobe' probably of foreign derivation probably of foreign derivation; hyssop:--hyssop. hyssop, a plant used for medicinal and religious purposes

Ps 51:7

Ps 51:7 - wash me, and I will be whiter than snow - See Isa 1:18

Ps 51:8

Ps 51:8 - Make me to hear joy and gladness; that the bones which thou hast broken may rejoice - the gloom of my iniquities and transgressions prevent me from hearing joy and gladness. Lord restore your joy and gladness that I rejoice in the Lord. See 1Sam 12:13-20; Ps 32:4, 51:12; 1Pet 5:6; Isa 32:17

Ps 51:8

Ps 51:8 - that the bones which thou hast broken may rejoice - See Ps 22:14

Ps 51:9

Ps 51:9 - Hide thy face from my sins - Lord, please do not look any more upon my sins - See Isa 38:17, 43:25

Ps 51:9

Ps 51:7 - blot out all mine iniquities - See Act 3:19; Rev 3:5; Isa 43:25; Jer 31:34

Ps 51:10

Ps 51:10 - Create in me a clean heart, O God, and renew a right spirit within me - The Psist realizes that the same creative power employed in the creation is that which brings redemption and a new heart. See Ps 51:6; Jer 31:31-35; Col 1:14, 16, 17; 2Cor 5:17; Eph 2:8-10; Ezek 36:26; Rom 1:16, 17||1Cor 1:24||2:1-5

Ps 51:10

Ps 51:10 - renew a right spirit within me - May I walk in the Law of the Spirit of Life in Christ Jesus See Rom 8:1, 2, 9-11, 13, 14; Eze 36:26, 27

Ps 51:11

Ps 51:11 - Cast me not away from thy presence - Cain departed from the presence of the Lord (Gen 4:11-16). See Ps 27:9; Lk 9:25; Hos 4:17

Ps 51:11

Ps 51:11 - take not thy Holy Spirit from me - See Ps 66:20. As men depart from the presence of the Lord, God will suffer them for a time but will eventually withdraw His Holy Spirit: Rom 1:21-32 - Taking on a reprobate mind 2Thess 2:11, 12 - Become ensnared by the wilds of the devil so that he deceive them to their destruction- (see Isa 66:4, 5) 1Sam 16:14 - Consider Saul

Ps 51:12

Ps 51:12 - Restore unto me the joy of thy salvation - See Ps 21:1, 51:8; Isa 12:3

Ps 51:12

Ps 51:12 - and uphold me with thy free spirit - where the Spirit of the Lord is, there is liberty. See John 8:31, 32, 36; Ps 17:5; 2Cor 3:17; Rom 8:1; Isa 32:17

Ps 51:13

Ps 51:13 - Then will I teach transgressors your ways; and sinners shall be converted unto thee - our testimony of our past life of sin and God's gracious deliverance allows us to connect with transgressors (Isa 38:17; Ps 51:15). Our present godly example (good conversation - Jam 3:13) and simple faith will be a living witness of God's power to transform the life. See Job 27:10, 11

Ps 51:13

Ps 51:13 - and sinners shall be converted unto thee - See Mt 13:15; Isa 60:5

Ps 51:14

Ps 51:14 - Deliver me from bloodguiltiness - See Deut 19:10; Prov 6:16, 17; Jon 1:14

Ps 51:14

Ps 51:14 - bloodguiltiness - Cain bore a mark showing the curse that was laid upon him. The ground would not yield its strength unto him and a fugitive and vagabond would he be upon the earth. Such was the fate of those who shed innocent blood. See 2Kin 21:16, 24:3, 4

Ps 51:14

Ps 51:14 - my tongue shall sing aloud of thy righteousness - Our songs of praise, thanksgiving and joy will give account of the free spirit with which we walk. See Ps 27:

Ps 51:15

Ps 51:15 - O Lord, open thou my lips; and my mouth shall shew forth thy praise - See Ps 81:10

Ps 51:16

Ps 51:16 - For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering - See Heb 10:5; 1Sam 15:22

Ps 51:17

Ps 51:17 - The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise - See Isa 57:15; Jer 31:18-20; Ps 32:1-5

Ps 51:17

Ps 51:17 - broken spirit - God does not want outward displays of humility and burnt offerings but rather a broken spirit and broken and contrite heart. See Lk 18:13; Joh 21:15-17; 2Cor 7:10, 11

Ps 51:17

Ps 51:17 - contrite heart - broken-hearted for sin; deeply affected with grief and sorrow for having offended God; humble; penitent; as a contrite sinner. - See Isa 57:15; Lk 18:13

Ps 51:18

Ps 51:18 - build thou the walls of Jerusalem - See Isa 49:16; Ps 125:2

Ps 51:19

Ps 51:19 - Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar. - See Mal 3:3, 4

Ps 52:1

Ps 52 - O mighty man - the folly of the wicked who do not put their trust in God but in their riches and strengthen themselves in doing wickedness. God will destroy them and the upright will behold their folly

Ps 52:1

Ps 52:1 - the goodness of God endureth continually - See Ps 118, 136

Ps 52:6

Ps 52:6 - The righteous also shall see and fear - See Ps 91:8; Isa 65:13-15

Ps 52:6

Ps 52:6 - and shall laugh at him - See Ps 2:4

Ps 52:8

Ps 52:8- But I am like a green olive tree in the house of God - See Lk 23:31; Rev 7:3

Ps 52:8

Ps 52:8 - I trust in the mercy of God for ever and ever. - See Ps 138:7, 8

Ps 52:9

Ps 52:9 - I will wait on thy name; for it is good before thy saints. - See Ps 9:10, 20:7; Isa 50:10; Zeph 3:12

Ps 53:1

Ps 53 - There is no God - the fool says in his heart there is no God and scorns God's people (Psa 14:1). They eat up God's people. God however will destroy the wicked and deliver His people. God looks for righteousness among men and there is none. God will restore the captivity of the His people, Jacob shall rejoice and Israel shall be made glad. See Rom 1:22

Ps 53:1

Ps 53:1 - There is none that doeth good - See Rom 3:10-18

Ps 53:2

Ps 53:2 - God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. - See Isa 59:14-16

Ps 53:3

Ps 53:3 - Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one - See Rom 3:10-17

Ps 53:4

Ps 53:4 - who eat up my people as they eat bread: - See Ps 52:3, 4; Jam 5:1-6

Ps 53:6

Ps 53:6 - Oh that the salvation of Israel were come out of Zion! Oh, that Jesus would come out of Zion, New Jerusalem. See Isa 64; Rev 22:20

Ps 53:6

Ps 53:6 - When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. - See Eze 36:19-38; Isa 62:1-4

Ps 54:1

Ps 54:1 - judge me by thy strength - Jesus is our Advocate and His shed blood is our greatest and only defense. Jesus' strength is that which permits us to stand vindicated in judgment. Jesus is Mighty to Save. See Rev 14:7; Jer 10:24

Ps 54:2

Ps 54:2 - Hear my prayer, O God; give ear to the words of my mouth - See Ps 27:7

Ps 54:3

Ps 54:3 - strangers are risen up against me - See Ps 27:2, 3, 12

Ps 54:4

Ps 54:4 - God is mine Helper - see Ps 27:9, 32:7

Ps 54:4

Ps 54:4 - the Lord is with them that uphold my soul - the Lord is with the righteous to uphold other saints who are oppressed and in need.

Ps 54:5

Ps 54:5 - cut them off in thy truth - the Word of God is Truth, and sharper than any two-edged sword. God's Word is that which will judge the unrighteous. See Joh 17:17; Heb 4:12; Joh 12:48

Ps 54:6

Ps 54:6 - freely sacrifice to Thee - See Ps 27:6, Rom 12:1, 2

Ps 54:6

Ps 54:6 - praise thy name for it is good - See Ps 100:1, 4, 5

Ps 54:7

Ps 54:7 - delivered me from all of my trouble - See Ps 32:7

Ps 54:7

Ps 54:7 - mine eye hath seen - See Ps 91:8

Ps 55:1

Ps 55:1 - Give ear to my prayer, O God - See Ps 27:7, 8; 54:2

Ps 55:1

Ps 55:1 - hide not thyself from my supplication - See Ps 27:9

Ps 55:3

Ps 55:3 - Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me - the wicked oppress the upright with their tongues, casting unrighteousness upon the upright [false accusations, scorn and contempt for their obedience to the Law of God] and in wrath they hate the workers of righteousness. This speaks of the oppression to be felt by the 144,000 in the day of the unrighteous decree. See Isa 10:1; Jer 30:7, 8

Ps 55:4

Ps 55:4 - My heart is sore pained within me: and the terrors of death are fallen upon me - heart anguish and fear will be the lot of the righteous in the Time of Jacob's Trouble. See Gen 32:7; Jer 30:7

Ps 55:4

Ps 55:4 - and the terrors of death are fallen upon me - See Ps 23:4

Ps 55:7

Ps 55:7 - Lo, then would I wander far off, and remain in the wilderness - the wilderness is a place of refuge and seclusion. Unlike the city where there is violence, strife, mischief, sorrow, wickedness, deceit and guile. See Ps 55:9-11; Rev 12:6

Ps 55:8

Ps 55:8 - I would hasten my escape from the windy storm and tempest - the winds of strife that are to blow upon the earth are here referenced. The wilderness, away from the cities, is a refuge from the storms that are soon to come. See Rev 7:1-3

Ps 55:9

Ps 55:9 - for I have seen violence and strife in the city - the cities are hotbeds of violence, corruption, mischief, sorrow and evil. See Ps 55:10; Contrast Rev 12:6; Ps 55:7

Ps 55:10

Ps 55:10 - Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it - the psalmist describes the sin and iniquity among his own people, the injustices and scheming done by the people of God. See Isa 59:1-15

Ps 55:12

Ps 55:12-14 - for it was not an enemy - betrayal of a friend is more painful and cruel than the hatred of an enemy. This is both a Messianic prophecy and a foretelling of the plight of the righteous during the Time of Trouble (v20, 21). See also: Joh 6:70, 71 Mt 26:14-16 Lk 22:21-23 Zech 13:6; 11:12, 13 Mic 7:6 Mt 10:36; 17:22 2Tim 3:1-5; Lk 12:51-53

Ps 55:13

Ps 55:13 - But it was thou, a man mine equal, my guide, and mine acquaintance - the Psist is feeling the pangs of pain from rebellion, treachery and betrayal. David felt the betrayal from Absalom, his son (2Sam 15, 16), Ahithophel, Bathsheba's grandfather (2Sam 15:12, 31), Joab, his nephew and others. We all have betrayed Christ and it pains Him as we do.

Ps 55:15

Ps 55:15 - Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them - See 2Sam 17:1-23

Ps 55:16

Ps 55:16 - As for me, I will call upon God; and the LORD shall save me. See Act 2:21; Gen 4:26

Ps 55:17

Ps 55:17 - evening and morning and noon - we are to call upon the Lord at least three times a day and rest assured of His deliverance from sin and the snares of the enemy. See Dan 6:10; Lk 1:8-10; 1Thess 5:17

Ps 55:17

Ps 55:15 - and he shall hear my voice - See Isa 65:24

Ps 55:18

Ps 55:18 - He hath delivered my soul in peace from the battle that was against me: for there were many with me - God delivered the righteous from all those who warred against him. See Ps 55:22

Ps 55:19

Ps 55:19 - Because they have no changes, therefore they fear not God - See Ps 73:2-16 may possibly mean: 1. They have no struggles and strife in life, therefore they fear not God 2. They do not change their wicked ways and therefore have no fear of God

Ps 55:20

Ps 55:20, 21 - He hath put forth his hands against such as be at peace with him: he hath broken his covenant - conspiracy of "friends"; betrayal - (see v12-14). See Ps 7:4, 35:7, 19, 55:12-14, 69:4, 109:3, 119:78, 161

Ps 55:21

Ps 55:21 - The words of his mouth were smoother than butter, but war was in his heart - See Dan 11:27; Ps 26:4, 41:6-8; Jam 3:14-16

Ps 55:21

Ps 55:21 - yet were they drawn swords - to be in contention, to be at strife and at war. Their smooth words were actually swords drawn to destroy. See Isa 5:18

Ps 55:22

Ps 55:22 - cast thy burden upon the LORD, and He shall sustain thee - See 1Pet 5:7 Mt 6:30-34, 14:31 Isa 41:10 Ps 62:6

Ps 55:22

Ps 55:22 - burden - a heavy load, a weight, a care or concern, a trial. See Mt 11:28, 29

Ps 55:22

Ps 55:22 - sustain - to preserve, to uphold, to maintain, to quicken, to bear one up. See Ps 3:5

Ps 55:22

Ps 55:22 - he shall never suffer the righteous to be moved - God is faithful to uphold those who put their trust in Him. See Joshua 1:5, 9; Heb 10:23, 12:26, 27; Ps 125:1, 119:165, 16:8, 55:18

Ps 55:22

Ps 55:22 - the righteous - the weak, the ungodly, the sinner who by faith (Heb 11:1, 6) embrace the promises of God (Rom 4:4, 5): His Words and His promises (Gen 15:6). Those who through the power of the Holy Spirit that abides in them, keep the commandments of God (Rev 14:12, 22:14). Those who the strength of Jesus Christ, forsake the world and all of its allurements, walking in the paths of righteousness for Christ's name sake (Ps 23:3; Jer 6:16).

Ps 55:23

Ps 55:23 - bloody and deceitful men shall not live out half their days - See 2Sam 3:27-37; 1Kin 2:6

Ps 56:1

Ps 56 - a plea for mercy from the Lord because of the workers of iniquity who: 1. fight against me - v2 2. Seek to swallow me up - v2 3. Wrest my words and devise evil thoughts towards me - v5 4. Gather themselves together, hide to ambush - v6

Ps 56:2

Ps 56:2 - Mine enemies would daily swallow me up - See Ps 27:2

Ps 56:3

Ps 56:3 - What time I am afraid, I will trust in thee - See Joshua 1:5; Ezek 3:9; Heb 13:6

Ps 56:4

Ps 56:4 - In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me - See Ps 56:11; Heb 13:6

Ps 56:5

Ps 56:5 - Every day they wrest my words: all their thoughts are against me for evil - the Pharisees hypocritically wrested Jesus' words and works to make Him look bad and themselves good. Mt 22:15-18; 2Pet 3:16

Ps 56:8

Ps 56:8 - put thou my tears into thy bottle: are they not in thy book? - See Mal 3:16

Ps 56:8

Ps 56:8 - are they not in thy book - God has a Book of Record where He captures every tear and heartache we endure. See: Mal 3:16

Ps 56:9

Ps 56:9 - When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. - See Rom 8:31, 33

Ps 56:11

Ps 56:11, 12 - I will not be afraid - the person who puts his trust in God does not fear what men may do to them (v3, 4). They trust in God's promises (vows). See Ps 56:4; Heb 13:6

Ps 56:12

Ps 56:12 - Thy vows are upon me, O God: I will render praises unto thee - the Psist claims the promises of God as his own and thus praises Him. See Gen 3:15

Ps 56:13

Ps 56:13 - delivered my soul from death - See Ps 23:3

Ps 56:13

Ps 56:13 - wilt not thou deliver my feet from mfalling, that I may walk before God in the light of the living? - A powerful truism! If God can deliver our souls from death, is He not also able to keep us from falling and to present us before His throne of grace in His righteousness? See Ju 1:24; Zeph 3:13

Ps 57:1

Ps 57 - a plea for mercy because I have placed my trust in the Lord. God will send down blessings of truth and mercy upon me. My heart is fixed in serving/trusting the Lord. I will sing praises unto Him, I will glorify His name because His mercy is great unto the heavens and His truth unto the clouds. Psa 25:1, 2

Ps 57:1

Ps 57:1 - shadow of thy wings - See Ps 91:1; Contrast Mt 23:37

Ps 57:1

Ps 57:1 - until these calamities be overpast - See Isa 26:20, 21, 46; Rev 16, 18:2-24

Ps 57:2

Ps 57:2 - God that performeth all things for me - See Ps 103:1-5

Ps 57:3

Ps 57:3 - He shall send from heaven, and save me from the reproach of him that would swallow me up - See Ps 27:2

Ps 57:3

Ps 57:3 - God shall send forth His mercy and His truth - the Spirit of discernment, of counsel and of truth will guide the steps of the righteous.

Ps 57:4

Ps 57:4 - the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword - the sons of men are they who follow in the footsteps of their father Cain. Cain was a murderer from the beginning, like his father the devil. See Gen 6:2; Joh 8:44; Ps 55:21, 22, 59:7

Ps 57:5

Ps 57:5 - Be thou exalted, O God, above the heavens; let thy glory be above all the earth - See Ps 57:11

Ps 57:5

Ps 57:5 - let thy glory be above all the earth - See Rev 18:1

Ps 57:7

Ps 57:7 - My heart is fixed, O God, my heart is fixed - See Dan 1:8

Ps 57:8

Ps 57:8 - I myself will awake early - at day break. See Judges 9:33; 1Sam 29:10

Ps 57:11

Ps 57:11 - Be thou exalted, O God, above the heavens; let thy glory be above all the earth - See Ps 57:5

Ps 58:1

Ps 58:1 - do you indeed speak righteousness...? - a question is asked of a people who devise wickedness in their hearts and weigh (measure) the violence of their hands in the earth (compare it to human standards?). The destruction of the wicked, God's vengeance and the righteous' rejoicing is imminent. See Isa 58:1-4

Ps 58:2

Ps 58:2 - in your heart ye work wickedness - See Isa 29:13, Mt 15:8; Mk 7:6, Jer 17:9

Ps 58:3

Ps 58:3 - estranged from the womb - See Ps 51:5; Isa 48:8

Ps 58:3

Ps 58:3 - they go astray - See Isa 53:6

Ps 58:6

Ps 58:6 - break out the great teeth of the young lions, O LORD. - See Ps 57:4

Ps 58:8

Ps 58:8 - As a snail which melteth, let every one of them pass away: - See Mal 4:1, 3

Ps 58:9

Ps 58:9 - Before your pots can feel the thorns - Unconfirmed meaning behind the words given but by implication, before one can be affected by the thorns/barbs of the enemy, the Lord will deliver.

Ps 58:9

Ps 58:9 - take them away as with a whirlwind - See Isa 40:24

Ps 58:10

Ps 58:10 - The righteous shall rejoice when he seeth the vengeance - See Ps 91:8, 37:34

Ps 58:11

Ps 58:11 - Verily there is a reward for the righteous: verily he is a God that judgeth in the earth - It pays to serve God, it pays every day!!! See Ps 73:1-28

Ps 59:1

Ps 59 - deliver me from mine enemies - a prayer of deliverance from the mighty workers of iniquity who: 1. Wait for my soul 2. They run and prepare themselves without my fault 3. Walk around the city howling as dogs 4. Swords are in their lips God will destroy the wicked and punish them for the sins of their mouth and the words of their lips. Yet I will sing aloud for God's mercy and the refuge and defense He has been in the day of my trouble

Ps 59:3

Ps 59:3 - For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD. - the wicked are not vexed because of the sins of the righteous, they hate without a cause. See Ps 35:7, 69:4; Act 23:12-14, 21

Ps 59:5

Ps 59:5 - be not merciful to any wicked transgressors - See Jer 18:23

Ps 59:7

Ps 59:7 - swords are in their lips - See Ps 57:4

Ps 59:7

Ps 59:7 - for who, say they, doth hear? - See Isa 5:19; Eze 8:12, 9:9, 12:22; Eccl 8:11; 2Pet 3:4; Ps 73:11, 90:8; Jer 17:15; Rom 1:21

Ps 59:8

Ps 59:8 - But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision. - See Ps 2:4, 37:13; Prov 1:26-32

Ps 59:10

Ps 59:10 - the God of my mercy - See Ps 59:17

Ps 59:10

Ps 59:10 - God shall let me see my desire upon mine enemies - See Ps 91:8

Ps 59:13

Ps 59:13 - Consume them in wrath, consume them, that they may not be - See Mal 4:3

Ps 59:16

Ps 59:16 - for thou hast been my defence and refuge in the day of my trouble - See Ps 27:5

Ps 59:17

Ps 59:17 - Unto thee, O my strength, will I sing: for God is my defence - See Ps 28:7

Ps 59:17

Ps 59:17 - the God of my mercy - See Ps 59:10

Ps 60:1

Ps 60 - a psalm of petition to the LORD after the people have been cast off and scattered by their enemies. God identifies His feelings towards the nations: 1. Schechem will be divided and mete out the valley of Succoth 2. God claims Gilead, Manassseh and Ephraim as His own and the strength of His head 3. Judah is the Lord's lawgiver 4. Moab is the Lord's washpot 5. God will cast His foot upon Edom 6. Philistia will triumph in the Lord

Ps 60:3

Ps 60:3 - thou hast made us to drink the wine of astonishment - See Jer 19:3; Isa 30:20

Ps 60:4

Ps 60:4 - Thou hast given a banner to them that fear thee, that it may be displayed because of the truth - See Song 6:10

Ps 60:7

Ps 60:7 - Judah is my lawgiver - See Gen 49:8-12

Ps 60:11

Ps 60:11 - for vain is the help of man - See Jer 17:5, 6

Ps 61:2

Ps 61:2 - rock that is higher than I - We are to turn to the Rock of strength that is above us when we feel overwhelmed. See Ps 62:2, 6, 7. See Hymn #303 Beneath the Cross of Jesus vs1

Ps 61:4

Ps 61:4 - abide in the tabernacle forever - See Ps 27:4, 5, 23:6

Ps 61:4

Ps 61:4 - I will trust in the covert of thy wings. - See Ps 91:1-4; Isa 4:6

Ps 61:5

Ps 61:5 - For thou, O God, hast heard my vows - See Ps 61:8

Ps 61:5

Ps 61:5 - thou hast given me the heritage of those that fear thy name - See Isa 58:14

Ps 61:7

Ps 61:7 - He shall abide before God for ever - See Ps 27:4

Ps 61:7

Ps 61:7 - O prepare mercy and truth, which may preserve him - See Ps 23:6

Ps 61:8

Ps 61:8 - that I may daily perform my vows - See Ps 61:5

Ps 62:1

Ps 62:1 - Truly my soul waiteth upon God - See Ps 27:14, 62:5

Ps 62:1

Ps 62:1 - from him cometh my salvation - See Act 4:12; Ps 27:1, 56:13

Ps 62:2

Ps 62:2 - He only is my rock and my salvation - See Ps 61:2, 62:6

Ps 62:2

Ps 62:2 - he is my defence; I shall not be greatly moved - See Ps 16:8, 15:5

Ps 62:3

Ps 62:3 - How long will ye imagine mischief against a man? ye shall be slain all of you - See Ps 2:1-4

Ps 62:4

Ps 62:4 - They only consult to cast him down from his excellency - See Isa 14:13, 14

Ps 62:4

Ps 62:4 - they bless with their mouth, but they curse inwardly - See Ps 55:21; Dan 11:27

Ps 62:5

Ps 62:5 - My soul, wait thou only upon God; for my expectation is from him - See Ps 62:1

Ps 62:6

Ps 62:6 - He only is my rock and my salvation: he is my defence; I shall not be moved - See Ps 62:2

Ps 62:6

Ps 62:6 - I shall not be moved - See Ps 55:22

Ps 62:10

Ps 62:10 - if riches increase - we are not to put our trust in riches which are fleeting. We should not set our hearts upon them.

Ps 62:11

Ps 62:11 - power belongeth unto God - See Joh 1:12; Act 1:8

Ps 62:12

Ps 62:12 - for thou renderest to every man according to his work - See Rev 22:12

Ps 63:1

Ps 63:1- dry and thirsty land - See Ps 42:1, 143:6; Isa 32:1, 2

Ps 63:2

Ps 63:2 - To see thy power and thy glory, so as I have seen thee in the sanctuary - See Ps 77:13, 73:17; Isa 6:1-5

Ps 63:5

Ps 63:5 - My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips - See Isa 25:6

Ps 63:6

Ps 63:6 - When I remember thee upon my bed, and meditate on thee in the night watches - See Ps 1:2

Ps 63:7

Ps 63:7 - in the shadow of thy wings - See Ps 91:1, CONTRAST Mt 23:37-39

Ps 63:8

Ps 63:8 - My soul followeth hard after thee - See Ps 27:7, 8

Ps 63:8

Ps 63:8 - thy right hand upholdeth me - See Isa 41:10

Ps 63:9

Ps 63:9 - But those that seek my soul, to destroy it, shall go into the lower parts of the earth - See Ps 62:3, 4, 37:9

Ps 63:11

Ps 63:11 - but the mouth of them that speak lies shall be stopped - See Prov 12:19; Rom 3:19

Ps 64:1

Ps 64:1 - Hear my voice, O God, in my prayer - See Ps 27:7

Ps 64:1

Ps 64:1 - preserve my life - a psalm of petition for deliverance from the wicked and their insurrections against the righteous.

Ps 64:2

Ps 64:2 - secret counsel of the wicked - See 2Sam 15:3-12; Ps 27:12

Ps 64:2

Ps 64:2 - insurrection of the workers of iniquity - the open uprising and sedition committed by Absalom may be here alluded to. See 2Sam 15:1-6; Mk 15:7

Ps 64:3

Ps 64:3 - Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words - See Ps 63:11

Ps 64:4

Ps 64:4 - That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not - the wicked who work iniquity make the righteous and upright their target and prey. They do their crooked work in secret, discretely, and strike when least expected. See Isa 59:14, 15

Ps 64:5

Ps 64:5 - they commune of laying snares privily; they say, Who shall see them? - See Eze 8:10-12

Ps 64:6

Ps 64:6 - They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep - the Lord counsels us to be wise in doing good and simple/ignorant/fools for committing evil. The wicked are wise and skillful in their wickedness. See Rom 16:19

Ps 64:6

Ps 64:6 - both the inward thought of every one of them, and the heart, is deep - See Mt 12:34

Ps 64:8

Ps 64:8 - all that see them shall flee away - See Num 16:29-34

Ps 65:1

Ps 65:1 - vow be performed - See Ps 66:13

Ps 65:2

Ps 65:2 - O thou that hearest prayer, unto thee shall all flesh come - God hears our prayers, first through the Holy Spirit, Who purges and purifies our prayers so that they are acceptable to the LORD (Rom 8:26). The prayers once purified are seasoned with odors so that they are pleasing to the LORD (Rev 5:8). Lastly, Jesus, our High Priest makes intercession and presents our petitions (Heb 7:25) to the Father who delights to give to His Children good gifts, even the Holy Spirit (See Mt 7:7; Lk 11:13)

Ps 65:3

Ps 65:3 - thou shalt purge them away - See Ps 32:5; Isa 27:9; Mal 3:2-4

Ps 65:4

Ps 65:4 - Blessed is the man whom Thou choosest, and causest to approach unto thee - See Joh 6:39, 44; Ps 32:1, 2

Ps 65:4

Ps 65:4 - dwell in thy courts - See Ps 27:4

Ps 65:4

Ps 65:4 - we shall be satisfied with the goodness of thy house, even of thy holy temple - See Ps 27:4, 23:6

Ps 65:5

Ps 65:5 - By terrible things in righteousness wilt thou answer us - God's righteous vindication, justice and setting all things right will be a marvel for all to behold (i.e. the seven last plagues and the redeemed in heaven). See Rev 6:10; Hab 1:1-4, 12-17

Ps 65:7

Ps 65:7 - Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people - See Mk 4:39

Ps 65:13

Ps 65:13 - The pastures are clothed with flocks - See Ps 50:10

Ps 66:3

Ps 66:3 - How terrible art thou in thy works! - See Ps 65:5, 66:5

Ps 66:4

Ps 66:4 - All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah - See Ps 86:9

Ps 66:5

Ps 66:5 - he is terrible in his doing toward the children of men - See Ps 65:5

Ps 66:6

Ps 66:6 - He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him - See Ex 15:19

Ps 66:9

Ps 66:9 - Which holdeth our soul in life - Man became a living soul through the combination of body and breath of life/spirit of God. The LORD maintains our being/soul as long as we have life. See Gen 2:7

Ps 66:9

Ps 66:9 - suffereth not our feet to be moved - See Ps 55:22, 16:8

Ps 66:10

Ps 66:10 - silver is tried - See Mal 3:3

Ps 66:12

Ps 66:12 - went through fire and water - See Isa 43:2

Ps 66:13

Ps 66:13 - pay thee my vows - see Ps 65:1

Ps 66:16

Ps 66:16 - Come and hear, all ye that fear God, and I will declare what he hath done for my soul - See Rev 12:11

Ps 66:18

Ps 66:18 - regard iniquity in my heart -

Ps 66:19

Ps 66:19 - But verily God hath heard me; he hath attended to the voice of my prayer - See Ps 27:7

Ps 66:20

Ps 66:20 - Blessed be God, which hath not turned away my prayer, nor his mercy from me - See Ps 51:11, 66:18; 1Jo 5:14, 15

Ps 67:1

Ps 67:1 - cause his face to shine - See Num 6:25

Ps 67:2

Ps 67:2 - That thy way may be known upon earth - See Jer 31:34

Ps 67:2

Ps 67:2 - thy saving health among nations - See 3Jo 2; Isa 58:8

Ps 67:4

Ps 67:4 - for thou shalt judge the people righteously - See Ps 9:8; Act 17:31; Rev 19:11; Eze 37:21-28

Ps 67:5

Ps 67:5-7 - Let the people praise thee - Praise actuates the blessings of the Lord and exalts His name throughout the earth.

Ps 68:1

Ps 68:1 - Let God arise, let his enemies be scattered: let them also that hate him flee before him - God is to be praised for His mighty works, His loving kindnesses, His tender mercies to the children of men and His awesome power. We must sing praises to Him and forget not all His benefits. God is a just avenger of the wicked and the workers of iniquity. He will wound His enemies and His people will rejoice in His presence.

Ps 68:2

Ps 68:2 - As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God - See Mal 4:3; Ps 37:20, 112:10

Ps 68:5

Ps 68:5 - A father of the fatherless, and a judge of the widows - See Deut 10:17, 18; Eze 16:4-6

Ps 68:6

Ps 68:6 - God setteth the solitary in families - God puts those who will have to stand alone in faith for righteousness in families in order to draw out those who are bound. The rebellious remain in bondage. God makes family among His people for those who have no family. Praise you Lord!!! See Isa 54:1; Jam 1:27

Ps 68:6

Ps 68:6 - he bringeth out those which are bound in chains - God uses the solitary, the one scorned, the one who is as an outcast, to deliver those who are bound in sin. See Isa 58:6, 61:1

Ps 68:6

Ps 68:6 - but the rebellious dwell in a dry land - See Jer 17:5, 6

Ps 68:8

Ps 68:8 - The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel - See Ex 19:8, 20:18, 19

Ps 68:16

Ps 68:16 - Why leap ye, ye high hills? - God exalts the weak and gives glory to the humble. We are not to despise the day of small things, for with God, all things are possible. See Zech 4:10

Ps 68:16

Ps 68:17 - this is the hill which God desireth to dwell in - Mt Zion, God's holy mountain is where He desires to dwell. Ps 48:1

Ps 68:17

Ps 68:17 - chariots of the Lord - See Dan 7:13; Mt 24:30, 25:31

Ps 68:18

Ps 68:18 - Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men - See Eph 4:8

Ps 68:18

Ps 68:18 - received gifts for men - See Eph 4:8 - the gifts granted to men through Christ Jesus include: 1. Eternal Life 2. Redemption from our captivity to sin 3. Deliverance from sin 4. Reconciliation with the Father 5. Being grafted back into the family of God, no longer strangers or aliens, but we belong 6. Forgiveness of sins 7. An inheritance in the heavenly kingdom 8. The Holy Spirit as our earnest (downpayment) Who grants us a. Power to become sons of God b. Fruit of the Spirit c. Intercession of our prayers d. Affirmation that we are sons of God e. Spirit of: i. Counsel ii. Wisdom iii. Judgment iv. Burning (cleansing fire) v. Knowledge vi. Truth vii. Comfort and Consolation viii. Holiness ix. Life x. Adoption xi. Meekness xii. Faith xiii. Promise xiv. Grace xv. Glory xvi. Prophecy

Ps 68:18

Ps 68:18 - yea, for the rebellious also - Jesus conquered the grave for all men, even the wicked. See Joh 5:25, 28, 29; Rev 20:5, 7

Ps 68:18

Ps 68:18 - that the LORD God might dwell among them - See Rev 21:3, 22-27

Ps 68:19

Ps 68:19 - Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation - See Ps 103:1-5

Ps 68:20

Ps 68:20 - and unto GOD the Lord belong the issues from death - See Joh 5:25

Ps 68:24

Ps 68:24 - seen thy goings...in the sanctuary - see Ps 77:13

Ps 68:29

Ps 68:29 - Because of thy temple at Jerusalem shall kings bring presents unto thee - See Rev 21:24-26; Isa 60:4-12

Ps 68:30

Ps 68:30 - Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war - See Ps 46:9; Isa 2:4, 33:21

Ps 68:33

Ps 68:33 - To him that rideth upon the heavens of heavens, which were of old - The Ancient of Days. See Dan 7:8; Ps 90:1, 2

Ps 68:33

Ps 68:33 - he doth send out his voice, and that a mighty voice - See Rev 10:3; 29:1-11; Joh 11:43

Ps 68:35

Ps 68:35 - the God of Israel is he that giveth strength and power unto his people - See Deut 8:11-18; 2Tim 1:7; Ps 29:11

Ps 69:2

Ps 69:2 - I am come into deep waters, where the floods overflow me - See Isa 43:2

Ps 69:4

Ps 69:4 - They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away - See Ps 35:1-19

Ps 69:5

Ps 69:5 - O God, thou knowest my foolishness; and my sins are not hid from thee - See Ps 32:5; Jer 31:18-20

Ps 69:6

Ps 69:6- be ashamed for my sake - let not my sins and foolishness blaspheme God's name and become a reproach to the faithful among the wicked. May the upright not suffer because of my waywardness.

Ps 69:7

Ps 69:7 - Because for thy sake I have borne reproach; shame hath covered my face - See Ps 22:7, 8

Ps 69:9

Ps 69:9 - zeal of thine house - See Joh 2:15-17; Num 25:11

Ps 69:9

Ps 69:9 - the reproaches of them that reproached thee are fallen upon me - See Rom 15:3; Joh 15:21; Rev 11:8

Ps 69:10

Ps 69:10 - When I wept, and chastened my soul with fasting, that was to my reproach - Jesus bears the reproach for all of His people. See Ps 22:6-8

Ps 69:13

Ps 69:13 - But as for me, my prayer is unto thee, O LORD, in an acceptable time - See Ps 32:6; Isa 49:8

Ps 69:13

Ps 69:13 - O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation - See Isa 49:8

Ps 69:14

Ps 69:14 - let me be delivered from them that hate me - See Ps 25:2, 19, 27:12

Ps 69:15

Ps 69:15 - Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me - See Isa 43:3

Ps 69:15

Ps 69:15 - and let not the pit shut her mouth upon me - let not death shut her mouth upon me.

Ps 69:17

Ps 69:17 - And hide not thy face from thy servant; for I am in trouble: hear me speedily - See Ps 27:7-9, 22:1, 2

Ps 69:20

Ps 69:20 - Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none - See Ps 22:7, 13, 14, 142:4; Isa 53:1-9

Ps 69:21

Ps 69:21 - vinegar to drink - See Joh 19:28-30

Ps 69:22

Ps 69:22 - Let their table become a snare before them: and that which should have been for their welfare, let it become a trap - See Isa 28:7, 8; Rom 11:9

Ps 69:23

Ps 69:23 - Let their eyes be darkened, that they see not; and make their loins continually to shake - See Jer 4:19, 20

Ps 69:24

Ps 69:24 - Pour out thine indignation upon them, and let thy wrathful anger take hold of them - a reference to the destruction of Jerusalem in A.D.70 as well as the end of the world. See Jer 4:22-26; Dan 9:26

Ps 69:26

Ps 69:26 - For they persecute him whom thou hast smitten - See Isa 53:10

Ps 69:27

Ps 69:27 - for those who are wicked, remove all records of the good they have done and add iniquity to their iniquity. See Ezekiel 18:24

Ps 69:28

Ps 69:28 - Let them be blotted out of the book of the living, and not be written with the righteous - Those who once had their names written in the book of Life and turned from the Lord, their good deeds will not be remembered and their names will be blotted out of the Book of Life. See Rev 3:5; Ezekiel 18:24

Ps 69:28

Ps 69:28 - and not be written with the righteous - See Lk 10:19, 20; Ps 1:5

Ps 69:30

Ps 69:30 - I will praise the name of God with a song - See Ps 96:1, 98:1, 149:1; Isa 42:10

Ps 69:33

Ps 69:33 - For the LORD heareth the poor, and despiseth not his prisoners - See Prov 14:31; Ps 140:12, 12:5, 35:10, 9:18 The Lord cares for the poor and the afflicted. He has identified Himself so closely with them that whosoever gives to the poor is considered as lending to the Lord. Jesus Christ was on this earth as a poor man, so that "he that oppresseth the poor reproacheth his Maker." 1 "The Lord heareth the poor." 2 "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." 4 "The Lord will maintain the cause of the afflicted, and the right of the poor." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?" 1 With the Almighty God so interested in their case, what a pity it is that the poor are so ill-advised as to seek to right their own wrongs. Sad to say, professed ministers of the Gospel of peace too often encourage them in this suicidal course. {1900 EJW, EVCO 169.2}

Ps 69:34

Ps 69:34 - Let the heaven and earth praise him, the seas, and every thing that moveth therein - See Rev 14:7

Ps 71:2

Ps 71:2 - incline thine ear unto me, and save me - See Ps 27:7

Ps 71:3

Ps 71:3 - Be thou my strong habitation, whereunto I may continually resort - See Ps 46:1-5, 27:5

Ps 71:4

Ps 71:4 - Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man - See Jer 15:21

Ps 71:5

Ps 71:5 - thou art my trust from my youth - See Prov 2:17

Ps 71:6

Ps 71:6 - By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels - See Ps 22:9

Ps 71:7

Ps 71:7 - I am as a wonder unto many - See Ps 22:12, 13

Ps 71:8

Ps 71:8 - Let my mouth be filled with thy praise and with thy honour all the day - See Ps 81:10

Ps 71:9

Ps 71:9 - Cast me not off in the time of old age; forsake me not when my strength faileth - See Ps 71:18

Ps 71:10

Ps 71:10 - they that lay wait for my soul take counsel together - See Ps 2:2, 3, 48:4

Ps 71:18

Ps 71:18 - Now also when I am old and grayheaded, O God, forsake me not - See Ps 71:9

Ps 71:20

Ps 71:20 - shalt quicken me again, and shalt bring me up again from the depths of the earth - See Joh 5:21, 24, 25; Job 19:26

Ps 71:21

Ps 71:21 - Thou shalt increase my greatness, and comfort me on every side - See Eze 37:25

Ps 71:24

Ps 71:24 - for they are confounded, for they are brought unto shame, that seek my hurt - See

Ps 71:4

Ps 72:2

Ps 72:2 - He shall judge thy people with righteousness, and thy poor with judgment - David under the inspiration of the Holy Spirit prophecies the coming reign of his Heir, Jesus Christ.

Ps 72:7

Ps 72:7 - In his days shall the righteous flourish; and abundance of peace so long as the moon endureth - See Jer 23:5

Ps 73:1

Ps 73:1 - Truly God is good to Israel - God is faithful to the righteous who have clean hearts. He forgives their iniquities, heals their diseases, redeems their lives from destruction, crowns them with loving-kindness and tender mercies, satisfies their mouths with good things so that their youth is renewed like the eagles. See Ps 24:4, 103:2-5

Ps 73:1

Ps 73:1 - even to such as are of a clean heart - See Ps 24:4; Isa 57:15

Ps 73:3

Ps 73:3 - For I was envious at the foolish, when I saw the prosperity of the wicked - the psalmist had slipped in faith by comparing the temporary lot of the wicked while forgetting the everlasting goodness of the LORD to the righteous. Job 21:7-15; Prov 23:17, 24:1, 2; Ps 24:3-6; Joh 16:20

Ps 73:6

Ps 73:6 - Therefore pride compasseth them about as a chain - See Prov 16:18;

Ps 73:7

Ps 73:7 - Their eyes stand out with fatness: they have more than heart could wish - See Jam 5:5

Ps 73:8

Ps 73:8 - They are corrupt, and speak wickedly concerning oppression: they speak loftily - See Jam 5:6

Ps 73:11

Ps 73:11 - How doth God know? and is there knowledge in the most High? - See Eccl 8:11; Isa 5:19; Job 21:14, 15 The world has become bold in transgression of God's law. Because of His long forbearance, men have trampled upon His authority. They have strengthened one another in oppression and cruelty toward His heritage, saying, "How doth God know? and is there knowledge in the Most High?" Psalm 73:11. But there is a line beyond which they cannot pass. The time is near when they will have reached the prescribed limit. Even now they have almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The Lord will interpose to vindicate His own honor, to deliver His people, and to repress the swellings of unrighteousness. – {COL 177.5}

Ps 73:12

Ps 73:12 - Behold, these are the ungodly, who prosper in the world; they increase in riches - See Eze 28:1-5; Eccl 8:11-13

Ps 73:13

Ps 73:13 - Verily I have cleansed my heart in vain, and washed my hands in innocency - the Psist begins the psalm by confessing his foolishness (v3, 21, 22. In his envy of the wicked, he is overtaken with their folly and begins to speak as they do. See Mal 3:14

Ps 73:17

Ps 73:17 - Until I went into the sanctuary of God; then understood I their end - See Job 21:17-21; Ps 58:11, 77:13, 17:14, 103:6; Dan 7:9, 10; Rom 12:19

Ps 73:18

Ps 73:18 - Surely thou didst set them in slippery places: thou castedst them down into destruction - See Ps 27:1, 2; Prov 4:19

Ps 73:20

Ps 73:20 - As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image - as a bad dream or nightmare, God will despise the wicked and cast them away.

Ps 73:22

Ps 73:22 - So foolish was I, and ignorant: I was as a beast before thee - See Ps 73:3

Ps 73:23

Ps 73:23 - thou hast holden me by my right hand - See Ps 16:8; Isa 41:10

Ps 73:24

Ps 73:24 - Thou shalt guide me with thy counsel - See Ps 32:8; Isa 45:17

Ps 73:25

Ps 73:25 - Whom have I in heaven but thee? and there is none upon earth that I desire beside thee - This is an expression of true belief in God. The person recognizes that without God, they are nothing, and thus they hunger and thirst for Him. See Ps 42:1, 143:6; John 3:16; Heb 11:6;

Ps 73:25

Ps 73:25 - and there is none upon earth that I desire beside thee - See Mk 12:29, 30; Deut 6:4, 5; Hag 2:7

Ps 73:26

Ps 73:26 - but God is the strength of my heart, and my portion for ever - See Gen 15:1; Ps 16:5; Deut 18:1, 2

Ps 73:26

Ps 73:26 - and my portion for ever - See Gen 15:1

Ps 73:28

Ps 73:28 - I have put my trust in the Lord GOD - See Ps 16:1

Ps 74:2

Ps 74:2 - which thou hast redeemed - See Isa 43:1

Ps 74:9

Ps 74:9 - We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long - See Am 8:11-14; 1Sam 3:1

Ps 74:10

Ps 74:10 - O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? - See Ps 139:19-22

Ps 74:13

Ps 74:13 - Thou didst divide the sea by thy strength - See Isa 43:16, 17

Ps 74:14

Ps 74:13 - heads of leviathan - the piercing serpent, a symbol of the devil who would seek destroy the LORD at His birth. See Isa 27:1; Rev 12:4

Ps 74:16

Ps 74:16, 17 - The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter. - The account of the 4th Day of Creation is here affirmed.

Ps 74:20

Ps 74:20 - Have respect unto the covenant - See Lev 26:25

Ps 75:2

Ps 75:2 - When I shall receive the congregation I will judge uprightly - perhaps a reference to Jesus receiving the congregation of the redeemed from the earth. The millennial judgment may be hear noted. See Rev 20:4-6

Ps 75:3

Ps 75:3 - The earth and all the inhabitants thereof are dissolved - See Jer 4:23-27

Ps 75:5

Ps 75:5 - Lift not up your horn on high: speak not with a stiff neck - See Ps 75:10

Ps 75:6

Ps 75:6 - promotion - advancement, positions of power/authority, advocacy, encouragement

Ps 75:6

Ps 75:6 - cometh neither from the east, nor from the west, nor from the south - God, Who sits on the farthest sides of the north (Isa 14:13) alone can promote, elevate and exalt a person. See Gen 12:1-3; Ps 27:6; 1Pet 5:6

Ps 75:7

Ps 75:7 - But God is the judge: he putteth down one, and setteth up another - God is a righteous Judge Who discerns the heart. He puts down the wicked and froward and exalts the meek and lowly. See Dan 2:21; Prov 8:15

Ps 75:8

Ps 75:8 - For in the hand of the LORD there is a cup, and the wine is red - See Rev 14:10; Jer 25:15-33

Ps 75:9

Ps 75:9 - But I will declare for ever; I will sing praises to the God of Jacob - See Ps 27:6

Ps 75:10

Ps 75:10 - but the horns of the righteous shall be exalted - See Ps 89:17

Ps 76:6

Ps 76:6 - cast into a dead sleep - death

Ps 76:7

Ps 76:7 - Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? - Rev 6:15-17; 19:11-21

Ps 76:8

Ps 76:8 - Thou didst cause judgment to be heard from heaven - See Dan 7:9-10

Ps 76:11

Ps 76:11 - Vow, and pay unto the LORD your God - See Eccl 5:5, 6

Ps 77:1

Ps 77:1 - cried unto God with my voice, even unto God with my voice; and he gave ear unto me - See Ps 27:7

Ps 77:1

Ps 77:1 - and he gave ear unto me - See 1Jo 5:15; Isa 65:24

Ps 77:2

Ps 77:2 - In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted - the physical anguish brought about mental and emotional distress. The reverse applies as well.

Ps 77:3

Ps 77:3 - I remembered God, and was troubled: I complained, and my spirit was overwhelmed - If we remember God, we ought to find peace in Him, rather than murmur and complain. Later in the chapter (v11 onward), as the psalmist remembers to glorifie the Lord for His mighty wonders, one may sense a change in his disposition.

Ps 77:4

Ps 77:4 - Thou holdest mine eyes waking - the psalmist is troubled in the night such that he can not sleep.

Ps 77:6

Ps 77:6 - I commune with mine own heart: and my spirit made diligent search - See Ps 4:4, 77:11, 12; Lk 21:19; Rom 8:16 That the efforts of God's workers may be successful, they must receive the grace and efficiency that He alone can give. "Ask, and ye shall receive" (John 16:24), is the promise. Then why not take time to ask, to open the mind to the impressions of the Holy Spirit, that the soul may be revived by a fresh supply of life? Christ Himself was much in prayer. Whenever He had opportunity, He went apart to be alone with God. As we bow before God in humble prayer, He places a live coal from His altar upon our lips, sanctifying them to the work of giving Bible truth to the people. { 7T 251.1} I am instructed to say to my fellow workers: If you would have the rich treasures of heaven, you must have secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? { 7T 251.2}

Ps 77:7

Ps 77:7-9 - Will the Lord cast off for ever? and will he be favourable no more? - See Ps 74:11, 51:11; Isa 28:24-29

Ps 77:8

Ps 77:8 - doth his promise fail for evermore? - See Num 23:19

Ps 77:10

Ps 77:10 - And I said, This is my infirmity: but I will remember the years of the right hand of the most High - the psalmist is racked with self-loathing, but remembers how God has been merciful in the past. See 2Sam 16:10-12; Jer 31:18-20

Ps 77:10

Ps 77:10 - but I will remember the years of the right hand of the most High - the psalmist remembers the days of strength, delliverance, provision and protection from the LORD and this is his encouragement. See Ps 16:11, 17:7, 18:35, 20:6, 48:10, 60:5, 63:8

Ps 77:11

Ps 77:11 - I will remember the works of the LORD: surely I will remember thy wonders of old - The psalmist chose to remember the Lord and His mighty works and thus encouraged himself in the Lord. See Ps 77:5; 1Sam 30:6

Ps 77:12

Ps 77:12 - I will meditate also of all thy work, and talk of thy doings - See Ps 77:6

Ps 77:13

Ps 77:13 - Thy way, O God, is in the sanctuary - See Ex 15:17; 25:8, 9; Ps 48:9, 63:2, 68:24, 26:8 The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to our view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all who have received the light, both old and young, should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them. – {4SP 313.1} Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. His strife for supremacy had seemed to be almost wholly successful. It is true that in every generation God had His agencies. Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated. Many of them suffered a violent death. The dark shadow that Satan had cast over the world grew deeper and deeper. – {DA 35.1}

Ps 77:14

Ps 77:14 - Thou art the God that doest wonders: thou hast declared thy strength among the people - 1. The Creation, calling all things into existence 2. The Plan of Redemption 3. The Flood and mankind's deliverance 4.

Ps 77:15

Ps 77:15 - Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph - See Ex 19:3, 4, 20:1, 2

Ps 77:16

Ps 77:19 - The waters saw thee, O God, the waters saw thee; they were afraid - Mk 4:39

Ps 77:19

Ps 77:19 - Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known - See Is 43:16, 19; Mt 14:25, 26; Mk 6:48, 49

Ps 77:20

Ps 77:20 - Thou leddest thy people like a flock by the hand of Moses and Aaron - God went before Moses and Aaron and made a path for the people to walk upon in the waters - See Isa 43:16; Ps 23:1, 2; Joh 10:1-18

Ps 78:2

Ps 78:2 - I will open my mouth in a parable: I will utter dark sayings of old: - See Mt 13:3-35; Lk 10:26-37

Ps 78:2

Ps 78:2 - dark sayings - secret/hidden says. See Mt 13:35

Ps 78:4

Ps 78:4 - We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done - the Lord instructed Israel to remind their children of the works of the Lord. It is their neglect of doing so that the generation arose after entering the Promised Land that did not know their God and worshipped the gods of the land. See Judges 2:10

Ps 78:5

Ps 78:5 - For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: - See Deut 4:9, 10

Ps 78:13

Ps 78:13 - He divided the sea, and caused them to pass through; and he made the waters to stand as an heap - Ex 14:21, 22

Ps 78:14

Ps 78:14 - In the daytime also he led them with a cloud, and all the night with a light of fire - See Ex 13:21

Ps 78:15

Ps 78:15 - He clave the rocks in the wilderness, and gave them drink as out of the great depths. - See Num 20:11; Ps 78:20

Ps 78:17

Ps 78:17 - And they sinned yet more against him by provoking the most High in the wilderness. - See Num 11:1, 2

Ps 78:18

Ps 78:18 - And they tempted God in their heart by asking meat for their lust - See Ex 16:12, 13; Num 11:4-6, 10

Ps 78:19

Ps 78:19 - Yea, they spake against God; they said, Can God furnish a table in the wilderness? - See Mal 3:13-15 It is the grace of God on the small portion that makes it all-sufficient. God's hand can multiply it a hundredfold. From His resources He can spread a table in the wilderness. By the touch of His hand He can increase the scanty provision and make it sufficient for all. It was His power that increased the loaves and corn in the hands of the sons of the prophets.... – {CC 226.5} When the Lord gives a work to be done, let not men stop to inquire into the reasonableness of the command or the probable result of their efforts to obey. The supply in their hands may seem to fall short of the need to be filled; but in the hands of the Lord it will prove more than sufficient. The servitor "set it before them, and they did eat, and left thereof, according to the word of the Lord." ... – {CC 226.6}

Ps 78:20

Ps 78:20 - Behold, he smote the rock, that the waters gushed out, and the streams

overflowed; can he give bread also? can he provide flesh for his people? - after God had shown so many miracles, including bringing water that fed all of Israel from a rock, they provoked God by questioning whether He can "give bread also? can He provide flesh for His people?". The question was contemptuous and showed ingratitude as God gave the people angels' food and yet they murmured and complained. See Ps 78:22-25, 41, 105:41

Ps 78:22

Ps 78:22 - Because they believed not in God, and trusted not in his salvation - See Joh 6:30, 31; Heb 3:16-4:2

Ps 78:24

Ps 78:24 - And had rained down manna upon them to eat, and had given them of the corn of heaven - See Ex 16:14-31; Num 11:7-9

Ps 78:28

Ps 78:28 - And he let it fall in the midst of their camp, round about their habitations - See Num 11:31, 32

Ps 78:31

Ps 78:31 - The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel - Num 11:33

Ps 78:36

Ps 78:36 - Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues - See Isa 29:13, 58:2-4;

Ps 78:38

Ps 78:38 - But he, being full of compassion, forgave their iniquity, and destroyed them not - See Joshua 7:26; Ps 85:3; Isa 12:1

Ps 78:44

Ps 78:44 - And had turned their rivers into blood; and their floods, that they could not drink - Ex 7:21, 22

Ps 78:45

Ps 78:45 - He sent divers sorts of flies among them, which devoured them - See Ex 8:24

Ps 78:45

Ps 78:45 - and frogs, which destroyed them - See Ex 8:5, 6

Ps 78:46

Ps 78:46 - He gave also their increase unto the caterpiller, and their labour unto the locust - See Ex 10:1-15

Ps 78:47

Ps 78:47 - He destroyed their vines with hail, and their sycomore trees with frost - Ex 9:13-26

Ps 78:49

Ps 78:49 - by sending evil angels among them - God is ruler over heaven, earth and all things and caused evil angels to trouble Pharaoh and the Egyptians

Ps 78:49

Ps 78:49 - sending evil angels among them - God is ruler over heaven, earth and all things and caused evil angels to trouble Pharaoh and the Egyptians - See 2Kin

Ps 78:50

Ps 78:50 - He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence - See Ex 9:8-12

Ps 78:52

Ps 78:52 - But made his own people to go forth like sheep, and guided them in the wilderness like a flock. - See Ps 77:20

Ps 78:53

Ps 78:53 - And he led them on safely, so that they feared not: but the sea overwhelmed their enemies - See Ex 14:21-31

Ps 78:54

Ps 78:54 -

Ps 78:55

Ps 78:55 - He cast out the heathen also before them - Ex 23:27-33

Ps 78:56

Ps 78:60 - Yet they tempted and provoked the most high God, and kept not his testimonies - See Judges 3:1-8

Ps 78:60

Ps 78:60 - So that he forsook the tabernacle of Shiloh, the tent which he placed among men - See Ex 25:8; Josh 18:1; Jer 12:7

Ps 78:61

Ps 78:61 - delivered his strength into captivity - the strength and glory of God, reflected in the Ark of the Covenant was taken captive and given into the hands of God's enemies because of Israel's rebellion. See 1Sam 4:4-12

Ps 78:61

Ps 78:61 - and his glory into the enemy’s hand - See 1Sam 4:41; 5:1

Ps 78:72

Ps 78:72 - So he fed them according to the integrity of his heart - See Ps 51; 139

Ps 79:1

Ps 79:1-5 - the heathen are come into thine inheritance - a possible prophetic allusion to the destruction of Jerusalem at the hands of the Babylonians and the Rom - See Deut 28:15-68

Ps 80:1

Ps 80:1 - Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims - See Ps 23:1; Joh 10:11, 12

Ps 80:1

Ps 80:1 - shine forth - See Mt 4:16

Ps 80:5

Ps 80:5 - Thou feedest them with the bread of tears; and givest them tears to drink in great measure - See Isa 30:20

Ps 80:7

Ps 80:7 - Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved - See Num 6:22-27

Ps 80:8

Ps 80:8 - Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it - See Isa 5:1, 2; Lk 20:9

Ps 80:9

Ps 80:9 - Thou preparedst room before it, and didst cause it to take deep root, and it filled the land -

Ps 80:12

Ps 80:12 - Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? - See Isa 5:5; Joshua 24:19, 20

Ps 80:15

Ps 80:15 - and the branch that thou madest strong for thyself - the BRANCH is Christ. See Ps 80:17; Zech 6:12, 13

Ps 80:17

Ps 80:17 - Let thy hand be upon the man of thy right hand - See Isa 53:10; Act 5:31

Ps 81:5

Ps 81:5 - This he ordained in Joseph for a testimony, when he went out through the land of Egypt - Joseph made provision that his family should not dwell among the Egyptians and become corrupted by their ways. He separated them and placed them in the land of Goshen so that there would be no strange gods among them. See Ps 81:8-16; Gen 46:31-34

Ps 81:6

Ps 81:6 - I removed his shoulder from the burden: his hands were delivered from the pots - See Ex 19:4

Ps 81:7

Ps 81:7 - I proved thee at the waters of Meribah - See Ex 17:1-7

Ps 81:9

Ps 81:9 - There shall no strange god be in thee; neither shalt thou worship any strange god - Had the COI driven out all the heathen from the land of promise, there would not have been any strange God's among them. See Ex 20:2-6; Judges 1:21-33

Ps 81:10

Ps 81:10 - I am the LORD thy God that brought thee out of the land of Egypt - See Ex 20:2; Deut 5:6-15

Ps 81:10

Ps 81:10 - open thy mouth wide and I will fill it - See Eph 6:18-20; Ps 119:11, 71:8; Prov 16:1; Jer 15:19; Lk 12:11, 12; Rev 12:11; Mt 4:1-4; Isa 51:16; Mk 13:11; Isa 59:21, 57:19

Ps 81:11

Ps 81:11 - But my people would not hearken to my voice; and Israel would none of me - Rather than driving out the Amorites (the tribes that inhabited the land of promise), the COI when strong, compromised, allowing them to remain in the land and putting them under tribute. Their presence would soon become a snare to the COI. See Ps 81:13-16; Judges 1:28-33; Gen 15:16 || Judges 1:34, 35; Eze 28:20-24

Ps 81:12

Ps 81:12 - and they walked in their own counsels - See Prov 14:12, 16:25

Ps 81:14

Ps 81:14 - I should soon have subdued their enemies, and turned my hand against their adversaries - God purposed that the COI drive out all the "Amorites" (See Gen 15:16, 18-21) lest they become a snare, but Israel allowed them to remain and therefore were caught up in their idolatry. Further, the time of God’s Promise would have been fulfilled as Israel entered the Promised Land, meaning Messiah would have come to put an end to all things, the last enemy being death (1Cor 15:26; Hosea 13:14), but Israel would not obey in unbelief. See Gen 22:17; Act 7:17

Ps 81:15

Ps 81:15 - The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever - God extended mercy and grace to those who despised and hated Him. See Isa 27:4, 5; Eze 33:11; 2Chron 12:5-7, 12; Jam 4:7, 8

Ps 82:1

Ps 82:1 - he judgeth among the gods - leadership in Israel lauded themselves as gods above

the people. Therefore, God will judge these who act as gods (Ps 82:6, Joh 10:34). He will judge us in righteousness.

Ps 82:2

Ps 82:2 - How long will ye judge unjustly, and accept the persons of the wicked? - See Isa 59:2-15

Ps 82:4

Ps 82:4 - Deliver the poor and needy - See Job 29:12

Ps 82:4

Ps 82:4 - rid them out of the hand of the wicked - See Job 24:1-9

Ps 82:5

Ps 82:5 - They know not, neither will they understand; they walk on in darkness - such is the fate of the wicked. See Dan 12:10

Ps 82:6

Ps 82:6 - I have said, Ye are gods; and all of you are children of the most High - Jesus quotes this verse when accused of the Pharisees of claiming to be the Son of God. See Joh 10:34; 1Cor 8:5

Ps 82:8

Ps 82:6 - for thou shalt inherit all nations - Jesus' inheritance are all nations, kindreds tongues and people who inhabit the earth. See Rev 14:6; Zech 2:11

Ps 83:1

Ps 83:1 - Keep not thou silence, O God: hold not thy peace, and be not still, O God - See Ps 119:126

Ps 83:2

Ps 83:2 - make a tumult - The Jewish nation was created after WWII to incite and provoke conflict in the Middle East.

Ps 83:2

Ps 83:2 - lifted up the head - the Papacy is the head that is lifted up by the 10 Kings (UN). See Ps 27:6

Ps 83:3

Ps 83:3 - They have taken crafty counsel against thy people - the kings of the earth were poised to issue a Sunday Law on 9/11/2001 but were affrighted by the blowing east wind. See Ps 48:4-6, 94:20-23

Ps 83:3

Ps 83:3 - hidden ones - they that dwell in the secret place of the Most High (Ps 91:1). The

hidden ones constitute God's "glorious holy mountain" against whom the King of the North, with the 10 Kings of Rev 17, will marshall the world (seas). See Zeph 2:1-3; Isa 26:20 I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday. – {SpM 1.5} When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear "fair as the moon, clear as the sun, and terrible as an army with banners." – {5T 81.2} These were driven by the storm and tempest of persecution to the crevices of the rocks, but were hiding in the Rock of Ages; and in the fastnesses of the mountains, in the caves and dens of the earth, the Saviour reveals His presence and His glory. Yet a little while, and He that is to come will come and will not tarry. His eyes as a flame of fire penetrate into the fast-closed dungeons and hunt out the hidden ones, for their names are written in the Lamb's book of life. These eyes of the Saviour are above us, around us, noting every difficulty, discerning every danger; and there is no place where His eyes cannot penetrate, no sorrows and sufferings of His people where the sympathy of Christ does not reach.... – {That I May Know Him 360.3}

Ps 83:4

Ps 83:4, 5 - Come and let us cut them off - See Ps 2:1-3, 94:20, 21; Isa 8:12; Jer 48:2

Ps 83:5

Ps 83:5 - for they have consulted together with one consent - a confederacy of 10 kingdoms have plotted against God's people. See Rev 17:13; Isa 8:9, 12, 13; Zech 12:3

Ps 83:15

Ps 83:15 - So persecute them with thy tempest, and make them afraid with thy storm - See Job 38:22, 23

Ps 83:15

Ps 83:15 - tempest and storm - the Sunday Law, overflowing scourge. See Isa 28:15, 17-19

Ps 83:17

Ps 83:17 - Let them be confounded and troubled for ever - See Zeph 1:17, 18; Isa 8:19-22

Ps 83:18

Ps 83:18 - JEHOVAH - Yhovah Proper Name yeh-ho-vaw' from (01961) from ; (the) self-Existent or Eternal; Jehovah, Jewish national name of God:--Jehovah, the Lord. Compare , . Jehovah = "the existing One" the proper name of the one true God unpronounced except with the vowel pointings of 0136

Ps 84:1

Ps 84:1 - How amiable are thy tabernacles - the true tabernacle which God has pitched and not man. See Heb 8:2

Ps 84:2

Ps 84:2 - My soul longeth, yea, even fainteth for the courts of the LORD - See Ps 27:4

Ps 84:3

Ps 84:3 - Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young - The LORD has made provision and an abode for even the birds of the air, the sparrow and swallow. Yet, Jesus left the glory of heaven to come to a dark world where he had no house or place to lay His head. See Mt 8:20

Ps 84:4

Ps 84:4 - Blessed are they that dwell in thy house - See Ps 23:6; Zech 3:7

Ps 84:4

Ps 84:4 - they will be still praising thee - For the joy set before Him, Jesus endured the suffering and shame of a life here on earth and then the cross so that we may dwell forever in His presence and that our praises may ascend to Him eternally. See Heb 12:1, 2; Ps 27:6

Ps 84:5

Ps 84:5 - Blessed is the man whose strength is in thee; in whose heart are the ways of them. - See Jer 17:7, 8; Ps 1:1, 2, 23:1; Prov 18:10

Ps 84:6

Ps 84:6 - valley of Baca - "Valley of weeping"

Ps 84:7

Ps 84:7 - They go from strength to strength - By faith of Jesus Christ, the righteous go from their mere mortal strength to the omnipotent strength and power of God. See Phil 4:13; Joh 15:5; Deut 33:25

Ps 84:9

Ps 84:9 - O God our shield - See Ps 91:4

Ps 84:9

Ps 84:9 - look upon the face of thine anointed - As the Father looks to His Son who ever lives to make intercession for each of us, He offers abounding pardon to the children of grace. No man comes to the Father but by the Son. Joh 14:6

Ps 84:10

Ps 84:10 - for a day in thy courts is better than a thousand - the affirmation of the psalmist that one day in God's presence far exceeds a thousand days spent in the meaningless indulgences and pleasures of life, bears special significance for the weekly Sabbath day. Each

7th day mankind has the distinct privilege of being in the presence of the LORD, to be sanctified by Him (Ex 31:13; Eze 20:12, 20). In the Sabbath we have affirmation of our forgiveness and redemption in Christ and a foretaste of our eternal rest, never to be parted from the LORD. See Ps 27:4

Ps 84:11

Ps 84:11 - For the LORD God is a sun and shield - See Ps 84:9

Ps 84:11

Ps 84:11 - give grace - See 2Cor 12:9

Ps 84:11

Ps 84:11 - glory - See Isa 60:1-5

Ps 84:11

Ps 84:11 - no good thing will he withhold from them that walk uprightly - See Ps 34:9, 10; 1Cor 2:9; 2Cor 1:18-20

Ps 84:12

Ps 84:12 - O LORD of hosts, blessed is the man that trusteth in thee - See Jer 17:7, 8; Ps 2:12

Ps 85:1

Ps 85:1 - LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. - a song of redemption for the future deliverance from Babylonians bondage and the bondage of sin.

Ps 85:2

Ps 85:2 - Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah - See Isa 43:25

Ps 85:5

Ps 85:5 - Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? - See Isa 28:24-29

Ps 85:6

Ps 85:6 - Wilt thou not revive us again: that thy people may rejoice in thee? - See Ezek 37:1-10; Hymn 475 - Balm in Gilead Revive Us Again - Hymn: We praise Thee, O God! For the Son of Thy love, For Jesus Who died, And is now gone above. Refrain: Hallelujah! Thine the glory. Hallelujah! Amen. Hallelujah! Thine the glory. Revive us again. We praise Thee, O God! For Thy Spirit of light, Who hath shown us our Savior, And scattered our night. All glory and praise To the Lamb that was slain, Who hath borne all our sins, And hath cleansed every stain. All glory and praise To the God of all grace, Who hast brought us, and sought us, And guided our ways. Revive us again; Fill each heart with Thy love; May each soul be rekindled With fire from above.

Ps 85:7

Ps 85:7 - Shew us thy mercy, O LORD, and grant us thy salvation - See Psa 91:16

Ps 85:8

Ps 85:8 - I will hear what God the LORD will speak - See Hab 2:1

Ps 85:8

Ps 85:8 - for he will speak peace unto his people, and to his saints - See Isa 40:1-5; Zech 1:11-13

Ps 85:8

Ps 85:8 - but let them not turn again to folly - See Prov 26:11; 2Pet 2:22; Heb 6:4-6, 10:38, 39; Deut 5:29; Isa 48:18

Ps 85:9

Ps 85:9 - Surely his salvation is nigh - See Lk 21:28

Ps 85:9

Ps 85:9 - them that fear him - those who are careful not to offend the LORD and those who meditate upon His word. See Isa 8:12-14; Ps 119:15; Joshua 1:7-9; Prov 14:27; Rev 14:7

Ps 85:9

Ps 85:9 - that glory may dwell in our land - God will exalt the land where righteousness is practiced. See Prov 14:34; Ps 85:12

Ps 85:10

Ps 85:10 - Mercy and truth are met together - See Ps 89:14; Isa 45:21

Ps 85:11

Ps 85:11 - Truth shall spring out of the earth - God will cause Jacob to blossom and bloom in truth and righteousness - See Isa 27:6

Ps 85:11

Ps 85:11 - righteousness shall look down from heaven - Jesus, our Righteousness will look down from heaven and cause truth to spring forth from the earth. See Jer 23:6; Deut 6:24, 25

Ps 85:12

Ps 85:12 - Yea, the LORD shall give that which is good; and our land shall yield her increase - See Lev 26:3-13

Ps 85:13

Ps 85:13 - Righteousness shall go before Him; and shall set us in the way of his steps. - Jesus, the Image, Power and Wisdom of God (Col 1:15; 1Cor 1:24), leads us in the paths of righteousness for His name's sake. See Prov 8:20, 21; Ps 23:3

Ps 85:13

Ps 85:13 - and shall set us in the way of his steps. - See Isa 52:12, 58:8

Ps 86:2

Ps 86:2 - Preserve my soul - See Ps 121:7

Ps 86:2

Ps 86:2 - for I am holy - the Psalmist knows that he has been sanctified, set aside by the LORD for His glory.

Ps 86:2

Ps 86:2 - save thy servant that trusteth in thee. - See Ps 25:1, 2

Ps 86:3

Ps 86:3 - Be merciful unto me, O Lord: for I cry unto thee daily - See Is 65:24

Ps 86:4

Ps 86:4 - unto thee, O Lord, do I lift up my soul. - See Ps 25:1

Ps 86:5

Ps 86:5 - For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee - See Heb 4:16; Jam 5:11; Isa 27:4, 5

Ps 86:5

Ps 86:5 - plenteous in mercy unto all them that call upon thee - See Jer 33:3

Ps 86:7

Ps 86:7 - In the day of my trouble I will call upon thee: for thou wilt answer me - See Heb 4:16

Ps 86:8

Ps 86:8 - Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works - See Ex 15:11, 20:11; Isa 46:9, 10, 44:8; Jer 10:10-12

Ps 86:9

Ps 86:9 - All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. - See Phil 2:9-11; Rev 15:4, 21:24-26; Ps 66:4; Isa 60:1-12

Ps 86:10

Ps 86:10 - For thou art great, and doest wondrous things: - See Rom 1:20

Ps 86:10

Ps 86:10 - thou art God alone. - Isa 46:9; Rev 15:4

Ps 86:11

Ps 86:11 - Teach me thy way, O LORD - Ps 27:11, 51:7-12, 119:33; Lk 11:1

Ps 86:11

Ps 86:12 - unite my heart to fear thy name - join my heart to You Lord so that I may fear Your name. The psalmist recognizes his utter dependence upon God. He cannot fear or serve God unless God aligns his heart and mind to serve Him. See Hymn #334, Come Thou Fount of Every Blessing, verse 3 - here's my heart...

Ps 86:11

Ps 86:11 - unite - yachad Verb yaw-khad' a primitive root a primitive root; to be (or become) one:--join, unite. to join, unite, be joined, be united (Qal) to be united (Piel) to unite

Ps 86:12

Ps 86:12 - I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore - See Mk 12:30, 31

Ps 86:12

Ps 86:12 - and I will glorify thy name for evermore - See Ps 86:9; Rom 15:9

Ps 86:13

Ps 86:13 - For great is thy mercy toward me - Lam 3:23

Ps 86:13

Ps 86:13 - thou hast delivered my soul from the lowest hell - See Ps 51:7-13, 30:3; Heb 2:14-18; Job 33:28, 30; Isa 38:17

Ps 86:14

Ps 86:14 - the assemblies of violent men have sought after my soul - See Ps 83:3

Ps 86:15

Ps 86:15 - gracious - See Ex 34:6; Joh 1:14

Ps 86:15

Ps 86:16 - longsuffering - See Ps 34:6

Ps 86:15

Ps 86:15 - plenteous in mercy - See Ex 34:6

Ps 86:15

Ps 86:15 - truth - See Ex 34:6; Joh 14:6, 1:14

Ps 86:16

Ps 86:16 - save the son of thine handmaid - David appeals to the God Who has heard the prayers of a faithful, praying mother for her children. See 2Tim 1:5, 3:15

Ps 86:17

Ps 86:17 - Shew me a token for good; that they which hate me may see it, and be ashamed - See Ps 23:5, 27:6; Mic 7:10; 1Jo 3:10, 13

Ps 87:2

Ps 87:1 - The LORD loveth the gates of Zion more than all the dwellings of Jacob - 1Kin 11:13, 32, 36; 2Kin 21:7, 23:27; 2Chron 33:7

Ps 87:3

Ps 87:3 - Glorious things are spoken of thee - See Hymn 423

Ps 87:4

Ps 87:4 - Rahab - meaning insolent one. A poetical reference to Egypt, the proud nation that defied the Holy God and were punished. See Isa 51:9, 10; Ps 89:10

Ps 87:4

Ps 87:4 - Babylon - another great city like Egypt, Babylon too is known for its oppression of God's people and keeping them in captivity.

Ps 87:4

Ps 87:4 - this man was born there - The LORD will not forget His saints, but remembers everything about them, even where they were born. Thus He will resurrect the righteous and grant to them His covenant of peace. See Ps 87:5, 6; Mal 3:16; Psa 112:6

Ps 87:5

Ps 87:5 - the highest himself shall establish her - See Joel 3:16-18, 20, 21

Ps 87:6

Ps 87:6 - The LORD shall count - See Mal 3:17; Rev 7:4

Ps 87:6

Ps 87:6 - The LORD shall count, when he writeth up the people, that this man was born there. Selah - God has a book of remembrance regarding our place of origin, and the influences that go to make. up our characters. See Malachi 3:16; Ps 112:6; Hymn #216 When the Roll is Called Up Yonder

Ps 87:7

Ps 87:7 - all my springs are in thee - See Joel 3:18

Ps 88:8

Ps 88:8 - Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth - as an outcast, even as a leper under a curse, the psalmist feels alienated from his acquaintances and loved ones. See Ps 88:18

Ps 88:10

Ps 88:10 - Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah - See Eccl 9:5, 6

Ps 88:13

Ps 88:13 - prevent - to go before, to precede as something unexpected. See 1Thess 4:15

Ps 88:18

Ps 88:18 - Lover and friend hast thou put far from me, and mine acquaintance into darkness - See Ps 88:8

Ps 89:2

Ps 89:2 - For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens - as our eternal High Priest, Jesus ever lives to make intercession for us. See Heb 7:24, 25

Ps 89:3

Ps 89:3 - I have made a covenant with my chosen, I have sworn unto David my servant - See 2Sam 7; Jer 33:21

Ps 89:4

Ps 89:4 - Thy seed will I establish for ever, and build up thy throne to all generations - Jesus' kingdom shall be established forever. See 2Sam 7:12, 13; Rev 11:15

Ps 89:6

Ps 89:6 - For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? - See Isa 45:21

Ps 89:7

Ps 89:7 - God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him - See Isa 6:1-5

Ps 89:9

Ps 89:9 - Thou rulest the raging of the sea - See Isa 43:2; Ps 93:4

Ps 89:9

Ps 89:9 - when the waves thereof arise, thou stillest them - See Mk 4:39; Ps 93:4

Ps 89:10

Ps 89:10 - Thou hast broken Rahab in pieces - Egypt has been broken

Ps 89:11

Ps 89:11 - The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them - See Ps 24:1-3, 50:12; 1Cor 10:26, 28

Ps 89:14

Ps 89:14 - Justice and judgment are the habitation of thy throne - God's throne is founded on justice and judgment (equity/fairness), where as the throne of enemy is iniquity. See Ps 94:20 Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough (Manuscript 94, 1899)

Ps 89:14

Ps 89:14 - Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face - See Ps 85:10; Isa 45:21; Rom 3:26; CONTRAST Jer 9:6

Ps 89:14

Ps 89:14 - mercy and truth shall go before thy face - See Ps 85:10

Ps 89:15

Ps 89:15 - Blessed is the people that know the joyful sound - See Ps 24:7-10, 27:6

Ps 89:16

Ps 89:16 - In thy name shall they rejoice all the day - See Prov 18:10

Ps 89:17

Ps 89:17 - and in thy favour our horn shall be exalted - See Ps 75:10

Ps 89:18

Ps 89:18 - For the LORD is our defence - See Ps 46:1-3, Prov 18:10

Ps 89:18

Ps 89:18 - the Holy One of Israel is our king - See Act 2:14, 7:52 compare Joh 19:15

Ps 89:19

Ps 89:19 - I have laid help upon one that is mighty; I have exalted one chosen out of the people - A reference to Jesus, Who covered divinity with humanity in order to redeem humanity. Secondarily, a reference to the valientness of David. See Isa 59:15-17; Zech 6:12, 13

Ps 89:19

Ps 89:19 - I have exalted one chosen out of the people - See Deut 18:18, 19; Ps 89:27; Isa 42:1-4

Ps 89:19

Ps 89:19 - one chosen out of the people - See Deut 18:18

Ps 89:21

Ps 89:21 - With whom my hand shall be established: - David would be the progenitor of Jesus, the shade and strength upon God's and man's right hand. See Ps 121:5, 16:8

Ps 89:23

Ps 89:23 - And I will beat down his foes before his face, and plague them that hate him - See Ps 27:6

Ps 89:25

Ps 89:25 - I will set his hand also in the sea, and his right hand in the rivers - A possible reference to the bounds of the territory God would establish through David's kingship, from the great Mediterranean Sea, to the river of Egypt to the River of Babylon.

Ps 89:27

Ps 89:27 - Also I will make him my firstborn, higher than the kings of the earth - The firstborn is He Who receives the birthright and the lion share of the Father's blessings. They are also the head and chief priest of the family. A reference to Jesus Christ Who was typified by David, whom God chose and exalted above all other kings of Israel and the world. See Ex 4:22; Joh 1:14, 3:16;

Ps 89:28

Ps 89:28 - My mercy will I keep for him for evermore, and my covenant shall stand fast with him - the covenant of peace is established between Jesus and the Father for eternity and its blessings and provisions are towards the sons of men. See Ps 89:3; Zech 6:13

Ps 89:29

Ps 89:29 - His seed also will I make to endure for ever, and his throne as the days of heaven - See Mt 22:42-46; Rev 21:16; Ps 89:36

Ps 89:32

Ps 89:32 - Then will I visit their transgression with the rod, and their iniquity with stripes - See Heb 12:5-11

Ps 89:34

Ps 89:34 - My covenant I will not break - God speaks of the immutability of His word and promises - See Gen 3:15; Rev 14:6; Zech 6:13; Heb 6:13, 14, 16-18; Ps 110:4

Ps 89:34

Ps 89:34 - nor alter the thing that is gone out of my lips - See Ps 138:2; Num 23:19; Isa 55:11; Mt 5:18

Ps 89:35

Ps 89:35 - Once have I sworn by my holiness that I will not lie unto David - See 2Sam 7:8-16; Heb 6:13-16

Ps 89:36

Ps 89:36 - His seed shall endure for ever, and his throne as the sun before me - See 2Sam 7:12-16; Mt 22:42-46; Rev 21:16; Ps 89:29

Ps 89:37

Ps 89:37 - It shall be established for ever as the moon, and as a faithful witness in heaven. Selah - the moon is a faithful witness in that each night it keeps its circuit in providing light to the earth when the sun has set. The moon which has no light of its own but merely reflect the light, gives "evidence" of the presence of the sun even though the sun is no longer seen. So it must be with us, we are to give evidence of the presence of the Son of Righteousness in our lives so that He may be seen. See Mt 5:16; Rev 11:3, 12:1

Ps 89:38

Ps 89:38 - But thou hast cast off and abhored; thou hast been wroth with thine anointed - See Isa 53:10

Ps 89:46

Ps 89:46 - How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire? - See Isa 54:7, 8

Ps 89:47

Ps 89:47 - Remember how short my time is - See Ps 90:12

Ps 90:1

Ps 90:1 - Lord, thou hast been our dwelling place in all generations - God is the Tabernacle and Secret Place for all who love Him from generation to generation. See Ps 91:1, 2

Ps 90:2

Ps 90:2 - even from everlasting to everlasting, thou art God - See Deut 32:40; Mic 5:2; Dan 7:9; Ps 41:13; Isa 40:8; Ps 93:2, 103:17; *John 8:58; *1Tim 1:17; Rev 22:13

Ps 90:3

Ps 90:3 - Thou turnest man to destruction; and sayest, Return, ye children of men - See Jer 29:10; Ps 90:13, 14; Ezek 18:21, 22

Ps 90:4

Ps 90:4 - For a thousand years in thy sight is as yesterday - 1000yrs is as 1 day for the LORD. See 2Pet 3:8

Ps 90:4

Ps 90:4 - and as a watch in the night - 3hr in the night.

Ps 90:6

Ps 90:6 - In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth - See Isa 40:7, 8

Ps 90:8

Ps 90:8 - Thou hast set our iniquities before thee, our secret sins in the light of thy countenance - See Ps 32:3-5; Eccl 12:14

Ps 90:10

Ps 90:10 - The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. - The time we have been granted on earth is probationary time to restore God's image, marred through sin, back in man. But by disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life. – {Ed 15.2}

Ps 90:10

Ps 90:10 - yet is their strength labour and sorrow - See Job 14:1

Ps 90:10

Ps 90:10 - and we fly away - man's life is as a vapor where we live and then we die and there is no more for which we partake. This does not speak of an immediate translation to heaven to experience eternal bliss, but of a futile end where there is no more existence until a resurrection.

Ps 90:12

Ps 90:12 - So teach us to number our days, that we may apply our hearts unto wisdom - Ps 89:47, 37:18

Ps 90:14

Ps 90:14 - O satisfy us early with thy mercy - See Ps 23:6

Ps 90:17

Ps 90:17 - And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it - See Prov 3:5, 6; Ps 1:3

Ps 90:17

Ps 90:17 - and establish thou the work of our hands upon us; yea, the work of our hands establish thou it - cause our noble works to prosper for our good. See Ps 127:1; Prov 3:5, 6

Ps 91:1

Ps 91:1 - He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty - the psalmist, as in the 23rd Ps, is boasting and encouraging others to develop a relationship with the Lord as his own. The psalmist speaks of the blessings one

will receive in dwelling, abiding and making God their refuge and strength.

Ps 91:1

Ps 91:1 - dwelleth - to dwell is to abide, to tarry, to live in. (hymn - Abide with Me #50). To abide in God's secret place is to pray without ceasing and to meditate upon His words. See Ps 1:2; 1Thess 5:17; Joh 1:38, 39 1. Jesus instructs us to: "Abide in me" (Joh 15:4-8) 2. David is assured a dwelling place in the house of God forever (Ps 23:6; 27:4)

Ps 91:1

Ps 91:1 - dwelleth - yashab Verb yaw-shab' a primitive root a primitive root; properly, to sit down (specifically as judge. in ambush, in quiet); by implication, to dwell, to remain; causatively, to settle, to marry:--(make to) abide(-ing), continue, (cause to, make to) dwell(-ing), ease self, endure, establish, fail, habitation, haunt, (make to) inhabit(-ant), make to keep (house), lurking, marry(-ing), (bring again to) place, remain, return, seat, set(- tle), (down-)sit(-down, still, -ting down, -ting (place) -uate), take, tarry. to dwell, remain, sit, abide (Qal) to sit, sit down to be set to remain, stay to dwell, have one's abode (Niphal) to be inhabited (Piel) to set, place (Hiphil) to cause to sit to cause to abide, set to cause to dwell to cause (cities) to be inhabited to marry (give an dwelling to) (Hophal) to be inhabited to make to dwell

Ps 91:1

Ps 91:1 - secret place of the Most High - the place of prayer and personal communion with God - See Mt 6:6, 18; 1Thess 5:17; Joh 1:38, 39; Isa 32:17 the saints who bear the reproach of the world and are scorned among even the professed followers of God are called the "hidden ones" "a nation not desired" and "hated/persecuted one" [meaning of the name Job] (Ps 83:1-8; Zeph 2:1; Job 1:1). They find refuge in God from the temptations of the world and God has promised His protection over them when His wrath is poured out, a time of trouble (Isa 26:20, 21; Ps 27:5)

Ps 91:1

Ps 91:1 - shall abide under the shadow of the Almighty - See Rev 1:8, 10-15 We must abide "Under His Wings" (hymn 529). Those who have not learned to put their trust in God will seek in vain to trust in men and horses of the world (Egypt). Compare Isa 30:1-7, 16; Jer 17:5, 6 Satan is now using every device in this sealing time to keep the minds of God’s people from the present truth and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty. – {EW 43.2} I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling. – {EW 44.1} Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God’s people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also. – {EW 44.2}

Ps 91:1

Ps 91:1 - abide - See John 15:4 luwn Verb loon a primitive root or liyn {leen}; a primitive root; to stop (usually over night); by implication, to stay permanently; hence (in a bad sense) to be

obstinate (especially in words, to complain):--abide (all night), continue, dwell, endure, grudge, be left, lie all night, (cause to) lodge (all night, in, -ing, this night), (make to) murmur, remain, tarry (all night, that night). to lodge, stop over, pass the night, abide (Qal) to lodge, pass the night to abide, remain (fig.) (Hiphil) to cause to rest or lodge (Hithpalpel) to dwell, abide

Ps 91:1

Ps 91:1 - under the shadow of the Almighty - the name Bezaleel means just this - See Ex 35:30

Ps 91:2

Ps 91:2 - He is my refuge and my fortress - a fortified place of protection where one runs to for safety. See Ps 46:1, 27:1 (Hymn - A Mighty Fortress #506; A Shelter in the Time of Storm #528)

Ps 91:2

Ps 91:2 - fortress - the name of the Lord is a strong tower: the righteous runneth into it and is safe. Prov 18:10

Ps 91:2

Ps 91:2 - my God - We must claim the LORD as our personal Savior. As the psalmist wrote, "The LORD is my Shepherd..." - Ps 23:1, 91:9

Ps 91:2

Ps 91:2 - in him will I trust - See Ps 20:7; Isa 31:1; Jer 3:23

Ps 91:3

Ps 91:3 - Surely - a term of complete confidence, irrefutable truth and immovable trust. See also: Ps 23:6 - "Surely, goodness and mercy..." Isa 53:4 - "Surely He hath born our griefs..."

Ps 91:3

Ps 91:3 - snare of the fowler - Jesus delivers our soul from the snares of sin and from the grasp of the enemy. See Ps 124:7, 25:15; Heb 2:14, 15; 2Tim 3:6, 7, 13

Ps 91:3

Ps 91:3 - noisome pestilence - a grievous blight that will befall all who have not received the Seal of God - See Rev 16:2

Ps 91:4

Ps 91:4 - He shall cover you with His feathers, and under His wings - Jesus lamented over Jerusalem, that He sought to gather them and protect them from their impending destruction as a hen gathers her chicks under her wings, but they "would not..." See Mt 23:37; Isa 4:6; Ps 61:4

Ps 91:4

Ps 91:4 - His truth shall be thy shield and buckler - a shield and buckler are used to defend

from attacks. Jesus says "Sanctify them through they truth, they WORD is truth" (Joh 17:17). The word of God is our ready defense in our time of trouble. As we make Jesus' blood and the hidden word our testimony, we will become victorious overcomers. See Rev 12:11; Isa 4:5; Ps 84:9, 11; Heb 10:32, 33; John 8:31, 32

Ps 91:4

Ps 91:4 - buckler - a small shield used for hand-to-hand combat. See Ps 18:30

Ps 91:5

Ps 91:5-7 - thou shalt not be afraid of the terror by night - See Isa 54:14-17, 4:5, 6

Ps 91:5

Ps 91:5 - terror by night; nor for the arrow that flieth by day - night is the time of darkness, where the workers of iniquity and evil seek to find cover for their misdeeds. Similarly, the time of trouble will be a dark and grievous time where the wicked will find no relief, neither day nor night. See Isa 28:16-20; Deut 28:66, 67

Ps 91:6

Ps 91:6 - the pestilence that walketh in darkness - Viruses and diseases are those unseen pestilence that come upon individuals unawares. The fifth plague of God will bring darkness upon the seat of the beast and those that inhabit that city will gnaw their tongues for pain. See Rev 16:10, 11

Ps 91:6

Ps 91:6 - destruction that wasteth at noonday - the Fourth plague of the LORD will be scorching heat from the sun upon those who receive the mark of the beast, choosing to worship the sun (Sunday). See Rev 16:8, 9

Ps 91:7

Ps 91:7 - A thousand shall fall at thy side, and ten thousand at thy right hand - Ps 23:4 God’s protection over the righteous is seen throughout time: 1. Noah being delivered in the Ark of Safety, Jesus Christ 2. Lot being rescued from the burning fires of Sodom and Gomorrah 3. The Israelites being “passed over” from the last 7 Plagues of Egypt, even the destroying angel 4. The COI walking on dry ground while Pharaoh and his armies perished in the Sea 5. God destroying the rebellious at Balepeeor and sparing the righteous 6. God destroying the Assyrian armies in the time of Jehoshaphat 7. God sparing the Christians in the destruction of Jerusalem 8. God preserving His people through the 7-Last Plagues

Ps 91:7

Ps 91:7 - but it shall not come nigh thee - God's protection and deliverance is assured to all who place their trust in Him. Consider the final plague of Egypt and those who were covered by the blood of the Lamb. See Ex 8:22-24, 12:12, 13, 33:14-16; Ps 32:6

Ps 91:8

Ps 91:8 - Only with thine eyes shalt thou behold and see - our sense of sight will be that alone which partakes of the fate of the wicked. We will keep in everlasting remembrance the dreadful fate of rebellion. See Ps *37:34, 58:10, 59:10, 92:11; Jer 20:12

Ps 91:8

Ps 91:8 - the reward of the wicked - the reward of the wicked, those who have not received the Seal of God, is embodied in the seven last plagues (Rev 15:1, 7, 16:1; Eze 9:4-6) and the wages (payment) of sin, the Second Death (Rom 6:23; Rev 20:13-15; Ps 37:34; Lk 13:28; Mal 4:1, 3)

Ps 91:9

Ps 91:9 - Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation - the narrator of the psalm (David), speaks encouraging words to all who heed his counsel as he personalizes his commitment to and unity with "my refuge", his God. See Ps 1:2

Ps 91:9

Ps 91:9 - which is my refuge - Once again, the Psist makes a personal reference to the Lord, “my refuge”. See Ps 91:2, 23:1.

Ps 91:9

Ps 91:9 - thy habitation - our dwelling place. See Ps 91:1; John 15:1-5

Ps 91:10

Ps 91:10 - There shall no evil befall thee - no weapon of the evil one shall prosper against those who place their trust in the hands of the Almighty God. See Isa 54:17

Ps 91:10

Ps 91:7 - neither shall any plague come nigh thy dwelling - the plagues of Egypt were ten in number whereas the final plagues upon the earth will be seven (Rev 15:1). The last seven plagues of Egypt fell upon the Egyptians alone and none upon the Children of Israel dwelling in the land of Goshen, God's people (Ex 8:22, 23, 9:3). This gives a second witness to this prophetic promise. Consider also the plague of leprosy upon a house (Lev 14:34-48).

Ps 91:11

Ps 91:11 - For he shall give his angels charge over thee, to keep thee in all thy ways - God appoints His angels to walk with us, guide us, direct us - See Mt 18:10; Joh 8:59; Heb 1:14 Satan misquoted these Scriptures: Lk 4:9-13

Ps 91:11

Ps 91:11 - keep thee in all thy ways - all of our ways are limited to the ways of God's choosing. We must remain in the paths of obedience, continually surrendered to Jesus, then God will keep us in all of our ways - See Prov 3:5, 6, 4:18; Jer 6:16, 17, Jude 1:24 “Prone to wander, Lord I feel it Prone to leave the God I love Here’s my heart, O take and seal it Seal it for thy courts above” [excerpt from Hymn, “Come Thou Fount of Every Blessing”

Ps 91:12

Ps 91:12 - They shall bear thee up in their hands, lest thou dash thy foot against a stone - the same promise of protection affirmed to Jesus is given to the righteous (Mt 4:6, 7). We will be kept by angels during our daily walk and the perilous time of trouble.

Ps 91:12

Ps 91:12 - lest thou dash thy foot against a stone - See Act 9:5, 26:14

Ps 91:13

Ps 91:13 - Thou shalt tread upon the lion and adder - the devil is typified as both a lion, seeking whom he may devour (1Pet 5:8) and a serpent (Gen 3:1-6; Rev 12:9). Mal states that God will burn up the wicked, both root (Satan) and branch (the wicked, followers of Satan) and they will be as ashes under the soles of our feet. See Gen 3:15; Rom 16:20; Mal 4:1, 3; Rev 3:9; Heb 2:14, 15

Ps 91:13

Ps 91:13 - the young lion and the dragon shalt thou trample under feet - the empire of Assyria was portrayed as a Lion and its successor Babylon as a young lion (Isa 5:25-29; Jer 50:17; Hos 5:14). Again, the righteous are shown as triumphing over the forces of evil that are embodied in Spiritual Babylon composed of the Dragon, Beast and False Prophet (Rev 16:13-16; 17:2-15)

Ps 91:13

Ps 91:12 - the dragon shalt thou trample under feet - The devil will soon be trodden under our feet - See Isa 27:1, 2; Eze 29:3-6; Rom 16:20

Ps 91:14

Ps 91:14 - Because he hath set his love upon Me, therefore will I deliver him - The narrator here changes to the LORD. As we purpose to love the LORD, He will deliver us from our oppressors and all evil. Ps 116:1-5; Mt 22:37; Mk 12:29, 30, 33

Ps 91:14

Ps 91:14 - I will set him on high, because he hath known my name - The LORD will exalt the righteous here on earth (Ps 27:6, 23:5; Isa 58:13, 14) and will make us to sit in exalted places in His kingdom - See Rev 20:4

Ps 91:14

Ps 91:14 - because he hath known My name - Jer 9:23, 24; Gen 4:26 The sons of God are they who call upon the name of the LORD (Gen 4:26, 6:1; Ps 116:4, 17). They in repentant humility, receive forgiveness and mercy from the LORD (Ps 145:18, 86:5). They proclaim His goodness and His Godship to the lands (1 Chronicles 16:7-10; Ps 22:22; Isa 12:4). They are delivered from evil and their enemies because they acknowledge and wait upon the LORD (Ps 18:3, 55:16, 27:14, 33:18-21; Prov 18:10). They are among the redeemed (Zeph 3:9, Rom 10:12, 13). CONTRAST - The workers of iniquity call not upon the name of the LORD (Ps 14:4)

Ps 91:15

Ps 91:15 - He shall call upon me, and I will answer him - God has assured the righteous of His presence and that He will answer them, even as they speak. See Isa 58:9, 65:24; Ps 27:7, 116:1-5, 20:6; Jer 33:3; Job 14:15

Ps 91:15

Ps 91:15 - I will be with him in trouble - God has promised to be with us in our troubles and during the Time of Trouble. See Isa 26:3, 4, 20, 21; Ps 27:5; Nah 1:7; Dan 12:1, 2

Ps 91:15

Ps 91:15 - I will deliver him - The LORD will deliver us from the world (Egypt) on eagles wings and bear us unto Himself. See Ex 19:4

Ps 91:15

Ps 91:15 - and honour him - See Isa 58:9-12, 14

Ps 91:16

Ps 91:16 - With long life will I satisfy him and shew him My salvation - A blessed long life will be a reward to those who walk uprightly and God will give them eternal life. See Ex 20:12; Job 5:26; Prov 16:31; Isa 45:17, 58:14; Ps 21:4, 23:6, 90:10; Isa 33:17 - CONTRAST Ps 109:8 Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of His people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin. In sparing the life of Cain, God had demonstrated to the universe what would be the result of permitting sin to go unpunished. The influence exerted upon his descendants by his life and teaching led to the state of corruption that demanded the destruction of the whole world by a flood. The history of the antediluvians testifies that long life is not a blessing to the sinner; God's great forbearance did not repress their wickedness. The longer men lived, the more corrupt they became. – {PP 325.2}

Ps 92:2

Ps 92:2 - To shew forth thy lovingkindness in the morning, and thy faithfulness every night - we are to thank the LORD for His lovingkindness in keeping us and waking us up every morning and we are to thank Him for His faithfulness in sustaining us throughout the day!

Ps 92:7

Ps 92:7 - When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever - See Ps 12:8, 73:1-20

Ps 92:10

Ps 92:10 - But my horn shalt thou exalt like the horn of an unicorn - See Ps 148:14

Ps 92:10

Ps 92:10 - I shall be anointed with fresh oil. - See Ps 23:5; Zech 10:1

Ps 92:11

Ps 92:11 - Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me - See Ps 37:34, 91:8, 112:8

Ps 92:12

Ps 92:12 - The righteous shall flourish like the palm tree - there are over 2500 varieties of palm trees, carrying in size and function. Palms are known to develop a very vast and elaborate root system, going deep and wide as the palm searches for water beneath. Palms

are known to withstand 145mph hurricane winds. As the palm with its deep roots, the Christian is to be moored to the Rock, which prevents it from coming out of character when the winds of strife blow upon it. - See Ps 1:3

Ps 92:13

Ps 92:13 - Those that be planted in the house of the LORD shall flourish in the courts of our God - See Ps 1:3

Ps 92:14

Ps 92:14 - They shall still bring forth fruit in old age; they shall be fat and flourishing; - See Ps 91:3; Jer 17:7, 8

Ps 92:15

Ps 92:15 - To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him - See Lk 20:21

Ps 93:1

Ps 93:1 - he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: - See Ps 104:1, 2

Ps 93:2

Ps 93:2 - Thy throne is established of old: thou art from everlasting - See Ps 90:2; Dan 7:9

Ps 93:4

Ps 93:4 - The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea - See Ps 89:9; Mk 4:39

Ps 93:5

Ps 93:5 - Thy testimonies are very sure - See Ps 12:6, 7, 119:130; Isa 8:16, 20

Ps 94:1

Ps 94:1 - O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth - See Rom 12:19

Ps 94:2

Ps 94:2 - thou judge of the earth - See Joh 5:22, 23

Ps 94:3

Ps 94:3 - how long shall the wicked triumph - See Rev 6:9, 10; Ps 73:1-16, 92:11

Ps 94:7

Ps 94:7-11 - The LORD shall not see - see Eze 8:10-12; Isa 5:19, 29:15; Job 22:13, 14; Ps 59:7

Ps 94:9

Ps 94:9 - He that formed the eye, shall He not see? - Heb 4:13

Ps 94:10

Ps 94:10 - he that teacheth man knowledge, shall not he know? - See Isa 28:9

Ps 94:11

Ps 94:11 - The LORD knoweth the thoughts of man, that they are vanity - See Ps 139:23, 24

Ps 94:12

Ps 94:12 - Blessed is the man whom thou chastenest - See Heb 12:6, 7; Rev 3:19, 20

Ps 94:12

Ps 94:12 - and teachest him out of thy law - See Ps 111:10; Ezra 7:10

Ps 94:13

Ps 94:13 - That thou mayest give him rest from the days of adversity - See Isa 26:20, 21, 30:15; Ps 27:5

Ps 94:14

Ps 94:14 - For the LORD will not cast off his people, neither will he forsake his inheritance - God's people are they who call upon the name of the LORD - See Gen 4:26

Ps 94:17

Ps 94:17 - Unless the LORD had been my help, my soul had almost dwelt in silence - See Ps 27:13

Ps 94:18

Ps 94:18 - When I said, My foot slippeth; thy mercy, O LORD, held me up - See Hab 3:19

Ps 94:20

Ps 94:20 - throne of iniquity - See Isa 14:13; 89:14. Contrast Ps 97:2

Ps 94:20

Ps 94:20 - frameth iniquity with a law - the unrighteous decree of a Sunday Law will be framed by the wicked. See Isa 10:1; Ps 119:85-87, 126

Ps 94:21

Ps 94:21 - gather themselves together against the soul of the righteous - a confederacy. See Isa 8:12, 13; Ps 83:1-8, 2:1-4

Ps 94:21

Ps 94:21 - condemn the innocent blood - See Mt 23:34, 35

Ps 94:22

Ps 94:22 - But the LORD is my defence - See Ps 94:13

Ps 94:22

Ps 94:22 - my God is the rock of my refuge - See Ps 27:5

Ps 94:23

Ps 94:23 - And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off - See Ps 94:20, 21

Ps 95:3

Ps 95:3 - For the LORD is a great God, and a great King above all gods - See Ps 96:4

Ps 95:7

Ps 95:7 - we are the people of his pasture, and the sheep of his hand - See Ps 100:3; Eze 34:31; Joh 10:16; Ex 33:22; Isa 49:2

Ps 95:7

Ps 95:7, 8 - To day if ye will hear His voice, harden not your heart - See Ps 32:6; Rev 3:20; Heb 3:7, 8

Ps 95:8

Ps 95:8 - Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: - See Ps 78:19-32; Heb 12:17

Ps 95:9

Ps 95:8 - tempted me, proved me - See Ex 32:9-12; Num 14:22

Ps 95:10

Ps 95:10 - Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: - speaking of the 40yrs in the Wilderness of Sin where the people rejected God's promise to bring them into the Promised Land. The statement can also apply to the COI rejection of Christ from A.D.31-A.D. 70, almost 40years when they continued to offer daily sacrifices and oblations, observed the annual Sabbaths, and gave homage and honor to the desolate temple in Jerusalem in vain, because God was not at all in their worship. See Act 13:8; Num

Ps 95:10

Ps 95:10 - It is a people that do err in their heart - See Rom 9:1-5, 10:1-3

Ps 95:10

Ps 95:10 - they have not known my ways: - See Joh 8:28, 55, 16:3

Ps 95:11

Ps 95:11 - Unto whom I sware in my wrath that they should not enter into my rest - See Heb 4:3

Ps 95:11

Ps 95:11 - my rest - See Mt 11:28-31; Heb 4:9-11; Ps 91:1, 2

Ps 96:1

Ps 96:1 - O sing unto the LORD a new song: sing unto the LORD, all the earth - this is a psalm of redemption. The righteous will sing songs of praises and shew forth God's salvation continually. See Rev 14:3; Isa 64:4; 1Cor 2:9

Ps 96:2

Ps 96:2 - shew forth his salvation from day to day - God's salvation is to be proclaimed and demonstrated on a daily basis according to the psalmist. God's salvation must: 1. Include His deliverance and victory from sin, from oppression, from the works of unrighteousness 2. Be eternal (Heb 5:9, 2Tim 2:10) 3. Include the imparting of God's character to those who would receive it

Ps 96:3

Ps 96:3 - Declare his glory among the heathen, his wonders among all people - See Isa 60:1-3; Mt 5:16

Ps 96:4

Ps 96:4 - he is to be feared above all gods - See Ps 95:3

Ps 96:5

Ps 96:5 - For all the gods of the nations are idols: - For the Indians, their host of gods are idols; for the Arabs, Mohammed is their idol; for the Persians, Zoroaster is their idol; for the Asians, Buddha is their idol; for the Norsemen, Oden and the druids are their idols and for the smallest nation, the Vatican, Mary is their idol. All who are the Israel of God, His holy nation and peculiar people, the LORD is their God, the Creator of heaven and earth! Amen! See Ps 135:15-18

Ps 96:5

Ps 96:5 - but the LORD made the heavens - that which separates God from all the idols, is that God is the Creator of all things. Ex 20:8-11; Ps 136:4-9

Ps 96:6

Ps 96:6 - Honour and majesty are before him: strength and beauty are in his sanctuary - See Ps 73:17

Ps 96:8

Ps 96:8 - bring an offering - we should bring an offering of joy and thanksgiving. See Ps 27:6

Ps 96:9

Ps 96:9 - O worship the LORD in the beauty of holiness - Hymn 6

Ps 96:9

Ps 96:9 - fear before him, all the earth - See Rev 14:7

Ps 96:10

Ps 96:10 - he shall judge the people righteously - See John 5:22, 23; Ps 96:13, 98:9

Ps 96:13

Ps 96:13 - for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth - See Joh 5:22, 23; Ju 1:14, 15; Ps 50:3; 96:10, 98:9

Ps 97:2

Ps 97:2 - Clouds and darkness are round about him - the clouds and darkness veil His unapproachable light and consuming fire. It is the same clouds and darkness that surrounded the cross when Jesus hung there. See Ex 19:16; Mt 27:45; Lk 23:44, 45

Ps 97:2

Ps 97:2 - righteousness and judgment are the habitation of his throne - Contrast Ps 94:20

Ps 97:3

Ps 97:3 - A fire goeth before him, and burneth up his enemies round about - See Ps 50:3; Heb 12:29; See 2Thess 2:8; Deut 9:3; 4:24

Ps 97:4

Ps 97:4 - His lightnings enlightened the world: the earth saw, and trembled - See Rev 1:7

Ps 97:5

Ps 97:5 - The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth - See Ex 19:18; Ps 68:1, 2; 2Thess 2:8

Ps 97:6

Ps 97:6 - The heavens declare his righteousness, and all the people see his glory - See Ps 19:1

Ps 97:7

Ps 97:7 - Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods - See Isa 31:7, 44:9-20

Ps 97:9

Ps 97:9 - thou art exalted far above all gods - all the gods of the nations are idols, they are no gods. See Jer 5:7, 16:20

Ps 97:10

Ps 97:10 - Ye that love the LORD, hate evil - See 1Jo 2:15-17; Ps 139:21, 22; Philippians 2:5

Ps 97:10

Ps 97:9 - he preserveth the souls of his saints - See Ps 121:7

Ps 97:10

Ps 97:10 - he delivereth them out of the hand of the wicked - See Ps 91:3-7

Ps 97:11

Ps 97:11 - Light is sown for the righteous - See 1Jo 1:7; Joh 3:19-21, 8:12, 11:9, 12:35; 1Thess 5:4-11; Prov 4:18

Ps 98:1

Ps 98:1 - O sing unto the LORD a new song; for he hath done marvellous things - See Ps 96:1

Ps 98:2

Ps 98:2 - The LORD hath made known his salvation - See Tit 2:11; Rom 1:16, 17

Ps 98:3

Ps 98:3 - all the ends of the earth have seen the salvation of our God - All the nations learned of Israel's deliverance from their Egyptian captors and God's mighty works.

Ps 98:5

Ps 98:5 - Sing unto the LORD with the harp; with the harp, and the voice of a psalm - See Eph 5:19

Ps 98:7

Ps 98:7 - the fulness thereof; the world, and they that dwell therein - See Ps 24:1

Ps 98:9

Ps 98:9 - for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity - See Ju 1:14, 15; Ps 96:10, 13

Ps 98:9

Ps 98:9 - with righteousness shall he judge the world, and the people with equity - See Joh 7:24; 1Thess 1:3-7

Ps 99:3

Ps 99:3 - Let them praise thy great and terrible name; for it is holy - See Prov 18:10

Ps 99:4

Ps 99:4 - thou executest judgment and righteousness in Jacob - Jesus, Who alone is Righteous, and Who is the judge over all mankind, is He who executes judgment and righteousness over His people.

Ps 99:8

Ps 99:8 - thou wast a God that forgavest them, though thou tookest vengeance of their

inventions - See Ex 32:9-14, 25-35

Ps 99:9

Ps 99:9 - worship at his holy hill - See Ps 24:3

Ps 100:2

Ps 100:2 - Serve the LORD with gladness - our service to God, including the giving of tithes and offerings, are to be given with gladness and thankfulness.

Ps 100:3

Ps 100:3 - we are his people, and the sheep of his pasture - See Ps 95:7

Ps 100:4

Ps 100:4 - Enter into his gates with thanksgiving, and into his courts with praise - See Ps 24:7-10

Ps 100:4

Ps 100:5 - be thankful unto him, and bless his name - we are to fear God and give Him the glory by being thankful unto Him and blessing His name which is a strong tower (Prov 18:10).

Ps 100:5

Ps 100:5 - his truth endureth to all generations - God's Word is truth and His Word endures from this generation and for ever. See Ps 12:6, 7

Ps 101:2

Ps 101:2 - I will walk within my house with a perfect heart - See Prov 4:23

Ps 101:3

Ps 101:3 - I will set no wicked thing before mine eyes - See Ps 119:37; Isa 33:15; Job 31:1

Ps 101:4

Ps 101:4 - A froward heart shall depart from me - See Jam 4:6

Ps 101:4

Ps 101:4 - froward - Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding; ungovernable; refractory; disobedient; peevish; as a froward child.

Ps 101:5

Ps 101:5 - Whoso privily slandereth his neighbour - See Prov 21:4; Jam 4:11

Ps 101:5

Ps 101:5 - him that hath an high look and a proud heart will not I suffer - See Prov 6:17, 16:5; Jam 4:6

Ps 101:6

Ps 101:6 - Mine eyes shall be upon the faithful of the land - See Job 36:7; Ps 34:15 The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given with merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He ask for your intellect; give it to Him; it is His.He asks for your money; give it to Him; it is His. "Ye are not your own, for ye are bought with a price." 1Corinthians 6:19, 20. God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in his world as He is for us in the presence of God.--The Acts of the Apostles, p. 566.

Ps 101:6

Ps 101:6 - he that walketh in a perfect way, he shall serve me - See Jam 1:4

Ps 101:7

Ps 101:7 - He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. - See Rev 14:5, 22:14, 15

Ps 101:8

Ps 101:8 - I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD - God desired that His people to dwell in peaceable habitations and purposed to cut off all who committed wickedness so that it would not spread and become a reproach for the nation. Thus, He commanded that all sorcerers, all man slayers, all effeminate, all with a froward heart be destroyed. See Lev 20:1-24; 1Cor 6:9, 10

Ps 102:1

Ps 102:1 - Hear my prayer, O LORD, and let my cry come unto thee - See Ps 102:17

Ps 102:13

Ps 102:13 - Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come - See Isa 60:1

Ps 102:18

Ps 102:18 - This shall be written for the generation to come: and the people which shall be created shall praise the LORD - See 1Cor 10:11

Ps 102:19

Ps 102:19 - For he hath looked down from the height of his sanctuary - A reference to both Jesus' first and second coming. See Ps 77:13; Isa 59:16, 17

Ps 102:20

Ps 102:20-23 - To hear the groaning of the prisoner; to loose those that are appointed to death... - See Isa 61:1-3

Ps 102:26

Ps 102:26 - They shall perish, but thou shalt endure - See Isa 40:8; Jam 1:10, 11

Ps 102:26

Ps 102:26 - yea, all of them shall wax old like a garment - See Isa 50:9, 51:6; Heb 1:11; 1Pet 1:24

Ps 102:27

Ps 102:27 - But thou art the same, and thy years shall have no end. - See Ps 90:2

Ps 103:1

Ps 103:1 - Bless the LORD, O my soul: and all that is within me - See Ps 103:22

Ps 103:1

Ps 103:1 - bless his holy name - See Ps 111:9; Lk 1:49

Ps 103:2

Ps 103:2 - Bless the LORD, O my soul, and forget not all His benefits - See Ps 107:43, 116:12

Ps 103:3

Ps 103:3 - Who forgiveth all thine iniquities - See 1Jo 1:7; Isa 43:25, 55:7; Ps 103:12; Jer 30:17

Ps 103:3

Ps 103:3 - who healeth all thy diseases - The true Source of all healing is from the Lord. The Lord works through natural remedies, poultices and healing of the mind through the knowledge of a sin-pardoning Savior to bring healing. See Ps 41:3, 4

Ps 103:4

Ps 103:4 - Who redeemeth thy life from destruction - See Ps 107:23-31

Ps 103:4

Ps 103:4 - who crowneth thee with lovingkindness and tender mercies - See Ps 107:43, 23:6

Ps 103:5

Ps 103:5 - Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's - See Eccl 8:15; Ps 145:16

Ps 103:5

Ps 103:5 - so that thy youth is renewed like the eagle's - Isa 40:31

Ps 103:6

Ps 103:6 - The LORD executeth righteousness and judgment for all that are oppressed - the LORD is an avenger to the oppressed and downtrodden. See Psalm 73:17; Mal 3:5

Ps 103:7

Ps 103:7 - He made known his ways unto Moses - See Ex 3, 4, 33:11-19

Ps 103:8

Ps 103:8 - The LORD is merciful and gracious, slow to anger, and plenteous in mercy - See Ex 34:6, 7; Ps 23:6

Ps 103:9

Ps 103:9 - He will not always chide: neither will he keep his anger for ever - See Mic 7:18; Jer 3:12; Lam 3:31, 32; Isa 28:23-29

Ps 103:9

Ps 103:9 - chide - to scold, utter words in anger, to reprove.

Ps 103:10

Ps 103:10 - He hath not dealt with us after our sins; nor rewarded us according to our iniquities - Thank you God for your grace and forbearance. Praise His name!!! See Job 11:6; Rom 2:4, 3:24; Ezra 9:13; Eph 2:5

Ps 103:11

Ps 103:11 - For as the heaven is high above the earth, so great is his mercy toward them that fear him - See 1Chron 16:34; 2Chron 20:21; Ps 100:5, 136:1-26; Rom 5:20

Ps 103:11

Ps 103:11 - For as the heaven is high above the earth - See Isa 55:9

Ps 103:11

Ps 103:11 - them that fear him - See Ps 103:13, 17, 111:10; Prov 1:7, 9:10

Ps 103:12

Ps 103:12 - As far as the east is from the west, so far hath He removed our transgressions from us - Thy way O God is in the Sanctuary, Who is so great a God as our God? From the outer court where sins are presented to the Most Holy Place where sins are blotted out permanently, God removes our sins from the east to the west. See Ps 77:13; Mic 7:19; Isa 38:17, 43:25, 44:22; Job 14:17

Ps 103:13

Ps 103:13 - Like as a father pitieth his children, so the LORD pitieth them that fear him - See Isa 49:15; Lk 11:13

Ps 103:13

Ps 103:13 - them that fear him - See Ps 103:11, 17, 111:10; Prov 1:7, 9:10

Ps 103:14

Ps 103:14 - For he knoweth our frame; he remembereth that we are dust - See Gen 18:27

Ps 103:15

Ps 103:15 - As for man, his days are as grass: as a flower of the field, so he flourisheth - verses 15 and 16 speak of man which perishes and will be no more. This is contrasted with the righteous in verse 17 who, with their seed will remain forever. The death therefore referenced in verses 15 and 16 must speak of the eternal second death. See Ps 39:5

Ps 103:16

Ps 103:16 - For the wind passeth over it, and it is gone; and the place thereof shall know it no more - See Isa 40:7, 8

Ps 103:17

Ps 103:17 - But the mercy of the LORD is from everlasting to everlasting upon them that fear him - See Ps 90:1, 2

Ps 103:17

Ps 103:17 - upon them that fear him - See Ps 103:11, 13, 111:10; Prov 1:7, 9:10

Ps 103:17

Ps 103:17 - and his righteousness unto children's children - See Ex 20:5-7

Ps 103:18

Ps 103:18 - To such as keep his covenant, and to those that remember his commandments to do them. - God's promise of eternal blessings for generations to come are all premised upon upholding His commandments and covenant. - Gen 3:15; Ex 19:3-6; Jer 31:31-34; Isa 33:15-17; Rev 22:14

Ps 103:19

Ps 103:19 - The LORD hath prepared his throne in the heavens - See Heb 1:1-3

Ps 103:19

Ps 103:18 - and his kingdom ruleth over all - Ps 145:13; Dan 4:3; 7:14, 27

Ps 103:20

Ps 103:20 - Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word - See Heb 1:14; Dan 8:16, 10:12-14; Lk 1:28-35

Ps 103:20

Ps 103:20 - that excel in strength - See 2Kin 19:35

Ps 103:21

Ps 103:21 - Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure - See Heb 1:14; Ps 104:4

Ps 103:22

Ps 103:22 - bless the LORD, O my soul - See Ps 103:1

Ps 104:1

Ps 104:1 - Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty - See Job 40:10

Ps 104:1

Ps 104:1 - thou art clothed with honour and majesty - See Ps 93:1

Ps 104:2

Ps 104:2 - Who coverest thyself with light - See Heb 1:3; Rom 3:23; 1Tim 6:16

Ps 104:2

Ps 104:2 - who stretchest out the heavens like a curtain: - Just as the Lord stretches out the heavens, He will roll them back as a scroll at Jesus' Second Coming. See Rev 6:14

Ps 104:3

Ps 104:3 - Who layeth the beams of his chambers in the waters - God's chambers is founded upon the Sea of glass

Ps 104:3

Ps 104:3 - who maketh the clouds his chariot - See Dan 7:13, Ps 68:17; Nahum 1:3

Ps 104:3

Ps 104:3 - who walketh upon the wings of the wind: - See Mk 6:49; Ps 77:19; Act 1:9, 10

Ps 104:4

Ps 104:4 - Who maketh His angels spirits - See Heb 1:14

Ps 104:4

Ps 104:4 - his ministers a flaming fire: - See Gen 3:24; Ezekiel 28:14

Ps 104:5

Ps 104:5 - Who laid the foundations of the earth, that it should not be removed for ever - Jesus, the Lamb slain from the foundation of the earth is He who laid its foundation. See Rev 13:8

Ps 104:5

Ps 104:5 - that it should not be removed for ever - See Mt 5:17, 18, Ps 104:31

Ps 104:6

Ps 104:6 - Thou coveredst it with the deep as with a garment: the waters stood above the mountains - The world-wide flood in the time of Noah is here referenced. Modern Science would do well to read and take the counsels of Scripture for light and understanding.

Mysteries would be solved and truths would be clearly revealed.

Ps 104:7

Ps 104:7 - At thy rebuke they fled; at the voice of thy thunder they hasted away - See Mk 4:39

Ps 104:9

Ps 104:9 - Thou hast set a bound that they may not pass over; that they turn not again to cover the earth - See Gen 9:11-15; Isa 54:9; 2Pet 3:5, 6

Ps 104:12

Ps 104:12 - By them shall the fowls of the heaven have their habitation, which sing among the branches. - See Dan 4:12

Ps 104:13

Ps 104:13 - He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works - See Job 5:10

Ps 104:13

Ps 104:8 - the earth is satisfied with the fruit of thy works - God's loving provision for all thing is here magnified!

Ps 104:14

Ps 104:14 - He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; - See Gen 1:12; Deut 11:15

Ps 104:15

Ps 104:15 - And wine that maketh glad the heart of man - See Isa 65:8; Compare Prov 20:1

Ps 104:18

Ps 104:18 - and the rocks for the conies - See Prov 30:26

Ps 104:19

Ps 104:19 - He appointed the moon for seasons - See Gen 1:14-18

Ps 104:24

Ps 104:24 - in wisdom hast thou made them all - See Ps 19:1-3; Prov 8:12-36

Ps 104:25

Ps 104:25 - So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts - See Gen 1:20-22

Ps 104:26

Ps 104:26 - there is that leviathan, whom thou hast made to play therein - See Ps 27:1

Ps 104:27

Ps 104:27 - These wait all upon thee; that thou mayest give them their meat in due season - See Ps 145:15; Mt 6:33, 24:45-47

Ps 104:28

Ps 104:28 - thou openest thine hand, they are filled with good - See Ps 145:16; Job 38:41

Ps 104:29

Ps 104:29 - Thou hidest thy face, they are troubled - See Isa 54:8

Ps 104:29

Ps 104:29 - thou takest away their breath, they die, and return to their dust - See Job 34:14, 15; Eccl 12:7, 3:19, 20 The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertains to God. The entire world is God's. Man's houses, his personal acquirements, whatever is valuable or brilliant, is God's own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of His liberality. In what? "All things come of Thee, and of Thine own have we given Thee" (1 Chronicles 29:14). No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. – {FW 22.3}

Ps 104:30

Ps 104:30 - Thou sendest forth thy spirit, they are created - See Gen 2:7; Job 33:4; Ezekiel 37:8-10; Joh 3:8

Ps 104:30

Ps 104:30 - and thou renewest the face of the earth - See Ps 104:14

Ps 104:31

Ps 104:31 - The glory of the LORD shall endure for ever: the LORD shall rejoice in his works - see Rev 4:11

Ps 104:32

Ps 104:32 - he toucheth the hills, and they smoke - See Ex 19:16-18; Heb 12:18, 29

Ps 104:33

Ps 104:33 - I will sing praise to my God while I have my being - See Ps 88:10; Isa 38:18, 19

Ps 104:35

Ps 104:35 - Let the sinners be consumed out of the earth, and let the wicked be no more - See Mal 4:1, 3

Ps 105:1

Ps 105:1 - call upon His name - See Gen 4:26

Ps 105:2

Ps 105:2 - Sing unto him, sing psalms unto him - See Eph 5:19; Col 3:16; Job 26:7-14

Ps 105:8

Ps 105:8 - the word which he commanded to a thousand generations - See Joh 12:50; Ex 20:5, 6

Ps 105:11

Ps 105:11 - Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: - See Gen 13:14-18, 15:18-21; Ps 105:44

Ps 105:14

Ps 105:14 - He suffered no man to do them wrong: yea, he reproved kings for their sakes - See Gen 12:14-20, 26:7-11

Ps 105:15

Ps 105:16 - Touch not mine anointed - See Gen 12:14-20, Ex 11:7||19:3-6; 1Chron 16:22; 1Sam 22:16, 17

Ps 105:15

Ps 105:15 - and do my prophets no harm - See Gen 12:14-20

Ps 105:16

Ps 105:16 - Moreover he called for a famine upon the land: he brake the whole staff of bread - See Gen 41:16-32

Ps 105:17

Ps 105:17 - He sent a man before them, even Joseph, who was sold for a servant: - See Gen 37:27, 28, 45:4, 5

Ps 105:19

Ps 105:19 - Until the time that his word came: the word of the LORD tried him - See Gen 37:3-11

Ps 105:20

Ps 105:20 - The king sent and loosed him; even the ruler of the people, and let him go free - See Gen 41:14, 15

Ps 105:21

Ps 105:21 - He made him lord of his house, and ruler of all his substance: - See Gen 41:39-46

Ps 105:23

Ps 105:23 - Israel also came into Egypt - a literal reference to Jacob sojourning in Egypt as well as prophetic foreshadowing of Jesus, the True Israel of God who as a baby was taken to, and called out from Egypt by His Father.

Ps 105:23

Ps 105:23 - Jacob sojourned in the land of Ham - See Gen 9:20-25, 10:6-15, 11:1-9

Ps 105:25

Ps 105:25 - He turned their heart to hate his people, to deal subtilly with his servants - See Ex 1:8-12

Ps 105:26

Ps 105:26 - Moses his servant; and Aaron whom he had chosen - Moses and Abraham are noted as God's servants while Jacob and Aaron are called God's chosen. Jacob was chosen over Esau and Aaron was chosen over the other sons of Levi, Gershon and Merari. See Ps 105:6

Ps 105:28

Ps 105:28 - He sent darkness, and made it dark; and they rebelled not against his word - See Ex 10:21-23

Ps 105:29

Ps 105:29 - He turned their waters into blood, and slew their fish - See Ex 7:17-25

Ps 105:30

Ps 105:30 - Their land brought forth frogs in abundance, in the chambers of their kings - See Ex 8:1-14

Ps 105:31

Ps 105:31 - He spake, and there came divers sorts of flies, and lice in all their coasts - See Ex 8:20-31

Ps 105:32

Ps 105:32 - He gave them hail for rain, and flaming fire in their land - See Ex 9:20-25, 29-34

Ps 105:34

Ps 105:34 - He spake, and the locusts came, and caterpillers, and that without number - See Ex 10:3-15

Ps 105:36

Ps 105:36 - He smote also all the firstborn in their land, the chief of all their strength - See Ex 11:1-7

Ps 105:37

Ps 105:37 - feeble person - diseased, sick. See Ps 38:5, 7, 8

Ps 105:38

Ps 105:38 - Egypt was glad when they departed: for the fear of them fell upon them - See Ex 12:31-33

Ps 105:39

Ps 105:39 - He spread a cloud for a covering; and fire to give light in the night - See Ex 13:21, 22

Ps 105:41

Ps 105:41 - He opened the rock, and the waters gushed out; they ran in the dry places like a river - See Ex 17:6; Num 20:11; Ps 78:20

Ps 105:42

Ps 105:42 - For he remembered his holy promise, and Abraham his servant - See Act 7:17; Gen 22:16-18; Gal 3:16; Ex 2:24

Ps 105:43

Ps 105:43 - And he brought forth his people with joy, and his chosen with gladness - See Ex 15:16, 17

Ps 105:44

Ps 105:44 - And gave them the lands of the heathen: and they inherited the labour of the people - See Deut 6:10, 11

Ps 105:45

Ps 105:45 - That they might observe his statutes, and keep his laws. Praise ye the LORD - See Lev 20:26

Ps 106:3

Ps 106:1 - Blessed are they that keep judgment - that heed godly counsel; prudent; that do justice; that exercise fairness and equity to all. See Mic 6:8

Ps 106:4

Ps 106:4 - Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation - See Lk 23:42

Ps 106:6

Ps 106:6 - We have sinned with our fathers, we have committed iniquity, we have done wickedly - See Dan 9:4-7

Ps 106:7

Ps 106:7 - See Ex 13:

Ps 106:7

Ps 106:7 - they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea - See Ex 14:11, 12; Josh 24:7

Ps 106:8

Ps 106:8 - Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. - Ex 32:11-13

Ps 106:8

Ps 106:8 - for his name's sake - God is the God of all mercy, grace, compassion, and love. His works are in accord with His name and His character. See Ex 34:6, 7; Isa 43:25; Ezek 36:32

Ps 106:8

Ps 106:8 - that he might make his mighty power to be known - See Ex 14:4

Ps 106:9

Ps 106 9 - He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness - See Ex 14:21, 22, 29

Ps 106:11

Ps 106:11 - And the waters covered their enemies: there was not one of them left - See Ex 14:27, 28

Ps 106:12

Ps 106:12 - Then believed they his words; they sang his praise - See Ex 14:31, 15:1-27

Ps 106:14

Ps 106:14 - But lusted exceedingly in the wilderness, and tempted God in the desert - See Ps 32:1-6

Ps 106:16

Ps 106:15 - They envied Moses also in the camp, and Aaron the saint of the LORD - See Num 16:1-19

Ps 106:17

Ps 106:17 - The earth opened and swallowed up Dathan, and covered the company of Abiram - Num 16:30-33

Ps 106:18

Ps 106:18 - And a fire was kindled in their company; the flame burned up the wicked - See Num 16:35

Ps 106:19

Ps 106:19 - They made a calf in Horeb, and worshipped the molten image - See Ex 32:1-6

Ps 106:20

Ps 106:20 - they changed their glory into the similitude of an ox that eateth grass - Man's glory is to be made in the image of God, the same One Whom they worship. See Ps 8; Rom 1:23

Ps 106:22

Ps 106:22 - Wondrous works in the land of Ham - land of the Canaanites - See Gen 9:22-25

Ps 106:23

Ps 106:24 - Therefore he said that he would destroy them - See Ex 32:7-10

Ps 106:23

Ps 106:23 - had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them - See Ex 32:11-13; Eze 22:30, 31

Ps 106:24

Ps 106:24 - Yea, they despised the pleasant land, they believed not his word - See Num 13:27-33

Ps 106:25

Ps 106:25 - But murmured in their tents, and hearkened not unto the voice of the LORD - See Num 14:1-4

Ps 106:26

Ps 106:26 - Therefore he lifted up his hand against them, to overthrow them in the wilderness - See Num 14:12

Ps 106:28

Ps 106:28 - They joined themselves also unto Baalpeor - See Num 25:1-3

Ps 106:28

Ps 106:28 - ate the sacrifices of the dead - the abominable doctrine of the living dead was honored by the heathen with ceremonies and sacrifices that the COI partook of. See Num 25:1, 2; Isa 8:19; 1Cor 10:20; Rev 2:14

Ps 106:29

Ps 106:29 - Thus they provoked him to anger with their inventions: and the plague brake in upon them - See Num 25:6-8

Ps 106:30

Ps 106:30 - Then stood up Phinehas, and executed judgment: and so the plague was stayed. 31 And that was counted unto him for righteousness unto all generations for evermore. - See Num 25:7-13

Ps 106:31

Ps 106:31 - And that was counted unto him for righteousness unto all generations for

evermore - See Num 25:10-13

Ps 106:32

Ps 106:32 - They angered him also at the waters of strife, so that it went ill with Moses for their sakes - See Num 20:7-12

Ps 106:33

Ps 106:33 - Because they provoked his spirit, so that he spake unadvisedly with his lips - See Num 20:10

Ps 106:34

Ps 106:34 - They did not destroy the nations, concerning whom the LORD commanded them: - See Ex 23:23, 24; Gen 6:1-3; Judges 1, 2

Ps 106:35

Ps 106:35 - But were mingled among the heathen, and learned their works - See Judges 2:1-4

Ps 106:36

Ps 106:36 - And they served their idols: which were a snare unto them - See Judges 2:8-13

Ps 106:37

Ps 106:37 - Yea, they sacrificed their sons and their daughters unto devils, - See 1Cor 10:20; Deut 32:17

Ps 106:38

Ps 106:38 - and the land was polluted with blood - See Gen 4:8-10

Ps 106:40

Ps 106:40 - abhorred - Hated extremely, detested

Ps 106:43

Ps 106:43 - Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. 44 Nevertheless he regarded their affliction, when he heard their cry: - See Judges 2:16, 18, 19

Ps 106:47

Ps 106:47 - Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise - See Ps 80

Ps 107:2

Ps 107:2 - Let the redeemed of the LORD say so - those who have been delivered from the hand of the enemy are to testify of God and His goodness. They are to praise and extol His mighty works and give Him the praise. See Dan 4:1-3, 34-37

Ps 107:2

Ps 107:2 - whom he hath redeemed from the hand of the enemy - See Isa 9:2-4; Heb 2:14-18

Ps 107:4

Ps 107:4 - They wandered in the wilderness in a solitary way; they found no city to dwell in - See Heb 11:9, 10

Ps 107:6

Ps 107:6 - Then they cried unto the LORD in their trouble, and he delivered them out of their distresses - God's mercies endure forever. God shows grace and mercy to every person, under every situation. This is the recurring theme of this psalm. See Psa 107:13, 19, 28

Ps 107:7

Ps 107:7 - And he led them forth by the right way, that they might go to a city of habitation - See Jer 6:16; Ps 32:8; Heb 11:10

Ps 107:8

Ps 107:8 - Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! - See Ps 107:15, 21, 31

Ps 107:9

Ps 107:9 - For he satisfieth the longing soul, and filleth the hungry soul with goodness - See Ps 103:5

Ps 107:10

Ps 107:10 - Such as sit in darkness and in the shadow of death, being bound in affliction and iron - See Jer 31:18-20

Ps 107:12

Ps 107:12 - and there was none to help - See Isa 59:16

Ps 107:13

Ps 107:13 - Then they cried unto the LORD in their trouble, and he saved them out of their distresses - See Psa 107:6, 19, 28; Isa 57:17, 18

Ps 107:15

Ps 107:15 - Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! - See Ps 107:8, 21, 31

Ps 107:16

Ps 107:16 - For he hath broken the gates of brass, and cut the bars of iron in sunder - brass and iron are symbols of punishment and oppression. See Lev 26:19; Dan 4:15

Ps 107:19

Ps 107:19 - Then they cried unto the LORD in their trouble, and he saved them out of their distresses - See Psa 107:6, 13, 28

Ps 107:21

Ps 107:21 - Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! - If only men would honor, reverence and give God the glory for the great things He has done!! - See Psa 107:8, 15, 31

Ps 107:22

Ps 107:22 - And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing - See Ps 27:6

Ps 107:27

Ps 107:27 - They reel to and fro, and stagger like a drunken man, and are at their wits' end - See Ps 31:22

Ps 107:28

Ps 107:28 - Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses - See Ps 34:19

Ps 107:29

Ps 107:29 - He maketh the storm a calm, so that the waves thereof are still - See Mk 4:38, 39

Ps 107:30

Ps 107:30 - Then are they glad because they be quiet - See Lk 21:19; Ps 39:3 Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet" (Psalm 107:30). {IHP Sept 19}

Ps 107:31

Ps 107:31 - Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! - If only men would honor, reverence and give God the glory for the great things He has done!! - See Psa 31:23, 107:21

Ps 107:33

Ps 107:33, 34 - He turneth rivers into a wilderness, and the watersprings into dry ground; 34 A fruitful land into barrenness, for the wickedness of them that dwell therein. - See 1Kin 17:1, 2; Isa 42:15

Ps 107:41

Ps 107:41 - Yet setteth he the poor on high from affliction - See Isa 33:16

Ps 107:43

Ps 107:43 - Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD - See Dan 12:10

Ps 108:1

Ps 108:1 - O God, my heart is fixed - See Dan 1:8; Ps 57:7, 112:7; Rev 22:11

Ps 108:1

Ps 108:1 - even with my glory - man's glory is that we were created in the image and likeness of God. Christ's righteousness seen in us is also our glory. See Ps 106:20;

Ps 108:12

Ps 108:12 - for vain is the help of man - See Jer 17:5, 6; Ps 20:7

Ps 108:13

Ps 108:13 - Through God we shall do valiantly: for he it is that shall tread down our enemies - Ps 20:7-9

Ps 109:2

Ps 109:2 - For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue - See Ps 64:2-6

Ps 109:3

Ps 109:3 - fought against me without a cause - See Mt 5:22

Ps 109:4

Ps 109:4 - For my love they are my adversaries - though kindness is shown, hostility is returned. See 1Sam 24:17

Ps 109:4

Ps 109:4 - but I give myself unto prayer - The psalmist refuses to return evil for evil but rather takes his burden to the Lord in prayer. See Ps 64:1-6

Ps 109:5

Ps 109:5 - And they have rewarded me evil for good, and hatred for my love - See 1Sam 24:17; Ps 35:12

Ps 109:6

Ps 109:6 - and let Satan stand at his right hand - See Zech 3:1

Ps 109:7

Ps 109:7 - When he shall be judged, let him be condemned - See 1Pet 4:17;

Ps 109:8

Ps 109:8 - Let his days be few - compare Ps 91:16

Ps 109:8

Ps 109:8 - and let another take his office - See Act 1:20

Ps 109:13

Ps 109:13 - Let his posterity be cut off; and in the generation following let their name be

blotted out - blotted out of the Book of Life. See Rev 3:5

Ps 109:14

Ps 109:14 - Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out - See Act 3:19

Ps 109:16

Ps 109:16 - Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart - See Mt 18:28-33

Ps 109:25

Ps 109:25 - I became also a reproach unto them: when they looked upon me they shaked their heads - See Ps 22:6-8, 12, 13

Ps 109:27

Ps 109:27 - That they may know that this [is] thy hand; [that] thou, LORD, hast done it. - See Isa 53:10

Ps 109:31

Ps 109:31 - For he shall stand at the right hand of the poor, to save him from those that condemn his soul - See Jam 5:1-8

Ps 110:1

Ps 110:1 - The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool - See Heb 1:3, 13; Ps 2:6, 7; Mt 22:44

Ps 110:2

Ps 110:2 - The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies - See Ps 2:6-12

Ps 110:3

Ps 110:3 - in the beauties of holiness - See Ps 29:2

Ps 110:4

Ps 110:4 - The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek - Heb 5:6, 7:17, 21; Num 23:19

Ps 110:4

Ps 110:4 - and will not repent - God will not repent of having sworn though He has told us not to swear (Mt 5:34-36). God may swear because He has all time and power to fulfill that which He has sworn about. See Rom 4:17; Num 23:9

Ps 110:4

Ps 110:4 - Thou art a priest for ever after the order of Melchizedek - See Num 14:18-20; Heb 7:1

Ps 110:5

Ps 110:5 - shall strike through kings in the day of his wrath - See Rev 17:12-14, 19:11-21; Ps 2:4-9

Ps 110:6

Ps 110:6 - he shall fill the places with the dead bodies - See Rev 19:17, 18; Zeph 1:15-18

Ps 110:6

Ps 110:6 - he shall wound the heads over many countries - The Lord will punish the leaders of nations who have perverted justice, ruled in unrighteousness and warred against God and His people. See Rev 17:14; Ps 2:1-5

Ps 111:1

Ps 111:1 - in the assembly of the upright, and in the congregation - See Ps 1:5

Ps 111:2

Ps 111:2 - The works of the LORD are great, sought out of all them that have pleasure therein - the righteous take pleasure in serving and doing the LORD's work. The LORD does all things in: 1. Honour and glory - Ps 111:3 2. Verity and judgment - Ps 111:7 3. Truth and uprightness - Ps 111:8

Ps 111:2

Ps 111:2 - sought out of all them that have pleasure therein - See Joh 1:12

Ps 111:4

Ps 111:4 - He hath made his wonderful works to be remembered - We give honor to God in His works of Creation and Redemption as we keep the Sabbath holy. See Ex 20:8-11; Deut 5:12-15

Ps 111:4

Ps 111:4 - the LORD is gracious and full of compassion - See Ps 145:8

Ps 111:5

Ps 111:5 - He hath given meat unto them that fear him - See Isa 33:15-17

Ps 111:5

Ps 111:5 - he will ever be mindful of his covenant - See Gen 3:15; Zech 6:13; Isa 56:2-7, 49:15, 16

Ps 111:6

Ps 111:6 - He hath shewed his people the power of his works, that he may give them the heritage of the heathen - See Ps 136:17-24

Ps 111:7

Ps 111:7 - The works of his hands are verity and judgment - All that the LORD does is done in truth, fairness and righteousness. See Ps 111:8

Ps 111:7

Ps 111:7 - sure - firm, faithful, trustworthy

Ps 111:8

Ps 111:8 - They stand fast for ever and ever - His commandments stand fast forever. See Ps 12:6, 7

Ps 111:9

Ps 111:9 - He sent redemption unto his people: he hath commanded his covenant for ever - See Ps 133:3; Jer 23:5, 6; Isa 48:16

Ps 111:9

Ps 111:9 - holy and reverend is his name - See Ex 20:7, 34:5-8; Ps 103:1; Prov 18:10; Lk 1:49

Ps 111:10

Ps 111:10 - The fear of the LORD is the beginning of wisdom - See Prov 1:7, 9:10; Col 1:9, 10

Ps 111:10

Ps 111:10 - yiráh Noun Feminine yir-aw' from (03373) feminine of ; fear (also used as infinitive); morally, reverence:--X dreadful, exceedingly, fear(-fulness). fear, terror, fearing fear, terror awesome or terrifying thing (object causing fear) fear (of God), respect, reverence, piety revered. See Ps 111:9 The first step in fearing God is to believe that He is, and that He is a Rewarder of them which diligently seek Him. See Heb 11:6 to revere or reverence: to show devoted deferential honor to : regard as worthy of great honor For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. - Col 1:16, 17 The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Ps 24:1, 2; See Ps 104 Fear God, and keep his commandments: for this is the whole duty of man - See Ecclesiastes 12:13, 14

Ps 111:10

Ps 111:10 - beginning - the start, the first step of wisdom

Ps 111:10

Ps 111:10 - wisdom - chokmah Noun Feminine khok-maw' from (02449) from ; wisdom (in a good sense):--skilful, wisdom, wisely, wit. wisdom skill (in war) wisdom (in administration) shrewdness, wisdom wisdom, prudence (in religious affairs) wisdom (ethical and religious)

Ps 111:10

Ps 111:10 - a good understanding have all they that do his commandments - This is the parallel statement to "The fear of the LORD is the beginning of wisdom". See 1Sam 25:3; Prov 3:1-4; Dan 12:10; Rev 22:14; Mt 5:19

Ps 111:10

Ps 111:10 - do his commandments - we may do God's commandments by faith alone. We must let Him live out His righteous life within us, thus we will do His commandments. See Gal 2:20; Joh 8:28; Rom 2:13; Jam 1:22

Ps 111:10

Ps 111:10 - his praise endureth for ever - See Rev 5:8-14; Ps 136

Ps 112:1

Ps 112:1 - fear the Lord - those who fear the Lord are they "that delighteth greatly in his commandments" - See Ps 111:10

Ps 112:3

Ps 112:3 - Wealth and riches shall be in his house: and his righteousness endureth for ever - See Prov 10:22

Ps 112:3

Ps 112:3 - and his righteousness endureth for ever - the righteousness of the righteous is imputed and imparted forever from the LORD. See Jer 23:5, 6; Ps 91:16

Ps 112:4

Ps 112:4 - Unto the upright there ariseth light in the darkness - God imparts wisdom to the upright. See Prov 4:18; Job 22:28; 1Thess 5:5-9; Isa 58:10

Ps 112:5

Ps 112:5 - A good man sheweth favour, and lendeth - See Ps 112:9, 37:21; Eccl 11:1

Ps 112:5

Ps 112:5 - discretion - DISCRETION, n. [L, a separating. See Discreet.] 1. Prudence, or knowledge and prudence; that discernment which enables a person to judge critically of what is correct and proper, united with caution; nice discernment and judgment, directed by circumspection, and primarily regarding ones own conduct.

Ps 112:6

Ps 112:6 - Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. - See Ps 16:8; Mal 3:16

Ps 112:6

Ps 112:6 - the righteous shall be in everlasting remembrance - See Mal 3:16, 17; Ps 87:4-6; CONTRAST Eccl 2:16

Ps 112:7

Ps 112:7 - He shall not be afraid of evil tidings - See 2 Kings 6:15-17

Ps 112:7

Ps 112:7 - his heart is fixed, trusting in the LORD - See Ps 108:1; Isa 8:16; Rev 7:1-4

Ps 112:8

Ps 112:8 - until he see his desire upon his enemies - See Ps 92:11

Ps 112:9

Ps 112:9 - He hath dispersed, he has given to the poor - he has cast his bread upon the waters. See Ps 112:5, 37:21; Eccl 11:1

Ps 112:9

Ps 112:9 - his righteousness endureth for ever - See Jer 23:5, 6

Ps 112:9

Ps 112:9 - his horn shall be exalted with honour - See Ps 92:10

Ps 112:10

Ps 112:10 - The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away - the wicked are haters, who despise the good shown to the righteous. See Ps 81:15, 23:5; Jam 3:14-16

Ps 112:10

Ps 112:10 - he shall gnash with his teeth, and melt away - See Ps 68:2, 37:20

Ps 113:3

Ps 113:3 - From the rising of the sun unto the going down of the same the LORD'S name is to be praised - See Ps 50:1; Mal 1:11

Ps 113:5

Ps 113:5 - Who is like unto the LORD our God, who dwelleth on high - Consider the antichrist's usurpation of God's praise as he is extolled says God (Rev 13:4).

Ps 113:6

Ps 113:6 - Who humbleth himself to behold the things that are in heaven, and in the earth! - The Lord is holy, pure and righteous, yet He condescends and humbles Himself to look upon men in their sinfulness and selfishness.

Ps 113:7

Ps 113:7, 8 - He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes - See 2Sam 9:1-11; 1Sam 18:22-28; Isa 29:19

Ps 113:9

Ps 113:9 - He maketh the barren woman to keep house, and to be a joyful mother of children - See 1Sam 1:20-28

Ps 114:2

Ps 114:2 - Judah was his sanctuary - the Southern Kingdom of Judah was the place of God's sanctuary as our God and ruling High Priest

Ps 114:2

Ps 114:2 - Israel his dominion - the Northern Kingdom of Israel was God's dominion over which He ruled as King.

Ps 114:3

Ps 114:3 - The sea saw it, and fled - See Ex 14:21-22

Ps 114:3

Ps 114:3 - Jordan was driven back - See Joshua 3:13-17

Ps 114:4

Ps 114:4 - The mountains skipped like rams, and the little hills like lambs - The mountains and hills depict the enemies of God's people who fled from before the presence of God - See Ex 19:17, 18

Ps 114:7

Ps 114:7 - Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; - See Ex 19:17, 18, 20:18

Ps 114:8

Ps 114:8 - the flint into a fountain of waters - See Ex 17:6

Ps 115:1

Ps 115:1 - Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake - See Rev 14:7; 2Cor 4:7

Ps 115:3

Ps 115:3 - But our God is in the heavens: he hath done whatsoever he hath pleased - See Job 23:13; Isa 55:11

Ps 115:4

Ps 115:4 - Their idols are silver and gold, the work of men's hands - See Isa 44:9-20; Ps 135:15-18

Ps 115:8

Ps 115:8 - They that make them are like unto them; so is every one that trusteth in them - See Ps 44:9

Ps 115:10

Ps 115:10 - O house of Aaron, trust in the LORD: he is their help and their shield - speaking specifically to the priesthood, God exhorts them to trust in the Lord, our Helper and our Shield and not to place trust in idols.

Ps 115:16

Ps 115:16 - The heaven, even the heavens - The Lord uses the word "heaven" to define three distinct entities: 1. Earth's atmosphere (Gen 1:8; Job 38:29) 2. Outer Space (Gen 1:14-19) 3. Heaven of heavens where God Himself dwells (2Cor 12:2)

Ps 115:16

Ps 115:16 - but the earth hath he given to the children of men - See Gen 1:26-30; Ps 8:5-8; Mt 5:5

Ps 115:17

Ps 115:17 - The dead praise not the LORD, neither any that go down into silence - See Eccl 9:5, 6; Job 14:7-14, 21

Ps 116:1

Ps 116:1 - I love the LORD, because He hath heard my voice and my supplications - See Ps 3:4, 27:7

Ps 116:2

Ps 116:2 - Because he hath inclined his ear unto me - See Ps 138:3; Isa 65:24

Ps 116:3

Ps 116:3 - The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. - See Ps 22:1-21

Ps 116:5

Ps 116:5 - Gracious is the LORD, and righteous - Speaking of Jesus proleptically, Jesus is said to be Righteous (a victorious character that has confronted sin - having condemned sin in the flesh [Rom 8:3]), full of grace and truth. Jesus alone can be considered Righteous because the Father can not be tempted by sin. God the Father is Holy, but Christ alone is our Righteousness. Nevertheless, “because the Father and the Son were always One, and the Father entered into the Son's battle on earth, Jesus could address Him both as "Holy Father" and as "Righteous Father."” {Wieland Grace on Trial} Joh 1:14, 14:10, 10:30 Jesus, the Righteous, is He who judges: Ps 7:11, 9; Joh 5:22, 30 The Lord our Righteousness - Jer 23:6; Deut 6:24, 25

Ps 116:6

Ps 116:6 - The LORD preserveth the simple - see Psa 19:7; Isa 57:15

Ps 116:6

Ps 116:6 - I was brought low, and he helped me - See 1Pet 5:5, 6

Ps 116:7

Ps 116:7 - Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee - See Isa 53:5, 32:17

Ps 116:8

Ps 116:8 - For thou hast delivered my soul from death - See Ps 56:13, 55:18, 103:2-4

Ps 116:8

Ps 116:8 - and my feet from falling - See 2Sam 22:34; Ps 18:33; Hab 3:19

Ps 116:9

Ps 116:9 - I will walk before the LORD in the land of the living - Ps 27:13

Ps 116:10

Ps 116:10 - I believed, therefore have I spoken - See 2Cor 4:13

Ps 116:12

Ps 116:12 - What shall I render unto the LORD for all his benefits toward me? - See Ps 3:2-5, 103:1-5

Ps 116:13

Ps 116:13 - I will take the cup of salvation, and call upon the name of the LORD - See Gen 4:26

Ps 116:14

Ps 116:14 - I will pay my vows unto the LORD now in the presence of all his people. - See Lk 19:8, 9; Ps 116:18, 22:25; Mal 3:7-11

Ps 116:15

Ps 116:15 - Precious in the sight of the LORD is the death of his saints - See Ps 112:6; Rev 14:13; Isa 57:1

Ps 116:17

Ps 116:17 - I will offer to thee the sacrifice of thanksgiving - See Ps 27:6

Ps 116:17

Ps 116:17 - and will call upon the name of the LORD - See Gen 4:26

Ps 116:18

Ps 116:18 - I will pay my vows unto the LORD now in the presence of all his people. - See Lk 19:8, 9; Ps 116:14

Ps 118:5

Ps 118:5 - I called upon the LORD in distress - I called upon the LORD in a strait and difficult place.

Ps 118:5

Ps 118:5 - the LORD answered me, and set me in a large place - God removed me from my strait place and put me in a large place, he freed me, Praise the Lord!!

Ps 118:6

Ps 118:6 - The LORD is on my side; I will not fear - See Heb 13:6; Rom 8:31; 1Sam 17:26-51; Ps 16:8, 27:1, 2; 1Jo 4:4; Isa 8:12-16; Mt 10:28

Ps 118:7

Ps 118:7 - therefore shall I see my desire upon them that hate me - See Ps 91:8, 27:6

Ps 118:8

Ps 118:8 - It is better to trust in the LORD than to put confidence in man - See Jer 17:5-8

Ps 118:9

Ps 118:8 - It is better to trust in the LORD than to put confidence in princes - See Jer 17:5, 6

Ps 118:10

Ps 118:10 - All nations compassed me about: but in the name of the LORD will I destroy them - See Ps 27:1, 2

Ps 118:14

Ps 118:14 - The LORD is my strength and song, and is become my salvation - See Ps 34:1-3

Ps 118:15

Ps 118:15 - the right hand of the LORD doeth valiantly - See Ex 15:6

Ps 118:16

Ps 118:16 - The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly - See Ex 15:6

Ps 118:17

Ps 118:17 - I shall not die, but live, and declare the works of the LORD - this was the boast of Wycliffe when on his bed of affliction his enemies came to force him to recant his condemnations upon the heresies of papal Rome. See Prov 18:14; Jer 17:14; Mic 7:8; Ps 41:6-8 But suddenly his labors were stopped. Though not yet sixty years of age, unceasing toil, study, and the assaults of his enemies had told upon his strength and made him prematurely old. He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the four religious orders, with four civil officers, gathered about the supposed dying man. “You have death on your lips,” they said; “be touched by your faults, and retract in our presence all that you have said to our injury.” The Reformer listened in silence; then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: “I shall not die, but live; and again declare the evil deeds of the friars.”—D’Aubigne, b. 17, ch. 7. Astonished and abashed, the monks hurried from the room. – {GC 87.3}

Ps 118:18

Ps 118:18 - The LORD hath chastened me sore: but he hath not given me over unto death -

See Jer 31:18-20

Ps 118:19

Ps 118:19 - Open to me the gates of righteousness: I will go into them, and I will praise the LORD - See Ps 24:7-10

Ps 118:20

Ps 118:20 - This gate of the LORD, into which the righteous shall enter - See Rev 22:14; Isa 26:2; Ps 122:2

Ps 118:22

Ps 118:22 - The stone which the builders refused is become the head stone of the corner - See Isa 8:14, 28:16, 17; Mt 21:42-44; Lk 20:16, 17; 1Pet 2:6, 7; Act 4:11; 1Pet 4:14

Ps 118:22

Ps 118:22 - which the builders refused - a rebuke not to worldlings, but those who profess to be builders of God's Kingdom, the people of God.

Ps 118:26

Ps 118:26 - Blessed be he that cometh in the name of the LORD - See Mt 23:39

Ps 118:27

Ps 118:27 - God is the LORD, which hath shewed us light - See Joh 1:9, 3:19-21; 1Thess 5:5

Ps 119:1

Ps 119:1 - undefiled in the way - the remnant are undefiled with women, being virgins. See Rev 14:4, 16:15

Ps 119:1

Ps 119:1 - in the way - in the paths of righteousness. Those who remain faithful while walking with the Lord. See Jer 6:16; Ps 119:35

Ps 119:1

Ps 119:1 - walk in the law of the LORD - See Rev 12:17, 22:14; CONTRAST Rom 8:7

Ps 119:2

Ps 119:2 - that keep His testimonies - those who follow the counsels and precepts of the Spirit of Prophecy and God's laws.

Ps 119:2

Ps 119:2 - and that seek him with the whole heart - See Deut 6:5; Ps 119:10; Heb 6:11

Ps 119:3

Ps 119:3 - They also do not iniquity - the remnant will be those who follow the Lamb

whithersoever He goeth, are undefiled, keeping the commandments of God, abiding by the testimonies of the Spirit of prophecy and seek the LORD with the whole heart. See Zeph 3:5, 13

Ps 119:3

Ps 119:3 - they walk in His ways - those who walk in the ways of the Old Paths will do no iniquity and will be blessed of the LORD.

Ps 119:5

Ps 119:5 - O that my ways were directed to keep thy statutes! - the Psist like me, laments and longs for a true and pure heart to keep God's statutes and commandments

Ps 119:6

Ps 119:6 - Then shall I not be ashamed, when I have respect unto all thy commandments - The word of the Lord says that he who breaks one commandment has broken all. The flagrant neglect of any of God's commandments will result in shame, as in the parable of the guest appearing without a wedding garment. See Jam 2:10; Mt 22:12; Rom 9:33

Ps 119:9

Ps 119:9 - Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word - See 2Tim 2:22; Ps 119:37; Prov 23:12 The Power of Religion—By what means shall the young man repress his evil propensities, and develop what is noble and good in his character? The will, intellect, and emotions when controlled by the power of religion will become transformed. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" [1 Corinthians 10:31]. Here is a principle underlying every act, thought, and motive if the entire being is under control of the will of God. – {TSB 98.1}

Ps 119:10

Ps 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments - See Deut 6:4, 5; Ps 119:2; Lev 19:18; Mk 12:30

Ps 119:10

Ps 119:10 - O let me not wander from thy commandments - See Jude 1:24, 25

Ps 119:11

Ps 119:11 - Thy word have I hid in mine heart, that I might not sin against thee - God's words are a prized possession and heritage to the righteous. See Joshua 1:7, 8; Ps 119:111, *40:8, 37:31; Isa 58:14; Prov 22:17, 18; James 1:21

Ps 119:14

Ps 119:14 - I have rejoiced in the way of thy testimonies, as much as in all riches - See 1Pet 1:7

Ps 119:15

Ps 119:15 - I will meditate in thy precepts, and have respect unto thy ways - See Ps 19:14

Ps 119:16

Ps 119:16 - I will delight myself in thy statutes: I will not forget thy word - See Jer 15:16

Ps 119:18

Ps 119:18 - Open thou mine eyes, that I may behold wondrous things out of thy law. - When the Lord opens our eyes, we can perceive things that we naturally would not see or notice. See Rev 3:18; Gen 15:5, 2Kin 6:15-17; Act 7:55, 56; Num 24:1-9; Ps 119:169; 1Cor 8:2 But it is in the written Word that a knowledge of God is most clearly revealed to fallen man. This is the treasure house of the unsearchable riches of Christ.... The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power (Christ's Object Lessons, 125-127). – {LHU 112.6}

Ps 119:19

Ps 119:19 - I am a stranger in the earth - we are to live the life of Abraham and Enoch, who was in the world but not of the world. Enoch resembled the heavenly hosts more than earth's inhabitants such that the Lord took him, translated him to heaven. See Gen 5:22; Heb 11:8-16; Joh 17:16, 18:36

Ps 119:21

Ps 119:21 - Thou hast rebuked the proud that are cursed, which do err from thy commandments - See Job 22:15-17; Prov 6:17, 21:4; Ps 101:5

Ps 119:21

Ps 119:21 - which do err from thy commandments - the LORD commands us to be meek and humble as He is. The proud scorn such self-denial - Mt 5:5; Jam 4:10

Ps 119:23

Ps 119:23 - but thy servant did meditate in thy statutes - See Lk 21:19; Phil 4:6; Ps 119:97, 39:1-3

Ps 119:25

Ps 119:25 - quicken thou me according to thy word - See Ps 119:37

Ps 119:27

Ps 119:27 - Make me to understand the way of thy precepts: so shall I talk of thy wondrous works - See Ps 19:14

Ps 119:28

Ps 119:28 - strengthen thou me according unto thy word - See 119:133

Ps 119:29

Ps 119:29 - Remove from me the way of lying - See Ps 119:163, 120:2; Prov 12:22; Rev 14:5

Ps 119:32

Ps 119:32 - I will run the way of thy commandments, when thou shalt enlarge my hear - the Psist prays that the Lord enlarge his heart towards His will and His precepts so that he

might keep His commandments.

Ps 119:35

Ps 119:35 - path of thy commandments - See Ps 119:1; Isa 30:20, 21; Jer 6:16

Ps 119:36

Ps 119:36 - Incline my heart unto thy testimonies, and not to covetousness - turn my heart from evil covetousness, idolatry, concupiscence, inordinate affections and turn it to Your commandments. See Ps 141:4

Ps 119:36

Ps 119:36 - and not to covetousness - See Col 3:5

Ps 119:37

Ps 119:37 - Turn away mine eyes from beholding vanity - See Job 31:1; Ps 101:3; Isa 33:15

Ps 119:37

Ps 119:37 - quicken thou me in thy way - "The Word of God is quick and powerful, sharper than any two edged sword" Heb 4:12. It is by eating God's Word that we are revived and made new (sanctified). See Joh 17:17; Jer 15:16; Ps 119:25, 107

Ps 119:40

Ps 119:40 - quicken me in thy righteousness - See Ps 1119:37, 25, 50

Ps 119:41

Ps 119:41 - thy mercies - See Ps 23:6

Ps 119:43

Ps 119:43 - And take not the word of truth utterly out of my mouth - the Psist is pleading that he not come to the place where he utterly forsakes the Lord such that he no longer may speak the words of truth.

Ps 119:43

Ps 119:43 - judgments - verdicts

Ps 119:45

Ps 119:45 - And I will walk at liberty: for I seek thy precepts - See Ps 51:8-15

Ps 119:46

Ps 119:46 - I will speak of thy testimonies before kings, and will not be ashamed - See Act 26; Lk 21:12-15, 12:11, 12; Dan 2:27-45

Ps 119:48

Ps 119:48 - and I will meditate in thy statutes - See Ps 119:23

Ps 119:49

Ps 119:49 - Remember the word unto thy servant, upon which thou hast caused me to hope - See Isa 43:25; Joh 14:1-4; Jer 31:31-36; Ps 119:65

Ps 119:50

Ps 119:50 - for thy word hath quickened me - See Ps 119:25, 37

Ps 119:53

Ps 119:53 - Horror hath taken hold upon me because of the wicked that forsake thy law - See Ps 119:126, 136, 139:19-22

Ps 119:54

Ps 119:54 - Thy statutes have been my songs in the house of my pilgrimage - See Eph 5:19; Col 3:16

Ps 119:59

Ps 119:59 - I thought on my ways, and turned my feet unto thy testimonies - I thought of my ways and conduct and turned my heart (feet) towards God's testimonies. See Jer 31:18, 19

Ps 119:60

Ps 119:60 - I made haste, and delayed not to keep thy commandments - See Ps 18:44; Rev 3:19; Heb 4:7

Ps 119:63

Ps 119:63 - I am a companion of all them that fear thee, and of them that keep thy precepts - See Ps 139:21, 22

Ps 119:67

Ps 119:67 - Before I was afflicted I went astray, but know have I kept thy word - See Jer 31:18, 19; Ps 119:71, 75

Ps 119:68

Ps 119:68 - Thou art good, and doest good - God is I Am that I Am. See Ex 3:14

Ps 119:71

Ps 119:71 - It is good for me that I have been afflicted; that I might learn thy statutes - See Ps 119:67, 75; Jer 31:18, 19; Heb 5:8, 12:6-8; Joh 18:11

Ps 119:72

Ps 119:72 - The law of thy mouth is better unto me than thousands of gold and silver - See Prov 8:10, 19; Ps 19:9, 10

Ps 119:73

Ps 119:73 - Thy hands have made me and fashioned me - See Gen 2:7; Ps 139:5, 14-16

Ps 119:75

Ps 119:75 - thou in faithfulness hast afflicted me - See Heb 5:8, 12:6-8; Ps 119:67, 71

Ps 119:80

Ps 119:80 - Let my heart be sound in thy statutes; that I be not ashamed - See Ps 119:32

Ps 119:81

Ps 119:81 - My soul fainteth for thy salvation: but I hope in thy word - See Lam 3:26; Heb 11:13

Ps 119:84

Ps 119:84 - when wilt thou execute judgment on them that persecute me? - See Rev 6:10, 11

Ps 119:85

Ps 119:85 - The proud have digged pits for me, which are not after thy law - the wicked set-up unrighteous laws/decrees to overthrow the upright. See Isa 10:1; Ps 94:20-23

Ps 119:88

Ps 119:88 - Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth - See Eph 2:1

Ps 119:89

Ps 119:89 - For ever, O LORD, thy word is settled in heaven - See Num 23:19; Ps 12:6, 7; 1Pet 1:25; Isa 55:11

Ps 119:90

Ps 119:90 - Thy faithfulness is unto all generations - God's salvation has been extended faithfully to every generation of man. See Ex 12:1-3; Lam 3:22, 23

Ps 119:91

Ps 119:91 - They continue this day according to thine ordinances: for all are thy servants - All the ordinances of God from the creation remain until this day: The sun, moon and stars shine light for the earth; the grass, trees and herbs continue to grow for the service of man and beast, the seas do not cross their bounds as in the great flood, etc. - Act 17:28;

Ps 119:94

Ps 119:94 - I am thine, save me - See Ps 139:13

Ps 119:97

Ps 119:97 - O how love I thy law! it is my meditation all the day. - See Ps 1:2, 119:23, 19:14 Essentials for the Christian Life: Daily Bible Study - Act 17:11 Daily Prayer - 1Thess 5:17 Daily Meditation upon God's Word - Ps 119:97

Ps 119:99

Ps 119:99 - I have more understanding than all my teachers: for thy testimonies are my meditation - God gives wisdom from above which is higher than the wisdom that is below, to all those who meditate upon His word. See Jam 3:15-17; Ps 1:2, 119:11

Ps 119:100

Ps 119:100 - I understand more than the ancients, because I keep thy precepts - See Ps 119:104

Ps 119:103

Ps 119:103 - How sweet are thy words unto my taste! yea, sweeter than honey on my mouth! - See Eze 3:3; Rev 10:10; Song 2:3; Jer 15:16; Ps 34:8

Ps 119:104

Ps 119:104 - Through thy precepts I get understanding: therefore I hate every false way - See Ps 119:100; 1Tim 6:20

Ps 119:105

Ps 119:105 - Thy word is a lamp unto my feet, and a light unto my path. - See Joh 8:12; Prov 6:23

Ps 119:107

Ps 119:107 - quicken me, O LORD, according unto thy word - See Ps 119:25, 37

Ps 119:108

Ps 119:108 - the freewill offerings of my mouth - See Ps 27:6

Ps 119:109

Ps 119:109 - My soul is continually in my hand - my life is continually at stake or in peril.

Ps 119:110

Ps 119:110 - The wicked have laid a snare for me: yet I erred not from thy precepts - See Dan 6:5-14

Ps 119:111

Ps 119:111 - Thy testimonies have I taken as an heritage for ever for they are the rejoicing of my heart - See Isa 58:14

Ps 119:111

Ps 119:111 - heritage - an inheritance, a prized possession. See Ps 119:11

Ps 119:111

Ps 119:111 - for they are the rejoicing of my heart - See Jer 15:16

Ps 119:112

Ps 119:112 - I have inclined mine heart to perform thy statutes alway, even unto the end - death before dishonor - See Rev 12:11; Dan 1:8, 3:16-18

Ps 119:113

Ps 119:113 - vain thoughts - double-minded thoughts; thoughts of sin. Often our senses are the portals to our thoughts (See Ps 119:36, 37)

Ps 119:114

Ps 119:114 - Thou art my hiding place - See Ps 27:5, 91:1

Ps 119:114

Ps 119:114 - I hope in thy word - See Ps 130:5

Ps 119:115

Ps 119:115 - Depart from me, ye evildoers: for I will keep the commandments of my God - See Ps 119:85-87

Ps 119:119

Ps 119:119 - Thou puttest away all the wicked of the earth like dross - See Mal 4:3

Ps 119:122

Ps 119:122 - surety - security

Ps 119:124

Ps 119:124 - Deal with they servant according unto thy mercy - See Jer 10:24; Rev 14:7; Ps 119:41

Ps 119:126

Ps 119:126 - It is time for thee, LORD, to work - the time when God reaps vengeance upon the workers of iniquity who have made void God's law through an unrighteous decree is here spoken. When Michael stands up He will perform His strange work in destroying the wicked. See Ps 83:1-3, 94:20-23; Dan 12:1; Isa 24:5, 28:21; 52:10, 63:2-4; 26:20, 21; Rev 15, 16; Jer 9:13-16

Ps 119:126

Ps 119:126 - for they have made void thy law - See Isa 10:1, 24:5, 6; Ps 119:53; Ezekiel 8: No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God’s law is no longer obligatory upon men. Every nation has its laws, which command respect and obedience; and has the Creator of the heavens and the earth no law to govern the beings he has made? Suppose that prominent ministers were publicly to teach that the statutes which govern our nation and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government? When the standard or righteousness is set aside, the way is open for the prince of evil to

establish his rule in the earth. – {4SP 400.1}

Ps 119:127

Ps 119:127 - Therefore I love thy commandments above gold; yea, above fine gold - See Ps 19:10; 119:72; Prov 8:10, 19

Ps 119:130

Ps 119:130 - The entrance of they word giveth light; it giveth understanding to the simple - As we take in God's Word, it fills us with light, understanding and wisdom; just as the spoken word had power to create everything that is. See Prov 4:18; Ps 33:6, 19:7

Ps 119:130

Ps 119:130 - simple - humble in spirit; those who are teachable. But the churches generally did not accept the warning. Their ministers, who as "watchmen unto the house of Israel," should have been the first to discern the tokens of Jesus' coming, had failed to learn the truth, either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in his Word had grown cold, and when the Advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's Word was met with the inquiry, "Have any of the rulers or of the Pharisees believed?" {GC88 380.1}

Ps 119:132

Ps 119:32 - Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name - See Gen 4:26; 6:8

Ps 119:132

Ps 119:132 - as thou usest to do unto those that love thy name - See Gen 4:26

Ps 119:133

Ps 119:133 - Order my steps in thy word: and let not any iniquity have dominion over me - See Ps 17:5

Ps 119:133

Ps 119:133 - let not any iniquity have dominion over me - See Ps 19:13

Ps 119:134

Ps 119:134 - oppression of man - the sins that so easily beset men or, oppressive men.

Ps 119:135

Ps 119:135 - Make thy face to shine upon thy servant - See Num 6:25; Isa 60:1-3

Ps 119:136

Ps 119:136 - Rivers of waters run down mine eyes, because they keep not thy law - See Eze 9:4; Ps 119:139, 158

Ps 119:137

Ps 119:137 - Righteous art thou, O LORD, and upright are thy judgments - God is what He is - I AM THAT I AM

Ps 119:139

Ps 119:139 - My zeal hath consumed me, because mine enemies have forgotten thy words - See Ps 119:136, 158

Ps 119:140

Ps 119:140 - Thy word is very pure - See Ps 12:6, 7

Ps 119:141

Ps 119:141 - I am small and despised: yet do not I forget thy precepts - See Isa 57:15

Ps 119:142

Ps 119:142 - Thy righteousness is an everlasting righteousness, and thy law is the truth - See Ps 119:144; Jer 23:5, 6

Ps 119:142

Ps 119:142 - and thy law is the truth - See Joh 14:6, 17:17; Ps 119:151

Ps 119:144

Ps 119:144 - the righteousness of thy testimonies is everlasting - See Ps 119:142, 140

Ps 119:147

Ps 119:147 - prevented - to go before. See 1Thess 4:15

Ps 119:148

Ps 119:148 - Mine eyes prevent the night watches, that I might meditate in thy word. - the psalmist kept late hours in meditating upon God's word. This does not apply to the vanities of spending time in frivolities late in to the night and rising up early (Ps 127:2)

Ps 119:151

Ps 119:151 - Thou art near, O LORD - see Jer 23:23; Mal 3:5

Ps 119:151

Ps 119:151 - and all thy commandments are truth - See Ps 119:142; Joh 14:6, 17:17

Ps 119:158

Ps 119:158 - I beheld the transgressors, and was grieved; because they kept not thy word - See Ps 119:136, 126

Ps 119:160

Ps 119:160 - Thy word is true from the beginning - See Joh 17:17

Ps 119:161

Ps 119:161 - Princes have persecuted me without a cause: but my heart standeth in awe of thy word - See Jer 20:1-11

Ps 119:162

Ps 119:162 - I rejoice at thy word, as one that findeth great spoil - See Jer 15:16; Ps 119:16; Isa 58:13, 14

Ps 119:163

Ps 119:163 - I hate and abhor lying: but thy law do I love - See Ps 119:29

Ps 119:165

Ps 119:165 - Great peace have they which love thy law: and nothing shall offend them - the peace of God comes when He abides within. Those who love and meditate upon His Words, have His Holy Spirit abiding within. See Ps 25:12, 13, 112:7-10; 1Jo 4:18; Isa 48:18; Joh 16:33; Rom 15:3; CONTRAST Rom 8:7 There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. –{DA 671.1} Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.” Isa 26:3.

Ps 119:165

Ps 119:165 - Great peace have they which love thy law and nothing shall offend them. - the peace of God comes when He abides within. Those who love and meditate upon His Words, have His Holy Spirit abiding within. - See Ps 25:12, 13, 112:7-10; 1Jo 4:18; Isa 48:18; Joh 16:33 Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.” Isa 26:3. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. –{DA 671.1}

Ps 119:165

Ps 119:165 - nothing shall offend them - See Phil 4:6

Ps 119:168

Ps 119:168 - for all my ways are before thee - See Ps 139

Ps 119:169

Ps 119:169 - Let my cry come near before thee, O LORD: give me understanding according to thy word - See Ps 119:18; Joh 6:45

Ps 119:172

Ps 119:172 - for all thy commandments are righteousness - See Ps 119:137, 138; Rom 7:12

Ps 119:174

Ps 119:174 - and thy law is my delight - See Ps 119:165

Ps 119:176

Ps 119:176 - I have gone astray like a lost sheep - See Isa 53:6, 57:16-18; Lk 15:4-7; Jer 31:18-20

Ps 119:176

Ps 119:176 - seek thy servant - See Joh 10:14-16; Lk 15:4-7

Ps 120:1

Ps 120:1 - In my distress I cried unto the LORD, and he heard me - See Ps 116:1

Ps 120:2

Ps 120:2 - Deliver my soul, O LORD, from lying lips, and from a deceitful tongue - Ps 119:29; Prov 12:22, 26:28; Rev 22:15

Ps 120:5

Ps 120:5 - that I dwell in the tents of Kedar - Kedar, meaning "dark skin", was a son of Ishmael and were a nomadic (Bedouin), warlike people from the east (Jer 49:28, 29). The expression to "dwell in the tents of Kedar" meant to be cut-off from the worship of the true God. See Gen 25:13

Ps 120:6

Ps 120:6 - My soul hath long dwelt with him that hateth peace - See Isa 59:8; Rom 3:17

Ps 120:7

Ps 120:7 - I am for peace - See Ps 133:1

Ps 120:7

Ps 120:7 - they are for war - See Jam 3:14-16; Rom 3:10-18; Isa 41:11, 12; Joh 8:43, 44

Ps 121:1

Ps 121:1 - I will lift up mine eyes unto the hills, from whence cometh my help - Jesus is the Rock/Mountain of our Salvation - See 2Kin 6:17; Isa 33:16; Ps 24:3, 4, 61:2, 123:1, 141:8; Dan 2:44, 45, 35; 2Chron 20:12

Ps 121:2

Ps 121:2 - My help cometh from the LORD, which made heaven and earth - See Isa 51:12, 13, 41:10

Ps 121:2

Ps 121:2 - which made heaven and earth - the God of Creation is also the Strength of our salvation and our very present help in time of trouble. The very One who called all things from nothingness, is the One Who can and will deliver us from our every circumstance. See Gen 1:1

Ps 121:3

Ps 121:3 - He will not suffer thy foot to be moved - See 2Sam 22:34; Ps 18:33, 36, 37:31, 15:5; 2Chron 20:20 The God of "the Surely": See Ps 91:3

Ps 121:3

Ps 121:3 - he that keepeth thee will not slumber - God's delay isn't because He has slumbered off in sleep, but because He is assuring all things are aligned for all parties involved, even those we do not know or recognize, to receive His blessings. Compare 1Kin 18:27

Ps 121:4

Ps 121:4 - Behold, he that keepeth Israel shall neither slumber nor sleep - See Isa 40:28

Ps 121:5

Ps 121:5 - The LORD is thy keeper - See Ju 1:24

Ps 121:5

Ps 121:5 - the LORD is thy shade upon thy right hand - See Ps 16:8; 91:1, 2

Ps 121:6

Ps 121:6 - The sun shall not smite thee by day, nor the moon by night - Ps 91:5; Isa 49:10; Rev 16:8, 9

Ps 121:7

Ps 121:7 - The LORD shall preserve thee from all evil - See Ps 27:2, 91:10

Ps 121:7

Ps 121:7 - he shall preserve thy soul - See Ps 34:22, 97:10

Ps 121:8

Ps 121:8 - The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore - See Deut 28:6

Ps 122:1

Ps 122:1 - I was glad when they said unto me, Let us go into the house of the LORD. See Ps 27:4, 26:8

Ps 122:2

Ps 122:2 - Our feet shall stand within thy gates, O Jerusalem - See Rev 22:14; Ps 118:19, 20

Ps 122:3

Ps 122:3 - Jerusalem is builded as a city that is compact together: - See Rev 21:10-27

Ps 122:4

Ps 122:4 - Whither the tribes go up, the tribes of the LORD - See Rev 7:3-8, 21:24-27

Ps 122:4

Ps 122:4 - to give thanks unto the name of the LORD - See Ps 100:4

Ps 122:5

Ps 122:5 - set thrones of judgment - the redeemed and the Apostles will sit with Jesus upon twelve thrones, judging the 12 tribes of Israel. Mat 19:28; Lk 22:30; Rev 20:4

Ps 122:6

Ps 122:7 - Pray for the peace of Jerusalem - God chose Israel and appointed Jerusalem to be the city where He would dwell in the earthly sanctuary. While the Nation of Israel remained His ambassadors upon the earth, the Lord placed His hand of protection about His holy city and its inhabitants (Ps 125:1, 2; Ex 20:24). With Israel's rejection of Christ, forfeiture of their chosen status and honored privilege of being God's ambassadors, Jesus declared their house desolate and marked for destruction as both Jesus and Moses foretold in vision (Mt 23:37-24:2; Deut 28:49-68). The Lord had raised up a new spiritual house in the Christian Church, founded upon Himself as the Chief Cornerstone and the apostles to take the gospel message to the ends of the earth (Lk 20:13-19, Eph 2:19, 20, 1Pet 2:3-9). The appointed city of this new spiritual house is not the earthly city of Jerusalem with its destroyed temple that had been forsaken, but the heavenly New Jerusalem; the city of promise that Abraham and all who live by his same faith await (Heb 11:8-16). Earthly Jerusalem, with its glorious temple in times past merely foreshadowed the true heavenly city and temple built by God and not by men. It is the true and lasting Jerusalem the saints are to pray for and to inhabit.

Ps 123:1

Ps 123:1 - Unto thee lift I up mine eyes, O thou that dwellest in the heavens. - See Ps 121:1

Ps 123:2

Ps 123:2 - so our eyes wait upon the LORD our God - See Ps 121:1, 2, 27:14

Ps 123:4

Ps 123:4 - those that are at ease - See Ps 73

Ps 124:4

Ps 124:4 - Then the waters had overwhelmed us, the stream had gone over our soul: - See Isa

43:2

Ps 124:7

Ps 124:7 - soul is escaped - See Ps 91:3, 25:15

Ps 124:8

Ps 124:8 - Our help is in the name of the LORD, who made heaven and earth - See Ps 121:1, 2

Ps 125:1

Ps 125:1 - They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever - See Ps 55:22; Isa 33:20

Ps 125:2

Ps 125:2 - As the mountains are round about Jerusalem, so the LORD is round about his people - See 2Kin 6:17

Ps 125:3

Ps 125:3 - For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity - See Eze 33:12, 13, 18, 3:20

Ps 125:3

Ps 125:3 - lest the righteous put forth their hands unto iniquity - See Ps 125:5

Ps 125:4

Ps 125:4 - them that are upright in their hearts - See Ps 24:4

Ps 125:5

Ps 125:5 - As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity - See Ps 125:3

Ps 126:1

Ps 126:1 - When the LORD turned again the captivity of Zion - See Deut 30:1-16; Jer 29:10-14

Ps 126:5

Ps 126:5, 6 - sow in tears - the spreading of the gospel will be met with great resistance, often from the least likely foes. Tears of sorrow will accompany the workers but their harvest will come with joy as they see God's merciful work despite their hardships.

Ps 126:6

Ps 126:6 - He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him - See Heb 6:10

Ps 126:6

Ps 126:6 - bearing precious seed - the Word of God is the precious seed (Lk 8:11, 1Pet 1:23)

Ps 127:1

Ps 127:1 - Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain - See Ps 90:17; Act 5:35-39

Ps 127:2

Ps 127:2 - to eat the bread of sorrows - to have regret for your bad decision.

Ps 127:4

Ps 127:4 - As arrows are in the hand of a mighty man; so are children of the youth - the youth in the last days will be as arrows that shoot forth, spreading the gospel to the ends of the earth. See Mk 16:15; Mt 24:14; Rev 14:6-12; Jer 51:20-25

Ps 128:2

Ps 128:3 - For thou shalt eat the labour of thine hands - See Am 9:14, Isa 65:21; Ps 1:3

Ps 129:1

Ps 129:1 - Many a time have they afflicted me from my youth, may Israel now say - See Zech 4:10

Ps 129:4

Ps 129:4 - The LORD is righteous: he hath cut asunder the cords of the wicked - See Isa 5:18

Ps 130:2

Ps 130:2 - Lord, hear my voice: let thine ears be attentive to the voice of my supplications - See Ps 27:7

Ps 130:3

Ps 130:3 - If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? - See Mal 3:2; Rev 6:17; Rom 3:

Ps 130:4

Ps 130:4 - But there is forgiveness with thee - See Isa 43:25

Ps 130:5

Ps 130:5 - and in his word do I hope - See Isa 33:16; Ps 119:114

Ps 130:8

Ps 130:8 - And he shall redeem Israel from all his iniquities - See Ps 32:5; Isa 43:25

Ps 131:1

Ps 131:1 - my heart is not haughty - See Prov 16:18

Ps 131:1

Ps 131:1 - nor mine eyes lofty - See Prov 30:13

Ps 131:1

Ps 131:1 - neither do I exercise myself in great matters, or in things too high for me - See Rom 12:16; Prov 16:19; Isa 57:15; 1Pet 5:5

Ps 131:3

Ps 131:3 - Let Israel hope in the LORD from henceforth and for ever - See Lam 3:24

Ps 132:5

Ps 132:5 - Until I find out a place for the LORD, an habitation for the mighty God of Jacob - See 2Sam 7:1-10

Ps 132:8

Ps 132:8 - Change in dispensation prompted by the rest given (the Latter Rain).

Ps 132:9

Ps 132:9 - The Loud Cry

Ps 132:11

Ps 132:11 - The LORD hath sworn in truth unto David; he will not turn from it - See Num 23:19

Ps 132:11

Ps 132:8 - Of the fruit of thy body will I set upon thy throne - See 2 Samuel 7:12-14

Ps 132:12

Ps 132:12 - If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. - See 2 Samuel 7:15, 16

Ps 132:14

Ps 132:14 - This is my rest for ever: here will I dwell; for I have desired it - Jesus will descend the 3rd time and cleave Mt. Olivet so that it becomes a plain for New Jerusalem to descend. See Rev 21:3; Zech 14:4;

Ps 132:16

Ps 132:16 - clothe her priests with salvation - Garments of Salvation and Robe of Christ's righteousness - See Isa 61:10; Mal 3:3, 4

Ps 132:16

Ps 132:16 - saints shall shout aloud for joy - As the earth brings forth its bud, so the Lord will cause righteousness and praise to spring forth before all nations - Isa 61:11

Ps 132:17

Ps 132:17 - Budding leaves of spring brought about by the Latter Rain - See Isa 61:10, 11

Ps 132:18

Ps 132:18 - but upon himself shall his crown flourish - The last day ensign are the 144,000 who bear the Father's name who will be lifted-up for all to see.

Ps 132:18

Ps 132:18 - crown flourish - The last day ensign are the 144,000 who bear the Father's name who will be lifted-up for all to see.

Ps 133:1

Ps 133:1 - Behold, how good and how pleasant it is for brethren to dwell together in unity! - See Joh 17:11, 21

Ps 133:2

Ps 133:2 - precious ointment - Aaron and his sons were anointed priests of God by Moses, who himself was as God to Aaron and Aaron as his prophet to Pharaoh. See Ex 4:14-16, 29:4-9, 21; Lev 8:12, 13

Ps 133:2

Ps 133:2 - that went down to the skirts of his garments - See Mt 9:20, 14:36

Ps 133:3

Ps 133:3 - for there the LORD commanded the blessing, even life for evermore - See Ps 111:9, 24:5; 1Jo 5:11-13; Lk 12:32; John 12:49, 50

Ps 134:1

Ps 134:1 - all ye servants of the LORD, which by night stand in the house of the LORD - A possible reference to the Levites who stand watch over the sanctuary of the Lord day and night. See 1Chron 9:33; 2Chron 35:14; Ps 135:2

Ps 134:3

Ps 134:3 - The LORD that made heaven and earth - See Ps 121:2, 24:1, 2

Ps 134:3

Ps 134:3 - bless thee out of Zion - See Psa 24:3-5, 133:3

Ps 135:2

Ps 135:2 - Ye that stand in the house of the LORD, in the courts of the house of our God - See Ps 134:1

Ps 135:4

Ps 135:4 - For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure - See Tit 2:14

Ps 135:13

Ps 135:13 - Thy name, O LORD, endureth for ever - God's name, I AM THAT I AM is eternal. See Ex 3:14

Ps 135:13

Ps 135:13 - and thy memorial, O LORD, throughout all generations - God's memorial is that which reminds us of Him as both Creator and Redeemer, the Sabbath. See Ex 20:8-11; Deut 5:

Ps 135:15

Ps 135:15 - The idols of the heathen are silver and gold, the work of men's hands - See Ps 96:5, 115:4-8; Isa 44:9-20

Ps 136:17

Ps 136:17 - To him which smote great kings - See Ps 135:10

Ps 136:19

Ps 136:19 - Sihon king of the Amorites - See Ps 135:11

Ps 136:20

Ps 136:20 - And Og the king of Bashan - See Ps 135:11

Ps 136:21

Ps 136:20 - And gave their land for an heritage - See Ps 135:12

Ps 137:1

Ps 137:1 - By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion - By inspiration, the psalmist was foreshown the desolations of Jerusalem by Babylon and the lamentations of God's people in their captivity.

Ps 137:8

Ps 137:8 - O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us - See Jer 50

Ps 138:1

Ps 138:1 - before the gods will I sing praise unto thee - See Ps 82:6; Joh 10:34

Ps 138:2

Ps 138:2 - I will worship toward thy holy temple - See Dan 6:10; 2Chron 6:21, 26; 1Kin 8:30

Ps 138:2

Ps 138:2 - for thou hast magnified thy word above all thy name - even higher than God's name is His word. Jesus affirms the permanence and immutability of His words. Jesus also spoke of those who honor Him with their lips but their hearts were far from Him, teaching for doctrine the commandments of men. These people profess to love and follow God, yet they are not willing to keep His commandments. See Lk 6:46; Ps 89:34, 111:9, 12:6, 7, 148:3; Job 23:12; Nehemiah 9:5

Ps 138:3

Ps 138:3 - In the day when I cried thou answeredst me - See Ps 116:1, 2

Ps 138:5

Ps 138:5 - Yea, they shall sing in the ways of the LORD - See Col 3:16; Eph 5:19

Ps 138:6

Ps 138:6 - Though the LORD be high, yet hath he respect unto the lowly - Ps 34:18, Mt 5:3, 5, 6; Jer 23:23; Jam 4:6; 1Pet 5:5; Isa 57:15

Ps 138:6

Ps 138:8 - but the proud he knoweth afar off - See Jam 4:6; 1Pet 5:5

Ps 138:7

Ps 138:7 - Though I walk in the midst of trouble, thou wilt revive me - See Ps 23:4

Ps 138:7

Ps 138:6 - thou shalt stretch forth thine hand against the wrath of mine enemies - See Isa 59:17, 18

Ps 138:8

Ps 138:8 - The LORD will perfect that which concerneth me - See Phil 1:6; Rom 4:21, 9:28; Job 23:14; Heb 12:2; Isa 52:10; 1Pet 1:5 God, in imparting His Holy Spirit and the Spirit purifying His people, will be "the taking away of all vestiges of sin and the bringing in of everlasting righteousness— Christ fully formed— within each believer, God alone manifest in the flesh of each believer in Jesus..." {A.T. Jones, The Consecrated Way to Christian Perfection, Chapter XV The Cleansing of the Sanctuary, pg 117}

Ps 138:8

Ps 138:8 - thy mercy, O LORD, endureth for ever - See Ps 118

Ps 138:8

Ps 138:8 - forsake not the works of thine own hands - See Ps 51:11, 18; Eph 2:10

Ps 139:1

Ps 139:1 - O LORD, thou hast searched me, and known me - See Jer 17:9, 10; 2Chron 6:30

Ps 139:2

Ps 139:2 - mine uprising - See Isa 50:4, 5

Ps 139:4

Ps 139:4 - For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether - See Ps 19:14; Isa 50:4

Ps 139:5

Ps 139:5 - Thou hast beset me behind and before - See Isa 58:8, 52:12; Ps 34:7

Ps 139:6

Ps 139:6 - Such knowledge is too wonderful for me; it is high, I cannot attain unto it - See Isa 55:9; Ps 147:5

Ps 139:7

Ps 139:7 - Whither shall I go from thy spirit? - See Rev 5:6

Ps 139:9

Ps 139:9 - If I take the wings of the morning, and dwell in the uttermost parts of the sea - if I ascend with the early dawn; even beyond the visible sea line, even there God is present.

Ps 139:10

Ps 139:10 - Even there shall thy hand lead me, and thy right hand shall hold me - See Ps 23:1-6; Isa 41:13, 42:6, 49:8-10; Joh 10:3-5; Hymn #537 - He Leadeth Me

Ps 139:11

Ps 139:11 - If I say, Surely the darkness shall cover me; even the night shall be light about me - See Ezekiel 8:11, 12

Ps 139:12

Ps 139:12 - Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee - See Job 34:21, 22; Isa 45:7; Ezekiel 8:6-12; Jer 23:24

Ps 139:13

Ps 139:13 - For thou hast possessed my reins - God has control over all of our lives and yet, He yields it to us to decide if we will trust Him to navigate and direct our paths. See Prov 3:5, 6

Ps 139:14

Ps 139:14 - I will praise thee; for I am fearfully and wonderfully made: - See Ps 8:5, 6; 1Cor 15:38 God Made Us as He purposed: Ps 139:14, 16 We are to glorify HIM in our bodies: 1Cor 6:20 All that we do should glorify Him: 1Cor 10:31

Ps 139:15

Ps 139:15 - curiously wrought in the lowest parts of the earth - See Hos 13:13

Ps 139:16

Ps 139:16 - Thine eyes did see my substance, yet being unperfect - even as a zygote, an embryo, before the formation of the discernible parts of an individual, God saw and knew us all.

Ps 139:16

Ps 139:16 - and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them - As we were made by God from the womb, God has a record of all the details of our bodies. See Rom 4:17

Ps 139:16

Ps 139:16 - which in continuance were fashioned - The LORD saw and fashioned our total being while yet imperfect and under development in the womb.

Ps 139:16

Ps 139:16 - when as yet there was none of them - God calls those things that be not as though they were... See Rom 4:17

Ps 139:17

Ps 139:17 - How precious also are thy thoughts unto me, O God! how great is the sum of them! - See Jer 29:11

Ps 139:18

Ps 139:18 - they are more in number than the sand - See Ps 40:5; Jer 33:22

Ps 139:19

Ps 139:19 - Surely thou wilt slay the wicked - See Deut 32:41, 42

Ps 139:19

Ps 139:19 - depart from me therefore, ye bloody men - See Gen 10:9

Ps 139:20

Ps 139:20 - For they speak against thee wickedly, and thine enemies take thy name in vain - See Ps 119:53, 136

Ps 139:21

Ps 139:21 - Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? - When imbued with the mind of Christ, we will love the things that God loves and hate the things God hates. God's enemies become our enemies as we relinquish the unfruitful works of darkness. See Philippians 2:5-11; Eph 5:11

Ps 139:22

Ps 139:22 - I hate them with perfect hatred - righteous indignation towards those who hate God and His righteousness.

Ps 139:22

Ps 139:22 - I count them mine enemies - to have the mind of Chris is to hate the things God hates and to love the things God loves.

Ps 139:23

Ps 139:23 - Search me, O God, and know my heart: try me, and know my thoughts: - Rev 2:23 Thus will it be with the righteous. As they review the events of their past lives, their hopes will almost sink. But as they realize that it is a case of life or death they will earnestly cry unto God, and appeal to Him in regard to their past sorrow for, and humble repentance of, their many sins, and then will refer to His promise, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isa 27:5. Thus will their earnest petitions be offered to God day and night. God would not have heard the prayer of Jacob and mercifully saved his life if he had not previously repented of his wrongs in obtaining the blessing by fraud. – {SR 98.2} The righteous, like Jacob, will manifest unyielding faith and earnest determination, which will take no denial. They will feel their unworthiness but will have no concealed wrongs to reveal. If they had sins, unconfessed and unrepented of, to appear then before them, while tortured with fear and anguish, with a lively sense of all their unworthiness, they would be overwhelmed. Despair would cut off their earnest faith, and they could not have confidence to plead with God thus earnestly for deliverance, and their precious moments would be spent in confessing hidden sins and bewailing their hopeless condition. – {SR 98.3}

Ps 139:23

Ps 139:23 - know my heart - See Mt 15:19; 1Chron 28:9

Ps 139:23

Ps 139:23 - try me, and know my thoughts - test me so that hidden desires and purposes of my heart are revealed. Out of the abundance of the heart the mouth speaketh and therein are the issues of life found. The Lord in trying us, reveals to us the lusts, longings, desires and meditations of our own hearts. Mt 12:34; Dan 12:10; Ps 19:14; 1Pet 4:12-14

Ps 139:24

Ps 139:24 - And see if there be any wicked way in me - reveal to me the evil ways of my heart. This is the work of the Holy Spirit as we heed the counsel of the Faithful and True Witness, Jesus. Joh 16:8-11; Rev 3:18, 19

Ps 139:24

Ps 139:24 - and lead me in the way everlasting - our work is to humble ourselves, acknowledge where we do not reflect the righteousness of Christ, repent of our sins and waywardness and submit (surrender) to the Lord that He might lead us in the paths of righteousness for His name sake. See Ps 23:4, 139:10; Isa 41:13, 42:6

Ps 140:1

Ps 140:1 - Deliver me, O LORD, from the evil man: preserve me from the violent man; - See Isa 33:1

Ps 140:1

Ps 140:1 - preserve me from the violent man - See Ps 140:4

Ps 140:2

Ps 140:2 - Which imagine mischiefs in their heart - See Jam 3:14-16; Ps 38:12

Ps 140:2

Ps 140:2 - continually are they gathered together for war - See Psa 120:7

Ps 140:3

Ps 140:3 - adders' poison is under their lips - See Rom 3:13

Ps 140:4

Ps 140:4 - Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. - See Ps 27:11, 12

Ps 140:4

Ps 140:4 - preserve me from the violent man - See Ps 140:1

Ps 140:5

Ps 140:5 - The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me - See Ps 38:12

Ps 140:6

Ps 140:6 - hear the voice of my supplications, O LORD - See Ps 27:7

Ps 140:7

Ps 140:7 - thou hast covered my head in the day of battle - See Ps 27:5, 91:1

Ps 140:10

Ps 140:10 - let them be cast into the fire; into deep pits, that they rise not up again - See Rev 20:14, 15

Ps 140:11

Ps 140:11 - Let not an evil speaker be established in the earth - See Ps 27:12

Ps 140:11

Ps 140:11 - evil shall hunt the violent man to overthrow him - See Ps 140:1, 4

Ps 140:12

Ps 140:12 - I know that the LORD will maintain the cause of the afflicted, and the right of the poor - See Ps 34:19, 69:33, 9:18, 12:5, 35:10; Lk 18:7; 1Pet 4:19 The Lord cares for the poor and the afflicted. He has identified Himself so closely with them that whosoever gives to the poor is considered as lending to the Lord. Jesus Christ was on this earth as a poor man, so that "he that oppresseth the poor reproacheth his Maker." 1 "The Lord heareth the poor." 2 "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." 4 "The Lord will maintain the cause of the afflicted, and the right of the poor." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?" 1 With the Almighty God so interested in their case, what a pity it is that the poor are so ill-advised as to seek to right their own wrongs. Sad to say, professed ministers of the Gospel of peace too often encourage them in this suicidal course. {1900

EJW, EVCO 169.2}

Ps 140:13

Ps 140:13 - the upright shall dwell in thy presence -See Ps 23:6, 27:4; Rev 21: 3, 4, 7; Isa 33:17

Ps 141:1

Ps 141:1 - give ear unto my voice, when I cry unto thee - See Ps 27:7

Ps 141:2

Ps 141:2 - Let my prayer be set forth before thee as incense - See Rev 5:8, 8:3

Ps 141:3

Ps 141:3 - Set a watch, O LORD, before my mouth; keep the door of my lips - See Ps 39:1-4, 38:13, 14; Jam 3:5-8

Ps 141:4

Ps 141:4 - Incline not my heart to any evil thing - See Ps 119:36, 37

Ps 141:4

Ps 141:4 - let me not eat of their dainties - let me not partake of the thoughts, desires, and [evil] things they delight in. - See Prov 23:1-3, 7:13-18

Ps 141:5

Ps 141:5 - Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head - the reproofs and corrections of the righteous are a blessing from the Lord to those who take heed. - See Prov 3:11, 27:6; Gal 2:11

Ps 141:5

Ps 141:5 - for yet my prayer also shall be in their calamities - I will pray for the upright in their times of calamities. - See Prov 141:6; Ps 35:13, 14

Ps 141:6

Ps 141:6 - When their judges are overthrown in stony places - See Isa 59:14, 15

Ps 141:6

Ps 141:6 - they shall hear my words; for they are sweet - one who brings good tidings of comfort and consolation in times of despair. See Isa 40:1; 2Cor 1:4

Ps 141:8

Ps 141:8 - But mine eyes are unto thee, O GOD the Lord: in thee is my trust - See Ps 121:1

Ps 142:1

Ps 142:1 - cried unto the LORD with my voice - See Ps 141:1

Ps 142:4

Ps 142:4 - I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul - See Isa 59:15, 16; Ps 69:20

Ps 142:5

Ps 142:5 - Thou art my refuge - See Ps 46:1, 10, 11

Ps 142:7

Ps 142:7 - the righteous shall compass me about - See Ps 1:5

Ps 142:7

Ps 142:7 - for thou shalt deal bountifully with me - See Ps 23:6

Ps 143:2

Ps 143:2 - for in thy sight shall no man living be justified - See Rom 3:20-22

Ps 143:3

Ps 143:3 - For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead - "He hath smitten." God has so ordered in his providence, that his children cannot have intercourse and associations with men of the world, and with the kingdoms of this earth, but that persecution, or loss of Christian character, is sure to follow. The prophet is showing the present state of the church, while the tares and wheat are growing together. The children of God shall be smitten - meaning they shall be chastised, persecuted, ruled over. See the Roman power, from the days of their connection with the Jews until the present time, ruling over, persecuting, and trampling under foot the church of God. Our text is not only showing us our duty to God, but it teaches us the sufferings of the church, the dealings of God with her, and her final redemption; the first and second coming of her Lord, her final deliverance from death and all enemies, and her glorified reign. It teaches us the manner of Christ's coming, and the time when all these things will be fulfilled. We are therefore now showing the sufferings of the church, and God's special care and providential dealings with her. {1842 WiM, MWV3 49.2}

Ps 143:4

Ps 143:4 - Therefore is my spirit overwhelmed within me; my heart within me is desolate. - See Ps 142:3, 42:6

Ps 143:6

Ps 143:6 - my soul thirsteth after thee, as a thirsty land - See Ps 42:1, 2, 63:1; See Hymn 528

Ps 143:8

Ps 143:8 - cause me to know the way wherein I should walk - See 119:133

Ps 143:10

Ps 143:10 - Teach me to do thy will - See Phil 2:13

Ps 144:3

Ps 144:3 - LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! - See Ps 8:4

Ps 144:4

Ps 144:4 - Man is like to vanity: his days are as a shadow that passeth away - See Isa 40:6-8

Ps 144:5

Ps 144:5 - Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke. - See Ex 19:16-20

Ps 144:7

Ps 144:7 - strange children - perhaps a reference to the rebellious among Israel or those who marry strange (foreign) wives and bear strange children (Ezra 10:44; Hos 5:7).

Ps 144:8

Ps 144:8 - their right hand is a right hand of falsehood - as the right hand typically denotes, favor, power, strength, deliverance and righteousness, the right hand of the wicked is that of corruption and falsehood. See Eccl 10:2

Ps 144:15

Ps 144:15 - Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD. - See Ps 146:5

Ps 145:4

Ps 145:4 - One generation shall praise thy works to another, and shall declare thy mighty acts - each generation in earth's history will speak of the wonderful acts the Lord has wrought in their times and in their lives. All will have a testimony of how they overcame by the blood of the Lamb (Rev 12:11). Heaven will be a wonderful place of revelations, testimonies, praise, and eternal thanksgiving!! See Ps 145:5-7; Isa 66:23

Ps 145:5

Ps 145:5 - majesty - MAJESTY, n. [L. majestas, from the root of magis, major, more, greater.] 1. Greatness of appearance; dignity; grandeur; dignity of aspect or manner; the quality or state of a person or thing which inspires awe or reverence in the beholder; applied with peculiar propriety to God and his works.

Ps 145:8

Ps 145:8 - The LORD is gracious, and full of compassion; slow to anger, and of great mercy - See Ex 34:6, 7

Ps 145:9

Ps 145:9 - The LORD is good to all: and his tender mercies are over all his works - God is no respecter of person, He is good to all, causing the sun and the rain to fall on the just and the unjust. See Act 10:34; Eph 6:9; Mt 5:45

Ps 145:13

Ps 145:13 - Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations - See Dan 2:44; 4:3; 7:14, 27

Ps 145:14

Ps 145:14 - The LORD upholdeth all that fall, and raiseth up all those that be bowed down - See Prov 24:16; Ps 37:24

Ps 145:15

Ps 145:15 - The eyes of all wait upon thee; and thou givest them their meat in due season - See Ps 104:27; Mt 6:33

Ps 145:16

Ps 145:16 - Thou openest thine hand, and satisfiest the desire of every living thing - Praise God! All I have needed Thy hands have provided, Great is Thy faithfulness Lord unto me! See Job 38:41; Ps 145:16; Lamentation 3:23; Hymn #100

Ps 145:16

Ps 145:16 - satisfiest the desire of every living thing - See Ps 103:5

Ps 145:17

Ps 145:17 - The LORD is righteous in all his ways - See Dan 9:7; Ps 36:6, 119:142, 11:7, 92:15

Ps 145:18

Ps 145:18 - The LORD is nigh unto all them that call upon him, to all that call upon him in truth - See Gen 4:26; Ps 24:6; Jer 23:23, 29:12; Joh 4:23

Ps 145:19

Ps 145:19 - He will fulfil the desire of them that fear him - See Ps 37:4; Mt 5:6

Ps 145:19

Ps 145:19 - he also will hear their cry, and will save them - Ps 118:5, 6; 1Pet 3:12

Ps 145:20

Ps 145:20 - The LORD preserveth all them that love him: but all the wicked will he destroy - See Rev 22:14, 15; Ps 34:4-6; John 3:16

Ps 145:21

Ps 145:21 - My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever. - See Ps 26:7

Ps 146:2

Ps 146:2 - While I live will I praise the LORD: I will sing praises unto my God while I have any being - See Ps 150:6

Ps 146:3

Ps 146:3 - Put not your trust in princes, nor in the son of man, in whom there is no help - See Jer 17:5, 6 Identifying Feature of Cult #1: Cults usually have a single powerful human leader who becomes the cult's messiah {Studying Together, Finley, pg 93}

Ps 146:4

Ps 146:4 - See Eccl 8:8

Ps 146:4

Ps 146:4 - in that very day his thoughts perish - death speaks of a condition beyond the altered levels of consciousness, i.e. comatose or unresponsive. The thoughts are said to perish or die (go away, come to an end). See Eccl 3:18-22, 9:5, 6, 10

Ps 146:5

Ps 146:5 - Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: - See Ps 144:15; Jer 17:7, 8

Ps 146:6

Ps 146:6 - Which made heaven, and earth, the sea, and all that therein is: - See Ex 20:11; Rev 14:7

Ps 146:6

Ps 146:6 - which keepeth truth for ever - Joh 1:14; Ps 85:10, 25:10

Ps 146:7

Ps 146:7 - Which executeth judgment for the oppressed - See Lk 18:1-8

Ps 146:7

Ps 146:7 - which giveth food to the hungry - See Ex 16:2-5; Joh 6:1-14

Ps 146:7

Ps 146:7 - The LORD looseth the prisoner - See Isa 61:1; Act 12:1-17; Heb 2:14-17

Ps 146:8

Ps 146:8 - The LORD openeth the eyes of the blind: - See Joh 9; Isa 42:7

Ps 146:8

Ps 146:8 - the LORD raiseth them that are bowed down - See Lk 13:11-13; Isa 40:29

Ps 146:9

Ps 146:9 - but the way of the wicked he turneth upside down - See Prov 4:19; Ps 2, 147:6

Ps 147:1

Ps 147:1 - comely - COMELY, a. 1. Properly, becoming; suitable: whence, handsome; graceful. Applied to person or form, it denotes symmetry or due proportion, but it expresses less

than beautiful or elegant.

Ps 147:2

Ps 147:2 - The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel - See Isa 60:3-9

Ps 147:4

Ps 147:4 - He telleth the number of the stars; he calleth them all by their names - See Job 9:9, 38:31-33

Ps 147:5

Ps 147:5 - his understanding is infinite - Heb 11:6; Rom 1:20; Isa 55:8, 9

Ps 147:6

Ps 147:6 - The LORD lifteth up the meek: - See Mt 5:5

Ps 147:6

Ps 147:6 - he casteth the wicked down to the ground - See Ps 146:9

Ps 147:7

Ps 147:7 - sing praise upon the harp unto our God: - See Rev 15:1-3

Ps 147:10

Ps 147:10 - He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man - See Jer 17:5, 6; Isa 40:30

Ps 147:11

Ps 147:11 - The LORD taketh pleasure in them that fear him, in those that hope in his mercy - See Jer 15:7, 8, 9:23, 24

Ps 147:11

Ps 147:11 - in those that hope in his mercy - See Ps 33:18, 22, 130:7; 1Pet 1:3; Hab 3:17-19; Isa 33:15-17; Jer 17:7, 8; Ps 84:11, 51:1-19; 1Tim 1:15

Ps 147:19

Ps 147:19 - his statutes and his judgments unto Israel - God made known to Israel all of His judgments and statues and to no other nation has He known as such. See Am 3:2; Rom 3:2; Ex 19:4-6

Ps 147:20

Ps 147:20 - He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD. - See Am 3:2; Rom 3:2; Ex 19:4-6

Ps 148:3

Ps 148:3 - all ye stars of light - See Ps 147:4

Ps 148:5

Ps 148:5 - for he commanded, and they were created - See Ps 33:9; Joh 1:1-3

Ps 148:8

Ps 148:8 - Fire, and hail; snow, and vapour; stormy wind fulfilling his word - Job 38:22, 23

Ps 148:13

Ps 148:13 - for his name alone is excellent - See Phil 2:9; Isa 9:6; Rev 19:16

Ps 149:3

Ps 149:3 - Let them praise his name in the dance, let them sing praises unto him with the timbrel and harp. - See Ex 15:20, 21

Ps 149:4

Ps 149:4 - he will beautify the meek with salvation - See Ps 25:9, 37:11, 22:26

Ps 149:7

Ps 149:7 - To execute vengeance upon the heathen, and punishment upon the people - See Isa 61:2 At the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. The execution of the judgment will be at the close of the one thousand years." – {EW 52.1}

Ps 149:9

Ps 149:9 - To execute upon them the judgment written - After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. "Behold ye," said the angel, "the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names." This, I saw, was the work of the saints with Jesus through the one thousand years in the Holy City before it descends to the earth

Ps 150:2

Ps 150:2 - Praise him for his mighty acts: praise him according to his excellent greatness - See Ps 146:4-7

Ps 150:4

Ps 150:4 - Praise him with the timbrel and dance - See Ps 149:3

Ps 150:6

Ps 150:6 - Let every thing that hath breath praise the LORD. Praise ye the LORD - See Ps

146:2 If we refuse to praise the LORD, He will cause the rocks to cry out.

Proverbs

Prov 1:4 Back to Table of Contents

Proverbs 1:2 - subtilty - Refinement; extreme acuteness.

Prov 1:5

Prov 1:5 - A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels - See 1Jo 4:6

Prov 1:5

Prov 1:5 - and a man of understanding shall attain unto wise counsels - See Prov 20:5, 18

Prov 1:7

Prov 1:7 - The fear of the LORD is the beginning of knowledge - the fear of the Lord is: 1. to hate evil, pride, arrogance, and the evil way - Prov 8:13 2. a fountain of life to depart from the snares of death - Prov 14:27 3. far greater than wealth and riches with trouble - Prov 15:16 4. to heed the instruction of wisdom - Prov 15:33

Prov 1:7

Proverbs 1:7 - but fools despise wisdom and instruction - to despise wisdom and instruction is not to show open contempt or hostility towards them, but to neglect, profane, or treat as a light matter things of importance. Prov 1:24, 29, Contrast Prov 15:33

Prov 1:8

Prov 1:8 - the law of thy mother - Jewish mother's primary work was to raise and teach their children the knowledge of God. Jewish children from an early age were to be taught the Pentateuch, the first 5 books of the Old Testament, also called the Law. The children were to have it memorized before becoming youth. See Proverbs 31

Prov 1:11

Prov 1:11 - Come with us, let us lay wait for blood - See Isa 33:15

Prov 1:14

Proverbs 1:14 - let us all have one purse: - Let us go into this together and share the booty.

Prov 1:15

Prov 1:15 - My son, walk not thou in the way with them; refrain thy foot from their path - See Ps 1:1

Prov 1:16

Prov 1:16 - For their feet run to evil, and make haste to shed blood - See Prov 6:18; Rom 3:15

Prov 1:17

Prov 1:17 - Surely in vain the net is spread in the sight of any bird - Surely that which they seek to entice you in will they make to appear good...

Prov 1:19

Prov 1:19 - greedy of gain - See 1Tim 6:9, 10; Proverbs 1:32

Prov 1:21

Prov 1:21 - wisdom cries out in the open square, in the opening of the gate for all to hear and receive counsel. Wisdom is made known and available to all who will receive it.

Prov 1:22

Prov 1:22 - the scorners delight in their scorning - See Ps 1:1; 2Pet 3:4

Prov 1:24

Prov 1:24 - Because I have called, and ye refused; I have stretched out my hand, and no man regarded - Lk 7:32-35

Prov 1:24

Proverbs 1:24 - I have stretched out my hand, and no man regarded - See Isa 27:5

Prov 1:26

Prov 1:26 - I also will laugh at your calamity; I will mock when your fear cometh - See Ps 2:4, 37:13, 59:8 A few weeks after this, on our way to Boston we took the steamer at Portland. A violent storm came up, and we were in great peril. The boat rolled fearfully, and the waves dashed into the cabin windows. There was great fear in the ladies' cabin. Many were confessing their sins, and crying to God for mercy. Some were calling upon the Virgin Mary to keep them, while others were making solemn vows to God that if they reached land they would devote their lives to His service. It was a scene of terror and confusion. As the boat rocked, a lady turned to me and said: "Are you not terrified? I suppose it is a fact that we may never reach land." I told her that I had made Christ my refuge, and if my work was done, I might as well lie in the bottom of the ocean as in any other place; but if my work was not done, all the waters of the ocean could not drown me. My trust was in God; He would bring us safe to land if it was for His glory. – {1T 80.3} At this time I prized the Christian's hope. The scene before me brought vividly to my mind the day of the Lord's fierce anger, when the storm of His wrath will come upon the poor sinner. Then there will be bitter cries and tears, confession of sin, and pleading for mercy, when it will be too late. "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh." – {1T 81.1}

Prov 1:27

Prov 1:27, 28 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: - I was forcibly reminded of deathbed repentance. Some serve themselves and Satan all their lives, and then as sickness subdues them, and a fearful uncertainty is before them, they manifest some sorrow for sin, and perhaps say they are willing to die, and their friends make themselves believe that they have been truly converted and fitted for heaven. But if these should recover, they would be as rebellious as ever. I am reminded of Proverbs 1:27, 28: "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." – {1T 81.3}

Prov 1:28

Prov 1:28 0- then shall they call upon Me, but I will not answer - The fool who says there is no God is one who calls out to God in grave adversity or in death. Their rejection of God in life but vain desire to gain His aid in adversity is laughable. See Ps 14:1; Am 8:11, 12; Prov 28:9; CONTRAST Jer 29:13

Prov 1:32

Proverbs 1:32 - For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. - See Prov 1:19

Prov 1:33

Prov 1:33 - But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil - See Lk 7:35; Prov 2:8

Prov 1:33

Prov 1:33 - and shall be quiet from fear of evil - See Isa 32:17

Prov 2:4

Prov 2:4 - as for hid treasures - We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. {RH May 25, 1905 par 23}

Prov 2:6

Prov 2:6 - For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding - See Ps 119:11

Prov 2:8

Prov 2:8 - He keepeth the paths of judgment, and preserveth the way of his saints - See Prov 1:33

Prov 2:10

Prov 2:10 - wisdom entereth into thine heart and knowledge is pleasant unto the soul - We

receive wisdom intellectually and gladly receive knowledge, then are we eating the Little Book

Prov 2:11

Prov 2:11 - Discretion - Prudence, or knowledge and prudence; that discernment which enables a person to judge critically of what is correct and proper, united with caution; nice discernment and judgment, directed by circumspection, and primarily regarding ones own conduct.

Prov 2:11

Prov 2:11 - preserve thee... keep thee - those who are among the wise who eat the book will be kept from the evil man an the strange woman (vs 12, 16).

Prov 2:12

Prov 2:12 - evil man... speaks froward things - the man of sin, the son of perdition that speaks great words against the Most High and exalts himself, claiming to be God is the evil man. See Dan 7:8, 25; 2Thess 2:3, 4; Rev 13:5

Prov 2:14

Prov 2:14 - Who rejoice to do evil, and delight in the frowardness of the wicked - See Rom 1:32

Prov 2:16

Prov 2:16 - strange woman - the word “strange” speaks of illicit, unsanctified/unholy as in strange fire. A strange woman is a harlot (Judges 11:1, 2), therefore, the strange woman is Mystery Babylon, the mother of harlots. The strange woman is also one who flatters with her words (see Dan 11:30-34; Prov 6:20-26) and forgets the guide of her youth [God](see Jer 3:1-4). The evil man = strange woman

Prov 2:17

Prov 2:17 - forsaketh the guide of her youth - See Jer 3:4

Prov 2:21

Prov 2:21 - For the upright shall dwell in the land, and the perfect shall remain in it - See Mt 5:5

Prov 2:22

Prov 2:22 - But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it - See Ps 1:6

Prov 3:1

Prov 3:1-4 - Mercy and Truth must be written upon the heart so that we may find favor with God and man. Our iniquities, engraved upon our hearts prevent the Lord from writing Mercy and Truth upon our hearts (Jer 17:1, 2). We therefore need a heart transplant so He may write Mercy and Truth upon it (Eze 36:25-27; Ps 51:10) Mercy and truth bring forth God's atonement, where He purges our iniquity (Prov 16:6). Favor with God brings the Latter Rain (Prov 16:15). Apostasy however, withholds the Latter Rain (Jer 3:1-3)

Prov 3:2

Prov 3:2 - For length of days, and long life, and peace, shall they add to thee - See Ex 20:12

Prov 3:2

Prov 3:2 - peace, shall they add to thee - See Prov 1:33

Prov 3:3

Prov 3:3 - Let not mercy and truth forsake thee - do not allow mercy and truth to turn from you, see that you are not worthy of their blessings. See Ps 23:6

Prov 3:4

Prov 3:4 - So shalt thou find favour and good understanding in the sight of God and man - See Lk 2:52

Prov 3:5

Prov 3:5 - Trust in the LORD with all thine heart; and lean not unto thine own understanding - we are to humble ourselves before God and recognize that we know nothing as we ought to know it. When we have an attitude of submission and seek God's counsel, He will impart knowledge liberally. See Col 2:12; Jam 1:5; Prov 16:3

Prov 3:5

Prov 3:6 - heart - out of the abundance of the heart, the mouth speaketh (Mt 12:34). Therefore, what we dwell upon in our speech, whether good or bad, will determine what encompasses the heart. If we meditate and talk of God, then He dwells within.

Prov 3:5

Prov 3:5 - lean not unto thine own understanding - we are to be self-distrusting. We should not trust our emotions, intuition (gut), or education/training, but rather trust in God.

Prov 3:6

Prov 3:6 - In all thy ways acknowledge Him - we should recognize God's ever presence, and His willingness to be our Guide in life in all things, large and small. Our simple request for His guidance will place us under His care and guidance. See Ps 37:5; Prov 16:3 In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet. – {DA 330.1} God is seeking those who will worship Him in Spirit and in Truth. God desires true worshippers, who recognize they are 100% powerless without Him, completely reliant upon Him, and will therefore seek Him constantly for EVERYTHING. This is what pleases God, a people who love and honor Him by acknowledging Him in all of their ways and He will then direct their paths (Prov 3:5, 6). God is not out to selfishly control us, rather, He just recognizes the utter depravity of our sinful condition that is continually exalting SELF (self-praise, self-worship, self-gratification, etc. - Mt 23:12). He can not save us if there is even the minutest trace of self within us, thus He is so adamant that we learn to trust and abide in Him as He abides COMPLETELY in us. The Ps 147:1-11, is reminding us of our reliance and the blessing that comes from that reliance upon Him.

Prov 3:6

Prov 3:6 - he shall direct thy paths - See Jer 10:23; Ps 139:13

Prov 3:7

Prov 3:7 - Be not wise in thine own eyes - See Rom 12:16

Prov 3:7

Prov 3:7 - and depart from evil - See 1Thess 5:22

Prov 3:9

Prov 3:9 - Honour the Lord with thy substance and with the firstfruits of all thine increase - Show gratitude to the Lord for that which He has provided, and honor Him, seeking to support His Kingdom and His work here in the earth. See Deut 8:2-18; Mal 3:8-11; Gen 14:16-23

Prov 3:10

Prov 3:10 - new wine - See Isa 65:8

Prov 3:11

Prov 3:11, 12 - despise not the chastening of the LORD; neither be weary of His correction: for whom the LORD loveth He correcteth - See Heb 12:4-7

Prov 3:12

Prov 3:12 - For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth - See Heb 12:6

Prov 3:13

Proverbs 3:13, 14 - Happy is the man that findeth wisdom, and the man that getteth understanding - See Prov 8:17-19

Prov 3:17

Prov 3:17 - Her ways are ways of pleasantness, and all her paths are peace - See Prov 3:2

Prov 3:19

Prov 3:19 - The LORD by wisdom hath founded the earth; by understanding hath he established the heavens - See Job 28:12-28; Ps 110

Prov 3:20

Prov 3:20 - and the clouds drop down the dew - See Job 36:27, 28

Prov 3:23

Prov 3:23 - Then shalt thou walk in thy way safely, and thy foot shall not stumble - See Ps 17:5

Prov 3:24

Prov 3:24 - When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet - See Act 12:5, 6

Prov 3:25

Prov 3:25 - Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh - See Ps 37:1

Prov 3:26

Prov 3:26 - For the LORD shall be thy confidence, and shall keep thy foot from being taken - See God will be our defense, our protection and will make our feet sure like hinds' feet. See Ps 27:1-5; Isa 28:5, 6

Prov 3:27

Prov 3:27 - Withhold not good from them to whom it is due, when it is in the power of thine hand to do it - See Jam 5:1-6

Prov 3:30

Prov 3:30 - Strive not with a man without cause, if he have done thee no harm - Do not be at odds, angry, bitter, malicious or spiteful to someone without cause - See 1Kin 21:1-16; Joh 15:25; Psa 7:4, 25:3, 35:7, 69:4, 109:3, 119:161; Prov 1:11; Jam 3:14-16

Prov 3:32

Prov 3:32 - froward - Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding; ungovernable; refractory; disobedient; peevish; as a froward child.

Prov 3:32

Prov 3:32 - but his secret is with the righteous - See Ps 91:1-5; Col 1:27-29; Rev 10:7

Prov 3:34

Prov 3:34 - Surely he scorneth the scorners - See Ps 14:1

Prov 3:35

Prov 3:35 - The wise shall inherit glory - See Dan 12:4, 10; Isa 33:17

Prov 4:7

Prov 4:7 - Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding - See Eccl 2:13

Prov 4:7

Prov 4:7 - understanding See Prov 9:10

Prov 4:10

Prov 4:10 - Hear, O my son, and receive my saysings; and the years of thy life shall be many - See Ex 20:12

Prov 4:14

Prov 4:14 - Enter not into the paths of the wicked, and go not in the way of evil men - See Mt 6:13; Prov 4:26, 27

Prov 4:18

Prov 4:18 - paths of the just - Those who have been justified by the blood of Jesus (No Condemnation, Blameless), are to continue to grow in grace and godliness until the perfect day, the Day of Jesus Christ.

Prov 4:18

Prov 4:18 - paths of the just - Those who have been justified by the blood of Jesus (No Condemnation, Blameless), are to continue to grow in grace and godliness until the perfect day, the Day of Jesus Christ. See Job 22:28; Isa 26:7; Ps 97:11 New and Old Testaments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God's Word to the understanding. – {1888 259.1} Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation." – {3SM 174.1} No one can labor in the Sabbath school or in the temperance work without reaping a bountiful harvest, not only in the end of the world, but in the present life. In the very effort to enlighten and bless others his own views will become clearer and broader. The more we endeavor to explain the truth to others, with a love for souls, the plainer will it become to ourselves. It ever opens with new beauty and force to the understanding of the expounder. – {5T 120.4}

Prov 4:18

Prov 4:18 - as the shining light - See Ps 119:130; Hos 6:3; 2Pet 1:19

Prov 4:18

Prov 4:18 - shineth more and more unto the perfect day - See 2Pet 1:19; Mal 4:2 Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation." { 3SM 174.1} When first constrained to separate from the English Church, the Puritans had joined themselves together by a solemn covenant, as the Lord's free people, "to walk together in all His ways made known or to be made known to them."—J. Brown, The Pilgrim Fathers, page 74. Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that the Pilgrims departed from Holland to find a home in the New World. Joh Robinson, their pastor, who was providentially prevented from accompanying them, in his farewell address to the exiles said: – {GC 291.3} "Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my

ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy word."—Martyn 5:70. – {GC 291.4}

Prov 4:19

Proverbs 4:19 - The way of the wicked is as darkness - See Job 24:13; 1Thess 5:1-4

Prov 4:19

Prov 4:19 - they know not at what they stumble - See Ps 73:18; 27:1, 2; 1Thess 5:1-6

Prov 4:23

Prov 4:23 - Keep thy heart with all diligence; for out of it are the issues of life. - See Deut 4:9, 6:4, 5; Mt 7:6, 12:34; Prov 14:30; 2Cor 10:5; Job 31:7; Heb 12:1 The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness. "Gird up the loins of your mind," Peter wrote, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; ... not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." – {AA 518.2}

Prov 4:23

Prov 4:23 - all diligence - we are to seek the Lord with all diligence and He will keep our hearts. See Heb 11:6;

Prov 4:24

Prov 4:24 - froward - FROWARD, a. [L. versus: turned or looking from.] Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding; ungovernable; refractory; disobedient; peevish; as a froward child

Prov 4:25

Prov 4:25 - Let thine eyes look right on, and let thine eyelids look straight before thee... Turn not to the right hand nor to the left: remove thy foot from evil - See Deut 6:4-12; Job 31:1; Ps 119:9, 37

Prov 4:26

Prov 4:26, 27 - Ponder the path of thy feet, and let all thy ways be established. 27 Turn not to the right hand nor to the left: remove thy foot from evil. - See Jer 6:16; Isa 30:21; Prov 4:14

Prov 5:3

Prov 5:3 - For the lips of a strange woman drop as an honeycomb - See Song of Solomon 4:11

Prov 5:3

Prov 5:3 - strange woman - זוּר zuwr Verb zoor a primitive root a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery:--(come from) another (man, place), fanner, go away, (e-)strange(-r, thing, woman). to be strange, be a stranger (Qal) to become estranged strange, another, stranger, foreigner, an enemy (participle) loathsome (of breath) (participle) strange woman, prostitute, harlot (meton) (Niphal) to be estranged (Hophal) to be a stranger, be one alienated

Prov 5:6

Prov 5:6 - Lest thou shouldest ponder the path of life - See Prov 4:26

Prov 5:9

Prov 5:9 - and thy years unto the cruel - See Psa 27:12

Prov 5:11

Prov 5:11 - And thou mourn at the last, when thy flesh and thy body are consumed - See Prov 3:35

Prov 5:12

Prov 5:12 - How have I hated instruction, and my heart despised reproof - See Jer 31:18, 19

Prov 5:15

Prov 5:15 - Drink waters out of thine own cistern, and running waters out of thine own well - See Mal 2:14-16

Prov 5:18

Prov 5:18 - Let thy fountains be blessed - See Heb 13:4; Eccl 9:9

Prov 5:19

Prov 5:19 - Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love - See Mal 2:14, 15

Prov 5:22

Prov 5:22 - His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins - God does not destroy men, men destroy themselves. See Joh 12:47, 48; Isa 5:18 Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. The man who manifests an infidel hardihood, or a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man that the sinner "shall be holden with the cords of his sins." Proverbs 5:22. – {SC 34.1}

Prov 6:2

Prov 6:2 - Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth - See 1Kin 22:2-4; Jam 3:2-8; Prov 17:18, 21:23; Judges 11:30-40

Prov 6:3

Prov 6:3 - Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend - if we make ourselves an accomplice, surety to a pledge, we must do all in our power to clear ourselves from that obligation. We must confess the wrong of our pledge and seek to clear ourselves of the obligation. See Prov 12:13; 2Cor 7:11

Prov 6:13

Prov 6:13 - speaketh with his feet - See Prov 6:18

Prov 6:14

Prov 6:14 - Frowardness - Perverseness; reluctance to yield or comply; disobedience; peevishness.

Prov 6:17

Prov 6:17 - A proud look - arrogance; coneit; vanity; contempt; self-righteousness - See Isa 65:5; Jam 2:1-4; Lk 3:7-9, 7:37-48; Joh 9:34; Mt 26:65, 66

Prov 6:17

Prov 6:17 - a lying tongue - See Ex 20:16; Prov 13:5, 25:19; Rev 22:15

Prov 6:17

Prov 6:17 - hands that shed innocent blood - Every time we commit sin and ask forgiveness, it is as we have gone to the Altar of Burnt Sacrifice and killed the Lamb of God anew, shedding innocent blood. Our sins are an abomination to the Lord. See Gen 4:8-13, 34:25, 26; 1Sam 11:15-27; 1Kin 21:8-14; Mt 27:4, 24, 25

Prov 6:18

Prov 6:18 - An heart that diviseth wicked imaginations - Out of the abundance of the heart, the mouth speaketh. See Mt 12:34; Lk 6:45; 2Sam 11:6-14, 13:3-6, 16:21-23

Prov 6:18

Prov 6:18 - feet that be swift in running to mischief - Our feet only go where our mind directs them to go. Must ask the Lord to remove our mischievous minds. See Prov 1:10-14, 16, 6:13

Prov 6:19

Prov 6:19 - A false witness that speaketh lies - See 2Sam 16:1-4, 19:25-29; 1Kin 21:8-13; Jer 28:10-15; Mt 26:60-62; Rev 22:15

Prov 6:19

Prov 6:19 - he that soweth discord among brethren - See 2Sam 15:1-6, 16:1-4; Prov 16:28; CONTRAST Ps 133:1

Prov 6:23

Prov 6:23 - For the commandment is a lamp; and the law is light - See Ps 119:105

Prov 6:23

Prov 6:23 - reproofs of instruction are the way of life - If we desire to have life and life more abundantly, we must be willing to endure and heed reproofs of correction when offered. See Prov 5:12

Prov 6:24

Prov 6:24 - evil woman... flattery and tongue of a strange woman - the law and the commandments (testimonies of the prophets and the commandments) will preserve from the evil woman (see Prov 2:16). See Dan 11:34

Prov 6:26

Prov 6:26 - For by means of a whorish woman a man is brought to a piece of bread - See 1Cor 6:15

Prov 6:26

Prov 6:26 - adulteress will hunt - the adulteress is different from the harlot. The adulteress is married whereas the harlot need not be. See that the adulteress is worst than the harlot because the harlot takes wages for her harlotry, whereas the adulteress takes no wages but offers her body freely, paying those she hires (Eze 16:30-34). The adulteress has forsaken the covenant of her God, also the guide of her youth (see Prov 2:10-18).The adulteress is apostate Adventism. See the counsel to Adventism in these last days, in the Day of Atonement (Jam 4:4-10; Isa 27:9; Ps 32:1-6)

Prov 6:27

Prov 6:27 - Can a man take fire in his bosom,and his clothes not be burned? - See 2Sam 11:3-5

Prov 6:30

Prov 6:30 - Men do not despise a thief, if he steal to satisfy his soul when he is hungry - See Prov 30:9

Prov 6:32

Prov 6:32 - But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul - See Jer 5:8; Mt 5:28; Jam 4:4

Prov 6:33

Prov 6:33 - a wound and dishonour shall he get; and his reproach shall not be wiped away - See Prov 5:9-11

Prov 7:3

Prov 7:3 - write the upon the table of thine heart - See Psa 119:11

Prov 7:7

Prov 7:7 - simple ones... void of understanding - a foolish virgin. See Mt 25:2

Prov 7:10

Prov 7:7 - woman with the attire of an harlot - A reference to the whore Babylon in a primary sense but also to the apostate movements in Adventism that deny the present truth and the love of God contained in His commandments and in His doctrine. See Rev 17:1-5; 2Kin 9:30; Joh 7:17

Prov 7:12

Prov 7:12 - Now is she without, now in the streets, and lieth in wait at every corner - the apostate movements in Adventism are evangelizing, seeking to lure unweary and unwise to its fold

Prov 7:17

Prov 7:17 - I have perfumed my bed with myrrh, aloes - those things used to anoint.

Prov 7:19

Prov 7:19 - For the goodman is not at home, he is gone a long journey - the message of apostate Adventism is that "the LORD delayeth His coming". See Lk 12:45; Mt 24:48

Prov 7:26

Prov 7:26 - For she hath cast down many wounded: yea, many strong men have been slain by her - See Judges 16:4-19

Prov 8:1

Prov 8:1 - Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the path. She cryeth at the gates, at the entry of the city, at the coming in at the doors. - See Prov 19:1-4

Prov 8:7

Prov 8:7 - For my mouth shall speak truth, and wickedness is an abomination to my lips - wisdom solely speaks that which is true and upright. All wickedness is an abomination to her: lies, course jesting, perversity, froward speech,

Prov 8:9

Prov 8:9 - They are all plain to him that understandeth, and right to them that find knowledge - See 1Cor 2:14; Dan 12:10

Prov 8:10

Prov 8:10 - Receive my instruction, and not silver; and knowledge rather than choice gold - See Prov 8:19; Ps 119:72, 127

Prov 8:11

Prov 8:11 - For wisdom is better than rubies; and all the things that may be desired are not to be compared to it - Job 28:15-18

Prov 8:12

Prov 8:12 - I wisdom dwell with prudence, and find out knowledge of witty inventions. - Jesus is the Power and Wisdom of God (1Cor 1:24, 30). Wisdom and prudence enable the

upright and just to discern the schemes and wit behind men's devisings and inventions. As the Word of God is a discerner of the thoughts and intents of the heart (Heb 4:12) and the LORD searches the heart to see what manner of spirit is within us (Lk 9:55), He gives to His faithful, understanding to discern the effect, impact and end of the plotings of men. Prudence, operating with good reason rather than feelings is the opposite of sentimentalism. See Ps 2:1-4; Job 28:12-28

Prov 8:13

Prov 8:13- The fear of the Lord is to hate evil - See Prov 6:16-19

Prov 8:18

Prov 8:18 - durable riches and righteousness - the durable riches which will not rust or perish are found in God's Kingdom: gifts of the Spirit, fruit of righteousness, eternal life. See Mt 6:19, 20; Isa 58:14

Prov 8:19

Prov 8:19 - My fruit is better than gold, yea, than fine gold; and my revenue than choice silver - See Ps 119:72, 127; Prov 3:13-15, 8:10

Prov 8:21

Prov 8:21 - cause those that love me to inherit substance; and I will fill their treasures - See 1Kin 3:9-13

Prov 8:22

Prov 8:22 - The LORD possessed me in the beginning of His way, before His works of old. I was set up from everlasting - Jesus, the wisdom of God, is from everlasting to everlasting. See 1Cor 1:24, 30; Mic 5:2

Prov 8:23

Prov 8:23 - I was set up from everlasting, from the beginning, or ever the earth was - See Ps 90:1, 2

Prov 8:23

Prov 8:23 - from the beginning - from the beginning of all things that have ever existed. See John 1:1-4

Prov 8:23

Prov 8:23 - or ever the earth was - the earth may be one of God’s last if not the last (most recent) creation.

Prov 8:24

Prov 8:24 - When there were no depths, I was brought forth; when there were no fountains abounding with water - See Job 28:12-14

Prov 8:30

Proverbs 8:30 - Then I was by him, as one brought up with him - the equality of Wisdom

(Jesus) and the Father is here emphasized. See Heb 1:8

Prov 8:31

Prov 8:31 - and my delights were with the sons of men - Jesus the wisdom, power and glory of God delighted in His creation, especially to commune with mankind.

Prov 8:35

Prov 8:35 - For whoso findeth me findeth life - Jesus, the Wisdom of God (1Cor 1:24), is also Life - Eternal Life. See Prov 21:21; Joh 11:25; 1Jo 5:11-13

Prov 9:8

Prov 9:8 - rebuke a wise man, and he will love thee - See Prov 9:8; 1Sam 25:19-35

Prov 9:10

Prov 9:10 - The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding - See Job 28:28

Prov 9:10

Prov 9:10 - and the knowledge of the holy is understanding - to be able to discern the vial from the holy and to honor and respect that which is holy is understanding - See Jer 9:23, 24; Prov 4:7, 15:14

Prov 9:13

Prov 9:13 - A foolish woman is clamorous: she is simple, and knoweth nothing - a clamorous woman lacks discretion and is showy.

Prov 9:17

Prov 9:17 - Stolen waters are sweet, and bread eaten in secret is pleasant - See Job 20:12-14

Prov 10:2

Prov 10:2 - Treasures of wickedness profit nothing - See Ezek 22:13; Contrast Prov 10:22

Prov 10:6

Prov 10:6 - Blessings are upon the head of the just - See Prov 10:22

Prov 10:10

Prov 10:10 - but a prating fool shall fall - See Prov 10:19

Prov 10:12

Prov 10:12 - but love covereth all sins - See 1Pet 4:8; James 5:20

Prov 10:15

Prov 10:15 - The rich man's wealth is his strong city - the wealth of the rich is their strength and fortress. Riches make the wealthy feel invincible.

Prov 10:15

Prov 10:15 - the destruction of the poor is their poverty - the destruction of the poor reveals the poverty of spirit and character of those who have wealth. The destruction of the poor will also be to the downfall of the rich who will be judged for their selfishness. See Lk 16:20-26

Prov 10:16

Prov 10:16 - The labour of the righteous tendeth to life - See Prov 11:30; Dan 12:3, 10

Prov 10:18

Prov 10:18 - He that hideth hatred with lying lips, and he that uttereth a slander, is a fool - See Jam 3:14, 15

Prov 10:21

Prov 10:21 - but fools die for want of wisdom - See Hos 4:6

Prov 10:22

Prov 10:22 - The blessing of the LORD, it maketh rich, and he addeth no sorrow with it - God's blessings come with no strings attached. One may safely rejoice in them without regret. Riches ill gained however, bring no peace. See Ps 112:3; Prov 22:4, 10:6; Contrast Prov 10:2

Prov 10:28

Prov 10:28 - The hope of the righteous shall be gladness - See Rom 8:24, 25

Prov 10:30

Prov 10:30 - but the wicked shall not inhabit the earth - See Ps 1:4-6; 91:7, 8

Prov 10:32

Prov 10:30 - FROWARDNESS, n. Perverseness; reluctance to yield or comply; disobedience; peevishness.

Prov 11:1

Prov 11:1 - A false balance is abomination to the LORD: but a just weight is his delight. - See Deut 25:13-16

Prov 11:3

Prov 11:3 - The integrity of the upright shall guide them - See Psa 7:8; Prov 11:5, 13:6

Prov 11:4

Prov 11:4 - Riches profit not in the day of wrath - See Prov 11:28; Zeph 2:2, 3

Prov 11:5

Prov 11:5 - The righteousness of the perfect shall direct his way - See Prov 11:3

Prov 11:8

Prov 11:8 - The righteous is delivered out of trouble - See Ps 54:7

Prov 11:14

Prov 11:14 - Where no counsel is, the people fall: but in the multitude of counsellors there is safety - the first counsel we are to seek is from the Wonderful Counselor, Who is wonderful in counsel (Isa 9:6, 28:29). After we have sought His counsel, and compared His revelation with those who too have first sought God's counsel, we will find safety in the collective wisdom He imparts. We must never seek or heed the wisdom of man in the absence or neglect of God's wisdom. See Prov 15:22, 24:6 Let none be self-confident, as though God had given them special light above their brethren. Christ is represented as dwelling in His people. Believers are represented as "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." "I therefore, the prisoner of the Lord," says Paul, "beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." – {5T 291.3} There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for "in the multitude of counselors there is safety." – {5T 293.1}

Prov 11:18

Prov 11:18 - but to him that soweth righteousness shall be a sure reward - See Isa 32:17

Prov 11:21

Prov 11:21 - Though hand join in hand, the wicked shall not be unpunished - See Ps 2:1-3

Prov 11:22

Prov 11:22 - As a jewel of gold in a swine's snout, so is a fair woman which is without discretion - a beautiful woman who is not comely in spirit, deportment and temperament is as a swine with a ring in its nose - See Mt 7:6

Prov 11:23

Prov 11:23 - The desire of the righteous is only good: but the expectation of the wicked is wrath - See Prov 11:27

Prov 11:23

Prov 11:23 - expectation - The act of expecting or looking forward to a future event with at least some reason to believe the event will happen. Expectation differs from hope. Hope originates in desire, and may exist with little or no ground of belief that the desired event will arrive. Expectation is founded on some reasons which render the event probable. Hope is directed to some good; expectation is directed to good or evil.

Prov 11:24

Prov 11:24 - There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty - See Lk 9:24

Prov 11:25

Prov 11:25 - The liberal soul shall be made fat: and he that watereth shall be watered also himself - See Lk 9:24; Isa 58:6-11

Prov 11:27

Prov 11:27 - He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him - See Prov 11:23

Prov 11:28

Prov 11:28 - He that trusteth in his riches - See Prov 11:4

Prov 11:29

Prov 11:29 - He that troubleth his own house shall inherit the wind - See Prov 14:1

Prov 11:30

Prov 11:30 - The fruit of the righteous is a tree of life - See Joh 15:2, 8

Prov 11:30

Prov 11:30 - he that winneth souls is wise - See Dan 12:3, 10; Prov 10:16

Prov 11:31

Prov 11:31 - Behold, the righteous shall be recompensed in the earth - See Mt 5:5; Rev 21:3-7

Prov 11:31

Prov 11:31 - much more the wicked and the sinner - the wicked and sinner will be recompensed upon the earth in the Lake of Fire. See Rev 20:13-15

Prov 12:3

Prov 12:3- but the root of the righteous shall not be moved - See Ps 1:1-3, 16:8; Jer 17:5, 6

Prov 12:4

Proverbs 12:4 - A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones - See Proverbs 31:10, 31, 21:9, 19

Prov 12:4

Prov 12:4 - virtuous - Morally good; acting in conformity to the moral law; practicing the moral duties, and abstaining from vice; as a virtuous man. 2. Being in conformity to the moral or divine law; as a virtuous action; a virtuous life. The mere performance of virtuous actions does not denominate an agent virtuous. 3. Chaste; applied to women.

Prov 12:7

Prov 12:7 - but the house of the righteous shall stand - See Prov 12:3; Mt 7:25

Prov 12:10

Prov 12:10 - A righteous man regardeth the life of his beast - God has given us animals to aid and to provide companionship. Our treatment of them reveals the spirit within us.

Prov 12:10

Prov 12:10 - but the tender mercies of the wicked are cruel - the heart of he wicked devises mischief and even their "kindnesses" are cruel.

Prov 12:12

Prov 12:12 - The wicked desireth the net of evil men - See Prov 28:20, 22; 1Tim 6:10

Prov 12:19

Prov 12:19 - but a lying tongue is but for a moment - See Ps 63:11

Prov 12:22

Prov 12:22 - Lying lips are abomination to the LORD - See Psa 119:29, 120:2

Prov 13:1

Prov 13:1 - but a scorner heareth not rebuke - See Prov 13:8, 18

Prov 13:3

Prov 13:3 - He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction - See Amos 5:13

Prov 13:5

Prov 13:5 - A righteous man hateth lying - See Prov 6:16, 17

Prov 13:6

Prov 13:6 - Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner - See Prov 11:3, 5; Mt 7:13, 14

Prov 13:6

Prov 13:6 - Righteousness keepeth him that is upright in the way - See Ps 25:21, 32:8; Prov 20:7; Isa 48:17

Prov 13:7

Prov 13:7 - There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches - See Eccl 11:1; Lk 9:24

Prov 13:8

Prov 13:8 - The ransom of a man's life are his riches: but the poor heareth not rebuke - The

first clause may be understood as stating that the rich man is able to use his wealth to buy himself out of trouble, especially the kind of trouble caused by false charges made by oppressive rulers in the hope of gain. By contrast, the poor man does not get into these difficulties, nor does he hear these false accusations, because he is so poor that no money can be made by troubling him. {SDA Bible Commentary, vol 3}

Prov 13:8

Prov 13:8 - but the poor heareth not rebuke - Another interpretation of the verse is that, while riches are so valuable in getting a man out of various kinds of difficulties, the poor man refuses to heed the advice and counsel that would aid him in earning for himself such riches. {SDA Bible Commentary, vol 3} - See Prov 13:1, 18

Prov 13:9

Prov 13:9 - The light of the righteous rejoiceth - See Prov 4:18

Prov 13:9

Prov 13:9 - but the lamp of the wicked shall be put out - See Prov 4:19

Prov 13:10

Prov 13:10 - Only by pride cometh contention - See Prov 21:9, 19

Prov 13:11

Prov 13:11 - Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase - those who gain wealth by chance (good fortune as in a lottery) or through deceit or by inheritance tend to squander it, unlike those whose labours have produced their gain.

Prov 13:12

Prov 13:12 - Hope deferred maketh the heart sick - See Rev 10:10; Jer 15:15-18

Prov 13:13

Prov 13:13 - Whoso despiseth the word shall be destroyed - See Prov 13:20, 23

Prov 13:14

Prov 13:14 - The law of the wise is a fountain of life, to depart from the snares of death - Ps 111:10

Prov 13:15

Prov 13:15 - but the way of transgressors is hard - those who commit transgression and iniquity forge a rough road to hoe. Their poor choices make life difficult and complicated. See Prov 13:21 They need to find rest in Jesus - Mt 11:28-30

Prov 13:18

Prov 13:18 - Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured - See Prov 13:1, 8

Prov 13:19

Prov 13:19 - The desire accomplished is sweet to the soul - See Prov 13:12

Prov 13:20

Prov 13:20 - He that walketh with wise men shall be wise - See Dan 12:3, 10

Prov 13:20

Prov 13:20 - but a companion of fools shall be destroyed - See Prov 20:23

Prov 13:21

Prov 13:21 - Evil pursueth sinners - See Gen 4:6, 7

Prov 13:21

Prov 13:21 - but to the righteous good shall be repayed - See Heb 6:10

Prov 13:22

Prov 13:22 - A good man leaveth an inheritance to his children's children - the greatest inheritance one can leave for his children and children's children is the knowledge of the Almighty. See Ex 20:6

Prov 13:22

Prov 13:21 - and the wealth of the sinner is laid up for the just - See Job 20:10

Prov 13:23

Prov 13:23 - but there is that is destroyed for want of judgment - See Prov 13:13, 20

Prov 13:24

Prov 13:24 - He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes - See Prov 23:13, 14; Heb 12:6

Prov 13:24

Prov 13:24 - betimes - early; before the usual or expected time

Prov 13:25

Prov 13:25 - The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want - See 2Thess 3:10; Prov 16:26

Prov 14:1

Prov 14:1 - Every wise woman buildeth her house: but the foolish plucketh it down with her hands - See Prov 21:19, 9, 12:4, 13:10, 30:23

Prov 14:1

Prov 14:1 - but the foolish plucketh it down with her hands - See Prov 11:29

Prov 14:2

Prov 14:2 - He that walketh in his uprightness feareth the LORD - See Gen 20:5; 1Kin 9:4; Ps 7:8

Prov 14:2

Prov 14:2 - but he that is perverse in his ways despiseth him - See Prov 29:27

Prov 14:5

Prov 14:5 - A faithful witness will not lie - See Prov 14:25; Rev 3:14

Prov 14:6

Prov 14:6 - A scorner seeketh wisdom and findeth it not: but knowledge is easy to him that hath understanding - See Prov 17:24; 2Tim 3:7

Prov 14:6

Proverbs 14:6 - but knowledge is easy unto him that understandeth - those who have the Spirit of the Lord have understanding of the things of God. See 1Cor 2:14

Prov 14:8

Prov 14:8 - A true witness delivereth souls - See Prov 14:25

Prov 14:10

Prov 14:10 - The heart knoweth his own bitterness - See 1Sam 1:6-10; Prov 14:13, 15:13

Prov 14:12

Prov 14:12 - There is a way which seemeth right unto a man - See Prov 16:25, 28:26; Ps 81:12

Prov 14:13

Prov 14:13 - Even in laughter the heart is sorrowful; and the end of that mirth is heaviness - See Prov 14:10

Prov 14:15

Prov 14:15 - but the prudent man looketh well to his going - As the Berean, the prudent will listen to men's words but will compare them against the Scriptures to see if they bear light (Isa 8:20). See Act 17:11

Prov 14:17

Prov 14:17 - He that is soon angry dealeth foolishly - See Prov 14:29

Prov 14:25

Prov 14:25 - A true witness delivereth souls - See Prov 14:5; Dan 12:3; Rev 3:14

Prov 14:25

Prov 14:25 - but a deceitful witness speaketh lies - See Prov 14:8

Prov 14:29

Prov 14:29 - He that is slow to wrath is of great understanding - See Jam 1:19; Tit 1:7; Eccl 7:9

Prov 14:29

Prov 14:29 - but he that is hasty of spirit exalteth folly - See Prov 14:17

Prov 14:30

Prov 14:30 - A sound heart is the life of the flesh - See Prov 4:23

Prov 14:30

Prov 14:30 - but envy the rottenness of the bones - See Tit 3:3; Jam 3:14-16

Prov 14:31

Prov 14:31 - He that oppresseth the poor reproacheth his Maker - See Ps 69:33, 9:15, 140:12, 12:5, 35:10 The Lord cares for the poor and the afflicted. He has identified Himself so closely with them that whosoever gives to the poor is considered as lending to the Lord. Jesus Christ was on this earth as a poor man, so that "he that oppresseth the poor reproacheth his Maker." 1 "The Lord heareth the poor." 2 "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." 4 "The Lord will maintain the cause of the afflicted, and the right of the poor." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?" 1 With the Almighty God so interested in their case, what a pity it is that the poor are so ill-advised as to seek to right their own wrongs. Sad to say, professed ministers of the Gospel of peace too often encourage them in this suicidal course. {1900 EJW, EVCO 169.2}

Prov 14:32

Prov 14:32 - but the righteous hath hope in his death - See Job 19:26; Rom 8:24, 25; Isa 57:1, 2

Prov 14:34

Prov 14:34 - Righteousness exalteth a nation - See Ps 85:9, 12:8

Prov 14:34

Prov 14:34 - but sin is a reproach to any people - See Ps 12:8

Prov 14:35

Prov 14:35 - The king’s favour is toward a wise servant - See Prov 16:13

Prov 14:35

Prov 14:35 - but his wrath is against him that causeth shame - See Prov 19:13

Prov 15:1

Proverbs 15:1 - soft - rak Adjective rak from (07401) from ; tender (literally or figuratively);

by implication, weak:--faint((-hearted), soft, tender ((-hearted), one), weak. tender, soft, delicate, weak tender, delicate (of flesh) weak of heart, timid soft (of words) gentle words (subst)

Prov 15:1

Prov 15:1 - grievous - `etseb Noun Masculine eh'-tseb from (06087) from ; an earthen vessel; usually (painful) toil; also a pang (whether of body or mind): grievous, idol, labor, sorrow. pain, hurt, toil, sorrow, labour, hardship pain hurt, offense toil, hardship hurtful, offensive, painful words stir up anger

Prov 15:3

Prov 15:3 - The eyes of the LORD are in every place, beholding the evil and the good - See Gen 4:16; Jer 16:17

Prov 15:5

Prov 15:5 - but he that regardeth reproof is prudent - See Heb 12:5-9

Prov 15:6

Proverbs 15:6 - but in the revenues of the wicked is trouble - ill-begotten revenues are those of the wicked

Prov 15:8

Prov 15:8 - The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight - See Joh 9:31

Prov 15:8

Prov 15:8 - but the prayer of the upright is his delight - See Isa 65:24; Rev 8:3, 4; Ps 4:3-5; Prov 15:29

Prov 15:9

Prov 15:9 - The way of the wicked is an abomination unto the LORD - See Gen 4:3; Prov 28:9

Prov 15:9

Prov 15:9 - but he loveth him that followeth after righteousness - See Gen 4:4; Heb 11:4

Prov 15:10

Prov 15:10 - Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die - See Prov 15:12, 32

Prov 15:12

Prov 15:12 - A scorner loveth not one that reproveth him: neither will he go unto the wise - See Prov 15:10, Contrast Prov 15:31

Prov 15:13

Prov 15:13 - A merry heart maketh a cheerful countenance - See Prov 15:15

Prov 15:13

Prov 15:13 - but by sorrow of the heart the spirit is broken - See Prov 14:10

Prov 15:14

Prov 15:14 - The heart of him that hath understanding seeketh knowledge - See Dan 12:10; Prov 9:10

Prov 15:15

Prov 15:15 - but he that is of a merry heart hath a continual feast - See Prov 15:13, 18:14; Isa 32:17

Prov 15:16

Prov 15:16 - Better is little with the fear of the LORD than great treasure and trouble therewith - See Prov 16:8; 1Tim 6:6

Prov 15:23

Prov 15:23 - A man hath joy by the answer of his mouth - See Lk 21:19

Prov 15:27

Prov 15:27 - He that is greedy of gain troubleth his own house - See 1Tim 6:5, 6

Prov 15:27

Prov 15:27 - but he that hateth gifts shall live - See Isa 33:15; Contrast 59:14

Prov 15:28

Prov 15:28 - The heart of the righteous studieth to answer: - the righteous ponders his words, he seeks counsel from the Lord that he sin not against his spirit nor His God. See Prov 16:1; Jam 1:19; Habakkuk 2:1

Prov 15:28

Prov 15:28 - but the mouth of the wicked poureth out evil things - See Prov 29:20

Prov 15:29

Prov 15:29 - The LORD is far from the wicked: but he heareth the prayer of the righteous - See 1Jo 5:14, 15; Isa 65:24; Prov 15:8

Prov 15:29

Prov 15:29 - but he heareth the prayer of the righteous - See Prov 15:8

Prov 15:31

Prov 15:31 - The ear that heareth the reproof of life abideth among the wise - Contrast Prov 15:10, 12

Prov 15:32

Prov 15:32 - He that refuseth instruction despiseth his own soul - See Prov 15:10, 12

Prov 15:33

Prov 15:33 - The fear of the LORD is the instruction of wisdom - Prov 1:7

Prov 15:33

Prov 15:33 - and before honour is humility - See Jam 4:6; 1Pet 5:5

Prov 16:1

Prov 16:1 - The preparations of the heart in man, and the answer of the tongue, is from the LORD - it is for man to seek the Lord, humble himself and surrender his will to his God. The Lord will then give him wisdom and skill to answer prudently. See Prov 22:20, 21; Ezra 7:10; Lk 12:12; Ps 81:10; 1Cor 1:30

Prov 16:2

Prov 16:2 - but the LORD weigheth the spirits - God knows the true thoughts and intents of the hearts and discerns the true spirit within men. See Rom 8:9, 10; Lk 9:55

Prov 16:3

Prov 16:3 - Commit thy works unto the LORD, and thy thoughts shall be established - See 2Chron 20:20; Prov 3:5, 6; 2Cor 10:5

Prov 16:4

Prov 16:4 - The LORD hath made all things for himself: yea, even the wicked for the day of evil - See Rom 9:20-23; Ex 7:13, 14

Prov 16:5

Prov 16:5 - though hand join in hand, he shall not be unpunished - See Ps 2:1-3

Prov 16:6

Prov 16:6 - By mercy and truth iniquity is purged - God, by His great grace and mercy, extend forgiveness and salvation to all men. He then bids us to love the truth and to walk in it, thereby all sins are blotted out (purged). See Joh 8:31, 32

Prov 16:6

Prov 16:6 - By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil - this verse describes the true character of REVIVAL and CONVERSION from the Holy Spirit.

Prov 16:6

Prov 16:6 - by the fear of the LORD men depart from evil - See Rev 14:7

Prov 16:7

Prov 16:7 - When a man's ways please the LORD, he maketh even his enemies to be at peace with him - God gives favor to His servants, even among those who stand opposed to them.

See Job 5:23; Dan 1:9-15; Act 27:3, 43, 28:16, 30, 31

Prov 16:8

Prov 16:8 - Better is a little with righteousness than great revenues without right - Prov 15:16; 1Tim 6:6

Prov 16:10

Prov 16:10 - A divine sentence is in the lips of the king: his mouth transgresseth not in judgment - perhaps the origin of the "divine right of kings" belief. A righteous king who is led by the Lord is here implied!! See Prov 16:12; Mt 18:18; 1Pet 2:13-15

Prov 16:11

Prov 16:11 - A just weight and balance are the LORD'S: all the weights of the bag are His work - See Lev 19:36

Prov 16:12

Prov 16:12 - It is an abomination to kings to commit wickedness: for the throne is established by righteousness - the king is to be the representative of God on earth to execute judgment righteously, and to set an example of nobility. When a king does wickedly, he dishonors God and the throne God has appointed to them.

Prov 16:13

Prov 16:13 - Righteous lips are the delight of kings; and they love him that speaketh right - See Prov 14:35

Prov 16:14

Prov 16:14 - The wrath of a king is as messengers of death - See Prov 16:10

Prov 16:15

Prov 16:15 - and his favour is as a cloud of the latter rain - favor of the king brings for abundantly, like the fruit produced by the latter rain.

Prov 16:17

Prov 16:17 - The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul - See Jam 1:27; Jer 6:16; Prov 3:5, 6; Mt 7:14

Prov 16:18

Prov 16:18 - Pride goeth before destruction, and an haughty spirit before a fall - See Dan 4:37

Prov 16:19

Prov 16:19 - Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud - a humble, unassuming spirit is far more graceful than the proud and boastful. See Isa 57:15

Prov 16:19

Prov 16:19 - than to divide the spoil with the proud - See Prov 16:18

Prov 16:20

Prov 16:20 - and whoso trusteth in the LORD, happy is he - See Prov 3:5, 6

Prov 16:21

Prov 16:21 - and the sweetness of the lips increaseth learning - those who publish good tidings of good are as sweetness, bringing joy, consolation, affirmation, comfort and learning. See Isa 52:7

Prov 16:23

Prov 16:23 - The heart of the wise teacheth his mouth, and addeth learning to his lips - See Jam 1:19, 26; Prov 4:23

Prov 16:25

Prov 16:25 - There is a way which seemeth right unto a man - If we are not seeking the Lord that he may lead us, we are relying upon our own strength and reason. See Prov 14:12; Ps 81:12

Prov 16:26

Prov 16:26 - He that laboureth laboureth for himself; for his mouth craveth it of him - See 2Thess 3:10; Prov 13:25

Prov 16:28

Prov 16:28 - A froward man soweth strife: and a whisperer separateth chief friends - See Prov 6:19, 17:9

Prov 16:28

Prov 16:28 - froward - Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding; ungovernable; refractory; disobedient; peevish; as a froward child.

Prov 16:30

Prov 16:30 - froward - Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding; ungovernable; refractory; disobedient; peevish; as a froward child.

Prov 16:31

Prov 16:31 - The hoary head is a crown of glory, if it be found in the way of righteousness - See Rev 1:14

Prov 16:32

Prov 16:32 - He that is slow to anger is better than the mighty - See Jam 1:19

Prov 16:33

Prov 16:33 - The lot is cast into the lap; but the whole disposing thereof is of the LORD - See Act 1:24-26

Prov 17:3

Prov 17:3 - The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts - See Mal 3:2-4; Ps 7:9, 1391:24; Dan 12:10

Prov 17:5

Prov 17:5 - and he that is glad at calamities shall not be unpunished - See Ps 35:15

Prov 17:9

Prov 17:9 - He that covereth a transgression seeketh love - See 1Pet 4:8

Prov 17:9

Prov 17:9 - but he that repeateth a matter separateth very friends - See Mt 18:15; Prov 25:9, 16:28, 6:19

Prov 17:10

Prov 17:10 - A reproof entereth more into a wise man than an hundred stripes into a fool - See Prov 9:8, 9

Prov 17:13

Prov 17:13 - Whoso rewardeth evil for good, evil shall not depart from his house - See 1Sam 25:5-33

Prov 17:15

Prov 17:15 - He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD - See Isa 59:1-15, 5:20; Ps 12:8; Am 5:12

Prov 17:17

Proverbs 17:17 - A friend loveth at all times - See Jam 2:23; 1Sam 18:1-3; 2Sam 1:17-27

Prov 17:17

Prov 17:17 - and a brother is born for adversity -

Prov 17:18

Prov 17:18 - A man void of understanding striketh hands, and becometh surety in the presence of his friend - See Prov 6:1-5

Prov 17:21

Prov 17:21 - He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy - See Prov 17:25

Prov 17:22

Prov 17:22 - broken - oppressed. See Prov 15:13

Prov 17:22

Prov 17:22 - drieth the bones - See Eze 37:2

Prov 17:23

Prov 17:23 - A wicked man taketh a gift out of the bosom to pervert the ways of judgment - a wicked man gives bribes. See Deut 16:19; Isa 33:15; Am 5:12

Prov 17:24

Prov 17:24 - Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth - a wise person recognizes a good thing when it is presented to him, however, a fool will not recognize a good thing and will continue his search unto the ends of the earth. See Mt 13:46; Proverb 1:20-33, 14:6; 2Tim 3:7

Prov 17:25

Prov 17:25 - A foolish son is a grief to his father, and bitterness to her that bare him - See Prov 17:21

Prov 18:3

Prov 18:3 - ignominy - public shame or disgrace

Prov 18:5

Prov 18:5 - It is not good to accept the person of the wicked, to overthrow the righteous in judgment - Lev 19:15; Isa 59:1-15

Prov 18:7

Prov 18:7 - A fool's mouth is his destruction, and his lips are the snare of his soul - See Mt 12:36, 37

Prov 18:8

Prov 18:8 - The words of a talebearer are as wounds, and they go down into the innermost parts of the belly - See Lev 19:16

Prov 18:10

Prov 18:10 - The name of the LORD is a strong tower: the righteous runneth into it, and is safe. - There is only one name under heaven by which we may be saved, that is Jesus, the LORD OUR RIGHTEOUSNESS. The righteous are they which run to it in faith. See Ps 46:1-11, 99:3, Act 4:12||Ps 32:1-3||Rom 4:1-5

Prov 18:10

Prov 18:10 - the righteous runneth into it, and is safe - the righteous are they who in humility yield to the promptings of the Holy Spirit (Rom 2:4, 5) in repentance, and place their faith in a sin pardoning Savior (Ps 32:1; Rom 4:1-8). This is contrasted with the wicked, who know not God and seek to establish their own righteousness (Joh 16:1-3; Rom 10:3).

Prov 18:11

Prov 18:11 - The rich man's wealth is his strong city, and as an high wall in his own conceit - See Jam 5:1-6; Prov 18:23, 28:11

Prov 18:11

Prov 18:11 - and as an high wall in his own conceit - the rich man and his wealth sets him apart in his own mind such that he is isolated from the rest of the world - See Lk 16:19-21

Prov 18:12

Prov 18:12 - and before honour is humility - one must humble oneself, learn of others, so that the LORD might exalt the one in due time. See Prov 3:34; Jam 4:6; 1Pet 5:5

Prov 18:14

Prov 18:14 - The spirit of a man will sustain his infirmity - the “will”, the determination the hope of a man will uphold him in inifirmities. See Ps 118:17

Prov 18:14

Prov 18:14 - but a wounded spirit who can bear? - a broken, disheartened spirit is hard to bear.

Prov 18:15

Prov 18:15 - The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge - See Prov 28:11

Prov 18:16

Prov 18:16 - A man's gift maketh room for him, and bringeth him before great men - See 1Sam 16:17-23

Prov 18:17

Prov 18:17 - He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him - he who makes a claim first seems correct and just in his cause. However, the claim may not hold-up when closely inspected by another or when an opposing position is presented. We must wait to hear both sides of the argument - See Prov 10:18; Job 11:2; Rom 3:8; Rev 22:15

Prov 18:21

Prov 18:21 - power - “hand of the tongue”, meaning the words we speak were given power to create life, as God first breathed the Holy Spirit into Adam. yad Noun Feminine yawd a primitive word a primitive word; a hand (the open one (indicating power, means, direction, etc.), in distinction from , the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote (as follows):--(+ be) able, about, + armholes, at, axletree, because of, beside, border, bounty, + broad, (broken-)handed, by, charge, coast, + consecrate, + creditor, custody, debt, dominion, enough, + fellowship, force, from, hand(-staves, -y work), he, himself, in, labour, + large, ledge, (left-)handed, means, mine, ministry, near, of, order, ordinance, our, parts, pain, power, presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror,

thee, by them, themselves, thine own, thou, through, throwing, + thumb, times, to, under, us, wait on, (way-)side, where, + wide, with (him, me, you), work, + yield, yourselves. hand hand (of man) strength, power (fig.)

Prov 18:21

Prov 18:21 - and they that love it shall eat the fruit thereof - See Prov 18:20

Prov 18:22

Prov 18:22 - Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD - CONTRAST Prov 14:1, 21:9, 19

Prov 18:23

Prov 18:23 - The poor useth intreaties; but the rich answereth roughly - the rich man's wealth makes him haughty, giving him a sense of power and control - See Prov 18:11; Mt 20:25

Prov 18:23

Prov 18:23 - but the rich answereth roughly - See Prov 18:11

Prov 18:24

Prov 18:24 - and there is a friend that sticketh closer than a brother - See Zech 13:6

Prov 19:20

Prov 19:20 - Hear counsel, and receive instruction, that thou mayest be wise in thy latter end - See Ex 18:17-27

Prov 19:23

Prov 19:23 - The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil - See 1Tim 6:6

Prov 19:27

Prov 19:27 - Cease, my son, to hear the instruction that causeth to err from the words of knowledge - Compare Isa 45:19

Prov 20:1

Prov 20:1 - wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise - See Prov 23:31-33; Contrast Isa 65:8 Thousands are continually selling physical, mental, and moral vigor for the pleasure of taste. Each of the faculties has its distinctive office, and yet they all have a mutual dependence upon each other. And if the balance is carefully preserved they will be kept in harmonious action. Not one of these faculties can be valued by dollars and cents. And yet, for a good dinner, for alcohol, or tobacco, they are sold. And while paralyzed by the indulgence of appetite, Satan controls the mind and leads to every species of crime and wickedness. God has enjoined upon us to preserve every faculty in healthful vigor, that we may have a clear sense of His requirements, and that we may perfect holiness in His fear. – {Con 79.4}

Prov 20:1

Prov 20:1 - whosoever is deceived thereby - we are intoxicated (deceived) literally and spiritually) by Satan's influences when we indulge the appetite for strong drink (alcohol). See Prov 23:31-33, 31:4-7; Isa 5:11-14, 22; Rev 12:9 Aaron's sons took the common fire, which God did not accept, and they offered insult to the infinite God by presenting this strange fire before Him. God consumed them by fire for their positive disregard of His express directions. All their works were as the offering of Cain. There was no divine Saviour represented. Had these sons of Aaron been in full command of their reasoning faculties they would have discerned the difference between the common and sacred fire. The gratification of appetite debased their faculties and so beclouded their intellect that their power of discernment was gone. They fully understood the holy character of the typical service, and the awful solemnity and responsibility assumed of presenting themselves before God to minister in sacred service. – {Confrontation 81.1} Some may inquire, How could the sons of Aaron have been accountable when their intellects were so far paralyzed by intoxication that they were not able to discern the difference between sacred and common fire? It was when they put the cup to their lips that they made themselves responsible for all their acts committed while under the influence of wine. The indulgence of appetite cost those priests their lives. God expressly forbade the use of wine that would have an influence to becloud the intellect. – {Con 81.2}

Prov 20:2

Prov 20:2 - The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul - See Prov 2:8

Prov 20:3

Prov 20:3 - It is an honour for a man to cease from strife - See 1Tim 3:

Prov 20:4

Prov 20:4 - The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing - See Eccl 4:5

Prov 20:5

Prov 20:5 - Counsel in the heart of man is like deep water; but a man of understanding will draw it out - a man of understanding will patiently, and laboriously draw out counsel from those who have it. See Prov 20:18

Prov 20:6

Prov 20:6 - Most men will proclaim every one his own goodness - See 2Cor 10:12; Prov 30:12

Prov 20:6

Prov 20:6 - but a faithful man who can find? - See Lk 18:8

Prov 20:8

Prov 20:8 - A king that sitteth in the throne of judgment scattereth away all evil with his eyes - See Prov 20:26

Prov 20:9

Prov 20:9 - Who can say, I have made my heart clean, I am pure from my sin? - See Job 14:4

Prov 20:10

Prov 20:10- Divers weights, and divers measures, both of them are alike abomination to the LORD - See Prov 20:23

Prov 20:11

Prov 20:11 - Even a child is known by his doings, whether his work be pure, and whether it be right - See Rev 20:13, 22:12

Prov 20:12

Prov 20:12 - The hearing ear, and the seeing eye, the LORD hath made even both of them - See Ps 139:14

Prov 20:15

Prov 20:15 - There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel - See Prov 8

Prov 20:18

Prov 20:18 - Every purpose is established by counsel: and with good advice make war - See Ex 18:13-26; Prov 20:5

Prov 20:19

Prov 20:19 - He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips - See Prov 26:20, 29:5

Prov 20:20

Prov 20:20 - Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness - See Ex 20:12

Prov 20:21

Prov 20:21 - An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed - See Lk 15:11-32

Prov 20:22

Prov 20:22 - Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee - See Rom 12:19

Prov 20:23

Prov 20:23 - Divers weights are an abomination unto the LORD; and a false balance is not good - See Prov 20:10

Prov 20:25

Prov 20:25 - It is a snare to the man who devoureth that which is holy, and after vows to make enquiry - the wicked man first devours that which is holy and consecrated to God; then he deceitfully vows to make inquiry as to the loss. This is folly for that wicked man.

Prov 20:26

Proverbs 20:26 - A wise king scattereth the wicked, and bringeth the wheel over them - See 2Kin 23:1-24,

Prov 20:27

Prov 20:27 - The spirit of man is the candle of the LORD, searching all the inward parts of the belly - God reads the thoughts and motives of our hearts - 1Cor 2:10-12

Prov 20:29

Prov 20:29 - The glory of young men is their strength - See 1Jo 2:14

Prov 20:29

Prov 20:29 - the beauty of old men is the gray head - See Prov 16:31; Lev 19:32

Prov 20:30

Prov 20:30 - so do stripes the inward parts of the belly - beatings will cleanse the inward thoughts and motives - See Prov 20:27

Prov 21:3

Prov 21:3 - To do justice and judgment is more acceptable to the LORD than sacrifice. See Isa 56:1; Mic 6:8

Prov 21:3

Prov 21:3 - judgment - that which is upright, fair, honest. See Prov 21:7

Prov 21:9

Prov 21:9 - It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. - Prov 21:19, 12:4, 13:10, 30:23, 14:1

Prov 21:13

Prov 21:13 - Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard - See Lk 10:30-37

Prov 21:14

Prov 21:14 - A gift in secret pacifieth anger: and a reward in the bosom strong wrath - See 1Sam 25:14-32

Prov 21:15

Prov 21:15 - It is joy to the just to do judgment - See Isa 56:1; Prov 21:3

Prov 21:16

Prov 21:16 - The man that wandereth out of the way of understanding shall remain in the congregation of the dead - See Prov 26:11; 2Pet 2:22; Jer 6:16

Prov 21:17

Prov 21:17 - He that loveth pleasure shall be a poor man - he that over indulges in intercourse will have many children and will be a poor man. See Gen 18:12; Isa 21:4, 58:3, 13

Prov 21:18

Prov 21:18 - The wicked shall be a ransom for the righteous, and the transgressor for the upright - the righteous will inherit the works of the wicked and they shall pay the ransom to deliver the righteous. See Eccl 2:26

Prov 21:19

Prov 21:19 - It is better to dwell in the wilderness, than with a contentious and an angry woman. - See Prov 21:9, 12:4, 30:23; Ps 31:8, 14:1

Prov 21:19

Prov 21:19 - contentious and an angry woman - odious woman - See Eccl 7:26; Prov 13:10, 30:23; Ps 37:32

Prov 21:20

Prov 21:20 - oil in the dwelling of the wise - Oil was a precious commodity that had great value in the orient (2 Kings 4:1-7). The wise find bounty in their possessions. The oil also represents the spirit and power of the Holy Ghost Who dwells in the hearts of the wise, offering a wellspring of life unto eternal life. See Joh 4:14

Prov 21:21

Prov 21:21 - He that followeth after righteousness and mercy findeth life, righteousness, and honour - See Mt 10:39, 16:25

Prov 21:23

Prov 21:23 - Whoso keepeth his mouth and his tongue keepeth his soul from troubles- See Jam 3:2-8; Prov 6:1-3

Prov 21:26

Prov 21:26 - but the righteous giveth and spareth not - See Ps 37:25, 26, 112:5; Prov 19:17

Prov 21:27

Prov 21:27 - The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind? - See Isa 58:3, 4; Jam 3:14-16; Prov 23:6, 7

Prov 21:29

Prov 21:29 - A wicked man hardeneth his face - See Zech 7:11, 12; Jer 6:16, 17, 17:23; Neh 9:29

Prov 21:30

Prov 21:30 - There is no wisdom nor understanding nor counsel against the LORD - See Rom 3:4

Prov 21:31

Prov 21:31 - The horse is prepared against the day of battle: but safety is of the LORD - See Ps 20:7; Isa 31:1; Zech 4:6; John 6:63

Prov 22:1

Prov 22:1 - A good name is rather to be chosen than great riches - there are those who acquire riches through oppression and greed and thus are a reproach of men. But the upright, the man of integrity, the just and honest man will find favor with God and men.

Prov 22:2

Prov 22:2 - The rich and poor meet together: the LORD is the maker of them all - whether rich or poor, we must all give an answer to God who had made us all.

Prov 22:4

Prov 22:4 - By humility and the fear of the LORD are riches, and honour, and life - See 1Pet 5:6

Prov 22:4

Prov 22:4 - life - God gives life and life more abundantly. See Joh 10:10

Prov 22:5

Prov 22:5 - Thorns and snares are in the way of the froward - the one who refuses to yield and obey makes difficult roads for himself, filled with thorns and snares.

Prov 22:6

Prov 22:6 - Train up a child in the way he should go: and when he is old, he will not depart from it - early training of children in righteousness will pay off. We mold children's development and character as we teach them from childhood the way to go. - See Eph 6:4

Prov 22:7

Prov 22:7 - The rich ruleth over the poor - See Prov 22:2

Prov 22:10

Prov 22:10 - Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease - See Ps 1:1

Prov 22:12

Prov 22:12 - and he overthroweth the words of the transgressor - See 2Sam 15:31, 17:1-23

Prov 22:16

Prov 22:16 - He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want - See Mal 3:5; Lev 19:13; Jam 5:1-6

Prov 22:17

Prov 22:17 - Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge - humble yourself to hear the words of counsel from the wise.

Prov 22:18

Prov 22:18 - For it is a pleasant thing if thou keep them within thee - Thy words have I hid in my heart that I might not sin against thee. Ps 119:11

Prov 22:18

Prov 22:17 - they shall withal be fitted in thy lips - as we hid God's words in our heart and meditate upon them, they will be readily accessed by our mouth.

Prov 22:19

Prov 22:19 - That thy trust may be in the LORD, I have made known to thee this day, even to thee. - See 2Chron 20:20

Prov 22:20

Prov 22:20 - Have not I written to thee excellent things in counsels and knowledge - See Isa 9:6

Prov 22:21

Prov 22:21 - That I might make thee know the certainty of the words of truth - that I myself may know the certainty, the absolute, guaranteed nature of the words of truth.

Prov 22:21

Prov 22:21 - that thou mightest answer the words of truth to them that send unto thee? - that I may have an answer in righteousness to all who ask of the hope within me. See 1Pet 3:15; 2Cor 1:4

Prov 22:22

Prov 22:22 - Rob not the poor, because he is poor - See Prov 22:16; Lev 19:13; Jam 5:1-6

Prov 22:28

Prov 22:28 - Remove not the ancient landmark, which thy fathers have set - See Prov 23:10; Deut 19:14, 27:17; Jer 6:16 - A curse is pronounced on anyone who: 1. Moves another's property boundary, robbing them of their inheritance 2. Withholds payment of another, robbing the one and his family of their inheritance (contrast Ps 15:4, 5; 1Cor 6:6, 7; 1Thess 4:6)

Prov 22:29

Prov 22:29 - Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men - the diligent will be commended of the Lord and will not need to beg for want, before cruel men.

Prov 23:2

Prov 23:2 - And put a knife to thy throat, if thou be a man given to appetite - the reproof is against self-murder by over indulging our appetites. See 1Sam 2:12-17; Gen 25:30-34

Prov 23:3

Prov 23:3 - Be not desirous of his dainties: for they are deceitful meat - See Prov 21:27

Prov 23:4

Prov 23:4, 5 - Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven - See 1Tim 6:6-11

Prov 23:6

Prov 23:6 - him that hath an evil eye - One whose mind is carnal and focused on things of the flesh and not the Spirit. See Prov 28:22; Rom 8:7, 8; Jam 3:14, 15

Prov 23:7

Prov 23:7 - For as he thinketh in his heart, so is he - what we meditate upon, muse upon is what we are. Carnal mind is at enmity towards God, but the Spirit trumps the carnal mind. We need the Lord to try our mind, our heart and our thoughts. See Prov 4:23

Prov 23:9

Prov 23:9 - Speak not in the ears of a fool: for he will despise the wisdom of thy words - See Isa 26:10

Prov 23:10

Prov 23:10 - Remove not the old landmark - See Deut 19:14, 27:17; Prov 22:28 - A curse is pronounced on anyone who: 1. Moves another's property boundary, robbing them of their inheritance 2. Withholds payment of another, robbing the one and his family of their inheritance (contrast Ps 15:4, 5; 1Cor 6:6, 7; 1Thess 4:6)

Prov 23:11

Prov 23:11 - For their redeemer is mighty; he shall plead their cause with thee - See Prov 22:23

Prov 23:12

Prov 23:12 - Apply thine heart unto instruction, and thine ears to the words of knowledge - Ps 119:9

Prov 23:13

Prov 23:13, 14 - Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell - See Heb 12:6; Prov 13:24

Prov 23:15

Prov 23:15 - My son, if thine heart be wise, my heart shall rejoice, even mine - See Prov 23:24

Prov 23:17

Prov 23:17 - Let not thine heart envy sinners: but be thou in the fear of the LORD all the day

long - See Ps 73:1-17

Prov 23:17

Prov 23:17 - but be thou in the fear of the LORD all the day long - See Ps 119:9

Prov 23:22

Prov 23:22 - and despise not thy mother when she is old - See Ex 20:12

Prov 23:24

Prov 23:24 - The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him - See Prov 23:15

Prov 23:27

Prov 23:25 - and a strange woman is a narrow pit - a woman not of the faith (a prostitute) will present a difficult trial to cope with

Prov 23:29

Prov 23:29 - Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? - See Prov 31:4-7

Prov 23:31

Prov 23:31 - Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. - See Isa 5:11-14, 22; Prov 20:1; 1Thess 5:6-9; CONTRAST - Isa 65:8; Eph 5:18

Prov 23:33

Prov 23:33 Thine eyes shall behold strange women - intoxication (literal and spiritual) dulls the senses and takes away mental acuity. When spiritually drunken, one is deceived and will be led astray by false doctrine by the harlot power and/or her daughters. See Rev 14:8, 17:1, 2, 18:3; 1Kin 11:1-8; Gen 19:30-38; Eph 5:18

Prov 23:33

Prov 23:33 - strange women - ungodly, unholy, unconsecrated, idolatrous, illicit and forbidden women. A prostitute. See Prov 22:14; 1Kin 11:1, 4; Rev 17:1, 5

Prov 24:1

Prov 24:1 - Be not thou envious against evil men, neither desire to be with them - See Ps 73:3-17

Prov 24:6

Prov 24:6 - For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety - before we embark in any contest, spiritual warfare or heated discussion, it is imperative that we seek the counsel of the Lord often (a multitude of times) so that He may establish our thoughts. See 1Sam 30:8

Prov 24:8

Prov 24:8 - He that deviseth to do evil shall be called a mischievous person - See

Prov 24:12

Prov 24:12 - doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? - See Jer 32:19

Prov 24:12

Prov 24:12 - shall not He render to every man according to his works? See Rev 22:12

Prov 24:13

Prov 24:13 - My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: - we are to eat of good foods, but in moderation, never to excess. See Prov 25:16, 27

Prov 24:16

Prov 24:16 - For a just man falleth seven times - See Ps 36:23, 145:14

Prov 24:17

Prov 24:17 - Rejoice not when thine enemy falleth - See 1Cor 13:6; Eze 25:6, 7; CONTRAST Ps 35:12-15

Prov 24:19

Prov 24:19 - Fret not thyself because of evil men, neither be thou envious at the wicked - See Ps 37:1

Prov 24:23

Prov 24:23 - These things also belong to the wise. It is not good to have respect of persons in judgment - judgment/fairness is tainted if one has a special regard for the one being judged. See Act 10:34; Rom 2:11, 3:4

Prov 24:24

Prov 24:24 - He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: - See Ps 12:8; Isa 5:20

Prov 24:28

Prov 24:28 - Be not a witness against thy neighbour without cause; and deceive not with thy lips - See Ex 20:16

Prov 24:29

Prov 24:29 - Say not, I will do so to him as he hath done to me: I will render to the man according to his work - See Rom 12:19

Prov 25:7

Prov 25:7 - For better it is that it be said unto thee, Come up hither; than that thou shouldest

be put lower in the presence of the prince whom thine eyes have seen - See Lk 14:7-11

Prov 25:9

Prov 25:9 - Debate thy cause with thy neighbour himself; and discover not a secret to another: - See Prov 17:9

Prov 25:16

Prov 25:16 - Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it - we are to eat that which is good in moderation, never to excess - See Prov 24:13, 25:27

Prov 25:21

Prov 25:21, 22 - If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: - See Rom 12:20

Prov 25:27

Prov 25:27 - It is not good to eat much honey - See Prov 25:16, 24:13

Prov 25:27

Prov 25:27 - so for men to search their own glory is not glory - See 2Cor 10:18

Prov 26:2

Prov 26:2 - As the bird by wandering, as the swallow by flying, so the curse causeless shall not come - See Job 5:6

Prov 26:11

Prov 26:11 - As a dog returneth to his vomit, so a fool returneth to his folly - See 2Pet 2:22; Heb 6:6; Prov 21:16

Prov 26:24

Prov 26:24-26 - he that hateth dissembleth with his lips - See Jer 9:8

Prov 26:26

Prov 26:26 - shewed before the whole congregation - The congregation of the righteous will observe the works of the wicked in judgment. See Ps 1:5

Prov 27:6

Prov 27:6 - Faithful are the wounds of a friend - See Ps 141:5

Prov 28:2

Prov 28:2 - but by a man of understanding and knowledge the state thereof shall be prolonged - the LORD shows grace and mercy to a land where the righteous abide; the wicked are beneficiaries of their presence.

Prov 28:5

Prov 28:5 - but they that seek the LORD understand all things - See 1Cor 2:12-15

Prov 28:9

Prov 28:9 - He that turneth away his ear from hearing the law, even his prayer shall be abomination - See Prov 1:22-31

Prov 28:11

Prov 28:11 - The rich man is wise in his own conceit - See Prov 18:11

Prov 28:13

Prov 28:13 - He that covereth his sins shall not prosper - See Ps 32:1-5

Prov 28:13

Prov 28:13 - but whoso confesseth and forsaketh them shall have mercy - See 1Jo 1:7, 9

Prov 28:20

Prov 28:20 - but he that maketh haste to be rich shall not be innocent - See 1Tim 6:10; Prov 12:12, 28:22

Prov 28:21

Prov 28:21 - To have respect of persons is not good: for for a piece of bread that man will transgress - the one who seeks the praise of men will sell their soul for a piece of bread. See Mk 12:38, 39

Prov 28:22

Prov 28:22 - He that hasteth to be rich hath an evil eye - See Prov 23:6; 1Tim 6:6-11

Prov 28:26

Prov 28:26 - He that trusteth in his own heart is a fool - See Prov 14:12

Prov 29:2

Prov 29:2 - when the wicked beareth rule, the people mourn - See Ps 12:8; Prov 29:16

Prov 29:4

Prov 29:4 - The king by judgment establisheth the land: but he that receiveth gifts overthroweth it - the king which judges righteously establishes the land but the one who accepts bribes, destroys it.

Prov 29:5

Prov 29:5 - A man that flattereth his neighbour spreadeth a net for his feet. - See Job 32:21, 22; Prov 20:19; Dan 6:9

Prov 29:7

Prov 29:7 - The righteous considereth the cause of the poor - the upright consider how they

may assist the poor among them.

Prov 29:7

Prov 29:7 - but the wicked regardeth not to know it - the wicked turns a blind eye to the poor.

Prov 29:12

Prov 29:12 - If a ruler hearken to lies, all his servants are wicked - See Ps 12:8

Prov 29:16

Prov 29:16 - When the wicked are multiplied, transgression increaseth - See Ps 12:8

Prov 29:18

Prov 29:18 - Where there is no vision, the people perish - where there is no prophetic, redemptive revelation, the people become careless and cast off restraints. See Lk 21:34, 35

Prov 29:18

Prov 29:18 - but he that keepeth the law, happy is he - he that remains faithful and keeps God's commandments regardless of circumstances, and delay, happy is he

Prov 29:20

Prov 29:20 - Seest thou a man that is hasty in his words? there is more hope of a fool than of him - See Prov 29:11

Prov 29:25

Prov 29:25 -The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe - See Mt 10:28

Prov 29:27

Prov 29:27 - An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked. - there is enmity between the two classes, the just and the unjust. See Gen 3:15; Ps 12:8

Prov 29:27

Prov 29:27 - and he that is upright in the way is abomination to the wicked - See Prov 14:2

Prov 30:1

Prov 30:1 - The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal - the words of this proverb are prophetic.

Prov 30:5

Prov 30:5 - Every word of God is pure words - The words of Scripture have meaning and bearing. The words used and the thoughts they convey are of importance, therefore, translations of Scripture which paraphrase text are troublesome and may rob the inspired text of its force. See Ps 12:6, 7; 2Tim 3:16, 17

Prov 30:5

Prov 30:5 - he is a shield unto them that put their trust in him - See 2Chron 20:20; Nahum 1:7

Prov 30:6

Prov 30:6 - Add thou not unto his words, lest he reprove thee, and thou be found a liar. - See Rev 22:18; Deut 4:2

Prov 30:6

Prov 30:6 - lest he reprove thee, and thou be found a liar - the devil added to God's word when he told Eve, you will not surely die and that their eyes would be opened, knowing good and evil. See Gen 3:1-5; Joh. 8:44

Prov 30:8

Prov 30:8 - Remove far from me vanity and lies - See Ps 119:9, 37; Job 31:1

Prov 30:9

Prov 30:9 - Lest I be full, and deny thee, and say, Who is the LORD? - See Deut 8:11-17; Rev 3:16, 17

Prov 30:9

Prov 30:9 - or lest I be poor, and steal, and take the name of my God in vain - through poverty, many resort to theft and thereby profane the name of the Lord.

Prov 30:10

Prov 30:10 - Accuse not a servant unto his master, lest he curse thee, and thou be found guilty - See Rom 14:4

Prov 30:11

Prov 30:11 - There is a generation that curseth their father, and doth not bless their mother - See 2Tim 3:2

Prov 30:12

Prov 30:12 - There is a generation that are pure in their own eyes - See 2Cor 10:12; 2Tim 3:2; Prov 20:6 (self-righteousness - form of godliness with no power)

Prov 30:13

Prov 30:13 - There is a generation, O how lofty are their eyes! and their eyelids are lifted up - pride - See 2Tim 3:2

Prov 30:14

Prov 30:14 - There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men - today, a needle from a vaccine will poke as a sword or knife and is designed to kill off the poor and needy. See Ezekiel 22:27-29

Prov 30:20

Prov 30:20 - Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness - a hardened, cruel, souless, heartless, Godless, ruthless, uncaring, shameless, worthless, hypocritical spirit is seen in the adulterous woman. See Gen 4:9; Rev 18:7; Job 27:10; Isa 26:10, 47:7, 8; Jer 2:34, 35, *3:3; Ps 10:6; Mt 12:39, 16:4; Lk 12:1; Prov 6:32-35; Rom 7:3, 4

Prov 30:22

Prov 30:22 - For a servant when he reigneth - See Mt 10:24, 25

Prov 30:23

Prov 30:23 - For an odious woman when she is married - See Prov 21:9, 19

Prov 30:23

Prov 30:23 - odious - hateful

Prov 30:26

Prov 30:26 - The conies are but a feeble folk, yet make they their houses in the rocks - See Ps 104:18

Prov 30:27

Prov 30:27 - The locusts have no king, yet go they forth all of them by bands - a perfect foreshadowing of the manner in which Islam governed itself for the first 600yrs before becoming unified under Othman as part of an empire. See Rev 9:11

Prov 30:33

Prov 30:33 - Surely the churning of milk bringeth forth butter - churning requires strength and exercise to produce butter from milk. Therefore the deeper things (strong meat or present truth) of God's Word must be gained through exercise of one's faith. See Isa 7:15; Heb 5:12

Prov 31:1

Prov 31:31 - the prophecy that his mother taught him - the counsels given were for a king from the mouth of his mother. This shows how a mother's training and counsels are vital to a man's development and choice of a life partner. See Proverbs 1:8

Prov 31:2

Prov 31:2 - the son of my vows? - as Hannah made vows to consecrate her son to the Lord, so Lemuel's mother made vows for his protection, well-being and development.

Prov 31:3

Prov 31:3 - Give not thy strength unto women, nor thy ways to that which destroyeth kings - See Hosea 13:13; Col 3:5; Rom 7:8; 1Thess 4:5

Prov 31:3

Prov 31:3 - nor thy ways to that which destroyeth kings - See Hos 13:13; 1Kin 11:4-9;

Prov 31:4

Prov 31:4 - It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: - See Prov 20:1; 23:29-35; Eccl 2:3; Mk 6:21-28; Dan 5:1-7

Prov 31:6

Prov 31:6 - strong drink - the wine spoken of here is fermented, intoxicating wine, unlike the wine of the cluster, wherein there is a blessing. Contrast Isa 65:8

Prov 31:8

Prov 31:8 - Open thy mouth for the dumb - we are to speak up for those who can not speak for themselves and who have no voice. See Prov 31:9

Prov 31:9

Prov 31:9 - Open thy mouth, judge righteously, and plead the cause of the poor and needy - See Prov 31:8

Prov 31:10

Prov 31:10 - Who can find a virtuous woman? for her price is far above rubies - a virtuous woman is one to be treasured. She possesses the wisdom of Jesus Christ. See Prov 8:18, 19

Prov 31:10

Prov 31:10 - virtuous - Morally good; chaste; acting in conformity to the moral law; practicing the moral duties, and abstaining from vice

Prov 31:11

Prov 31:11 - The heart of her husband doth safely trust in her, so that he shall have no need of spoil - the virtuous wife is thrifty, not wasteful in money; she is a person of integrity, where her word is bond; she is diligent and industrious, not slothful and lazy; she is of a noble character, compassionate and generous to those who are in need; she is one who loves without dissimulation; and she is intelligent in the word of God and in matters of life so that she is a woman of good judgment. See 1Cor 7:34

Prov 31:12

Prov 31:12 - She will do him good and not evil all the days of her life - Contrast Prov 21:9, 19

Prov 31:13

Prov 31:13 - She seeketh wool, and flax, and worketh willingly with her hands - she is industrious and willing to work with her hands to provide for her family. See Ruth 2:2, 11

Prov 31:14

Prov 31:14 - She is like the merchants' ships; she bringeth her food from afar - See Ruth 2:17-19

Prov 31:15

Prov 31:15 - She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens - she is diligent in making provision for her family. She is generous, kind and thoughtful in preserving a portion for her household assistants/maidens.

Prov 31:16

Prov 31:16 - She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard - she is resourceful in that she sees a barren field that she may make into a vineyard and pursues it by purchasing it.

Prov 31:18

Prov 31:18 - She perceiveth that her merchandise is good - She recognizes that her produce is good and places a watch at night.

Prov 31:18

Prov 31:18 - her candle goeth not out by night - either she keeps late hours working as required or she is diligent in setting a watch, ensuring her produce are guarded, watched and cared-over.

Prov 31:19

Prov 31:19 - She layeth her hands to the spindle, and her hands hold the distaff - she is skilled and able to make yarn and sew garments.

Prov 31:20

Prov 31:20 - She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy - she is considerate and compassionate. She is willing to share and care for the needy. See Deut 24:19-22; Isa 58:7

Prov 31:21

Prov 31:21 - She is not afraid of the snow for her household: for all her household are clothed with scarlet - she ensures her family are well clothed.

Prov 31:22

Prov 31:22 - She maketh herself coverings of tapestry; her clothing is silk and purple - she is exquisitely attired with silk, tapestry and in purple.

Prov 31:23

Prov 31:23 - Her husband is known in the gates, when he sitteth among the elders of the land - her husband is respected because of the honor she brings to him.

Prov 31:26

Prov 31:26 - She openeth her mouth with wisdom - the fear of the Lord is the beginning of wisdom. She is one who has learned to fear God and give glory to Him. See Ps 111:10; Prov 9:10, 1:7; Prov 31:30

Prov 31:26

Prov 31:26 - and in her tongue is the law of kindness - her words are seasoned with grace

and kindness. See Col 4:6

Prov 31:27

Prov 31:27 - She looketh well to the ways of her household - She attends to the affairs of her own home. She makes sure that she has a well ordered home, which compliments the works of her husband, ruling over his own house well as an elder among the people. She is not a busy body, involved in the affairs of others to the neglect of her own home. See 1Tim 3:4, 5:13

Prov 31:27

Prov 31:27 - and eateth not the bread of idleness - See 1Pet 4:15

Prov 31:29

Prov 31:29 - Many daughters have done virtuously, but thou excellest them all - See Song 6:8-10

Prov 31:30

Prov 31:30 - Favour is deceitful - privilege, charm, and wittiness are deceitful.

Prov 31:30

Prov 31:30 - beauty is vain - beauty is fleeting

Prov 31:30

Prov 31:30 - but a woman that feareth the LORD, she shall be praised - a virtuous woman who fears God shall be praised in the end. The fruit of her labour and wisdom will show forth in a blessed household and life. See Prov 31:31

Prov 31:31

Prov 31:31 - Give her of the fruit of her hands; and let her own works praise her in the gates. See Eccl 3:22; Rev 14:13

Ecclesiastes

Eccl 1:2 Back to Table of Contents

Eccl 1:2 - Vanity - Emptiness; want of substance to satisfy desire; uncertainty; inanity. - See Isa 55:2; Eccl 1:14

Eccl 1:3

Eccl 1:3 - What profit hath a man of all his labour which he taketh under the sun? - the Preacher speaks of the vanity and futility of life [without God] where one generation pass, another comes on the scene and the earth continues on. All that we work for and strive to acquire will be left behind. What is the gain? Eccl 1:8

Eccl 1:8

Eccl 1:8 - the eye is not satisfied with seeing - See Prov 27:20

Eccl 1:9

Eccl 1:9 - the thing that hath been - See Eccl 3:15

Eccl 1:9

Eccl 1:9 - and there is no new thing under the sun - Solomon encourages us to take counsel to his words. He, as the most prosperous king, experienced all the folly and mirth a man could experience. There is nothing that could be added to his experiences. In his perversions, God allowed him to yet maintain his wisdom so that in the end, he could reason that it was all in vain, a waste. His counsels are timeless and for all generations. See Eccl 2:4-13

Eccl 1:11

Eccl 1:11 - There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after - each generation forgets the things of the past and as the coming generation will forget the things that are now. See Eccl 2:16

Eccl 1:13

Eccl 1:13 - And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith - Solomon applied God's gift of knowledge to seek out things done under the sun and he found it to be a grievous work. See Eccl 1:2, 14, 18

Eccl 1:14

Eccl 1:14 - I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit - Solomon finds that all of man's industry, work and endeavors, if not done for the Lord, is "vanity and vexation of spirit" - Eccl 2:11

Eccl 1:15

Eccl 1:15 - That which is crooked cannot be made straight: and that which is wanting cannot be numbered - Solomon bemoans the evil in the world where the crooked can not be straightened and that which is wanting has needs which are boundless. It required God to make the crooked straight and to provide for every need.

Eccl 1:16

Eccl 1:16 - I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge - Solomon acknowledges the blessing of the Lord where he was granted more wisdom than any before him. Yet, he recognizes that he

misused and misapplied his knowledge and wisdom and only found sorrow. See Eccl 1:17, 18

Eccl 1:17

Eccl 1:17 - And I gave my heart to know wisdom, and to know madness and folly - though given great wisdom on good and wholesome things, Solomon applied his energies to know that which was forbidden of God ("madness and folly"). Through this "forbidden knowledge" Solomon found "vexation of spirit".

Eccl 1:18

Eccl 1:18 - For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow - the one who increases knowledge of evil will find increased sorrow. See Eccl 1:13

Eccl 2:1

Eccl 2:1 - I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity - Solomon pursued carnal pleasures of all sorts and found that it brought ruin and vexation of spirit.

Eccl 2:3

Eccl 2:3 - I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life - Solomon sought to know the way of the drunkard and those who find pleasure in folly - See Prov 31:4, 6

Eccl 2:4

Eccl 2:4 - I made me great works - Solomon indulged in all the vanities that wealth brings - See Eccl 2:4-10, 12

Eccl 2:11

Eccl 2:11 - Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun - See Eccl 1:2, 14

Eccl 2:12

Eccl 2:12 - And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done - men of wealth and power take folly to extremes so that nothing more can be done than they have done.

Eccl 2:13

Eccl 2:13 - Then I saw that wisdom excelleth folly, as far as light excelleth darkness - See Prov 4:5, 7, 16:16

Eccl 2:14

Eccl 2:14 - but the fool walketh in darkness - See 1Thess 5:3, 4

Eccl 2:14

Eccl 2:14 - and I myself perceived also that one event happeneth to them all - death comes

both to the wise and the foolish

Eccl 2:16

Eccl 2:16 - For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten - In his despair, Solomon forgot that God is a righteous Judge and will remember the righteous. Though the knowledge of men may fail, God remembers the righteous, and their works do follow them - See Eccl 1:11; Ps 112:6; Heb 6:10; Dan 12:13

Eccl 2:18

Eccl 2:18 - Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me - The vanity and futility of life is spoken by the Preacher so that he bemoaned existence - See 1Tim 2:7

Eccl 2:19

Eccl 2:19 - And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity - The musings of the wealthy and powerful are vastly different from those who are in want (Eccl 2:21). Solomon pondered what would become of all his works and all that he had acquired? Whether his sons would act prudently or waste it all? The poor who are rich in faith and in spirit (James 2:5) seek to past down the inheritance of the Lord to their posterity. See Ex 15:1

Eccl 2:21

Eccl 2:21 - For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil - See Eccl 2:19, 4:8, 5:12

Eccl 2:23

Eccl 2:23 - For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity - See Job 14:1

Eccl 2:24

Eccl 2:24 - There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour - Godliness with contentment is great gain - See Eccl 3:13, 4:6, 5:18; 1Tim 6:6

Eccl 2:26

Eccl 2:26 - but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God - See Prov 21:18

Eccl 3:1

Eccl 3:1 - To every thing there is a season, and a time to every purpose under the heaven - everything has a season and a time during which it must run its course. When it has come to an end, it has come to an end.

Eccl 3:9

Eccl 3:9 - What profit hath he that worketh in that wherein he laboureth? - See Eccl 2:18, 21

Eccl 3:11

Eccl 3:11 - He hath made every thing beautiful in his time - See Isa 61:3

Eccl 3:11

Eccl 3:11 - also he hath set the world in their heart - the NKJV translates this as "He has put eternity in their hearts", meaning a love and desire for eternal life is imbedded in each soul. See 1Cor 15:19; John 12:50 Or it may mean God has placed a desire to know and seek out the hidden things God has done from the beginning.

Eccl 3:11

Eccl 3:11 - so that no man can find out the work that God maketh from the beginning to the end - God declares the end from the beginning and the things not yet done He declares. This is in contrast to the statement here that man, despite his searching can not fathom the things of God. See Isa 46:9, 10

Eccl 3:13

Ecclesiastes 3:13 - And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God - See Ecclesiastes 2:24

Eccl 3:14

Eccl 3:14 - I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it - See Isa 55:11; Gen 1:31

Eccl 3:15

Eccl 3:15 - that which hath been is now - See Eccl 1:9

Eccl 3:15

Eccl 3:15 - and God requireth that which is past - God requires that history repeat itself.

Eccl 3:16

Eccl 3:16 -And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there - See Isa 59:11-15, 5:20

Eccl 3:17

Eccl 3:17 - I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work - See 2Cor 5:10; Dan 7:8, 9, 13, 14

Eccl 3:18

Eccl 3:18 - I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts - God will reveal to men that their condition is not much better than that of the dumb beasts. After this life, we all die and return to the dust. See Eccl 3:19

Eccl 3:20

Eccl 3:20 - All go unto one place; all are of the dust, and all turn to dust again - See Gen 2:7; Ps 104:29; Eccl 12:7

Eccl 3:21

Eccl 3:21 - Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? - the question is asked, who knows whether the "spirit of man" goes upward to heaven and the "spirit of beast" goes downward to the earth. There is implied two different "spirits" for man and beast. Both have life by virtue of the life giving power of God, the breath of life. However, mankind, that was created in God's image and in God's likeness is both physical and spiritual.

Eccl 3:22

Eccl 3:22 - Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion - See Prov 31:31

Eccl 3:22

Eccl 3:22 - for who shall bring him to see what shall be after him? - See Job 14:21, 22; Eccl 9:5, 6

Eccl 4:1

Eccl 4:1 - So I returned, and considered all the oppressions that are done under the sun - See Isa 58:4-7; Jer 34; Ezek 22:12-14; Micah 6:9-12

Eccl 4:1

Eccl 4:1 - See Isa 59:15, 16

Eccl 4:2

Eccl 4:2 - Wherefore I praised the dead which are already dead more than the living which are yet alive - The Pastor says that death is at times better than the oppressions of the wicked.

Eccl 4:3

Eccl 4:3 - Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun - The Preacher doubles down and says better than both the oppressed and the dead, are they that have never been born to behold the wickedness in the earth.

Eccl 4:4

Eccl 4:4 - Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit - bemoaning the injustice of life that a man lives uprightly and applies himself to diligent labor and he is envied by others for it. This is vanity and vexation of spirit. See Eccl 4:5

Eccl 4:5

Eccl 4:5 - The fool foldeth his hands together, and eateth his own flesh - The fool in contrast to the diligent laborer (v4), folds his hands, criticizes his diligent neighbor and will have to eat his own flesh - See Prov 20:4

Eccl 4:6

Eccl 4:6 - Better is an handful with quietness, than both the hands full with travail and vexation of spirit - Godliness with contentment is great gain. See 1Tim 6:6; Eccl 2:24

Eccl 4:8

Eccl 4:8 - There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. - See Eccl 2:21, 19

Eccl 4:9

Eccl 4:9 - Two are better than one; because they have a good reward for their labour - See Eccl 4:11, 12

Eccl 4:10

Eccl 4:10 - but woe to him that is alone when he falleth; for he hath not another to help him up - See Ps 54:4, 27:10; Heb 13:6

Eccl 4:11

Eccl 4:11 - Again, if two lie together, then they have heat - See Eccl 4:9, 12

Eccl 4:12

Eccl 4:12 - and a threefold cord is not quickly broken - Speaking of marriage, if God is the third cord in a marriage, it will not be easily broken.

Eccl 4:13

Eccl 4:13 - Better is a poor and a wise child than an old and foolish king, who will no more be admonished - the poor but wise child is willing to humble himself, listen to reproof and rebuke and learn from it. An old, rich, and proud king will take counsel from no one.

Eccl 4:14

Eccl 4:14 - For out of prison he cometh to reign - the old, stubborn, foolish king is in bondage to his own ignorance and he comes forth to reign over others. This presents a sad situation.

Eccl 4:14

Eccl 4:14 - whereas also he that is born in his kingdom becometh poor - Righteousness exalts a nation but sin is a reproach to any people - See Prov 14:34

Eccl 4:15

Eccl 4:15 - I considered all the living which walk under the sun, with the second child that shall stand up in his stead - The preacher thinks of all that are alive today and that they will all perish and another will come and stand in their stead. We are to number our days and know our end. - See Ps 39:4

Eccl 5:1

Eccl 5:1 - be swift to hear, slow to speak and slow to wrath - See Jam 1:19; Eccl 5:2

Eccl 5:1

Eccl 5:1 - the sacrifice of fools - the sacrifice of a fool is clamor, babbling, contentions, many words - See Eccl 3:3; Prov 9:

Eccl 5:2

Eccl 5:2 - Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few - See Mt 12:36; Eccl 12:14

Eccl 5:2

Eccl 5:2 - rash - Hasty in council or action; precipitate; resolving or entering on a project or measure without due deliberation and caution, and thus encountering unnecessary hazard; applied to persons; as a rash statesman or minister; a rash commander.

Eccl 5:2

Eccl 5:2 - therefore let thy words be few - See Eccl 5:1; James 1:19

Eccl 5:3

Eccl 5:3 - For a dream cometh through multitude of business - through diligent search, effort or activity.

Eccl 5:3

Eccl 5:3 - and a fool's voice is known by multitude of words - See Eccl 5:1

Eccl 5:4

Eccl 5:4 - When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed - See Ps 65:1, 66:13

Eccl 5:5

Eccl 5:5 - Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. - Let your yay be yay and nay nay. See Ps 76:11

Eccl 5:6

Eccl 5:6 - Suffer not thy mouth to cause thy flesh to sin - See Eccl 5:7; Jam 3:6, 8

Eccl 5:7

Eccl 5:7 - but fear thou God - See Rev 14:7; Mt 10:28

Eccl 5:8

Eccl 5:8 - If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they - God sees. all injustice and He is greater than the oppressors. They will have their day - See Isa 59:11-15; Ps 37:1; 73:17

Eccl 5:9

Eccl 5:9 - Moreover the profit of the earth is for all - The order that God established for the earth was that all should benefit from the fruit of the earth. There should be no want and no excess as all would be benefited from the earth's provisions. Man has perverted our ways and has cast God's ways aside, therefore, oppression and scarcity are the result.

Eccl 5:10

Eccl 5:10 - He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity - See 1Tim 6:10

Eccl 5:11

Eccl 5:11 - When goods increase, they are increased that eat them - With wealth and prosperity comes many friends.

Eccl 5:12

Eccl 5:13 - but the abundance of the rich will not suffer him to sleep - the rich are always guarding their wealth from others and therefore have no peace. See Jam 5:1-6; Eccl 2:19, 21

Eccl 5:13

Eccl 5:13 - There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt - one’s riches become a curse when not used to bless others and glorify God. - See Lk 12:20

Eccl 5:15

Eccl 5:15 - As he came forth of his mother’s womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand - See Job 1:21

Eccl 5:17

Eccl 5:17 - All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness - one who eats outside of God’s will will find sorrow and sickness. Compare Ex 15:26

Eccl 5:18

Eccl 5:18 - Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion - See Eccl 2:24

Eccl 5:19

Eccl 5:19 - Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God - CONTRAST Eccl 6:2

Eccl 5:20

Eccl 5:20 - For he shall not much remember the days of his life; because God answereth him in the joy of his heart - the upright man who has been blessed in his labors may not remember the specific days of his life, but will be filled with the peace and joy of the Lord

and gratitude will be his remembrance.

Eccl 6:2

Eccl 6:2 - A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease - CONTRAST Eccl 5:19, 20

Eccl 6:3

Ecclesiastes 6:3 - If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good - God is He Who satisfies us with good things so our youth is renewed like the eagle. Without the knowledge and love for God in one's heart, their lives are in vain, a still birth is better than them. See Ps 103:1-5

Eccl 6:3

Eccl 6:3 - an untimely birth - miscarriage or still birth perhaps

Eccl 6:4

Eccl 6:4 - For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness - See Deut 28:29; 1Thess 5:3

Eccl 6:5

Eccl 6:5 - Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other - Speaking of the untimely birth (premature, still born or miscarriage) in comparison to the man who never knew God. See Eccl 6:3

Eccl 6:9

Eccl 6:9 - Better is the sight of the eyes than the wandering of the desire: - Better to have that which can be seen, than to always long for that which can not be attained.

Eccl 6:10

Eccl 6:10 - That which hath been is named already, and it is known that it is man - See Rev 13:18

Eccl 6:10

Eccl 6:10 - neither may he contend with him that is mightier than he - man can not contend with God.

Eccl 7:2

Eccl 7:2 - It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart - See Eccl 7:4

Eccl 7:4

Eccl 7:4 - The heart of the wise is in the house of mourning - See Eccl 7:2

Eccl 7:9

Ecclesiastes 7:9 - Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools - See Jam 1:19; Prov 14:29

Eccl 7:16

Eccl 7:16 - Be not righteous over much - be not self-righteous. See Isa 65:5

Eccl 7:20

Eccl 7:20 - For there is not a just man upon earth, that doeth good, and sinneth not - See Rom 3:10-18

Eccl 7:26

Eccl 7:26 - And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: - See Prov 30:20, 21-23; Ps 11:2

Eccl 7:29

Eccl 7:29 - God hath made man upright; but they have sought out many inventions - the conjunction "but" signifies that that which God has made upright has been corrupted by mankind's inventions (Ps 106:39; 28, 29, 99:8; Prov 8:12; Deut 32:17; Rom 1:23, 25). For example: 1. God has given men a clear and complete understanding of the earth and the source of all therein through the six days of Creation. Men have sought out theories suggesting the world we know today has been around for countless eons. 2. God has made known mankind's origins, that we were made in His image, after His own likeness, yet, men have invented theories suggesting we are linked to every species of inferior forms of creation. 3. God has given men His counsels for work and rest to establish a balance in life. God has commanded men to remember to keep holy the Sabbath day as both a memorial of the Creation and of our Redemption from sin. Men have substituted hallowed and blessed hours for a base counterfeit in the Sunday. 4. God has given men the Bible as a guide in the highest of sciences, the Science of Salvation. Men, to their eternal loss, neglect these sacred writings for Shakespearean "classics" and other pointless rubbish. 5. God has given men a clear understanding of the existence and source of all evil. Men are told that they have a real foe against whom they must war. Yet, men seek to explain person's evil behavior through science, chemical imbalances and other falasies.

Eccl 7:29

Ecclesiastes 7:29 - but they have sought out many inventions - sinful man has sought many ways to pervert their once noble character.

Eccl 8:4

Eccl 8:4 - Where the word of a king is, there is power: and who may say unto him, What doest thou? - See Job 9:12, 13

Eccl 8:5

Eccl 8:5 - Whoso keepeth the commandment shall feel no evil thing - See Rom 13:3, 4

Eccl 8:5

Eccl 8:5 - and a wise man’s heart discerneth both time and judgment - See 1Cor 2:8-15

Eccl 8:8

Eccl 8:8 - There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: - See Ps 146:4

Eccl 8:8

Eccl 8:8 - and there is no discharge in that war - no one is exempted or discharged from the battle against death. When it comes, it demands its ransom. That is until Jesus came, who conquered sin and death. CONTRAST 1Cor 15:55-58

Eccl 8:10

Eccl 8:10 - And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity - See Ezek 18:20, 24; Heb 6:4-6

Eccl 8:11

Eccl 8:11 - Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil - See 2Pet 3:1-9

Eccl 8:11

Ecclesiastes 8:11 - not executed speedily - CONTRAST Num 15:33-36

Eccl 8:12

Eccl 8:12 - I know that it shall be well with them that fear God, which fear before him - See Ps 1:6

Eccl 8:13

Eccl 8:13 - But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God - See Job 21:14, 15; Ps 73:2-17, 1:5, 6; Heb 12:29

Eccl 8:14

Eccl 8:14 - There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity - there is a vanity and injustice in this world that the good that should be done to the righteous is given to the wicked, and the wicked to befall the ungodly happens to the righteous - See Mt 5:45

Eccl 9:5

Eccl 9:5 - For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten - See Ecclesiastes 12:7; Ps 146:3, 4 Correct Understanding Vital—A correct understanding of “what saith the Scriptures” in regard to the state of the dead is essential for this time. God’s Word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be

deceived and call it the workings of God; for the Word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the Word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth.—The Review and Herald, December 18, 1888. – {Ev 249.2}

Eccl 9:5

Eccl 9:5 - but the dead know not anything - See Ps 6:5, 146:4; Job 7:9, 10, 14:7-13, 20, 21, 17:13, 19:25-27; Isa 38:18, 19; Eccl 3:22, *9:10

Eccl 9:5

Eccl 9:5 - neither have they any more a reward - See Job 14:20, 21

Eccl 9:5

Eccl 9:5 - for the memory of them is forgotten - See Ps 146:4

Eccl 9:6

Eccl 9:6 - Also their love, and their hatred, and their envy, is now perished - the dead have lost their ability to sense and emote. See Eccl 9:10; Col 3:2

Eccl 9:6

Eccl 9:10 - neither have they any more a portion for ever - the dead have no more portion in things done under the sun forever, or rather, until the appointed time when the LORD will remember His people and resurrect them. See Job 14:12-14; Joh 5:25, 28, 29; Ps 88:4-6, 10-12, 103:15, 16

Eccl 9:8

Eccl 9:8 - Let thy garments be always white - See Rev 6:11, 16:15

Eccl 9:9

Eccl 9:9 - Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun - See Prov 5:18; Mal 2:14, 15

Eccl 9:10

Eccl 9:10 - Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest - See Job 14:7-12; Eccl 9:5, 6

Eccl 9:12

Eccl 9:12 - For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them - See Ps 91:8

Eccl 9:14

Eccl 9:14, 15 - There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man - See 2Sam 20:13-22

Eccl 9:16

Eccl 9:16 - nevertheless the poor man's wisdom is despised, and his words are not heard - See Jam 2:1-5

Eccl 9:17

Eccl 9:17 - The words of wise men are heard in quiet more than the cry of him that ruleth among fools - See Ps 12:8

Eccl 9:18

Eccl 9:18 - Wisdom is better than weapons of war - See Eccl 9:14, 15; 2Sam 20:13-22

Eccl 9:18

Eccl 9:18 - but one sinner destroyeth much good - See Josh 7:1-26; Isa 26:10

Eccl 10:1

Eccl 10:1 - Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour - See Isa 14:12 ; Rom 2:23

Eccl 10:2

Eccl 10:2 - A wise man's heart is at his right hand - See Ps 16:8

Eccl 10:2

Eccl 10:2 - A wise man's heart is at his right hand; but a fool's heart at his left - the wise stands on the right hand of the Lord, whereas the fool stands on His left. See Mt 25:31-46

Eccl 10:4

Eccl 10:4 - If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences - if we have offended a person, stand in our place and humble ourselves, this will pacify the offense.

Eccl 10:5

Eccl 10:5 - as an error which proceedeth from the ruler - those who are in charge commit such folly.

Eccl 10:6

Eccl 10:6 - Folly is set in great dignity, and the rich sit in a low place - foolishness (low-lives) are exalted and those of true dignity and honor are cast down

Eccl 10:7

Eccl 10:7 - I have seen servants upon horses, and princes walking as servants upon the earth

- the wise men laments the folly of the world, where honorable men are left as servants to foolish who rule.

Eccl 10:8

Eccl 10:8 - He that diggeth a pit shall fall into it - the person that sets snares for others will himself be ensnared.

Eccl 10:8

Eccl 10:8 - and whoso breaketh an hedge, a serpent shall bite him - whoever cuts-down a hedge, a barrier erected for protection, will be bitten by a serpent (will regret it).

Eccl 10:10

Eccl 10:10 - If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct - we ought to work smarter, not harder.

Eccl 10:11

Eccl 10:11 - Surely the serpent will bite without enchantment; and a babbler is no better - without stimulation, the serpent is alert and ready to strike. Similarly, the talebearer and babbler is always searching to smite with the tongue. See Prov 11:13

Eccl 10:12

Eccl 10:12 - The words of a wise man's mouth are gracious - a wise man's words are seasoned with grace. See Col 4:6

Eccl 10:12

Eccl 10:12, 13 - but the lips of a fool will swallow up himself - by his own words, a fool will condemn himself. "The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness"

Eccl 10:15

Eccl 10:15 - because he knoweth not how to go to the city - he does not understand the paths of life, the way to the celestial, eternal city.

Eccl 10:16

Eccl 10:16 - Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! - a child as a ruler and those who lack discretion are a reproach to the land.

Eccl 10:16

Eccl 10:16 - and thy princes eat in the morning! - those who rule, rather than applying themselves to labor and then rest and eat, they eat early and are slothful to perform their duties - See Eccl 10:18

Eccl 10:17

Eccl 10:17 - and thy princes eat in due season, for strength, and not for drunkenness! - the rulers eat for necessity and with dis creation and not for wantonness and dissipation .

Eccl 10:19

Eccl 10:19 - A feast is made for laughter, and wine maketh merry: but money answereth all things - feasting and merriment pleases the heart of all, but money captures everyone's attention and is the "solution", "remedy", "answer" for all things.

Eccl 10:20

Eccl 10:20 - Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter - we ought not to talk evil of anyone because such conversation tends to sprout wings and be taken to the individual.

Eccl 11:1

Eccl 11:1 - Cast thy bread upon the waters: for thou shalt find it after many days - Give of your best to the Master and His Kingdom and He will bring it back to you, pressed down, overflowing. See 2Cor 9:7; Isa 32:30, 8, 52:7

Eccl 11:1

Eccl 11:1 - waters - among the people/masses - See Rev 17:15

Eccl 11:5

Eccl 11:5 - As thou knowest not what is the way of the spirit - See Joh 3:8

Eccl 11:9

Eccl 11:9 - Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment - See Mt 12:36

Eccl 12:2

Eccl 12:2 - While the sun, or the light, or the moon, or the stars, be not darkened - while we still have our sight and vision has not failed us, remember our Creator.

Eccl 12:3

Eccl 12:3 - In the day when the keepers of the house shall tremble - before our hands loose their steadiness, let us remember our Creator

Eccl 12:3

Eccl 12:3 - and the strong men shall bow themselves - while our legs still have strength, let us remember our Creator.

Eccl 12:3

Eccl 12:3 - the grinders cease because they are few - before we loose our teeth, let us remember our Creator.

Eccl 12:3

Eccl 12:3 - those that look out of the windows be darkened - before we loose our sight, let

us remember our Creator.

Eccl 12:4

Eccl 12:4 - And the doors shall be shut in the streets - the elderly do not like to be out at night for fear.

Eccl 12:4

Eccl 12:4 - when the sound of the grinding is low - before our hearing fails us, let us remember our Creator.

Eccl 12:4

Eccl 12:4 - he shall rise up at the voice of the bird - as the aged wake at the crack of dawn, let us remember our Creator.

Eccl 12:4

Eccl 12:4 - all the daughters of musick shall be brought low - before our hearing fails us, let us remember our Creator.

Eccl 12:5

Eccl 12:5 - Also when they shall be afraid of that which is high, and fears shall be in the way - as the aged become fearful, we must remember our Creator before that day.

Eccl 12:5

Eccl 12:5 - and the almond tree shall flourish - before our hair becomes white or grey as an almond tree in bloom, so let us remember our Creator.

Eccl 12:5

Eccl 12:5 - the grasshopper shall be a burden - as elderly people become annoyed by sounds, even so we must remember our Creator before that day.

Eccl 12:5

Eccl 12:5 - desire shall fail - when there is no desire for the opposite sex, before then let us remember our Creator.

Eccl 12:5

Eccl 12:5 - because man goeth to his long home - See Job 14:10, 12, 13

Eccl 12:7

Eccl 12:7 - Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it - See Jam 2:26; Job 14:10

Eccl 12:7

Eccl 12:7 - and the spirit shall return unto God who gave it - our life is hid in Jesus Christ, Who as Life, gave us life and as the Resurrection, will quicken us in the 1st or 2nd resurrections. See Col 3:1-4; Joh 1:1-4, 11:25 “The spirit that returns to God not only contains

the spark of life but also the substance (personality) of who that person is (see Heb 11:1)". - {Pastor Gregory Jackson, The Abiding in Jesus Bible Study, The Truth About Life and Death - Part 2}

Eccl 12:13

Eccl 12:13 - Fear God, and keep his commandments: for this is the whole duty of man - See Rev 14:7

Eccl 12:14

Eccl 12:14 - For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil - See Ps 90:8; Jam 2:12; Mk 4:21, 22; Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. – {COL 342.1} The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment. – {COL 342.2}

Song of Solomon

Song 1:5 Back to Table of Contents

Song of Solomon 1 - the daughter of Israel is black, of dark complexion and is lovely. She is obviously despised of her family and peers, but lovely in the eye of her Beholder - See Song of Solomon 2:10, 4:7, 9, 10; Num 12:1

Song 1:15

Song of Solomon 1:15 - thou hast doves' eyes - See Song of Solomon 4:1

Song 2:1

Song of Solomon 2:1 - I am the rose of Sharon, and the lily of the valleys - Jesus is also: Bright and Morning Star: 2Pet 1:19 Sun of Righteousness: Mal 4:2

Song 2:3

Song 2:3 - I sat down under his shadow with great delight - See Ps 91:1

Song 2:3

Song 2:3 - and his fruit was sweet to my taste - See Ps 34:8; 119:103; Eze 3:3; Rev 10:10

Song 2:7

Song of Solomon 2:7 - I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please - See Song of Solomon 3:5

Song 2:17

Song of Solomon 2:17 - Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether - See Song of Solomon 2:8, 9

Song 3:4

Song of Solomon 3:4 - until I had brought him into my mother's house, and into the chamber of her that conceived me - See Gen 24:67

Song 3:5

Song of Solomon 3:5 - I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please - See Song of Solomon 2:7

Song 3:6

Song of Solomon 3:6 - perfumed with myrrh and frankincense - The king wore fragrances that were regal - See Mt 2:11; Song of Solomon 4:6

Song 4:1

Song of Solomon 4:1 - thou hast doves' eyes - See Song of Solomon 1:15

Song 4:2

Song of Solomon 4:3 - whereof every one bear twins, and none is barren among them - perhaps it is stating that all of her teeth were beautiful and intact, none were missing.

Song 4:4

Song of Solomon 4:4 - Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men - Her neck was strong and erect

Song 4:7

Song of Solomon 4:7 - Thou art all fair, my love; there is no spot in thee - See Song of Solomon 1:5, 4:9, 10

Song 4:11

Song of Solomon 4:11 - Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue - See Prov 5:3

Song 4:12

Song of Solomon 4:12 - A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed - See Prov 5:15, 18

Song 5:2

Song of Solomon 5:2 - Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night - See Rev 3:20

Song 5:10

Song 5:10 - the chiefest among ten thousand - See Ps 45:2 Jesus was the Commander of heaven, one equal with God, and yet He condescended to lay aside His kingly crown, His royal robe, and clothed His divinity with humanity. The incarnation of Christ in human flesh is a mystery. He could have come to earth as one with a remarkable appearance, unlike the sons of men. His countenance could have shone with glory, and His form could have been of remarkable grace. He could have presented such an appearance as to charm the beholder; but this was not according to the plan devised in the courts of God. He was to bear the characteristics of the human family, and the Jewish race. In all respects the Son of God was to wear the same features as did other human beings. He was not to have such beauty of person as would make Him singular among men. He was to manifest no wonderful charms by which to attract attention to Himself. He came as a representative of the human family before heaven and earth. He was to stand as man's substitute and surety. He was to live the life of humanity in such a way as to contradict the assertion that Satan had made that humanity was his everlasting possession, and that God Himself could not take man out of His adversary's hands (The Signs of the Times, July 30, 1896). – {5BC 1130.8}

Song 5:16

Song 5:16 - he is altogether lovely - Jesus is lovely in every respect. Jesus was the Commander of heaven, one equal with God, and yet He condescended to lay aside His kingly crown, His royal robe, and clothed His divinity with humanity. The incarnation of Christ in human flesh is a mystery. He could have come to earth as one with a remarkable appearance, unlike the sons of men. His countenance could have shone with glory, and His form could have been of remarkable grace. He could have presented such an appearance as to charm the beholder; but this was not according to the plan devised in the courts of God. He was to bear the characteristics of the human family, and the Jewish race. In all respects the Son of God was to wear the same features as did other human beings. He was not to have such beauty of person as would make Him singular among men. He was to manifest no wonderful charms by which to attract attention to Himself. He came as a representative of the human family before heaven and earth. He was to stand as man's substitute and surety. He was to live the life of humanity in such a way as to contradict the assertion that Satan had made that humanity was his everlasting possession, and that God Himself could not take man out of His adversary's hands (The Signs of the Times, July 30, 1896). – {5BC 1130.8}

Song 6:10

Song 6:10 - Who is she - the prophetic message relates to a woman or a church. Rev 12:1

Song 6:10

Song of Solomon 6:10 - Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? - "His Bride is to be the woman that is "fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10). Her consummate beauty is not just because she has put off her whoredoms and ceased from sin, but because she knows and appreciates the struggle her Lover has endured to obtain victory and she as an army in battle has gone through the same struggle. She has gone to the cross with Him. She has grown up in this conquest and her soul longs to be at

the side of her Lover." {Then Shall the Sanctuary Be Cleansed, pg86, Donald Karr Short}

Song 6:10

Song 6:10 - looketh forth as the morning - This woman appears as the morning. She is bright and magnificent like the morning light from the Sun of Righteousness. See Mal 4:2; Rev 1:16, 10:1

Song 6:10

Song 6:10 - fair as the moon, clear as the sun - See Rev 12:1. The people of God are to be light bearers to the world, expounding the Word of God (Ps 119:105). They are to be able to separate light from darkness (Gen 1:14), reproving the evil works of darkness (Eph 5:11). For this work they will be terrible in the eyes of men whose works are evil (Joh 3:19).

Song 6:10

Song 6:10 - terrible - dreadful, stirring, those who reprove evil are hated of men - Joh 3:20, 21

Song 6:10

Song 6:10 - terrible as an army with banners? - See Ps 20:5 The burden of His labor for them is expressed in His prayer to His Father, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us;" "that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me." Joh 17:21, 23. His constant prayer for them was that they might be sanctified through the truth; and He prayed with assurance, knowing that an Almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached to all nations for a witness; He knew that truth armed with the omnipotence of the Holy Spirit, would conquer in the battle with evil, and that the bloodstained banner would one day wave triumphantly over His followers. – {AA 20.2} Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. – {EW 270.4}

Song 6:10

Song 6:10 - banners - The banners which the people of God raise is His name, which is synonymous with His character. See Ps 20:5, 60:4; Ex 33:18-23, 34:5-8

Song 8:10

Song of Solomon 8:10 - I am a wall, and my breasts like towers: then was I in his eyes as one that found favour - See Ps 45:10, 11

Isaiah

Isa 1:1 Back to Table of Contents

Isa 1:1 - The vision of Isa the son of Amoz, which he saw concerning Judah and Jerusalem - Isa is a prophet to the Southern Kingdom, Judah.

Isa 1:1

Isa 1:1 - in the days of Uzziah, Jotham, Ahaz and Hezekiah - Isa, a contemporary of the prophet Hos, is called to prophecy against the rebellions of Israel to 4 generations of kings of Judah. Starting with Uzziah down through Hezekiah, his great grandson, Isa's ministry of rebuke, exhortation and encouragement spanned.

Isa 1:2

Isa 1:2 - Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me - God is calling the heavens and the earth as a witness against His people who have sinned against Him. See Deut 4:26, 30:19, 31:28

Isa 1:3

Isa 1:3 - crib - The manger of a stable, in which oxen and cows feed. In America, it is distinguished from a rack for horses. See Prov 14:4

Isa 1:3

Isa 1:3 - but Israel doth not know, my people doth not consider - Israel does not give thought to Who sustains them and provides for their every need, unlike the ox and ass that know their master's manger/crib where food is given. See Ps 145:15, 16; Deut 8:11-18

Isa 1:4

Isa 1:4 - Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward - See Mic 7:1-7; Ps 43:1

Isa 1:4

Isa 1:4 - seed of evildoers - Here Isa refers to the Everlasting Covenant where the people are likened to the seed of the serpent. See Gen 3:15; Isa 57:4; Lk 3:7; Joh 8:44

Isa 1:4

Isa 1:4 - they have forsaken the LORD - See Isa 30:9-11

Isa 1:4

Isa 1:4 - they have provoked the Holy One of Israel unto anger - See Ps 95:10, 11

Isa 1:9

Isa 1:9 - Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah - The small remnant that would ultimately accept the gospel of Jesus Christ is spoken of in Isa 10:22, 17:4-6. See Jer 42:2; Rom 11:6; Zech 13:8, 9

Isa 1:10

Isa 1:10 - Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. - God is likening His people, Israel, because of their ungodliness to Sodom and Gomorrah. See 2Pet 2:6

Isa 1:11

Isa 1:11 - To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. The Lord is tired of our continual shedding of innocent blood due to our sins. He desires truth in the inward parts (Ps 51:6) and not the continual cycle of sin and repentance. Lord help forgive me and help me to hold onto your promises of victory - See Heb 10:5, 6; Hos 6:6

Isa 1:15

Isa 1:15 - And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood - See Isa 59:1-15

Isa 1:15

Isa 1:15 - your hands are full of blood - the people's hands are full of innocent blood shed through iniquity and oppression. See Isa 1:21

Isa 1:16

Isa 1:16 - Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil - this is sanctuary language in that we are to be washed at the Lavar and then forsake sin all together. Lord Help Me!! "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15

Isa 1:17

Isa 1:17 - Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. - See Mic 6:8; Isa 58:6-8

Isa 1:18

Isa 1:18 - Come now, and let us reason together, saith the LORD - Consider the humility and condescension of God Who is infinite in knowledge yet invites us to reason together with Him. See Job 13:3; Ps 147:5; Mic 6:3 The plea for men to "come": Rev 22:17 Isa 55:1-3 Mt 11:28-30 The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has

made. Isa 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. – {SC 43.4}

Isa 1:19

Isa 1:19 - be willing - Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. – {SC 47.1} Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith. – {SC 48.1}

Isa 1:19

Isa 1:19 - and obedient - See Deut 8:20

Isa 1:20

Isa 1:20 - But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it - God has put life and death before all people. God counsels us to choose life. See Deut 30:15, 19; Jer 21:8; Amos 3:12, 5:1-27

Isa 1:21

Isa 1:21 - How is the faithful city become an harlot! - See Isa 1:25, 26

Isa 1:22

Isa 1:22 - thy wine mixed with water - wine of the Holy Spirit has been diluted.

Isa 1:23

Isa 1:23: Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them - See Isa 5:23, 59:13, 14; Mic 3:1, 7:3 Contrast Isa 33:15;

Isa 1:25

Isa 1:25 - And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: - See Mal 3:2, 3

Isa 1:27

Isa 1:27 - Zion shall be redeemed with judgment - God's judgment is mixed with mercy and grace. When God's people are redeemed, we will exercise truth,judgment and justice, being upright in Christ.

Isa 1:27

Isa 1:27 - and her converts with righteousness - those who are converted to the LORD will bear the righteousness of Christ and will live and act in righteousness. See Jer 23:5, 6; 1Jo 3:7

Isa 1:29

Isa 1:29-31 - For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. 30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. 31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. - a possible reference to the idols that the COI make that will be consumed with them when God comes to bring judgment/justice and purge the land of iniquity. See Isa 40:19, 20

Isa 1:29

Isa 1:28 - and ye shall be confounded for the gardens that ye have chosen - the gardens and groves where the wicked have set up their idols and in which they have played the harlot against God will be judgment against them. See Ex 34:13; Judg 3:7; 1Kin 14:15-23

Isa 1:30

Isa 1:30 - For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water - See Jer 17:5, 6

Isa 1:31

Isa 1:31 - And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. - See Mal 4:1-3

Isa 1:31

Isa 1:31 - tow - The coarse and broken part of flax or hemp, separated from the finer part by the hatchel or swingle.

Isa 1:31

Isa 1:31 - and the maker of it as a spark - Speaking of those who craft and fashion idols; seekers of oaks - See Isa 1:29, 30, 40:19, 20

Isa 2:1

Isa 2:1 - The word that Isa the son of Amoz saw concerning Judah and Jerusalem - Isa foresees and wrote of the two classes described in the Everlasting Gospel. Isa described a people who would be gathered unto Mount Zion, the Holy Mountain of the Lord (v1-4). He also describes those who will run in fear at the presence of the Lord, they will cast their

graven images of gold and silver to the rocks and hide their faces from Him Who sits upon the throne (v5-22).

Isa 2:2

Isa 2:2-4 - And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains... and all nations shall flow unto it - Isa 66:18-24

Isa 2:2

Isa 2:2, 3 - all nations shall flow unto it. And many people will go and say, Come ye and let us go up to the mountain of the LORD - See Mic 4:1, 2

Isa 2:3

Isa 2:3 - Come ye, and let us go up to the mountain of the Lord - In the time of Christ, Greeks came to see Jesus and in the last days, many shall seek to worship the God of Abraham, Isaac and Jacob. See Isa 60:3-12; Joh 12:19-23; Zech 8:23

Isa 2:4

Isa 2:4 - And he shall judge among the nations, and shall rebuke many people: - See Isa 60:11, 12; Mic 4:3

Isa 2:4

Isa 2:4 - and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more - See Ps 46:9, 68:30; Zech 9:10; Isa 65:25

Isa 2:4

Isa 2:5 - neither shall they learn war any more - no more massive defense budgets, no more weapons and instruments of warfare, no more hatred or fear.

Isa 2:6

Isa 2:6-8 - replenished from the east - The Children of Israel are filled, and fortified through their sun worship towards the east. They indulge in sun worship, sorceries and idolatries that are an offense to the Lord. See Gen 4:16; Eze 8:16

Isa 2:6

Isa 2:4 - soothsayers like the Philistines - See Isa 8:19

Isa 2:6

Isa 2:6 - please themselves in the children of strangers - a reference to possible intermarriage with strangers (Gen 6:1-5) or other ungodly perversions.

Isa 2:7

Isa 2:9 - their land is also full of horses - God made a direct command to Israel not to amass horses as did the Egyptians. See Deut 17:16

Isa 2:8

Isa 2:8 - Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: - See Deut 8:17-2-

Isa 2:9

Isa 2:9 - mean man... great man - the men who excel in great wickedness, cruelty and lawlessness are also idolaters, bowing and kneeling down before the works of their hands. See Gen 6:4; 10:9,10; 11:1-9; Isa 5:15

Isa 2:10

Isa 2:10, 19 - enter into the rocks - The wicked will flee to the rocks in the day of the Lord. See Rev 6:15-17; Isa 2:19-22, 26:20, 21

Isa 2:11

Isa 2:11 - the LORD alone shall be exalted in that day - See Isa 28:5, 6

Isa 2:12

Isa 2:12 - For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: - See Zephaniah 1:14-18

Isa 2:14

Isa 2:14 - And upon all the high mountains, and upon all the hills that are lifted up - All the exalted cities and their important inhabitants of the earth will be brought low

Isa 2:15

Isa 2:15 - And upon every high tower, and upon every fenced wall - Upon all the military fortifications and strongholds

Isa 2:16

Isa 2:16 - And upon all the ships of Tarshish, and upon all pleasant pictures - All the financial centers of the world will be destroyed

Isa 2:17

Isa 2:17 - and the LORD alone shall be exalted in that day - See Isa 2:11, 28:5

Isa 2:19

Isa 2:19 - And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth - See Isa 2:10; Rev 6:15-17

Isa 2:21

Isa 2:21 - To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty - See Rev 6:15-17

Isa 2:21

Isa 2:21 - when he ariseth to shake terribly the earth - See Heb 12:26

Isa 2:22

Isa 2:22 - Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? - See Jer 17:5, 6

Isa 3:1

Isa 3:1 - the whole stay of bread, and the whole stay of water - God will remove His hand of provision towards the southern house of Israel for their rebellion and transgressions. See Lev 26:18-20, 26

Isa 3:4

Isa 3:4- I will give children to be their princes, and babes shall rule over them - God will cut off the mighty men (by sword, famine, pestilence, etc.) and leave children to rule in their stead. The Bible is describing how the Lord will leave his people to become perverted so that wrong seems right and right seems wrong. See Isa 3:12; 1Sam 2:12-14, 22-25

Isa 3:5

Isa 3:5 - And the people shall be oppressed - See Ps 12:8

Isa 3:5

Isa 3:5 - the base against the honourable - See Ps 12:8

Isa 3:6

Isa 3:4 - Thou hast clothing, be thou our ruler, and let this ruin be under thy hand - in the destruction of Israel, the poor and destitute faired far better than the rich who were plundered, killed or taken captive. The poor were left to tend the land as the LORD reversed the fait of them who ruled and lauded over the poor with their wealth.

Isa 3:8

Isa 3:8 - For Jerusalem is ruined and Judah is fallen - The LORD has permitted Israel's enemies to route them (Lev 26:14-17, 31-35), even to the head (Isa 7:8, 9, 8:7, 8)

Isa 3:8

Isa 3:8 - to provoke the eyes of His glory - See Isa 1:4; Eze 8:5, 6

Isa 3:9

Isa 3:9 - they declare their sin as Sodom, they hide it not - shamelessness, gluttony, idleness, and wonton lewdness were the sins of Sodom. See Ju 1:7; Eze 16:49; Rom 1:24-32

Isa 3:10

Isa 3:10 - Say ye to the righteous, that it will be well with them - See Ps 1:1-3, 6; Gen 39:3, 23

Isa 3:10

Isa 3:10 - for they shall eat the fruit of their doing - Everyone will be judged by his works

and the fruit he bears (Joh 15:), whether wild fruit to perdition or good fruit to eternal life. See Prov 15:19

Isa 3:11

Isa 3:11 - Woe unto the wicked! it shall be ill with him - See Ps 1:4-6

Isa 3:12

Isa 3:12 - As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths - When God's people are outside of His will, things are turned upside down where children become oppressors and women rule. See Judges 4:1, 4; Gen 3:16, 4:7

Isa 3:12

Isa 3:12 - children are their oppressors - See Isa 3:4; 1Sam 2:12-14, 22-25; 2Tim 3:1-5

Isa 3:12

Isa 3:12 - and women rule over them - See Judges 4:1, 4; Gen 3:16; 4:7

Isa 3:12

Isa 3:12 - they which lead thee cause thee to err - See Isa 28:7, 8, 14-18, 29:9-15

Isa 3:12

Isa 3:12 - and destroy the way of thy paths - See Jer 6:16, 17; Prov 4:18, 19

Isa 3:13

Isa 3:13 - The LORD standeth up to plead, and standeth to judge the people - A foreshadowing of Jesus antitypical work as High Priest in both the Holy and Most Holy place. His first ministration is in the Holy Place with His blood, pleading for grace and the forgiveness of sins. He later stands, changing His work/dispensation, to enter the Most Holy Place to judge His people. See Heb 9:12; 10:9; Dan 7:9, 10, 13, 14

Isa 3:14

Isa 3:15 - judgment with the ancients of His people, and the princes thereof - God is going to judge the elders and rulers among the COI who have been unjust and oppressive of the weak. See Eze 9:4-6

Isa 3:14

Isa 3:14 - for ye have eaten up the vineyard; the spoil of the poor is in your houses - See Jam 5:1-4

Isa 3:15

Isa 3:15 - What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts - See Mt 24:48, 49

Isa 3:16

Isa 3:16 - Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: - See Nehemiah 9:29; Zech 7:11

Isa 3:16

Isa 3:16 - wanton - to behave in a sexually unrestrained way; a sexually unrestrained woman.

Isa 3:17

Isa 3:17 - the LORD will smite with a scab the crown of the head of the daughters of Zion - See Isa 2:17

Isa 3:18

Isa 3:18 - In that day - the day of the overflowing scourge. Isa 2:10-17

Isa 3:18

Isa 3:18 - calls - a woman's close-fitting indoor headdress or hairnet

Isa 3:23

Isa 3:23 - The glasses - mirrors. See 1Cor 13:12; 2Cor 3:18

Isa 4:1

Isa 4:1 - in that day seven women shall take hold of one man - Apostate Protestantism and all world religions will through an Ecumenical Movement in the Last Days grab hold of the hand of the Papacy, the man of sin, the son of perdition. As a scattered people [see Isa 3:12-26], they seek the support of a man who will claim them all to take away their reproach. The gathering of the people to this man, where the people maintain their own doctrine (eating their own bread), maintain their own ideas of righteousness (wearing their own apparel) while claiming his name speaks of an Ecumenical endeavor, unlike the conformity and self-denial required in denying oneself, taking up the cross of Christ and following Him. (Rev 16:13, 14; 17:1-5; 18:7; Isa 47:8; 2Thess 2:3, 4).

Isa 4:1

Isa 4:1 - Isa 4:1 - in that day seven women shall take hold of one man - Apostate Protestantism and all world religions will through an Ecumenical Movement [confederacy] in the Last Days grab hold of the hand of the Papacy, the man of sin, the son of perdition (2Thess 2:3, 4). As a scattered people [see Isa 3:12-26], they seek the support of a man who will claim them all to take away their reproach. The gathering of the people to this man, where the people maintain their own doctrine (eating their own bread), maintain their own ideas of righteousness (wearing their own apparel) while claiming his name speaks of an Ecumenical endeavor, unlike the conformity and self-sacrifice required in denying oneself, taking up the cross of Christ and following Him. Rev 16:13, 14; 17:1-5; 18:7; Isa 47:8; Mt 16:24

Isa 4:1

Isa 4:1 - seven women - seven is the number of completeness or perfection and women represent churches in prophecy. Therefore, the Bible is referring to the union of the churches [and perhaps world religions] that will occur as part of an Ecumenical Movement in the last days.

Isa 4:1

Isa 4:1 - shall take hold of one man - the united body of churches or world religions will either take hold of the hand of the Man Christ Jesus, or the man of sin, the son of perdition, the papacy. By context of the rest of the verse, where all where their own apparel (garments of righteousness) and eat their own bread (doctrine), it must be the man of sin, the son of perdition that the seven women embrace. See 2Thess 2:3, 4; Rev 16:13, 14

Isa 4:1

Isa 4:1 - we will eat our own bread - desiring to eat their own bread (keep their own doctrine) the Ecumenical Movement unites the churches with the man of sin not on foundational doctrine and principles rooted in Christ, His immutable commandments and Word, but on superficial, tenuous, manmade ideas of love, respect, and fraternity.

Isa 4:1

Isa 4:1 - wear our own apparel - the churches will maintain their own apparel (righteousness and methods of salvation - Isa 30:1; 2Kin 10:20-25; Rom 10:1-3; PK 708.2, 709.1; Mt 5:20) compare Rev 3:18; Joh 7:16-18

Isa 4:1

Isa 4:1 - let us be called by thy name - Catholic (universal). The daughters of Babylon become one with their mother. See Rev 17:5

Isa 4:1

Isa 4:1 - take away our reproach - the churches join hands with the papacy in order not bear the reproach of Christ, the cross of Christ: (Rom 9:33; Lk 6:22, 23, 12:8, 9, 11, 12, 9:23, 24||Gal 2:20; Heb 11:24-26, 13:12, 13; Isa 25:8), keeping His commandments (especially the 7th day Sabbath) and the testimony of the prophets. Following Christ puts one at variance with the world (Mt 10:34-36). To suffer for the cross of Christ. See Mt 10:22, 24:9; Gal 6:12-14; Mk 8:34-38; 1Tim 4:8-10; Lk 6:22, 23, 12:8, 9, 11, 12; Heb 11:24-26, 13:12, 13; Joel 2:17; Isa 25:8 Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus,” is to be borne through the world to the close of probation. While efforts should be increased to advance in different localities, there must be no cloaking of our faith to secure patronage. Truth must come to souls ready to perish; and if it is in any way hidden, God is dishonored, and the blood of souls will be upon our garments. – {6T 144.1} Just as long as those in connection with our institutions walk humbly with God, heavenly intelligences will co-operate with them; but let all bear in mind the fact that God has said: “Them that honor Me I will honor.” 1Sam 2:30. Never for one moment should the impression be given to anyone that it would be for his profit to hide his faith and doctrines from the unbelieving people of the world, fearing that he may not be so highly esteemed if his principles are known. Christ requires from all His followers open, manly confession of faith. Each must take his position and be what God designed he should be, a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and

Satan. Every Christian is to be a light, not hid under a bushel or under a bed, but put on a candlestick, that light may be given to all who are in the house. Never, from cowardice or worldly policy, let the truth of God be placed in the background. – {6T 144.2} We cannot be Christians while we live to please ourselves. We must enter in through the strait gate of self-denial, if we follow the Master. This strait, self-denying path is too narrow for many to walk in who profess godliness. They want an easier path and are climbing up some other way. They refuse to follow in the footsteps of our Redeemer. Christ calls all such thieves and robbers. They take the name of Christian, which does not belong to them, because they do not represent in their life the life of Christ. They claim the privileges which belong to the sons of God while they are none of His. They live selfish lives upon the earth and have done nothing for the truth and the salvation of souls as they ought to have done. Sad indeed for these self-deceived ones. They will never see heaven, because they are not willing to share the shame, the reproach, that Jesus suffered for them. – {TDG 155.5} Steadfast souls whom Jesus delights to honor are for his sake defamed, imprisoned, mobbed, hunted, and slain. God's people must live by faith. They must look over into the great beyond, and choose divine honors and the recompense of the reward above every earthly gain or preferment. While probation continues, they must expect that the world will know them not, "because it knew Him not." – {4SP 310.2}

Isa 4:2

Isa 4:2 - A contrasting perspective is here presented. In the same day of confederacy, when the world is wondering after the Beast and seeking to take hold of his hand (Rev 13:3, 4), the Branch of the Lord (Jesus is the Branch that extended itself from eternity to reach out to fallen humanity for our redemption - Zech 3:8, 6:12, 13) will be beautiful and glorious to those who have placed their trust in Him (Rev 14:12, 15:2-4). We too will be branches on the Vine, Who is Christ, to fill the earth with His fruit of righteousness (John 15:5). A parallel comparison is given regarding the two classes in that day, in Isa 28:1-6.

Isa 4:2

Isa 4:2 - branch of the LORD be beautiful and glorious - In the day when the people of God are being reproached for Jesus' sake, Jesus, (I) the Branch will be beautiful and glorious - a crown of glory and a diadem of beauty to the residue [remnant] of His people (the 144,000). (II) Also, the branch that the Lord Himself has planted will bear excellent fruit upon the earth (bearing Christ's righteousness). See (I) Zech 3:8, 6:12, 13; Isa 28:5; (II) Ps 80:14, 15; Isa 27:6; Joh 15:5

Isa 4:2

Isa 4:2 - fruit of the earth shall be excellent and comely - see Isa 27:2, 3 , 6, 8; Lk 21:29, 30; Mal 3:4

Isa 4:2

Isa 4:2 - them that are escaped of Israel - those among Adventism who do not drink the wine of Babylon (Jer 35:1-8) are the hidden ones, they who escape out of the hand of the fowler, the King of the North, the man of sin and son of perdition. See Ps 91:1-6; 27:5; 83:3; Dan 11:41

Isa 4:3

Isa 4:3 - he that is left in Zion - the remnant, 144,000. See Isa 1:9

Isa 4:3

Isa 4:3 - he that remaineth in Jerusalem, shall be called holy - See Deut 28:9-13

Isa 4:3

Isa 4:3 - written among the living in Jerusalem - those whose names are written in the Book of Life. See Rev 3:5; 13:8; Dan 12:1

Isa 4:4

Isa 4:3 - washed away the filth... purged the blood of Jerusalem - Day of Atonement, close of probation for Adventism - See Act 3:19; Heb 1:3; Mal 3:2-4

Isa 4:4

Isa 4:4 - and shall have purged the blood of Jerusalem from the midst thereof - purged innocent blood from Jerusalem - See Deut 19:10; 1Kin 2:31; 2Kin 21:16, 24:3, 4; Ps 106:38

Isa 4:4

Isa 4:4 - the spirit of judgment - the Spirit of Judgment speaks of the third and final phase of the Plan of Redemption, Antitypical Judgment in the third apartment of the heavenly sanctuary and the final judgment of the wicked (Dan 7:8, 9, 13, 14; Rev 20:4, 11-15). It is here that the Spirit of Judgment is made manifest by the LORD, Jesus Christ, Who judges all in righteousness (Act 17:31; Joh 5:26, 27). Jesus Himself sits as a Refiner and Purifier of gold and silver to purify His people in judgment so that they may offer themselves a sacrifice in righteousness (Malachi 3:1-5). His Spirit, which is a discerner of the intents and thoughts of His people (Heb 4:12) will convict every man of sin, righteousness and judgment, according to his works based on the Law and Testimonies. See Joh 16:8, 11; Isa 28:6 I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. – {EW 71.1} I saw that many were neglecting the preparation so needful and were looking to the time of “refreshing” and the “latter rain” to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” I saw that none could share the “refreshing” unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence. – {EW 71.2}

Isa 4:4

Isa 4:4 - spirit of burning - the Spirit of Burning may speak of the conviction of truth one receives from the Spirit of Truth (Lk 24:32; Act 2:36, 37; 7:51-54). Based on the condition of the heart, the burning will produce joy and repentance, or obstinate hardening of one's

heart. Secondarily the burning may direct the attention to the third phase of the Plan of Redemption, where sins are blotted out, men are purged of their sins by again, the Spirit of Truth. The judgment and destruction of the wicked with the cleansing of the earth is also implied in this statement. See Mal 3:1-3; Rev 20:13-15; Ju 1:14, 15

Isa 4:5

Isa 4:5 - upon every dwelling place in mount Zion - all who are within a dwelling in mount Zion will be guarded by the cloud and smoke by day and the flaming fire by night from the presence and glory of the Lord. See Ps 104:1, 2; Dan 12:3; Isa 26:20, 21; Ex 33:14-16

Isa 4:5

Isa 4:5 - a cloud and smoke by day and the shining of a flaming fire by night - The Lord is assuring His very presence and guidance upon every household of the redeemed, just as He was for the COI during their sojourn from Egypt and through the wilderness. See Ex 13:21, 22

Isa 4:5

Isa 4:5 - for upon all the glory shall be a defense - God's glory (His character which has been developed perfectly in His people) will be a defense for the righteous in the Time of Trouble. Those "hidden ones" and God's "glorious holy mountain" who abide under the shadow of the Almighty will be protected from the snares, arrows, overflowing scourge and wasting of the plagues. See Ps 27:1-5; 94:22; 91, 83:3; Dan 12:45; Ju 1:24; Isa 60:1-3, 33:14

Isa 4:6

Isa 4:6 - tabernacle for a shadow in the daytime - See Ps 27:5, 91:1-6

Isa 4:6

Isa 4:6 - shadow in the daytime from the heat - God promises to be a shade by day from the blast of the terrible ones, the fiery trial, the Sunday Law, that will cause all who are without root to wither. See Ps 121:5, 6; Isa 25:4; 1Pet 4:12; Lk 8:5, 6, 13; Mt 13:5, 6; Ps 141:6

Isa 4:6

Isa 4:6 - place of refuge - God is our hiding place in the time of trouble. He will hide us in the secret of His tabernacle and set us upon the Rock of Ages. See Ps 91:1,2; 27:5

Isa 4:6

Isa 4:6 - covert from storm and from rain - God is our cover from the overflowing flood (scourge) of the Sunday Law that will wash away all the lies of the drunkards of Israel. See Isa 28:15; Mt 7:24, 25

Isa 5:1

Isa 5:1 - wellbeloved - See Song 5:16

Isa 5:1

Isa 5:1 - touching his vineyard - See Ps 80:8-16

Isa 5:2

Isa 5:2 - He fenced it - that which served as a barrier and hedge of protection for the COI was the law of God.

Isa 5:2

Isa 5:2 - gathered out the stones thereof - the LORD removed all things that would be a stumbling block to the COI. He removed the heathen nations and their worship so that the COI would prosper and not be led into idolatry.

Isa 5:2

Isa 5:2 - choicest vine - the COI were the chosen (choice) vine of God because of His promise to their forefather Abraham, and to them He had committed all of His oracles to bless them before the inhabitants of the world. See Deut 4:5-20; Joh 15:16; Ps 80:8

Isa 5:2

Isa 5:2 - built a tower in the midst of it - the LORD erected a temple/church among His people that He may dwell among them. God not a God to inhabit buildings of wood and stone, but rather He seeks to inhabit our hearts - See Gen 11:1-4; Ex 25:8; 1Cor 6:19

Isa 5:2

Isa 5:2 - made a winepress therein - the winepress served as that which would be used to bring a blessing to men. As the Nation of Israel brought forth good fruit, the winepress would produce the pure wine (grape juice) wherein would be found a blessing for mankind (Isa 65:8). This contrasts with the winepress of Rev 14:20, found outside the city walls wherein the wicked were to be punished.

Isa 5:2

Isa 5:2 - brought forth wild grapes - briars and thorns. See Isa 27:4; Isa 5:6; Hos 10:1; Jer 2:21; Deut 32:32, 33; Mt *7:17, 18

Isa 5:3

Isa 5:3 - And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard - the “Wellbeloved”, the Lord, speaks-up and inquires “what could be done for the vine planted in a the fruitful hill?”

Isa 5:4

Isa 5:4 - What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? - Ps 80; Jer 2:21; Hos 10:1 Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. “Behold, now is the accepted time; behold, now is the day of salvation.” “Today if ye will hear His voice, harden not your hearts.” 2 Corinthians 6:2; Hebrews 3:7, 8. – {SC 34.2}

Isa 5:4

Isa 5:4 - wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? - See Ezekiel 34:4

Isa 5:5

Isa 5:6 - it shall be trodden down - See Dan 8:13; Joel 1:7

Isa 5:6

Isa 5:6 - there shall come up briers and thorns - the wicked are here spoken of. See Isa 27:4, 11; Heb 6:8

Isa 5:6

Isa 5:6 - I will also command the clouds that they rain no rain upon it - The quarrel of God's covenant is upon His people who have broken His covenant. See Deut 28:23, 24 The Latter Rains will not fall in full measure on a church where briers and thorns are present. God preserves His true vine but the briers and thorns war against Him and His people (Isa 27:2-4)

Isa 5:6

Isa 5:6 - The Latter Rains will not fall in full measure on a church where briers and thorns are present. God preserves His true vine but the briers and thorns war against Him and His people (Isa 27:2-4)

Isa 5:6

Isa 5:6 - rain no rain upon it - The Latter Rains will not fall in full measure on a church where briers and thorns are present. God preserves His true vine but the briers and thorns war against Him and His people (Isa 27:2-4)

Isa 5:7

Isa 5:7 - For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry - See Ps 80; Jer 11:16

Isa 5:7

Isa 5:7 - He looked for judgment, but behold oppression; for righteousness, but behold a cry - See Isa 10:1, 2; Jer 7:3-7

Isa 5:11

Isa 5:11 - Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! - Drunkards of Judah and Ephraim. See Isa 28:1; Prov 23:31-35, 20:1

Isa 5:13

Isa 5:13 - Therefore my people are gone into captivity, because they have no knowledge - See Deut 28:36; Hos 4:6

Isa 5:15

Isa 5:15 - And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: See Isa 2:17

Isa 5:16

Isa 5:16 - But the LORD of hosts shall be exalted in judgment - While the world is being lost in dissipation and hell is being enlarged, God is in His holy temple judging the works of me. See Hab 2:19, 20; Ps 51:4; Mt 11:19||Lk 7:35

Isa 5:18

Isa 5:18 - draw iniquity with cords of vanity, and sin as it were with a cart rope - those who pull/drag iniquity along with cords/ropes of vanity (emptiness/wastefulness). See Prov 5:22

Isa 5:19

Isa 5:19 - Let him make haste - the proud, scornful, contempt of the wicked is seen here, who scorn God's wrath, judgment and justice. They refuse His counsels and taunt God as if He can not perceive their wickedness. See Job 22:12-15; Eze 8:12, 9:9, 12:22; Eccl 8:11; 2Pet 3:4; Ps 1:1, 73:11, 90:8; Jer 16:17, 17:15; Rom 1:21

Isa 5:20

Isa 5:20 - Woe unto them that call evil good, and good evil - See Mic 3:2; Mt 12:24, 31; Mal 2:17; Ex 23:2-6; Deut 16:19; Ps 56:5; 2Pet 3:16; 1Tim 5:22; Rom 1:18-32; Prov 24:24; Isa 29:16; Eze 22:26

Isa 5:21

Isa 5:21 - wise in their own eyes, and prudent in their own sight - the proud do not heed the counsel of others but are self assured. See Jer 9:23, 24

Isa 5:22

Isa 5:22 - Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink - See Prov 23:31-35, 20:1

Isa 5:23

Isa 5:23 - which justify the wicked for reward, and take away the righteousness of the righteous from him - those who pervert justice and righteousness with bribes are here spoken. See Isa 1:23, 59:14, 33:15; Ex 23:2-6; Deut 16:19; Ps 15:5

Isa 5:23

Isa 5:23 - take away the righteousness of the righteous from him! - See Isa 59:15

Isa 5:24

Isa 5:24 - Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. - See Mal 4:1-3; Isa 66:

Isa 5:25

Isa 5:25 - for all this His anger is not turned away, but His hand is stretched out still - the language is similar to that used when pronouncing the covenant curses in Lev 26:18, 21, 24, 28

Isa 5:26

Isa 5:26 - ensign to the nations - this may be a reference to the wonderful miracle performed on behalf of King Hezekiah of Israel where the sun was turned back in its course. This ensign was seen world wide, drawing the "terrible of the nations" to inquire of Israel for the cause. Unfortunately, Hezekiah's prideful display of all the nations riches would result in them being pillaged in time by the swift Assyrians and Babylonians. See Zech 9:16; Isa 18: See Isa 18:3, 60:1-5; Song 6:10

Isa 5:27

Isa 5:27 - None shall be weary nor stumble among them - speaking of the precision and accuracy of the Babylonian armies in their conquest. See Joel 2:1-11; Hab 1:6-10

Isa 5:29

Isa 5:29 - they shall roar like young lions - Assyria is likened to an old lion and Babylon to a young lion. See Hos 5:14, 15

Isa 5:30

Isa 5:30 - if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof - See Deut 28:66-68

Isa 6:1

Isa 6:1 - In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple - How ironic that Isa saw a vision of the pure, immortal, divine King in His temple in the very year that the impure human king died! Even in the midst of adversity, we may gain a glimpse of the Omnipotent One and His glory!

Isa 6:1

Isa 6:1 - king Uzziah died - Uzziah, also called Azzariah, is know for his initial fidelity to God and prosperity greater than any other ruler since the death of Solomon. He ruled with discretion however, in pride he thought to offer sacrifice upon the alter of the Lord, an abomination to God as the priests were only authorized to do so (Num 16:40; 2Kin 15:5; 2Chron 26:16-19). He through presumptuous pride sought to unite the role of a king and a priest and thus, unify church and state. The High Priest, also called Azzariah protested and in wrathful rebellion the king received leprosy upon his forehead (the Mk of the Beast). He remained a leper until his death (~740BC) and his son Jotham reigned with him. The presumptuous sin of Uzziah is a symbol of the U.S. (a two horn power just like Judah, comprised of Judah and Benjamin) at the end of the world as it seeks to pass a Sunday Law. As of September 11, 2001, the economic prosperity of the U.S. began to decline.

Isa 6:1

Isa 6:1 - I saw also the Lord sitting upon a throne - Isa was experiencing the Mar'eh vision, beholding God in His glory, leaving him feeling completely undone. Isa beheld the Shekinah glory of God which is beheld once a year by the High Priest in the Most Holy Place. However, Isa stood in the court of the temple suggesting that he was still upon the earth and enters the Most Holy place by faith. Therefore, Isa experienced the Mar'eh vision, an experience to be had by those living in the last days.

Isa 6:1

Isa 6:1 - Lord sitting upon a throne - the foundation of God's government is the 10

Commandments over which God's glory abides. The sereaphim that stood before the LORD (v2) represent the angels atop the mercy seat that observe God's working out of the Plan of Redemption, the Science of Salvation. Isa sees the LORD high and lifted up inthe Most Holy place.

Isa 6:1

Isa 6:1 - speaks not only of God's position above the hosts, but the honor that is to be given to Him.

Isa 6:2

Isa 6:2 - Above it stood the seraphims - The sereaphim that stood before the LORD (v2) represent the angels atop the mercy seat that observe God's working out of the Plan of Redemption, the Science of Salvation. Isa sees the LORD high and lifted up inthe Most Holy place. See Rev 4:6-9; Isa 6:6

Isa 6:3

Isa 6:3 - And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. - See Rev 4:8

Isa 6:3

Isa 6:3 - the whole earth is filled with His glory - the glory of the Lord fills the earth at the time of the Latter Rain and the commencement of the Judgment of the living when the Mighty Angel of Rev 18 descends. Joh 12:41; Rev 18:1; Ex 40:33-35; 2Kin 8:10, 11; Eze 10:1-4; Num 14:20

Isa 6:4

Isa 6:4 - house was filled with smoke - the temple of God is filled with smoke on two occasions as recorded in the Bible, at the dedication of the temple by Solomon (1Kin 8:10, 11; 2Chron 5:13, 14) and at the close of earth's probation as seen by Joh the Revelator (Rev 15:7, 8; Dan 12:1). Isa realizes the end of mankind's probation is upon him and he is in an undone condition and he cries out "Woe is me!, for I am undone". A change in dispensation is marked by the sanctuary being filled with God's glory and smoke. See Ex 40:34, 35; 1Kin 8:10-11; Eze 10:1-4; Rev 15:5-8

Isa 6:5

Isa 6:5 - Woe is me - The 3rd Woe is here typified, as Isa stands before the LORD and sees His unconverted condition. Similarly, the COI before Mt. Sinai who did not see the Lord but saw the lightnings, thundering, the mountain on fire and heard the voice of the Lord as a great multitude, Isa is held in fearful awe and cries for his life that is undone before the Holy God. Isa sees himself as a modern day Laodicean Adventist. - See Job 40:4, 42:5, 6; Dan 10:8; Rev 1:17 What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless. – {SpTA09 62.2} There is a striking contrast between Uzziah and Isa. Uzziah reached for holiness presumptuously, for the wrong reason (pride), and instead became ritually impure, so that he was cut off from holiness. Isa, on the other hand, allowed God's holiness to reach him. He humbly admitted

hs weakness and yearned for moral purity, which he received. Like the tax collector in Jesus' parable, he went away justified: "for all who exalt themselves will be humbled, but all who humble themselves will be exalted" (Lk 18:14) Such thoughts as these were crowding through Isa's mind as he stood under the portico of the temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker and united in the solemn invocation, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory," until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise. Isa 6:3. – {PK 307.1} As Isa beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator, and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah! "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verse 5. Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called. But a seraph was sent to relieve him of his distress and to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then the voice of God was heard saying, "Whom shall I send, and who will go for Us?" and Isa responded, "Here am I; send me." Verses 7, 8. – {PK 307.2}

Isa 6:5

Isa 6:5 - I am undone - Isa saw himself as naked, ashamed and fearful of his unconverted self before the LORD.

Isa 6:5

Isa 6:5 - I dwell in the midst of a people of unclean lips - See Eze 12:2

Isa 6:5

Isa 6:5 - for mine eyes have seen the King, the LORD of hosts. - See Ex 33:20; Judges 13:22;

Isa 6:6

Isa 6:6 - one of the seraphim - the seraphim here represents the Three Angel's messages that will purify Isa who: 1. Is in the presence of God in the Most Holy Place 2. Stands before the Lord offering coals of fire during the Day of Atonement 3. Sees that probation for mankind has ended as the temple is filled with smoke 4. Sees he is in an undone condition

Isa 6:7

Isa 6:7 - touched thy lips - out of the abundance of the heart the mouth speaketh (Mt 12:34; Lk 6:45). I will keep my mouth with a bridle lest I sin (Ps 39:1). 2Pet 3:11

Isa 6:7

Isa 6:7 - iniquity is taken away - Isa has a Most Holy Place experience (Day of Atonement experience) by: 1. Acknowledging the glory of the Lord and His own unconsecrated condition

2. Crying out for God's mercy and grace 3. Receiving Christ's righteousness and being made pure by the blood of the Lamb (purified by a coal taken from the alter to burn off the dross)

Isa 6:7

Isa 6:7 - thy sins purged - at this point in the vision, Isa foreshadows the 144,000: 1. Whose sins have been purged, 2. Who are able to take the final warning message as God's ensign to the world (Zech 9:16; Isa 18:3, 7; Dan 12:3) 3. Who will be tried by taking the final message to a rebellious people who will not hear and to the rest of the world (Dan 12:10) 3. Who will remain faithful as the Holy Spirit is being withdrawn from the earth 4. Who can stand in the presence of a Holy God without sin (Ju 24, 25). These have the testimony of Jesus Christ [all the writings of the prophets] bound to them and are sealed by the Law of God (Isa 8:16; Rev 12:17, 7:3).

Isa 6:7

Isa 6:7 - purged - meaning: to cover, to expiate, condone, placate, appease, make an atonement. 1Sam 3:12-14; Isa 27:8, 9; Mt 3:11, 12 Isa stands sin free.

Isa 6:8

Isa 6:8 - Here am I - after being justified by the death of Christ and sanctified (washed/purified) by His blood, Isa is now prepared to be used of the Lord. Isa's response "Here am I" is a perfect reflection of Christ's statement "Here I am" when He offered Himself a sacrifice for man's sins (Heb 10:7, 9).

Isa 6:9

Isa 6:9 - Go, and tell this people - See Eze 3:1-5; Isa 58:1

Isa 6:9

Isa 6:10 - Hear ye indeed, but understand not; and see ye indeed but perceive not - God is instructing Isa to send a "strong delusion" to the people who refuse to hearken to the voice of God. See Deut 29:4; Isa 29:9-14; Joh 12:37-41; 2Thess 2:10-12; Mk 4:10, 11

Isa 6:10

Isa 6:10 - Make the heart of these people - God speaks of the people's resistance to the Holy Spirit, causing them to turn from the paths of righteousness. Should they heed God's Spirit, embrace His message intellectually (mind) and spiritually (heart), they will be converted and healed. See Act 3:19; 7:51, 52; Eze 2:3-9; Jer 1:17-19; Job 17:4; Act 28:22-27

Isa 6:10

Isa 6:10 - make their ears heavy... shut their eyes - See Isa 42:18-20, 22-24; 44:18-20; 2Cor 4:3, 4; Ezekiel 12:2

Isa 6:11

Isa 6:11 - how long? - Isa is commissioned by God to become a watchman to a Laodicean people who will not hear, see, nor perceive their condition though spoken directly to them. Isa in turn asks the question "how long?" shall he give this testimony to a rebellious people and God's answer is until they are taken captive and scattered by the terrible of the nations who issues an unrighteous decree (global Sunday Law). The message is to begin given from

9/11/2001 until the destruction of the cities with the Sunday Law, until the Everlasting Gospel is accomplished in Adventism where there are two classes of people demonstrated. See Ps 74:1-10; Rev 6:9-11, 10:7

Isa 6:11

Isa 6:11 - Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate - See Jer 4:23-27

Isa 6:12

Isa 6:12 - And the LORD have removed men far away, and there be a great forsaking in the midst of the land - See Ezekiel 36:16-19; Jer 25:11

Isa 6:13

Isa 6:13 - in it shall be a tenth - a tithe will be the remnant, the First Fruit of the Lord, His portion. See Isa 1:9

Isa 6:13

Isa 6:13 - it shall return - it shall "restore", the restorers of the breach (Isa 58:11, 12).

Isa 6:13

Isa 6:13 - and shall be eaten - the message of the Old Paths is to be eaten and it will be sweet as honey but bitter at the 7 Last Plagues.

Isa 6:13

Isa 6:13 - as a teil tree - they will eat the message about a strong tree (a mighty nation) which is cut down

Isa 6:13

Isa 6:13 - whose substance is in them - the message of the stump of a tree, its foundation, are within them.

Isa 6:13

Isa 6:13 - whey they cast their leaves - a tree is being cut down and its leaves are scattered

Isa 6:13

Isa 6:13 - so the holy seed shall be in the substance thereof - the holy (quodesh) seed is Christ (Gen 12:1-3) which will be within those who are felled.

Isa 7:1

Isa 7:1 - Ahaz - represents the 3rd Angel's message under which a door is closed. Ahaz stands in contrast to Isa who both represent apostate Adventism and the 144,000 respectively. Ahaz in 742B.C. would close the doors to the temple in Jerusalem and establish a counterfeit church and worship service in his fear and rebellion; paralleling Jam White starting a "new church" in A.D.1863 (SDA Church becomes a church and unifies Church and State). The production of his chart in the same year begins to scatter the flock, sealing up William Miller's prophecy of the 7x scattering. “The Lord brought Judah low” because of

continued transgression. In this time of chastisement Ahaz, instead of repenting, trespassed "yet more against the Lord: ... for he sacrificed unto the gods of Damascus." "Because the gods of the kings of Syria help them," he said, "therefore will I sacrifice to them, that they may help me." 2Chron 28:19, 22, 23. – {PK 330.1} As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed. – {PK 330.2} But in Judah there dwelt some who maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isa and Mic and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: "God is with us." "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Isa 8:10, 13, 14. – {PK 330.3}

Isa 7:1

Isa 7:1 - Jotham - represents the 2nd Angel's message during which time an Image to the Beast test is presented. It is at the conclusion of Jotham's reign that Rezin and Pekah, symbolizing State and Church respectively, attack the southern kingdom, a symbol of Adventism, God's people. See 2Kin 15:36, 37

Isa 7:1

Isa 7:1 - Uzziah - represents the 1st Angel's message that is empowered at his death when the glory of the Lord filled the earth (descent of 4th Angel) on September 11, 2001. See Isa 6:3

Isa 7:1

Isa 7:1 - Rezin the king of Syria and Pekah the son of Remaliah - the alliance of Rezin and Pekah symbolize the image to the beast, the unification of state and church (respectively) that wars against Judah, a symbol of Adventism, where God's sanctuary resides. (See video Hab38 49-51min)

Isa 7:1

Isa 7:1 - went up toward Jerusalem to war against it - a civi war between northern and southern kingdoms where the North engaged the help of the Syrians (Rezin).

Isa 7:3

Isa 7:3 - Shearjashub - meaning "a remnant shall return", this son was to encourage Ahaz and the people of Israel that despite the impending destruction Isa was commissioned to prophecy (Isa 6:8-10; 5:5-7, 13-16, 18-30; Isa 3:1-26), a remnant would return from God's scattering (Isa 6:12, 13)[the redemption that follows a time of scattering - the 2520]. In that day, God will purge the sins of His people, restore true worship, and will be a defense to His people (Isa 4:2-6). Just as Isa is commanded by the Lord to bring a message of hope and deliverance to Ahaz at a particular spot, years later Hezekiah, Ahaz's son, would be taunted by the enemies of God (King of Assyria - King of the North) who descended for war to the exact location (2Kin 18:17-37; Isa 36:1-22)

Isa 7:3

Isa 7:3 - conduit of the upper pool - apparently Israel had built subterranean conduits to bring water into the city in times of invasion. The water supply outside the city could be cut-off for the invading armies so that they would be in need (2Chron 32:3, 4, 30). The same location is stated in 2 Kings 18:17 where Rabshakeh taunted Hezekiah and the COI with threats.

Isa 7:8

Isa 7:8 - the head of Syria is Damascus - a principle is established where the head of a nation is its capital and the head of the capital is its king. This principle is to be applied when reading Isa 8:7, 8

Isa 7:8

Isa 7:8 - within 65yrs - the date in which this prophecy is given by Isa the prophet is 743BC where: 1. A civil war between the Northern and Southern Kingdoms has erupted where the Northern kingdom under Pekah joined forces with Rezin, the king of Syria against Ahaz of Judah 2. Isa and his 1st son (Shearjashub: meaning "the remnant shall return" or "causeway) meets King Ahaz of Judah at the end of the conduit of the upper pool in the highway of the fuller's field Within 19yrs, Ephraim was overthrown by the Assyrians: 743BC-19 = 723BC. The overthrow of Ephraim preceded the overthrow of Judah by 46 years perhaps in part due to Jeroboam setting up the golden calves in Dan and Bethel before Judah fell into apostasy. Within 65yrs, Judah was overthrown by the Babylonians: 743BC-65 = 677BC

Isa 7:8

Isa 7:8 - within threescore and five years shall Ephraim be broken. within 65yrs, the date in which this prophecy is given by Isa the prophet is 743BC where: 1. A civil war between the Northern and Southern Kingdoms has erupted where the Northern kingdom under Pekah joined forces with Rezin, the king of Syria against Ahaz of Judah 2. Isa and his 1st son (Shearjashub: meaning "the remnant shall return" or "causeway) meets King Ahaz of Judah at the end of the conduit of the upper pool in the highway of the fuller's field START OF 1st INDIGNATION: Within 19yrs, Ephraim was overthrown by the Assyrians: 743BC-19 = 723BC. The overthrow of Ephraim preceded the overthrow of Judah by 46 years perhaps in part due to Jeroboam setting up the golden calves in Dan and Bethel (1Kin 12:29) before Judah fell into gross apostasy. Within 65yrs, Judah was overthrown by the Babylonians: 743BC-65 = 677BC

Isa 7:9

Isa 7:9 - if ye will not believe, surely ye shall not be established - The Lord is calling the king, Ahaz to exercise faith and believe the counsel of the Lord that the confederacy of Ephraim and Syria would not stand. God makes plain that if he fails to believe, forsaking both the prophetic word and the gift of Righteousness by Faith, he will not be established. See Isa 28:16; Heb 3:18, 19; 2Chron 20:20

Isa 7:11

Isa 7:11 0- Ask thee a sign of the Lord - what great mercy the Lord showed Ahaz by allowing Himself to be proven of men. God knew Ahaz's fear and sought to assure him that He was on his side and that the spoken situation (the prophetic revelation) was under His control. God condescended, recognizing men's frailty, to be put to a test to show His love and faithfulness towards us. What a Wonderful Savior!!

Isa 7:12

Isa 7:12 - I will not ask, neither will I tempt the Lord - Ahaz's refusal to ask a sign of the Lord was a foolish, shameful act of false humility and actual contempt for God. God wanted to assure the fearful king in his despair and lack of faith to trust in His omnipotent hand. Yet in pride, self-righteousness (as a Laodicean) and self-will, not wanting to deviate from his planned course of soliciting the military aid of the Assyrians, he refused the strength and peace of the Lord (Isa 8:6; Isa 31:1, 3) while remaining fearful of his adversaries. See Jer 42:3-6, 18-22, 43:1-7

Isa 7:14

Isa 7:14 - Behold, a virgin shall conceive and bear a son and shall call His name Immanuel - See Zech 2:10 Jesus became a man: 1. To ransom humanity from the curse of the Law (Gal 3:13, 14) 2. So that we may be adopted as sons of God and heirs, receiving the Spirit according to the promise given to Abraham and Christ (Gal 4:4-7) 3. So that He might sit on the throne of His father David and reign eternally

Isa 7:15

Isa 7:15 - butter and honey shall he eat - Jesus is said to eat butter and honey so that he may know to refuse the evil and choose the good. Butter is churned (worked-over) milk, the pure word of Scripture (1Pet 2:2; Prov 30:33); and honey is the prophecies and revelations of God that all point to Jesus, the Way to Eternal life (Rev 10:8-11; John 5:39, 40)- See Isa 55:2; 1Pet 2:2 (Heb 5:13, 14) Honey is for sweetness, and is that which enlightens the eyes causing one to be revived and have spiritual discernment (1Sam 14:27-29; Prov 24:13, 25:16, 27). The prophets Joh and Eze are command to eat a book/scroll that would be sweet to the taste but bitter to the stomach. The prophetic word is that which is as honey for sweetness. Milk, the sincere first principles of God’s Word is that which causes one to grow (Heb 5:12; 1Pet 2:2). Butter, a byproduct of milk (Heb 5:12; Prov 30:33) that is produced by churning [constant review/meditation], is to be eaten with bread, solid meat. Therefore, Jesus and those who follow in His footsteps are to be established from childhood in the Word, both intellectually (mind) and spiritually (heart). They will develop discernment through moderation, to choose the good and refuse the evil See Isa 28:9-11; 2Tim 3:14, 15 Butter - churned milk - Heb 5:12; Prov 30:33

Isa 7:15

Isa 7:15 - that he may know to refuse the evil, and choose the good - See Rom 16:19; 1Cor 14:20; Jam 3:13-18; Job 28:28; Heb 5:14

Isa 7:16

Isa 7:16 - for before the child shall - The dual prophecy is given first to affirm the frightful king of God's promised deliverance from his enemies (see Isa 8:3, 4) and to bring confidence in those who place their hope in the Lord regarding His coming salvation through a virgin, bringing forth Immanuel, God with us!

Isa 7:17

Isa 7:17-25 - the Lord shall bring upon thee - God would raise up the very ones Ahaz sought to ally in his battle against the Syrians and Ephraim, Assyria, to make desolate the fertile lands of Judah

Isa 7:17

Isa 7:17 - from the day that Ephraim departed from Judah - God would bring retributive judgment upon the house of Ahaz, from the time Israel separated from Judah, at the hands of the Assyrians.

Isa 7:22

Isa 7:22 - every one eat that is left int he land - the remnant that remains after God's scattering of His people are here spoken of. See Isa 1:9, 6:13

Isa 8:1

Isa 8:1 - Mahershalalhashbaz - a name written on a scroll and given to Isa's son meaning "Plunder speedeth, spoil hasteth", signifying the immediacy of the fulfillment of God's prophecy. God would bring destruction to Israel's enemies at the hands of the Assyrians.

Isa 8:4

Isa 8:4 - For before the child shall have knowledge - A reaffirmation of the promise God gave to Ahaz, though he refused God's counsel, that his enemies would be broken by the hands of the Assyrians. See Isa 7:16

Isa 8:6

Isa 8:6 - refuseth the waters of Shiloah that go softly - God would bring retribution upon Israel (Norther Kingdom) that chose the reveling of their supposed allies over the peaceful ('Sent') waters of Shiloah by trusting in His Word (Isa 32:17). Shiloah is the Hebrew equivalent of the Greek Siloam, the river where Jesus anointed the eyes of the blind man who then went to the river and was given sight (Joh 9). Like blind Bartimaeus, who was wretched, miserable, poor, blind and who cast away his garment and became naked, the blind in the Bible represent Laodicea (Mk 10:46-52). The parallel of the blind man having his eyes anointed and then receiving site is the counsel given to the church of Laodicea (Rev 3:15-18). To cure its lukewarm condition God counseled it to purchase the following of Him: 1. Gold tried in the fire that it may be rich (1st Angel's Message) 2. White raiment to cover one's nakedness (2nd Angel's Message) 3. Eye salve that one may see (3rd Angel's message). That Israel rejected the peaceful waters of Shiloah that would heal spiritual blindness and give sight and chose Rezin (the Dragon Power) and Remaliah's Son (the false prophet) suggested that they were refusing the 3rd Angel's messages and were choosing to be overthrown by the Sunday Law. In essence they refused the peaceful waters of Shiloah for the overflow scourge of the Euphrates, the Assyrian armies.

Isa 8:7

Isa 8:7 - waters of the river - overflowing scourge of the Assyrians

Isa 8:8

Isa 8:8 - overflow and go over - the term is used in one other location (Dan 11:40) and gives context for that verse. The Assyrians would "overflow and go over, he shall reach even to the neck", suggesting that in its siege, Israel would be routed even to the neck but the head would be spared. In other words, all the nation would be subdued except the capital, Jerusalem. See Isa 7:8, 9

Isa 8:8

Isa 8:8 - he shall reach even to the neck - the invading armies would seek to overthrow the

capital city Jerusalem (the head), but would only come as far as the neck, sparing the capital. See Isa 7:1, 8

Isa 8:9

Isa 8:9-12 - Associate yourselves... and ye shall be broken... - God gives warning that if the people seek to confederate with foreign nations against the Lord's fly and hireling (Isa 7:18-20), they would be utterly broken. The modern day application is speaking of the confederacy that the churches and the nations are setting up against the LORD and His people. The Perils of the Secret Societies—The Lord's injunction, "Be ye not unequally yoked together with unbelievers," refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action.... – {Ev 617.4} The Lord declares through the prophet Isaiah: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8:9-13. – {Ev 617.5} There are those who question whether it is right for Christians to belong to the Free Masons and other secret societies. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God's Word.... – {Ev 618.1}

Isa 8:12

Isa 8:12 - a confederacy - the confederacy of the 10 kings and the harlot at the Sunday Law will be the dread and fear of Adventists who have not feared God and made Jesus their sure foundation. They will run, fall and be broken; but those that wait upon the Lord will renew their strength, shall mount up with wings like eagles, shall run and not grow weary, shall walk and not faint. See Rev 17:12-14; Isa 54:15-17

Isa 8:13

Isa 8:13 - Sanctify the Lord - we must fear God and not man, establishing the Lord as our strength and the One who we seek not to offend (Mt 10:28). The era when this was first spoken was an era of spiritual apostasy where the doors of the temple in Israel had been closed by wicked king Ahaz and false worship was brought in. The same applies at the end of time when the world is confederating and the saints of God are to look up to the LORD as their shield and defense. See Isa 45:22. "The Lord brought Judah low" because of continued transgression. In this time of chastisement Ahaz, instead of repenting, trespassed "yet more against the Lord: ... for he sacrificed unto the gods of Damascus." "Because the gods of the kings of Syria help them," he said, "therefore will I sacrifice to them, that they may help me." 2Chron 28:19, 22, 23. – {PK 330.1} As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed. – {PK 330.2} But in Judah there dwelt some who maintained their allegiance to Jehovah, steadfastly refusing to be led into

idolatry. It was to these that Isa and Mic and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: "God is with us." "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Isa 8:10, 13, 14. –{PK 330.3}

Isa 8:13

Isa 8:13 - let Him be your fear, and let Him be your dread - See Rev 14:7; Mt 10:28; Heb 10:31

Isa 8:14

Isa 8:14- He shall be a sanctuary...a stone of stumbling and rock of offense - To the faithful, God is a sanctuary but to the wicked He is a rock of offense (Isa 28:5, 14-16). When the literal church doors are closed, we must have a personal relationship with Jesus that will sustain us. See Isa 33:15-17; Ps 91; The Lord foresaw Israel's rejection of Christ and that it would be but a remnant that acknowledge and permit Christ to be their sanctuary and refuge. See Joh 1:5, 10, 26

Isa 8:14

Isa 8:14 - but for a stone of stumbling and for a rock of offence to both the houses of Israel - See Isa 28:16; 1Cor 3:11||Gal 1:6-9; 1Pet 2:6-8; Mt 21:38-46; Lk 20:15-19; Act 4:11; Ps 118:22

Isa 8:15

Isa 8:15 - many among them shall stumble, fall, be broken, snared and taken - The fate of the five foolish virgins, those who do not put their trust in the Lord, those who will be overthrown by the overflowing scourge of a Sunday Law. See Dan 11:41; Isa 28:13; Rom 10:1-3

Isa 8:16

Isa 8:16 - Bind up the testimony - the testimonies of all the prophets that testify of God's works of redemption and salvation while counseling to avoid putting trust in man during the time of the overflowing scourge is to be bound among the faithful. In order to bind (wheat), it must first be gathered then tied together. So we must study God's Word and His prophecies. We must gather them and tie them together using Gods prescribed method of proof texting. In so doing, the LORD will bind together His wheat in bundles at the harvest. See Ps 93:5; Isa 28:9-13, 51:7, 58:12; Rev 12:17; 2Chron 20:20; EW 88.2, 3

Isa 8:16

Isa 8:16 - seal the law - the Law of God, particularly the 4th Commandment is to seal the disciples of Christ. See Eze 20:12, 20; Ps 112:7; Rev 7:1-4 (Sabbath seal - God's Memorial - Ex 3:14, 15, 31:17), 12:17; Gen 6:14

Isa 8:16

Isa 8:16 - among my disciples - those who are found as the disciples of the LORD are heirs of righteousness by faith; they move with godly fear based on the prophetic word (Heb 11:7) and they hide God's law in their hearts that they may not sin against Him (Ps 119:11)

Isa 8:17

Isa 8:17 - I will wait upon the LORD - it is a common thing for the prophets to wait to hear a word from the LORD. See Hab 2:1

Isa 8:17

Isa 8:17 - that hideth His face - Isa has purposed to place his trust in the Lord and will wait for the Lord's deliverance. The houses of Jacob that place their trust in man, to them God hides His face and will not be found of them. See Am 8:1-13

Isa 8:18

Isa 8:18 - Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion - the prophet was appointed to convey God's messages to the people which involved at times, acting out through their life experiences, the messages that God sought to convey. Hosea - he named his child Loammi, meaning "not my people", meaning his wife Gomer played the harlot, had illegitimate children while married to Hosea and thus representing the unfaithfulness of Israel towards God. Hosea 1:9 Ezekiel - God would permit Ezekiel's wife to drop dead suddenly and the prophet was instructed not to mourn for her death. Thus, God foreshadowed through His prophet what would befall Israel when the Babylonians would besiege them and there would be mass straitness so that people in their helplessness could not mourn for their dead. Ezekiel 24:16-27 Ezekiel - would act out and demonstrate the rebellions of Jerusalem by lying on his sides at the command of the Lord. Ezekiel 4:3-6 Ezekiel - would act out the besiegement of Israel at the command of the Lord - Ezekiel 12:1-15

Isa 8:18

Isa 8:18 - signs and wonders in Israel - Isa the prophet and his children were to be a demonstration of signs and wonders from the Lord that were to forewarn and befall Israel, both Northern and Southern Kingdoms. See Gen 1:14; Isa 20:1-4; Eze 12:1-6, 24:24;

Isa 8:19

Isa 8:19 - familiar spirits - See Isa 29:4; 65:4; Deut 18:10-14

Isa 8:19

Isa 8:19 - peep, and that mutter - See Isa 29:4

Isa 8:19

Isa 8:19 - should not a people seek unto their God? - God who is wonderful in counsel and excellent in working should be the One with Whom we seek counsel and wait upon to answer His counsels. See Isa 28:29; Jer 33:3 The apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called "sympathetic remedies," or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified physicians. The mother, watching by the sickbed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break. – {PK 211.1}

Isa 8:19

Isa 8:19 - for the living to the dead? - As Solomon stated, "the dead know not any thing" (Eccl 9:5). Therefore, it is lunacy for the living to seek counsel from those who know nothing. 1Sam 28:7-20; Ps 106:28; 1Kin 22:19-23

Isa 8:20

Isa 8:20 - To the law and to the testimony - See 1Cor 14:36, 37; Ps 19:7; 93:5, 119:128, 130; 1Thess 5:21 The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word. – {Ed 17.1} There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of Scripture. Because the plain teaching of God's Word condemned their practices, they tried to destroy its force. The same thing is done today. The Word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practices in His day. He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith. – {LHU 108.4} In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17, R.V. – {GC vii.1} The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle Joh, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1Jo 4:1. And Isa declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa 8:20. – {GC vii.3} "Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."—Martyn, vol. 5, pp. 70, 71. – {GC 292.2} "The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim." {Ms32-1896.}

Isa 8:20

Isa 8:20 - the testimony - the testimonies of the prophets that with the Law, forms a perfect standard for man's conduct and means of happiness and peace with God. With regard to the Spirit of Prophecy, the writings of Sister E.G. White, the following has been written by J.N. Loughborough: The position that the Testimonies of Sister White occupy can be best told in what she herself has written respecting them:- {1984 JNL, HEVI 38.4} The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain an pointed Testimonies, bringing them back to the Word that they have neglected to follow. {1984 JNL, HEVI 38.5} The word of

God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles. . . {1984 JNL, HEVI 38.6} You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. . . . {1984 JNL, HEVI 38.7} The Lord desires to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of his word. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . . Additional truth is not brought out, but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse . . . {1984 JNL, HEVI 38.8} The Testimonies are not to belittle the word of God, but to exalt it, and to attract minds to it, that the beautiful simplicity of truth may impress all. . . .If the people who now profess to be God's peculiar treasure would obey his requirements, as specified in his word, special Testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness, and their fearful danger in neglecting to obey the word of God. -"Testimony for the Church." No. 33, pages 191-195 {1984 JNL, HEVI 38.9}

Isa 8:20

Isa 8:20 - if they speak not according to this word, it is because there is no light in them - if the counsels of one do not agree with all of the commandments of God and/or do not uphold the gospel truths spoken through the prophetic word, there is NO Light. Partial light is no good; it is either all or nothing. The saints at the end of time will all see eye to eye (Isa 52:8) and will walk in unison (Am 3:3), therefore, there must be unity of Spirit, thought and mind. See Joh 16:13; Ps 119:130; Gal 1:8, 9; 1Cor 3:11, 1Cor 14:22-37; 2Cor 11:3, 4; Rom 3:1-4 Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief. – {GC 625.3} In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God’s word, we may be sure proceeds from Satan. – {PP 55.2} – PP 55.2 " 'The Bible, I say, the Bible only, is the religion of Protestants!' Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence, if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus Christ and his apostles? . . . More than this, we will add, that though Cyprian, or Jerome, or Augustine, or even the fathers of an earlier age, Tertullian, Ignatius, or Irenaeus, could be plainly shown to teach the unscriptural doctrines and dogmas of Popery, which, however, is by no means admitted, still the consistent Protestant would simply ask, Is the

doctrine to be found in the Bible? Was it taught by Christ and his apostles? . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority." 1 {1873 JNA, HSFD 199.1}

Isa 8:21

Isa 8:21, 22 - And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward - The wicked, having a form of godliness but denying the power therein, realize too late that they have believed lies (consulting the dead and spirits of Devils) and are outside the secret place of the Most High. - See Rev 16:11

Isa 8:21

Isa 8:21, 22 - hardly bestead and hungry - see Am 8:11-14; Isa 28:17-20

Isa 8:21

Isa 8:21 - bestead - to accommodate. Hardly bestead means to be perplexed, hardly accommodated.

Isa 8:21

Isa 8:21 - when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward - the distress of those who have forsaken the LORD will be grievous. They will find themselves in strait places and will look for relief but not find it. They are not under the shadow of the Almighty and their bread and water have failed. See Isa 28:17-21, 65:13, 14; Am 8:11-14; Compare Isa 33:15-17 The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God. – {GC 621.2}

Isa 8:22

Isa 8:22 - And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness - It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with it and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal

3:18. – {GC 639.2} The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say: Depart, thou wicked servant. – {GC 640.1}

Isa 9:1

Isa 9:1 - the dimness shall not be such as was in her vexation - the dimness of anguish (Isa 8:22) pronounced upon God's rebellious people will not be as when they were vexed by their enemies who afflicted the land (destroyed their crops v3), caused them to walk in darkness, and broken down the walls and palaces (v10). The dimness to befall the Northern Kingdom will be with consuming fire (v5, 18-21).

Isa 9:2

Isa 9:2 - have seen a great light - the people who walked in darkness may refer to those who in the time of Christ were deceived by the leadership's traditions, worldliness and false doctrines that established a social cast system with the clergy at the top. Those in darkness may also refer to those living during the Dark Ages who again were held captive to the doctrines of men, traditions and heresies. The great light that shone in the time of Christ was Jesus Himself, the Light of the World! The Reformation and those raised up to expose the heresies of the Church of Rome while exalting the Word of God also were a great light. See the church of Sardis - See Mt 4:14-16; Rev 3:1-6

Isa 9:6

Isa 9:6 - For unto us a child is born, unto us a son is given - See Lk 2:11 By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." Joh 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. – {DA 25.3}

Isa 9:6

Isa 9:6 - Wonderful Counsellor - Jesus is the Great Counsellor Who ever lives to Intercede, guide, and direct all who come to Him for help. Ps 16:7; Jer 32:19; Prov 3:5, 6; Jam 1:5||Lk 11:13 Jesus is also the Wonderful Consoler in that He understands pain and sorrow: 1. Jesus consoled the weeping heavenly hosts after Lucifer staged his revolt, causing himself and his allies to be expelled from heaven (2Tim 2:19) 2. Jesus consoled the angels as they wept to see Adam and Eve fall to sin (GC648.2; AH 541.2) 3. Jesus consoles the human race as it bears the cross of grief and sorrow (Heb 2:14-18

Isa 9:6

Isa 9:6 - The everlasting Father - See Dan 7:9; Ps 90:2

Isa 9:6

Isa 9:6 - The Prince of Peace - Shiloh, meaning "The Peaceful One" is a reference to Jesus, the Messiah. See Gen 49:10 (Shiloh); Jer 23:5, 6; 33:17, 18

Isa 9:7

Isa 9:7 - Of the increase of his government and peace there shall be no end - See Isa 32:17; Joh 14:27

Isa 9:7

Isa 9:7 - upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever - See Jer 33:15, 16, 20; Lk 1:30; Act 2:29, 30

Isa 9:8

Isa 9:8-13 - the Lord sends word of warning of impending judgment upon the Northern Kingdom for their sins and in pride, they heed not, but purpose that they will rebuild that which has been torn down and make it stronger and more glorious.

Isa 9:10

Isa 9:10 - The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars - See Mal 1:4

Isa 9:14

Isa 9:14-17 - head and tail, branch and rush - The people are lead into rebellion through the deceptions of the leadership, the ancient men and elders (head) and the prophets (tail). God will punish therefore all, the deceivers and those led astray for all are deceivers, hypocrites and evildoers.

Isa 9:15

Isa 9:15 - the prophet that teacheth lies, he is the tail - the lying prophets are sons of their father, the devil, who is the author of all lies and whose tail drew 1/3 of the stars of heaven. See Joh 8:44; Rev 12:3, 4

Isa 9:16

Isa 9:16 - leaders of this people cause them to err - see Isa 28:14-18; Eze 8:16

Isa 9:18

Isa 9:18 - For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke - See Isa 27:11

Isa 9:19

Isa 9:19 - and the people shall be as the fuel of the fire - See Isa 27:11

Isa 9:19

Isa 9:19 - no man shall spare his brother - See Isa 9:21

Isa 9:21

Isa 9:21 - Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah - brother will be against brother in the confusion.

Isa 10:1

Isa 10:1 - decree unrighteous decrees - When the nations decree unrighteous laws, God removes His hand of protection, and stretches out His hand against that nation. See Ex 23:2; Eze 14:12-21; See Isa 24:5, 6; Rev 13:12, 14, 15; Zeph 2:1-3; Act 4:18 But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, “My kingdom is not of this world.” Joh 18:36. He would not accept the earthly throne. – {DA 509.2}

Isa 10:1

Isa 10:1 - that write grievousness - See Esther 3:8-15; Ps 119:85-87

Isa 10:1

Isa 10:1 - which they have prescribed - that which has been devised, ordered, thought-up, or formed. See Esther 3:7; Dan 6:4-8 While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.—The Great Controversy, 605 (1911). – {LDE 225.3}

Isa 10:1

Isaiah 10:1 - prescribed - directed, ordered

Isa 10:2

Isa 10:2 - To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! - See Ex 23:6

Isa 10:5

Isa 10:5 - O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation - See Lev 26:25-33; Lam 2:1-7

Isa 10:6

Isa 10:6 - tread them down - See Dan 8:13

Isa 10:12

Isa 10:12-14 - I will punish... king of Assyria - The proud/stout heart of the king of Assyria led him to think that Israel's conquest was by his own might. God would humble the rod of His anger and staff of His indignation (v5). See Deut 32:27

Isa 10:13

Isa 10:13 - By the strength of my hand I have done it, and by my wisdom - See Hab 1:11; Isa 10:5, 15

Isa 10:17

Isa 10:17, 18 - devour his thorns and his briers in one day - God foretells the utter destruction (soul and body) of the rebellious in Israel/Adventism (hell fire) in one day. See Isa 27:4, 5, 11; Mt 10:28

Isa 10:19

Isa 10:19 - rest of the trees shall be few - the remnant, the trees of righteousness and planting of the Lord will be few, namely, 144,000.

Isa 10:22

Isa 10:22 - For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: - See Rom 9:27, Isa 1:9

Isa 10:25

Isa 10:25 - indignation shall cease, and mine anger in their destruction - Assyria, the King of the North who was the rod of God's indignation against Israel, will cease his persecution of God's people with his own destruction. A reference to the deadly wound upon the papacy that brought an end to the first indignation, the "first end of the indignation". See Rev 13:3; Dan 12:7

Isa 11:3

Isa 11:3 - He shall not judge after the sight of the eyes, neither reprove after hearing of the ears; But with righteousness shall He judge - See Joh 7:24

Isa 11:4

Isa 11:4 - with righteous judgment - See Joh 7:24

Isa 11:4

Isa 11:4 - smite the earth with the rod of His mouth - See Rev 12:5, 19:15; Heb 4:12

Isa 11:4

Isa 11:4 - and with the breath of his lips shall he slay the wicked - See 2Thess 2:8

Isa 11:6

Isa 11:6-9 - wolf shall dwell with the lamb - See Isa 65:25

Isa 11:9

Isa 11:9 - shall not hurt nor destroy on my holy mountain - a knowledge of God is that which preserves peace, order, safety, and righteousness. See Isa 26:9, 65:25; Eze 20:38

Isa 11:9

Isa 11:9 - my holy mountain - a reference to Jerusalem, the city of Zion and also the people of God.

Isa 11:10

Isa 11:10 - in that day - the day of the Sunday Law. See Isa 10:1; Rom 15:12

Isa 11:10

Isa 11:10 - root of Jesse - He Who was before all things, being the Root of Jesses is also Jesse's heir. See Ps 90:1, 2

Isa 11:10

Isa 11:10 - shall stand as an ensign of the people - Jesus, the High and Lofty One will be an ensign, a banner for the Gentiles to flock to through His people, the 144,000 - See Isa 40:5

Isa 11:10

Isa 11:10 - to it shall the Gentiles seek - those outside of Adventism will flock to the knowledge of the Sabbath. See Joh 12:21

Isa 11:10

Isa 11:10 - his rest shall be glorious - the 144,000 will be drawing the world to the knowledge of the true sabbath rest.

Isa 11:11

Isa 11:11 - set his hand the second time - the gathering and deliverance of the remnant of Israel that return from the places of their dispersion (Assyria, Egypt, Pathros, Cush, Shinar, Hammath and the islands of the sea) is likened to God's deliverance of Israel from Egyptian captivity and perhaps Babylonian captivity, a second deliverance.

Isa 11:11

Isa 11:11 - Elam - Persia

Isa 11:11

Isa 11:11 - Shinar - Babylon

Isa 11:12

Isa 11:12 - outcasts of Israel - the 144,000 who were a reproach among Israel and ones despised of the world (Ps 2:1-3, 83:1-3), will be lifted up and glorified with Christ's character before the world.

Isa 11:13

Isa 11:13 - Ephraim shall not envy Judah - The rivalry between Northern and Southern Kingdoms will not be in the day of the Lord because we will all see eye to eye. See Eze 37:16-23, Isa 52:8, 7:1-7

Isa 11:14

Isa 11:14 - they shall lay their hand upon Edom, and Moab; and the children of Ammon shall obey them - See Dan 11:41

Isa 12:1

Isa 12:1 - thine anger is turned away, and thou comfortedst me - God mercifully draws His children back after they have suffered for their iniquity - See Ps 90:7-15; Ezekiel 36:23-36

Isa 12:2

Isa 12:2 - for the LORD JEHOVAH is my strength and my song; he also is become my salvation - See Ps 27:1, 6

Isa 12:3

Isa 12:3 - draw water out of the wells of salvation - we are promised living waters (Joh 4:10, 14) that will flow from within and ultimately the waters of salvation whose source is the River of Life (Rev 22:1)

Isa 13:12

Isa 13:2 - man more precious than fine gold - man's self-worth and value is not based on his accomplishments, possessions or achievements but on God's estimation of him. The cross of Christ is where we find our true value (see also Jer 9:23, 24)

Isa 13:20

Isa 13:20 - It shall never be inhabited, neither shall it be dwelt in from generation to generation... - See Jer 25:12, 51:37 He [Alexander the Great] sought to reach the "ends of the world and the Great Outer Sea" and invaded India in 326 BC, winning an important victory over the Pauravas at the Battle of the Hydaspes. He eventually turned back at the demand of his homesick troops. Alexander died in Babylon in 323 BC, the city that he planned to establish as his capital, without executing a series of planned campaigns that would have begun with an invasion of Arabia. In the years following his death, a series of civil wars tore his empire apart, resulting in the establishment of several states ruled by the Diadochi, Alexander's surviving generals and heirs. - Wikipedia "Alexander of Macedon" Interesting

FACT: Alexander dies of alcoholism in Babylon, the city that in the last days has caused all nations to become drunk with the wine of her fornication. See Rev 18:2, 3

Isa 14:4

Isa 14:4 - oppressor ceased, the golden city ceased - References to the "great city" of Babylon (Rev 14:8), literal and spiritual. Just as heavenly Jerusalem has streets of gold, so Babylon, the counterfeit, is called the golden city.

Isa 14:5

Isa 14:5 - The LORD hath broken the staff of the wicked - Jesus has made a public spectacle of the overthrow of the forces of evil. He has disarmed principalities and powers so they bear no power over the sons of righteousness. See Col 2:15; Heb 2:14; Gen 3:15

Isa 14:12

Isa 14:12 - How art thou fallen from heaven - The mystery of iniquity, the fall of Lucifer will remain a mystery. However in God's wisdom, He saw the need to expel for good the once exalted and honored angel. Though favor would be shown Lucifer, his wicked heart would not repent nor honor the Lord of glory. See Isa 26:10; Eccl 10:1

Isa 14:12

Isa 14:12 - Lucifer - heylel Noun Masculine hay-lale' from (01984) (in the sense of brightness) from (in the sense of brightness); the morning-star:--lucifer. Lucifer = "light-bearer"

Isa 14:12

Isa 14:12 - cut down to the ground - Lucifer, forsaking his first estate as an exalted angel, was cast to the earth with his rebellious host (Rev 12:9, 10, 12; Ju 1:6, 7)

Isa 14:12

Isa 14:12 - which didst weaken the nations - See Prov 14:34

Isa 14:13

Isa 14:13 - I will ascend into heaven - Lucifer's spirit was characterized by self-exaltation (gadal), the desire to rise and elevate oneself above his appointed position (Ju 6). So too, the sons of the evil seed seek to exalt their wisdom, thoughts, abilities, and lives above God's designed order. The wisdom and knowledge of Satan is earthly, sensual and devilish and does not descend from above but from beneath [the earth] according to the Apostle Jam (Jam 3:13-18). The Bible establishes a principle that those things that are not from above are from the earth and are earthly (Joh 3:31). Therefore, Satan and those who follow in his footsteps will be ones who seek to ascend (exalt themselves above the knowledge of God - 2Cor 10:5), whose wisdom and works arise from the earth.

Isa 14:13

Isa 14:13 - I will exalt my throne - Lucifer's throne, a kingly, monarchial seat, is the throne of iniquity (Ps 94:20) which he purposes to exalt above all the heavenly hosts and above God's throne, the throne of righteousness and judgment (Ps 97:2). In order to do so, he purposed to murder God. See Joh 8:44

Isa 14:13

Isa 14:13 - sit also among the mount of the congregation - Also known as Mt. Zion (Ps 48:2), Lucifer desires to sit in the midst of the congregation in that he thinks/desires to be the theme of worship, adoration and praise. See Ex 27:21

Isa 14:13

Isa 14:13 - sides of the north - the seat of God's government and where His throne is placed is in the sides of the north. It is here that Lucifer wages his attack and seeks to set-up the "seat of the image of jealousy", the throne of iniquity in the sides of the north (Eze 8:3-6). In order to unseat God and establish his throne, Lucifer sought to kill God. Lucifer's pagan ideals would never be satisfied, always striving to be higher. He would instill the same thoughts and desires in the mind of Adam and Eve. See Joh 8:44; Mt 21:33-44; Lk 20:14

Isa 14:14

Isa 14:14 - will ascend above the heights of the clouds - Lucifer desired the position above all other created beings and angels (which he had). However, he erred in desiring to be above Michael, who is God. He beheld the close communion between God and mankind and that man had been given dominion over the earth and that provoked him to envy.

Isa 14:14

Isa 14:14 - will be like the Most High - Lucifer desired to have dominion, to govern over, to receive praise and adulation and to be worshipped like the Most High, but he lacked the love for all of the creation of the Most High. Lucifer's desire to rule was for selfish motives whereas God's creation was made for God's glory and for communion with God. God desired that others share in the blessings of life and all the joys He could bestow... In glad response the creation would show their gratitude in loving worship. Lucifer got the script all twisted! See Mt 4:9; Lk 4:7; Ezekiel 28:12-19 "Satan's sin was the desire to exalt himself above God, to exalt his will above God's will. He wanted to be the ultimate authority in his life instead of surrendering to God's authority over his life. As a result, he lost the high position God had given him." {Surrender, G. Jackson, pg 22} "This means that the 144,000 will come to understand fully what had not been known by any previous generation. The secret sin of desiring to take the life of God would be revealed and the root of sin would be expelled. Guilt would be purged and without remorse these ones "without fault before the throne of God" would sense their place in the royal family as sons of the Most High. Such a work could not have been done nor understood by any previous generation for no former people had the three angels' messages. The cleansing and restoring of the heavenly sanctuary could not take place until the time had been fulfilled, not because God was unwilling but because man was unready." Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 142

Isa 14:15

Isa 14:15 - Yet thou shalt be brought down to hell, to the sides of the pit -

Isa 14:16

Isa 14:16 - They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms - the figurative taunt of the wicked will be against Satan who weakened the nations when he is humbled and brought down low to meet them.

Isa 14:17

Isa 14:16 - that opened not the house of his prisoners - Jesus came and broke the bond that the devil had on humanity. Isa 61:1; Heb 2:14-18

Isa 14:20

Isa 14:20 - slain thy people - the seed of the serpent; the generation of vipers. See Gen 3:15;

Isa 14:20

Isa 14:20 - seed of evildoers shall never be renowned - A reference to the seed of the serpent mentioned in Gen 3:15, the wicked and those who do evil will like their father, the devil, see corruption and destruction (v19, 20, 21). See Gen 11:4

Isa 14:21

Isa 14:21 - Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities - See Gen 11:1-4

Isa 14:24

Isa 14:24 - The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand - See Num 14:21, 23:19; Isa 45:18, 46:9, 10, 55:11

Isa 14:27

Isa 14:27 - For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? - See Num 23:8

Isa 16:6

Isa 16:6 - We have heard the pride of Moab - See Jer 48:29

Isa 16:8

Isa 16:8 - the vine of Sibmah, the lords of the heathen have broken - see Jer 48:32, 33

Isa 16:10

Isa 16:10 - And gladness is taken away - See Jer 48:33

Isa 16:12

Isa 16:13 - when it is seen that Moab is weary on the high place, that he shall come into his sanctuary to pray - See Jer 48:35

Isa 17:4

Isa 17:4-6 - And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. 5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. 6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. - the verses describe

Israel's ultimate rejection of God and the very small remnant that will embrace the gospel of Jesus Christ. See Act 7, 8; Isa 1:8, 9

Isa 17:13

Isa 17:13 - shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind - See Ps 1:4; Job 21:18; Hosea 13:3

Isa 18:3

Isa 18:3 - see ye - the ensign is to be a visible sign. God's glory revealed in His people.

Isa 18:3

Isa 18:3 - ensign on the mountains - the banner that is to be lifted upon among the churches (mountains) is the 144,000. They will be raised up during a time of religious crisis to proclaim the glory of the LORD. See Isa 5:26, 60:1-5; Song 6:10

Isa 18:3

Isa 18:3 - when he bloweth a trumpet - the ensign to be lifted up will be during the 7th trumpet. See Rev 10:7

Isa 18:3

Isa 18:3 - hear ye - bearing the Three Angels' Messages joined by the Fourth, the specific message is to call all men out of Babylon.

Isa 18:7

Isa 18:7 - present be brought unto the Lord - See Ps 68:31

Isa 19:1

Isa 19:1 - burden of Egypt - See Eze 29:1-30:19

Isa 19:3

Isa 19:3 - seek to the idols - see Isa 44:9-20; Hab 2:18, 19; Dan 5:4

Isa 19:3

Isa 19:3- charmers, familiar spirits, wizards - see Isa 8:19, 20, 29:4

Isa 19:4

Isa 19:4 - give over to the hand of a cruel lord - the Assyrians. See Isa 20:4

Isa 19:14

Isa 19:14 - mingled a perverse spirit in the midst - See 1Kin 22:21-23; Jer 9:23; 1Thess 2:11, 12; Isa 66:4

Isa 19:19

Isa 19:19 - shall there be an alter to the Lord - the conversion of Egypt is foretold. The world

will be converted to the Lord before His 2nd Coming.

Isa 21:1

Isa 21:1 - desert of the sea - a possible reference to the Medes and Persians who dwelt beyond the Persian gulf

Isa 21:2

Isa 21:2 - a grievous vision - See Isa 33:1

Isa 21:2

Isa 21:2 - sighing thereof have I made to cease - the sighing of the enslaved Children of Israel, bound to 70yrs of captivity will come to an end with the invasion of the Medes and Persians (Elam). See Isa 45:1-4

Isa 21:3

Isa 21:3 - Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it - See Hab 3:16; Isa 13:1-8

Isa 21:4

Isa 21:4 - night of my pleasure - Belshazzar's feast - See Dan 5

Isa 21:11

Isa 21:11 - Dumah - Mt Seir is the land of the Edomites, the descendants of Esau.

Isa 21:11

Isa 21:11 - Watchman, what of the night? - The Edomites inquire of Isa, the prophet turned watchman, what is the state of things? Is it safe?

Isa 21:13

Isa 21:13 - burden upon Arabia - See Jer 25:24, 49:28

Isa 22:1

Isa 22:1 - valley of vision - a visin of the overthrow of the nation of Israel and the spoiling of the daughters of Isa's people.

Isa 22:1

Isa 22:1 - gone up to the housetops - See Mk 13:15

Isa 22:2

Isa 22:2 - art full of stirs, a tumultuous city, a joyous city - the prophet presents a contrast in the circumstances of the valley of visions. There is a stir and tumult because of the impending doom. However, the people have not humbled themselves nor turned to their God in repentance so that He may exercise mercy. On the contrary, they choose to "eat, drink and be merry for tomorrow we die" Isa 22:13, 14; 32:13. God promises to remember

this transgression unto the peoples death. Those who are not participating in the rightful works of repentance during the Day of Atonement will be eating and drinking, that which usually precedes close of probation for those who will be overthrown: Isa 22:13; Lk 12:16-21 24:12; Mt 24:36-39, 44-51; Job 1:13, 18, 19

Isa 22:7

Isa 22:7 - choisest valleys - the "fat valleys", burst with milk and honey are to be laden with armies. See Isa 28:1

Isa 22:12

Isa 22:12 - the LORD GOD of hosts call to weeping - God calls the people to fast, repent and pray for deliverance but the people have resolved to "eat, drink and be merry for tomorrow they will die" [go out with a bang!]. This is the attitude of many who understand the Judgment Hour Cry and still do not weep and mourn between the porch and the altar as they ought to. See Joe 2:17; Lk 21:34-36; Lev 23:27, 29

Isa 22:13

Isa 22:13 - And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die - See Jam 4:16

Isa 22:13

Isa 22:13 - let us eat and drink; for to morrow we shall die - See 1Cor 15:32

Isa 22:15

Isa 22:15-19 - treasurer, even unto Shebna - apparently Shebna was an unrighteous treasurer/governor in the house of Hezekiah, squandering moneys and he would pay the price in his captivity for his waste. He will be pulled down and in his stead, God will establish Eliakim [meaning, "whom God will raise up"], the son of Hilkiah.

Isa 22:20

Isa 22:20 - my servant Eliakim - meaning "who God will raise up", he is chosen to replace Shebna as a governor in the house of Hezekiah. Eliakim would relay the message of the King of Assyria, given by Rabshakeh to Hezekiah, prompting him to come before the Lord with fasting and prayer. See 2Kin 18:17, 18, 26, 37

Isa 22:22

Isa 22:22 - And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. - See Rev 3:7

Isa 22:22

Isa 22:22-24 - he shall open and none shall shut - The word's spoken of Eliakim's governorship over the house of Hezekiah is an allusion to Jesus, Who has governorship over the house of God. Eliakim is a type of Christ, a faithful governor, unlike Shebna, who rules well over the house of God. He is to open the door of faith to many and to be as a nail fastened surely against the wall upon which many (vessels) small and great can be hung. See Rev 3:8; 1Cor 16:9; Act 14:27

Isa 22:25

Isa 22:25 - In that day - the day of the Lord, the nail that is fastened in a sure place (Shebna?) will be removed and anything hung upon it will be cut off. A foretelling of the impending destruction of Jerusalem and the removal of those things hung in men's wisdom that will be pulled down.

Isa 23:13

Isa 23:13 - set up the towers, build palaces, and He brought them to ruin - the destruction of Tyre is being compared to might Babylon. Great towers and palaces were built in Babylon that were brought to ruin. The tower's collapse marked the economic ruin of Tyre and all the nations that did trade with it.

Isa 23:14

Isa 23:14 - ships - ships are a symbol of: 1. Merchandise - 2Chron 9:21 2. Business - Ps 107:23 3. Trade - Rev 18:17 Ships are therefore a representation of economic strength (economy).

Isa 23:14

Isa 23:15 - Tarshish - an island nation known as the thoroughway where trade abounded. From this depot came great wares originating from around the world and bound for the lavish city nation of Tyre (Isa 23:8, 9). The economy of this great city would be laid waste with the collapse of Tyre.

Isa 23:15

Isa 23:15 - Tyre shall be forgotten seventy years - the land of Tyre, a symbol of the papacy will be made desolate with the infliction of a deadly wound (Rev 13:3).

Isa 23:15

Isa 23:15-17 - Tyre sing as an harlot - after 70yrs, Tyre will again seduce and enchant as a harlot. She will again have relations with the merchants and kings of the earth.

Isa 23:18

Isa 23:18 - merchandise and her hire shall be holiness to the LORD - Our fair, currency and pursuits for acquisition must be holiness to the LORD. We are not to covet material wealth of this world but to seek God’s Kingdom and His righteousness. The merchandise of Babylon will be holiness to the Lord (Rev 18:11-13; Mic 4:10-13). Zion threshes (crushes) Babylon through their message; Joshua 6:1-5 [Jericho, the king and the mighty men of valour = Dragon, Beast, False Prophet] 7 trumpets then a loud shout brought Jericho down, Modern Babylon falls under 7 trumpets and a Loud Cry (Joshua 6:17-19). All the merchandise of Jericho is consecrated to the Lord; Rahab represents the souls of men that are called out by the Loud cry

Isa 24:1

Isa 24:1, 2 - maketh the earth empty, maketh it waste, turneth it upside down - God will turn the world upside down representing the Sunday Law crisis (Eze 7:12-26). The secret place that the robbers pollute is the sanctuary, that the papacy will pollute - Dan 11:41; the Law is perished at the Sunday Law but they have also rejected the old paths that leads to the rejection of the Law.

Isa 24:3

Isa 24:3, 4 - land shall be utterly emptied - the earth mourns,fades away and languishes (Hos 4:1-6) because there is no truth, mercy or knowledge in Israel (Adventism); the knowledge of God that is rejected causes the land to languish (Dan 12:3, 4, 9; 11:31-35) we need to be purified made white and tried

Isa 24:5

Isa 24:5 - earth also is defiled - The Sunday Law is being spoken of where the curse is brought upon the earth for defiling the Law of God because the entire world has forsaken the Sabbath truth. (Deut 29:16-28); Jer 2:7, 51:5; Lev 18:24, 25; Deut 24:4

Isa 24:5

Isa 24:5 - transgressed the laws, changed the ordinance, broken the everlasting covenant - the enforcement of a global Sunday Law, an unrighteous decree (Isa 10:1) will bring about the final judgments of God upon the earth. See Ps 119:126; Eze 14:12-21; Dan 7:25

Isa 24:6

Isa 24:6 - therefore the inhabitants of the earth are burned - See 2Thess 2:8; Heb 12:29

Isa 24:6

Isa 24:6 - and few men left - the few men left are the righteous who will be caught up to meet the Lord in the air. See Gen 7:23; 1Pet 3:20

Isa 24:16

Isa 24:15 - my leanness, my leanness - a lamentation paralleling the 2nd Angel's Message, Babylon is fallen, is fallen. See Rev 14:8

Isa 24:19

Isa 24:19, 20 - the earth is utterly broken down - See Jer 4:23-27; Gen 1:2; Zeph 1:14-18

Isa 24:21

Isa 24:21 - the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth - See Jer 25:13-29; Rev 19:17, 18

Isa 24:22

Isa 24:22 - and shall be shut up in the prision, and after many days shall they be visited - See Rev 19:17, 18; 20:2, 3, 5

Isa 24:23

Isa 24:23 - then the moon shall be confounded and the sun ashamed - the Bottomless Pit, the earth will be a place of darkness for Satan during the Millennium. See Jer 4:28

Isa 24:23

Isa 24:23 - when the LORD of hosts shall reign in mount Zion, and Jerusalem, and before his ancients gloriously - See Rev 20:4

Isa 25:1

Isa 25:1 - counsels of old are faithfulness and truth - Isa 46:8-11 the prophets words declare the end from the beginning. Prov 22:20, 21 given to us so we may have certainty of the truth and so we may be able to give an answer to all for the reason of the hope within us. Must sanctify God's word in our lives (study and consecration)

Isa 25:2

Isa 25:2 - it shall never be built - the fate pronounced upon Babylon is here echoed by the prophet Isa. He who was the terrible of the nations and oppressed many would himself be overthrown, never to rise again (Isa 13:19, 20; 14:4-6; Hab 1:5-11, 2:8; Jer 50:38-43). A fitting depiction of the fate of Babylon as it has spoiled many nations and will itself be spoiled. See Rev 13:9, 10

Isa 25:4

Isa 25:4 - strength to the poor and needy - The poor and needy, God's people who are poor in spirit and see their need for Christ's righteousness. The blast and storm of the terrible one is trying to break down the wall. Eze 30:10-12 Babylon, the most terrible of the nations, conquered Egypt; the Papacy will conquer the World in the last days (Dan 11:42). The storm from the King of the North is the Sunday Law. The Law of God is the wall. Matt 7:24-27 Two classes are portrayed - the rain, floods and winds come. The rain is the Holy Spirit, the floods is Rome (King of the North and the Sunday Law). The winds are the 4 winds of strife brought about by Islam. The house founded on the Rock does not fall. The sand (Selected Messages BK 4 221) is the winds of doctrine and new organization in Adventism that will be shaken. Isa 4:1-6 - (7 churches are all churches of Christiandom that will take the name of the man of sin at the Sunday Law) during this time the Church triumphant is purified being led by the Cloud and Fire of the Lord. Neh 4:1, 6-8 As the walls are being built up, the breaches are being repaired (Isa 58:12) and the three fold union come up against it

Isa 25:4

Isa 25:4 - a refuge from the storm - God has established His people who put their trust in Him such that they will be as trees planted by the rivers of water that bring forth their fruit in season and their leaves do not whither. God is also their refuge, shadow and hiding place (Ps 91:1, 2; Ps 27:5) from the blast of the terrible ones. Matt 7:24-27 (storms blew), Ps 1:1-3, Jer 17:5-8

Isa 25:4

Isa 25:4 - a shadow from the heat - See Isa 32:1, 2

Isa 25:4

Isa 25:4 - blast of the terrible ones - See Isa 28:2, 15, 17-21

Isa 25:4

Isa 25:4 - storm against the wall - the Sunday Law that is an offense against the wall, the Law of God. See Isa 5:1-7, 28:6

Isa 25:6

Isa 25:6 - in this mountain - the mountain of the Lord, God's glorious holy mountain.

Isa 25:6

Isa 25:6 - feast of fat things - God will prepare a feast of fat things, wine on the lees and marrow. Isa 2:2, 3 The nations flow to Mt. Zion because they will learn of God's way, the Law and prophets. Joe 3:16-18 true doctrine is found in Mt. Zion (new wine, milk, waters). Song 5:1 garden (God's people) a banquet of milk, wine, honey - this is the feast of the Lord. Ps 63:5

Isa 25:6

Isa 25:6 - lees - The grosser parts of any liquor which have settled on the bottom of a vessel; dregs; sediment; as the lees of wine.

Isa 25:7

Isa 25:7 - face of the covering cast - the veil of darkness and death from the prince of darkness. See Isa 60:2; 2Cor 4:3, 4; Heb 2:14-18; Rev 12:9

Isa 25:7

Isa 25:7 - vail that is spread over all the nations - Ex 34:29-35 The vail was to cover the glory of God shining forth. The people of Israel participated in idolatry/ignorance/darkness (the vail) prior to seeing Moses so that they could not behold his glory. [Ps 106:19-21; 2Cor 3:9-16] They forgot their glory and changed it to the image of a calf -> Rom 1:21-25 when the people worshipped the beast,they could no longer behold the glory of God. The false worship is the vail that causes the nations to be in darkness concerning Christ's character and law. Isa 60:1-5 God's glory as revealed through the 4th Angel shines upon the Gentiles as seen through God's people. The vail that is spread over all nations may in a secondary manner be the curse of sin and death. Gal 3:13

Isa 25:8

Isa 25:8 - swallow up death in victory - God will put an end to death and its bounty at the Second Coming. See 1Cor 15:54, 55; Heb 2:14

Isa 25:8

Isa 25:8 - wipe away tears from all faces - In the New Jerusalem, God will wipe away all tears and sorrow - Rev 7:17, 21:4

Isa 25:8

Isa 25:8 - the rebuke of his people shall he take away from off all the earth: - See Ps 69:9

Isa 25:9

Isa 25:9 - Lo, this is our God - The 144,000 who will be the wise, have understanding and will be able to stand in the great day of the Lord will look up and say, Lo, this is our God, we have waited for Him and He will save us. See Dan 10:5-7; Ps 42:2; 68:3, 4; Obadiah 1:17; 1Jo 2:28

Isa 26:1

Isa 26:1 - In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks - The redeemed have a city whose Builder

and Maker is God. See Heb 11:10, 13-16

Isa 26:2

Isa 26:2 - Open ye the gates that the righteous nation which keepeth the truth may enter in - See Ps 24:7-10; Rev 22:14

Isa 26:2

Isa 26:2 - the righteous nation which keepth the truth may enter in - the righteous who keep the Law of God (Jeshurun) will enter in through the city and have a right to the Tree of Life. See Isa 44:2; Rev 22:14, 15; Ps 118:20

Isa 26:3

Isa 26:3 - Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee - The Lord declares that He will be honored by those who draw nigh to Him, who faithfully do His service. “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” Isaiah 26:3. The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help. It is for My name’s glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. “All things, whatsoever ye shall ask in prayer, believing, ye shall receive.” Matthew 21:22. – {COL 173.2}

Isa 26:3

Isa 26:3 - keep him in perfect peace - See Nah 1:7; Ps 27:5, 119:165; Philippians 4:6

Isa 26:4

Isa 26:4 - for in the LORD JEHOVAH is everlasting strength - See Prov 18:10

Isa 26:5

Isa 26:5 - For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust - See Rev 16:16-21, 18:1-8; Isa 47:7-15

Isa 26:6

Isa 26:6 - The foot shall tread it down, even the feet of the poor, and the steps of the needy - See Mal 4:1; Jam 2:5

Isa 26:7

Isa 26:7 - way of the just is uprightness - See Prov 4:18

Isa 26:9

Isa 26:9 - for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. - See Prov 14:34; CONTRAST Ps 12:8

Isa 26:9

Isa 26:9 - inhabitants of the world will learn righteousness - See Isa 11:9

Isa 26:10

Isa 26:10 - Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. - The wicked are hardened in their ways of rebellion such that they will not learn truth, knowledge and the wisdom that is from above. They have no appreciation for God or His benefits towards them. See Ex 8:15, 9:27-35, 10:16, 17, 20; Job 27:10; *Eccl 9:18; Jer 5:2, 3; Nah 1:9; Rev 22:11; Prov 23:9 Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. – {SC 17.2} That the world could only tolerate 3.5yrs of the LORD's ministry before seeking to destroy Him shows that the wicked can not be changed in their ways; destruction is the only logical end for them and sin will therefore, never rise up again: "Jesus had now given three years of public labor to the world. His example of self-denial and disinterested benevolence was before them. His life of purity, of suffering and devotion, was known to all. Yet this short period of three years was as long as the world could endure the presence of its Redeemer." – {DA 541.3}

Isa 26:10

Isa 26:10 - in the land of uprightness - See Isa 33:17 The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized. { SC 62.1}

Isa 26:10

Isa 26:10 - and will not behold the majesty of the LORD - See Isa 33:17; Ps 27:4; Job 27:10

Isa 26:11

Isa 26:11 - but they shall see, and be ashamed for their envy at the people; - the wicked have despised God's people with envy, and will envy the favor shown by God to His people once again. They will covet their blessed, exalted position, though they themselves reject the humble submission to God that is required to receive it. God's eternal fires shall ultimately consume them. See Ps 2:1-4; Rev 20:8, 9

Isa 26:11

Isa 26:11 - the fire of thine enemies shall devour them - the fire ordained for the devil and his hosts shall also consume wicked men. Sin is self-destructive. The very sin in the hearts of the wicked God will release to destroy themselves. See Mt 25:41; Isa 30:33

Isa 26:12

Isa 26:12 - LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us - See Isa 32:17

Isa 26:12

Isa 26:12 - for thou also hast wrought all works in us - all the redeemed will cast their crowns at Jesus' feet, Who has not only won our salvation, but has begun and completed the good work He started in us. See Mt 5:16; Phil 1:6, 2:12, 13; Gal 2:20; Rev 4:10, 11, 5:9, 10; Heb 12:2

Isa 26:13

Isa 26:13 - O LORD our God, other lords beside thee have had dominion over us - See Heb 12:9-11

Isa 26:13

Isa 26:13 - but by thee only will we make mention of thy name - we will boast in no other but in Jesus Christ and Him crucified. See 1Cor 2:2;

Isa 26:16

Isa 26:16 - LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them - See Jer 31:18-20

Isa 26:19

Isa 26:19 - Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead - See John 11:25, 26; 1Thess 4:13-18

Isa 26:19

Isa 26:19 - and the earth shall cast out the dead - See Joh 5:25; 1Thess 4:16; 1Cor 15:52-55

Isa 26:20

Isa 26:20, 21 - shut thy doors - The seven last plagues, like the last plague of Egypt will befall all who are not covered in the blood of the Lamb. The Lord counsels us to enter into our chambers, shut the doors and hide ourselves for a little moment until His indignation be overpast. See also Ex 12:13, 22, 23; Zeph 2:1-3; Ps 83:1-3; Prov 1:33

Isa 26:20

Isa 26:20 - hide thyself as it were for a little moment - See Zeph 2:1-3; Ps 91:1-9, 27:1-5, 83:3, 57:1; Job 14:13

Isa 26:20

Isa 26:20 - indignation be overpast - Gen 7:15 chambers we hide in until the indignation be overpassed - the ark is a symbol of being sealed inside until the overflowing be passed; Gen 6:16 door into the ark (Jesus) three stories (3 Angel's messages)

Isa 26:21

Isa 26:21 - the LORD cometh out of His place - The Lord leaves the Most Holy Place, dawns

His garments of wrath and will come to punish the inhabitants of the earth. See Dan 12:1; Isa 63:4, 6; Jude 1:14, 15

Isa 26:21

Isa 26:21 - the earth also shall disclose her blood, and shall no more cover her slain - See Gen 4:10

Isa 27:1

Isa 27:1 - sore and great and strong sword - See Rev 19:15-21; Heb 4:12, 13.

Isa 27:1

Isa 27:1 - piercing serpent - the devil was the primary instigator in the crucifixion of Jesus. See Eze 29:3-6; Rev 12:4, 5, 1:7 In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging him to cast himself down from the dizzy height, the unsleeping malice that hunted him from place to place, inspiring the hearts of priests and people to reject his love, and at the last to cry, "Crucify him! crucify him!"—all this excited the amazement and indignation of the universe. – {GC88 501.1} It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, his compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all Heaven gazed upon the scene in silent horror. – {GC88 501.2}

Isa 27:1

Isa 27:1 - crooked serpent - the perverse, froward and crooked serpent cannot be made straight. See Deut 32:5; Prov 2:15; Eccl 1:15

Isa 27:1

Isa 27:1 - shall slay the dragon that is in the sea - the devil that dwells in the midst of the multitudes. See Rev 17:15

Isa 27:2

Isa 27:2, 3, 6 - the sealed of God make up his vineyard that will blossom and fill the face of the world.

Isa 27:2

Isa 27:2, 3, 6 - A vineyard of red wine - the sealed of God make up his vineyard that will blossom and fill the face of the world. See Ps 80:8-11; Isa 5:1-4

Isa 27:3

Isa 27:3 - I will water it every moment - God's people will be as a well watered tree, by the rivers, bringing forth its fruit in season and in drought. See Ps 1:3; Jer 17:7, 8

Isa 27:3

Isa 27:3 - lest any hurt it - see 1Jo 5:18

Isa 27:3

Isa 27:2, 3 - vineyard of red wine, I will keep it day and night - Matt 26:28 a symbol of the new covenant - entering into covenant and being sealed; God will keep His church triumphant who has eaten Jesus' flesh and drank His blood

Isa 27:4

Isa 27:4 - Fury is not in me - it is not God's desire to destroy the wicked. He could easily go through them and burn them up as stubble, but He'd rather show mercy to them as they repent and take hold of His strength. God’s loving forbearance is here demonstrated (Rom 2:4). See Ps 81:15, 16; Eze 33:11

Isa 27:4

Isa 27:4, 5 - briers and thorns - Briars and thorns are they which cause pain and hurt to those who brush against them. God makes an appeal to the briers and thorns (tares within the Laodecian church body) to make peace with him so that they may be grafted into the choice vine, lest they be burned up. See Isa 10:5, 6, 16-19, 27:11; 32:13; Isa 5:6; 7:23, 24; Eze 2:6; Heb 6:8

Isa 27:4

Isa 27:4 - I would burn them together - See Isa 9:18, 10:17; Heb 6:8; Ps 7:11-13, 2:12

Isa 27:5

Isa 27:5 - Or let him take hold of my strength - See Job 22:21-26; Proverbs 1:22-25; 2Cor 12:9 God is pleading with the sinners in Zion (Isa 33:14), the Laoediceans, to make peace with Him, repent and be converted that their sins be blotted out. "Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invived by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me". - Evangelism 626.2 Thus prophecies of oncoming judgment were mingled with promises of final and glorious deliverance. Those who should choose to make their peace with God and live holy lives amid the prevailing apostasy, would receive strength for every trial and be enabled to witness for Him with mighty power. And in the ages to come the deliverance wrought in their behalf would exceed in fame that wrought for the children of Israel at the time of the Ex. The days were coming, the Lord declared through His prophet, when “they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.” Verses 7, 8. Such were the wonderful prophecies uttered by Jer during the closing years of the history of the kingdom of Judah, when the Babylonians were coming unto universal rule, and were even then bringing their besieging armies against the walls of Zion. – {PK 427.1}

Isa 27:5

Isa 27:5 - Or let him take hold of my strength - See Job 22:21-26; Proverbs 1:22-25; 2Cor 12:9 God is pleading with the sinners in Zion (Isa 33:14; Joel 3:14; Rom 5:6-9), the Laoediceans, to make peace with Him, repent and be converted that their sins be blotted out (Jam 4:7-10; Act 3:19). "Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invived by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me". - Evangelism 626.2 Thus prophecies of oncoming judgment were mingled with promises of final and glorious deliverance. Those who should choose to make their peace with God and live holy lives amid the prevailing apostasy, would receive strength for every trial and be enabled to witness for Him with mighty power. And in the ages to come the deliverance wrought in their behalf would exceed in fame that wrought for the children of Israel at the time of the Exodus. The days were coming, the Lord declared through His prophet, when “they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.” Verses 7, 8. Such were the wonderful prophecies uttered by Jer during the closing years of the history of the kingdom of Judah, when the Babylonians were coming unto universal rule, and were even then bringing their besieging armies against the walls of Zion. – {PK 427.1} Thus will it be with the righteous. As they review the events of their past lives, their hopes will almost sink. But as they realize that it is a case of life or death they will earnestly cry unto God, and appeal to Him in regard to their past sorrow for, and humble repentance of, their many sins, and then will refer to His promise, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” Isa 27:5. Thus will their earnest petitions be offered to God day and night. God would not have heard the prayer of Jacob and mercifully saved his life if he had not previously repented of his wrongs in obtaining the blessing by fraud. – {SR 98.2} The righteous, like Jacob, will manifest unyielding faith and earnest determination, which will take no denial. They will feel their unworthiness but will have no concealed wrongs to reveal. If they had sins, unconfessed and unrepented of, to appear then before them, while tortured with fear and anguish, with a lively sense of all their unworthiness, they would be overwhelmed. Despair would cut off their earnest faith, and they could not have confidence to plead with God thus earnestly for deliverance, and their precious moments would be spent in confessing hidden sins and bewailing their hopeless condition. – {SR 98.3}

Isa 27:6

Isa 27:6 - He shall cause them of Jacob to take root - God will change the name of Laodecia from Jacob to Israel when they take hold of His strength. Then He will cause them to blossom, bear fruit unto righteousness. See Eze 29:21; Mal 3:3, 4; Isa 32:15

Isa 27:6

Isa 27:6 - God will change the name of Laodecia from Jacob (Isa 58:1, 2) to Israel when they take hold of His strength. Then He will cause them to blossom, bear fruit unto righteousness. See Mal 3:3, 4; Isa 32:15

Isa 27:6

Isa 27:6 - Israel shall blossom - God will change the name of Laodecia from Jacob to Israel when they take hold of His strength. Then He will pour out His Spirit upon them, causing them to blossom and bud, to bear fruit unto righteousness. See Mal 3:3, 4; Isa 32:15, 44:3, 4

Isa 27:6

Isa 27:6 - Spring time budding before harvest, before the Sunday Law. It is the rains that cause the buds to spring forth. See Job 38:26, 27 In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, God's church on earth today is fulfilling the ancient prophecy, "Israel shall blossom and bud, and fill the face of the world with fruit." Isa 27:6. The followers of Jesus, in co-operation with heavenly intelligences, are rapidly occupying the waste places of the earth; and, as the result of their labors, an abundant fruitage of precious souls is developing. Today, as never before, the dissemination of Bible truth by means of a consecrated church is bringing to the sons of men the benefits foreshadowed centuries ago in the promise to Abraham and to all Israel,—to God's church on earth in every age,—"I will bless thee, ... and thou shalt be a blessing." Gen 12:2. – {PK 703.1}

Isa 27:6

Isa 27:6 - blossom and bud - Just as Aaron's rod blossomed and budded, bringing forth fruit of righteousness, so to, God's people are to blossom and bud before the last inhabitants of the world (Num 17:1-10; Deut 10:8; Heb 9:4)Spring time budding before harvest, before the Sunday Law. It is the rains that cause the buds to spring forth. Simultaneously, the drunkards in Ephraim are as a fading flower in the glorious valley See Job 14:9, 38:26, 27; Isa 28:1-4, 55:10, 44:3, 4 In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, God's church on earth today is fulfilling the ancient prophecy, "Israel shall blossom and bud, and fill the face of the world with fruit." Isa 27:6. The followers of Jesus, in co-operation with heavenly intelligences, are rapidly occupying the waste places of the earth; and, as the result of their labors, an abundant fruitage of precious souls is developing. Today, as never before, the dissemination of Bible truth by means of a consecrated church is bringing to the sons of men the benefits foreshadowed centuries ago in the promise to Abraham and to all Israel,—to God's church on earth in every age,—"I will bless thee, ... and thou shalt be a blessing." Gen 12:2. – {PK 703.1}

Isa 27:6

Isa 27:6 - The Remnant will fill the world with fruit of righteousness at Harvest Time, at the passage of the Sunday Law. Isa 32:15-20

Isa 27:6

Isa 27:6 - fill the face of the world with fruit - The Remnant will fill the world with fruit of righteousness at Harvest Time, at the passage of the Sunday Law. Isa 32:15-20

Isa 27:7

Isa 27:7 - as he smote those - the wicked servants who mistreat the menservants and maidens are here referenced. The wicked shepherds that feast on the flock and ill treat the servants because he thinks the masters coming is delayed. See Eze 34:2-6; Lk 12:45

Isa 27:8

Isa 27:8 - In measure - See Jer 30:11 "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost" (3SP 243; Joh 20:21, 22; Act 1:4-8; compare Joh 3:34). The same applies to the Latter Rain [see Deut 32:1, 2] which began to fall on 9/11/2001. Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will

be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. – {RH March 2, 1897 Par. 4}

Isa 27:8

Isa 27:8 - "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost" (3SP 243; Joh 20:21, 22; Act 1:4-8; compare Joh 3:34). The same applies to the Latter Rain [see Deut 32:1, 2] which began to fall on 9/11/2001. Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. – {RH March 2, 1897 Par. 4}

Isa 27:8

Isa 27:7 - when it shooteth forth - The coming of the rains brings the blossoms and budding of the trees and the tender plants start to shoot forth (see Job 38:25-27, Isa 55:10). It is at this time that the east wind blows, while the rough winds are stayed.

Isa 27:8

Isa 27:8 - The coming of the rains brings the blossoms and budding of the trees and the tender plants start to shoot forth (see Job 38:25-27, Isa 55:10). It is at this time that the east wind blows, while the rough winds are stayed.

Isa 27:8

Isa 27:8 - thou wilt debate with it - Just as Hagar and Ishmael mocked the infant Isaac, so too the briars and thorns in Adventists mock and contest the Latter Rain messages and messengers. The teaching of Christ, though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and it was unrecognized and unacknowledged. – {DA 279.2} Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. If, in the closing scenes of this earth's history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God's word the messages brought them, there would today be a large number loyal to the precepts of God's law, where now there are comparatively few. But when unpopular Bible truths are presented, many refuse to make this investigation. Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the new light, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven. – {AA 232.1} All will be judged according to the light that has been given. The Lord sends forth His ambassadors with a message of salvation, and those who hear He will hold responsible for the way in which they treat the words of His servants. Those who are sincerely seeking for truth will make a careful investigation, in the light of God's word, of the doctrines presented to them. – {AA 232.2} We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry, and at the close of his life, his personal labors in the guise of humanity. Whom did he find intent on gain? The Jews had made the courts of the temple a scene of sacrilegious traffic. They had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deep, turning the once sacred service instituted by Christ himself, into a worship of mammon. But Christ came suddenly into the temple courts; divinity flashed through humanity, and, raising a whip of small cords in his hands, with a voice that they will hear again in the execution of the judgment, he said, "Take these things hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." These priests and rulers saw as it were an avenging angel with a flaming sword, such as guarded the way to the tree of life. – {SpTA07 54.1} Today this sacrilegious work is being more than repeated. There will be messages borne; and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the last scene of the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those that have had light from heaven, and yet did not heed it, they will feel, but will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light or to accept it. They cannot light their lamps and join the procession that goes in to the marriage supper of the Lamb. – {SpTA07 54.2}

Isa 27:8

Isa 27:8 - He stayeth His rough wind - the 4 winds of strife that are to blow upon the earth and trees are being restrained by the LORD in the day of the East Wind. The staying of the rough winds is accompanied by a work of sealing God's faithful (Rev 7:1-4; Isa 8:16) who have gladly heard, understood and embraced His last messages of warning to a rebellious people who have had much light. Rather than study to show themselves approved as

Bereans, the appointed messengers contest and debate with the message, those who sincerely proclaim it, and its method of communication.

Isa 27:8

Isa 27:8 - the day of the east wind - the time/era (day - indefinite) that the east wind blows is when a sacred message is going forth. The east wind, which carried the locusts to Ancient Egypt and was that which broke the economic strength of Tarshish (Ex 10:13; Ps 83) as associated with the wild Arabian ass and the locusts, all symbols of Islam The message of Jesus' arrival (His birth, His triumphal entry to Jerusalem to die and His second coming) is tied/bound to the message of the ass and east wind. Hos 13:15; Gen 41:23

Isa 27:9

Isa 27:9 - By this therefore shall the iniquity of Jacob be purged - When we repent and be converted (allowing our eyes to see, ears to hear, and heart to understand), casting away the covering for our idols [expose them, bring them to the light and forsake them] and seek to walk in the paths that the Lord has set before us; then God will purge our sins and will send forth the rains upon us. See Act 3:19; Isa 6:10; 30:20-23, 4:4.

Isa 27:9

Isa 27:9 - maketh all the stones of the alter as chalkstones - The prophecy of the Man of God was that one would come by the name of Josiah, who would tare down the alters erected by Jeroboam and beat them into chalkstone (1Kin 13:2, 3; 2Kin 23:14, 15; Isa 65:3; Eze 8:3; 2Chron 15:16). Similarly, those who embark upon a work of reformation and tear down the alters in their heart will experience God's purging and purification. See Isa 30:22

Isa 27:10

Isa 27:10 - the defenced city shall be desolate - a foretelling of the impending destruction of Ephraim, the Northern Kingdom that will never be rebuilt. See Isa 25:2

Isa 27:11

Isa 27:11 - Laodecia that does not take hold of the Lord becomes withered by the blasting of the terrible ones (heat of the Sunday Law) and are gathered in by women (Apostate Churches) to be set on fire because they lacked understanding (Isa 25:4). The Lord will not have mercy upon them because they have rejected truth.

Isa 27:11

Isa 27:11 - boughs thereof are withered - Those in Adventism who have not received the Latter Rain are left as withered boughs (briers and thorns) to be burned by women (Isa 10:17; John 15:6). Jesus foretold the awful fate of these people when He said "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children... For if they do these things in a green tree, what shall be done in the dry? (Lk 23:28, 31; compare Rev 9:4; Isa 61:3)

Isa 27:11

Isa 27:11 - withered - those who do not abide in Christ will lack the rains, and are not planted by the rivers of waters will wither like the heath in the desert - See Joh 15:6; Jer 17:5, 6; Ps 1:4; Lk 23:31

Isa 27:11

Isa 27:11 - broken off - Those in Adventism will be broken off like ancient Israel because of unbelief. They failed to embrace Christ's righteousness by faith; to experience His transforming power through the Latter Rain; and from eating the Little Book as counseled by the prophet. See Heb 4:1-3; Rom 9:6-27; 11:17-20 Those professed Christians who come up to that last fearful conflict unprepared will, in their despair, confess their sins in words of burning anguish, while the wicked exult over their distress. These confessions are of the same character as was that of Esau or of Judas. Those who make them, lament the result of transgression, but not its guilt. They feel no true contrition, no abhorrence of evil. They acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven should the judgments be removed. – {GC 620.3}

Isa 27:11

Isa 27:11 - the women come and set them on fire - those who will be overthrown in Adventism (Dan 11:43) will be led to their destruction by the apostate churches. Just as the Man of God was led to his destruction upon a Beast [of Burden] after being deceived by the False Prophet, those in Adventism will perish as they join their fate to Apostate Protestantism. See Joh 15:6; Mt 3:10, 7:19

Isa 27:11

Isa 27:11 - a people of no understanding - Dan states that the wicked will do wickedly and will not understand the message (Chazown, and Mareh Visions and Dan 11:40-45 - in other words "the end of these things") unlike the wise. See Dan 12:8, 10, 29:9-12; Hos 4:6; Mic 2:6; Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. – {DD 36.3} When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Rev 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: “The time will come when they will not endure sound doctrine.” 2Tim 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. – {DD 37.1}

Isa 27:11

Isa 27:11 - not have mercy on them - God pours out His justice without mercy because seeing, the wicked saw not, hearing, they heard not and they rejected knowledge. That which would have been for their peace they have rejected. See Hos 1:6

Isa 27:12

Isa 27:12 - Day of the Sunday Law

Isa 27:12

Isa 27:12- beat off channel of the river to stream - The image is of God threshing from the breadth of the mighty Euphrates river down to a narrow stream. In other words, God will be as One threshing the wheat, separating the wheat from the tare and will be as a sieve to gather the people in one by one. See Eze 20:36-38; Mt 7:13, 14

Isa 27:12

Isa 27:12 - gathered one by one - Salvation is a personal thing and we each must choose our own fate. Everyone must deliver their own soul by their righteousness. See Eze 14:20; Phil 2:12; Am 4:7; Jer 3:14

Isa 27:13

Isa 27:13 - God will gather in His people from the the land of Assyria (where Babylon was founded) and the land of Egypt (the world) and they shall make up His final church triumphant in God's holy mountain.

Isa 27:13

Isa 27:13 - And it shall come to pass in that day - God will gather in His people from the the land of Assyria (where Babylon was founded) and the land of Egypt (the world) and they shall make up His final church triumphant in God's holy mountain.

Isa 27:13

Isa 27:13 - the great trumpet - Great trumpet sounds, announcing the Great Jubilee - October 22, 1844 See (A Lecture on the Typical Sabbaths and Great Jubilee - LTSGJ 28.8) The Loud Cry will gather all the remnant of Israel out of Babylon so they may worship Him on His glorious holy mountain. See Dan 11:44, 45; Nah 1:15

Isa 27:13

Isa 27:13 - Great trumpet sounds, announcing the Great Jubilee - October 22, 1844 See (A Lecture on the Typical Sabbaths and Great Jubilee - LTSGJ 28.8)

Isa 27:13

Isa 27:13 - Great trumpet sounds, announcing the Great Jubilee - October 22, 1844 See (A Lecture on the Typical Sabbaths and Great Jubilee - LTSGJ 28.8) The Loud Cry will gather all the remnant of Israel out of Babylon so they may worship Him on His glorious holy mountain. See Dan 11:44, 45; Nah 1:15

Isa 28:1

Isa 28:1 - God speaks woes to the crown [royalty, headship] of pride who are the deceived and drunken in the land of Ephraim. See Am 6:8; Eze 34:1, 2; Jer 13:12-19; Nah 1:10; Eze 22:6-12 Their beauty is a fading flower on the tops of the richest (fattest) valleys because they've been deceived (overcome with wine). The wine that they drank is the wine of pride and man's wisdom over the wisdom of God, brought to fruition and made manifest in their

rejection of God as Sovereign King for a mortal king (Col 2:8; 1Sam 8:7). The prophet's words, instead of leading to confession and repentance, aroused the anger of those high in authority, and as a consequence Jer was deprived of his liberty. Imprisoned, and placed in the stocks, the prophet nevertheless continued to speak the messages of Heaven to those who stood by. His voice could not be silenced by persecution. The word of truth, he declared, "was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer 20:9. – {PK 432.1}

Isa 28:1

Isa 28:1 - Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower - God speaks woes to the crown [royalty, headship] of pride who are the deceived and drunken in the land of Ephraim. See Am 6:3-8; Eze 34:1, 2; Jer 13:1-9, 12-19; Nah 1:10; Eze 22:6-12 Their beauty is a fading flower on the tops of the richest (fattest) valleys because they've been deceived (overcome with wine). The wine that they drank is the wine of pride and man's wisdom over the wisdom of God, brought to fruition and made manifest in their rejection of God as Sovereign King for a mortal king (Col 2:8; 1Sam 8:7, 12:19). The prophet's words, instead of leading to confession and repentance, aroused the anger of those high in authority, and as a consequence Jer was deprived of his liberty. Imprisoned, and placed in the stocks, the prophet nevertheless continued to speak the messages of Heaven to those who stood by. His voice could not be silenced by persecution. The word of truth, he declared, "was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer 20:9. – {PK 432.1}

Isa 28:1

Isa 28:1 - the head (top) of the fat valleys (fertile lands flowing with milk and honey - Isa 25:6; Dan 11:24). The Ephraimites were rich and increased with goods and thought they had need of nothing. Jesus spoke truly when He said it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven (Mt 19:24)

Isa 28:2

Isa 28:2 - Behold, the Lord hath a mighty and strong one - The strong ones spoken of are the armies of the Assyrians who as a tempest of hail, a destroying storm and as a flood of mighty overflowing waters would scatter the Northern Kingdom in 723BC. See Rev 12:15; Isa 5:26-30

Isa 28:3

Isa 28:3 - The crown of pride, the drunkards of Ephraim, shall be trodden under feet: - See Isa 27:10, 11; 43:28

Isa 28:3

Isa 28:3 - trodden under feet - The people of God are trodden down by the desolators as spoken in Dan 8:13. The 2,520 prophecy speaks of the treading down of God's people whereas the 2,300 day prophecy speaks of the treading down of the sanctuary. Both must be restored before God can enter covenant with His people. This occurred after October 22, 1844, when all the commandments were established.

Isa 28:4

Isa 28:4 - as the hasty fruit before the summer - a possible reference to the fig tree which often bears fruit even before leaves are fully developed. See Lk 21:29-33; Isa 27:6, 8

Isa 28:5

Isa 28:5 - In that day - the rule of first mention of the term (Isa 2:10-12, 17) in the book of Isa shows that the term refers to the "day of the Lord", 2nd Coming of Christ when He reaps vengeance upon His enemies. Isa 22:20-25

Isa 28:5

Isa 28:5 - Crown of glory - in contrast to the crown of pride worn by self exalting men, God will be a Crown of glory and a diadem of beauty for the residue [remnant] among the masses in the day of the Lord. See Isa 2:17, 4:2; 33:17, 62:3; Gen 15:1

Isa 28:5

Isa 28:5 - the residue of His people - a remnant is here spoken of. See Isa 1:9; Rev 12:17

Isa 28:6

Isa 28:6 - a spirit of judgment to him that sitteth in judgment - a spirit of discernment, justice and righteousness from the Lord. That which God's Holy Spirit imparts. See Isa 4:4 Contrast Isa 5:7

Isa 28:6

Isa 28:6 - Spirit of Judgment - God promises to give wisdom and good judgment to leaders who are willing to heed His counsel. As in the case of Hezekiah and Josiah who both sought the counsel of the Lord, He spared their lives and caused them to prosper (2Kin 22, 23; Isa 37:14-20)

Isa 28:6

Isa 28:6 - Turn the battle to the gate - Jerusalem was a walled city that had gates for entrance (Neh 6:1). Attacking forces would attack the gates rather than the walls themselves, though the gates were as extensions of the walls (Isa 25:4; Lamentation 2:9). Therefore, those who attack the gates/walls, or the commandments of the Lord [and testimonies of the prophets] will be turned back by those who uphold them. God would defend Jerusalem, under King Hezekiah against the Assyrians (Isa 37:31-37)

Isa 28:7

Isa 28:7 - they also have erred through wine - See Isa 3:12; 28:14; 29:9-14; Jer 4:22, 8:10, 13:13, 14

Isa 28:7

Isa 28:7 - Wine and strong drink - the wine of Babylon (false doctrines) is that which intoxicates the world and causes them to war against God, His Word the Bible and its truths, and the people of God (Rev 14:8, 18:3). The wine of Babylon is what modern leaders are drinking from, rather than the pure unfermented new wine (present truth) wherein there is a blessing (Isa 65:8).

Isa 28:7

Isa 28:7 - Out of the Way - they err in judgment because of intoxicating wine and find themselves out of the way, rejecting the old paths (Jer 6:16) for new methods of evangelism,

new methods of worship, new classes of preachers (not approved of God like the Levites), new theories on established truths (the Creation, the Sabbath, definitions of Marriage/Remarriage/Divorce, etc. - see book: Here We Stand). Their rejection of the Old paths has set them on a downward course to ultimately rejecting Christ (see Isa 30:9-11)

Isa 28:7

Isa 28:7 - see Eze 8:16 - The leadership (priest and high priest) have all gone astray and turned out of the way. See also 2 Chr 29:34; Jer 12:10, 11; Joe 2:17, Deut 4:19; Hos 9:7-9; Isa 43:27 As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Jua has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience. – {DA 232.2}

Isa 28:7

Isa 28:7 - the prophet - the prophets were cunning, sly, and deceitful. See Isa 3:12; Eze 13:2-4

Isa 28:7

Isa 28:7 - swallowed up of wine - From Elijah's experience during those days of discouragement and apparent defeat there are many lessons to be drawn, lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind. – {PK 170.2}

Isa 28:7

Isa 28:7 - they are out of the way through strong drink - The drunkards that are intoxicated with false doctrine have stumbled off of the Old Paths. See Jer 6:16, 17; Isa 30:9-11

Isa 28:7

Isa 28:7 - err in vision, stumble in judgment - Those who stumble for strong drink err in their interpretation of the prophetic word and the oracles of God. For they have not sought the LORD to know His will but to affirm their crooked ways. See Isa 29:9-13; 59:7-11; 1:21-23

Isa 28:7

Isa 28:7 - they stumble in judgment - As the sons of Aaron, Nadab and Abihu were drunk and offered strange fire (Lev 10:1), so those who have departed from the strait and old paths, drinking the wine of Babylon stumble in judgment. They offer profane sacrifices. See Mal 1:6-8

Isa 28:8

Isa 28:8 - tables are full of vomit - the adulterous priests and prophets have been made drunk through the wine of Babylon. Their reproach for the old paths and ways makes hearing the strait testimony a detestable thing. They vomit upon the tables, first the commandments of God, but secondarily upon the two charts [1843, 1850] that establish the old paths. The two tables speak of the sanctuary, the "daily", judgment, the 2520, all of which brings great disgust to many as they hear these messages.

Isa 28:9

Isa 28:9 - Whom shall he teach knowledge? and whom shall he make to understand doctrine? - The question is asked by the prophet of God, “Who can God teach knowledge and impart and understanding of His doctrine?”. God is seeking for those who will stand in the gap despite the mass oppression and rebellion of the leadership (Isa 3:12). The answer is all who are drawn by the LORD [The Father] will be taught by Him and will follow Jesus. See Jer 9:12; Joh 6:37, 44, 45, 7:17; Act 2:7-12; 2Tim 3:14, 15

Isa 28:9

Isa 28:9 - them that are weaned from the milk, and drawn from the breasts - It is affirmed that Jewish women continued to breastfeed their children until the age of 3. Consider that Hannah brought Samuel whom she had just weaned (1Sam 1:21-24) to live with Eli. Despite the awful influence in Eli's home, Samuel remained uncorrupted by them. Also, the Levites are said to take of the sanctified food of the sanctuary by the age of 3 (2Chron 31:16). Therefore, sufficient training and development can be given a child of 3yrs old in spiritual matters that will frame and mold their characters for the rest of their lives. See Deut 6:4-9; 2Tim 3:14, 15 Those who are weaned from the milk and from the breast are those who desire solid food and not milk, which is only good for babes, but not for those weaned from the milk and breast. Instruction in righteousness should be given to children, as soon as they are weaned from the milk. Further, spiritually, we must exercise or spiritual senses through study and prayer to discern good and evil. (see 1Pet 2:2, Heb 5:13, 14) Obedience to Become a Delight—Parents should educate their children line upon line, precept upon precept, here a little and there a little, not allowing any disregard of God’s holy law. They should rely upon divine power, asking the Lord to help them to keep their children true to Him who gave His only-begotten Son to bring the disloyal and disobedient back to their allegiance. God longs to pour upon men and women the rich current of His love. He longs to see them delighting to do His will, using every jot of their entrusted powers in His service, teaching all who come within the sphere of their influence that the way to be treated as righteous for Christ’s sake is to obey the law. [8] – {CG 81.1}

Isa 28:10

Isa 28:10 - MIS-EDUCATION: There were those in Adventism, during the 1930’s, who attempted to deflect applications of the “classical prophets”, such as Isa's writing, away from those living in the last days. How did they do this? By using the HISTORICAL-CRITICAL interpretation of the scriptures and claiming that these “classical prophets” wrote more for their own times than ours. Thus, they discarded the PROOF-TEXT method of Bible interpretation outlined in Isa 28:9, 10 which was used by William Miller and endorsed by our

prophet, Sister White. (See: Prophecy -> Prophecy Principles->Written for Our Admonition) The Lord calls upon his shepherds to feed the flock of God with pure provender. He would have us present the truth in the simplicity line upon line, precept upon precept, here is a little and there a little. When this work is done faithfully many will be convicted and converted by the Holy Spirit. There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will search for the lost sheep, who will do personal labor, and who will give clear, definite instruction. – {SpM 142.3}

Isa 28:10

Isa 28:10 - For precept must be upon precept - MIS-EDUCATION: There were those in Adventism, during the 1930's, who attempted to deflect applications of the "classical prophets", such as Isa's writing, away from those living in the last days. How did they do this? By using the HISTORICAL-CRITICAL interpretation of the scriptures and claiming that these "classical prophets" wrote more for their own times than ours. Thus, they discarded the PROOF-TEXT method of Bible interpretation outlined in Isa 28:9, 10 which was used by William Miller and endorsed by our prophet, Sister White. (See: Prophecy -> Prophecy Principles->Written for Our Admonition) The Lord calls upon his shepherds to feed the flock of God with pure provender. He would have us present the truth in the simplicity line upon line, precept upon precept, here is a little and there a little. When this work is done faithfully many will be convicted and converted by the Holy Spirit. There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will search for the lost sheep, who will do personal labor, and who will give clear, definite instruction. – {SpM 142.3} We must examine well the foundation of our hope; for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan. – {EW 262.3}

Isa 28:10

Isa 28:10 - precept - a principle or rule. Millers 14 Rules are precepts given to the Adventist church by which scriptures are to be dug as for hidden treasures. Additional precepts such as: The Natural is followed by the Spiritual, On the testimony of 2 or 3 witnesses, every word is established; Repeat and Enlarge, and the Triple Application of Prophecy are additional principals to illuminate prophecies.

Isa 28:10

Isa 28:10 - Here a little there a little - the method of Bible study endorsed by the Bible is called proof-texting, allowing the Bible to be its own expositor and proving all things from and by the Word of God. 1. Prove all things: - 1 Thess 5:19-21 2. To the Law & Testimony - Isa 8:20 Christ endorsed this method when He spoke of the wise scribe, well versed in the Kingdom of God that brings forth things new and old (Mt 13:52). "Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. – {1SM 25.3}

Isa 28:11

Isa 28:11 - For with stammering lips and another tongue will He speak to this people - God will raise up among the common people, those who lack eloquence [having even a stammering tongue (stutter)], yet are faithful, steadfast in the Spirit, and willing to be taught and used to present His message. This a rebuke to the gifted preachers, ministers, and educated ones who were passed-by, just like the educated leadership in the time of Christ who were completely in darkness and were passed-by by the shepherds who were entrusted to bear the news of Christ's birth (Lk 2:8-18). God will heal the faithful with stammering lips - Isa 32:4

Isa 28:11

Isa 28:11 - God will send even foreigners, in the case of the wise men in the time of Christ (Mt 2:1-11), to bring counsel and wisdom to a people stumbling in drunkenness and darkness. See 1Cor 14:21

Isa 28:12

Isa 28:12 - the rest - The rest that we are to enter into is the rest in Jesus Christ. We are to stop working, attempting to earn salvation and take Christ's yoke (His completed works of Creation & Salvation, His righteousness/holiness, His obedience, His faith, His mind/character) and learn of Him. This is the true meaning of the Sabbath for the believer (Mt 11:28-30)

Isa 28:12

Isa 28:12 - the weary - See Mt 11:28

Isa 28:12

Isa 28:12 - the rest/refreshing from the Lord are given by the Sabbath rest (Ex 31:17) and the Latter Rain from the presence of the Lord, which comes in response to confession, forsaking of all sins, and conversion. The time of refreshing occurs in the time when sins are being blotted out. October 22, 1844 marks the commencement of the Judgment for the dead, the Judgment of the Living, today, as of 9/11/2001. (See Act 3:19) I saw that many were neglecting the preparation so needful, and were looking to the time of “refreshing” and the “latter rain” to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. – {CET 112.3}

Isa 28:12

Isa 28:12 - yet they would not hear - See Rom 10:2-4; Joh 6:27-29; Eze 20:49; Jer 6:16, 17

Isa 28:12

Isa 28:12 - hear - The Latter Rain is a message to be heard wherewith rest/refreshing is gained (Isa 55:3). the drunkards would not hear and therefore they stumble out of the way. (See Jer 6:16, 17, 11:19-21; Isa 30:9-11). Because they refuse to hear, God will send them a strong delusion of his own choosing (Omega Apostasy) so that they may stumble and fall (Isa 66:4, 5; 2Thess 2:11, 12) See: Select Messages BK1 48.3 (1SM 48.3)

Isa 28:13

Isa 28:13 - But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken - God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean. – {DA 458.3} – DA 458.3

Isa 28:13

Isa 28:13 - precept upon precept, precept upon precept, line upon line - Paul understood that the preaching of the gospel alone was not sufficient to develop true Christian characters. He believed in the principle of teaching others how to fish so that they may eat for a lifetime. Therefore, beyond preaching, Paul instructed converts in God's prescribed means of studying and applying scripture. The apostle Paul felt a deep responsibility for those converted under his labors. Above all things, he longed that they should be faithful, “that I may rejoice in the day of Christ,” he said, “that I have not run in vain, neither labored in vain.” Phil 2:16. He trembled for the result of his ministry. He felt that even his own salvation might be imperiled if he should fail of fulfilling his duty and the church should fail of co-operating with him in the work of saving souls. He knew that preaching alone would not suffice to educate the believers to hold forth the word of life. He knew that line upon line, precept upon precept, here a little and there a little, they must be taught to advance in the work of Christ. – {AA 206.1}

Isa 28:13

Isa 28:13 - See Isa 28:15. the message will be going out with power from the Holy Spirit, line upon line, precept upon precept, yet the drunkards will not hear. In fact they will persecute the ones who are giving the message (Mt 10:5, 6, 14-16). Tidings will eventually come that the glory of the Lord has departed, causing them to: 1. Go - "wander" (after the beast), run to and fro from north to east looking for the word of the Lord and not finding it (Am 8; Jer 8:20) 2. Fall Backward - regress and die just like blind Eli (1Sam 4:15-18) 3. Be broken - overthrown 4. Snared - trapped [drums] 5. Taken - captured (see TM419.1)

Isa 28:14

Isa 28:14 - ye scornful men, that rule this people which is in Jerusalem - the leadership who rule over Israel (the church) are clearly identified. They are described as scornful (Ps 1:1, 2Pet 3:3-7), doubting and skeptical of the very message that God has given His people for their success. "Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will

exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." The Great Controversy, 464. "In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.' "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. "Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" Selected Messages, book 1, 204–205.

Isa 28:15

Isa 28:15 - Because ye have said, We have made a covenant with death - the scornful in their pride feel secure [we keep the Sabbath, we are vegan, we have our names on the church role in good standing] and have made a covenant with death and with hell so that they will not come their way. See Jer 7:3-14

Isa 28:15

Isa 28:15 - death and hell - the 4th Horse of the Apocalypse is described as a Pale horse whose rider is called Death and Hell follows (Rev 6:8; Eze 8:16). The era describes the papacy and its dead religion that would reign upon the earth for 1260 years. Those who make a covenant with death and hell will be those who receive the Mk of the Beast, making a covenant in thought and action with the works of this apostate power (Isa 36:16; See SDA Bible Commentary pg 929 for Mk of the Beast). Those who make a covenant with Spiritualism will be made stubble (Isa 47:10-15)

Isa 28:15

Isa 28:15 - overflowing scourge - that which overthrows the bulk of Adventism (the adulterous wife - Prov 6:20-26), the Sunday Law, an unrighteous decree. See Isa 8:6-8, 25:4; Ps 32:6

Isa 28:15

Isa 28:15 - we have made lies our refuge - those who make lies their refuge will receive a strong delusion from the LORD because they did not develop a love for the truth. See Jer 7:4, 8-10; 2Thess 2:10-12; Rev 22:15

Isa 28:15

Isa 28:15 - falsehood have hid ourselves - those that trust and lies and falsehoods (Isa 24:5, 6) are they who will be made as the stubble (Jer 13:24, 25); will be taken by the whirlwind of the papacy (Prov 1:24-28; Isa 40:24; Dan 11:40); and when they call out for God, He will not answer (close of probation).

Isa 28:16

Isa 28:16 - Jesus is the tried stone and sure foundation upon which God's salvation is built

Isa 28:16

Isa 28:16 - I lay in Zion for a foundation - See 1Cor 3:11||Gal 1:6-9; 1Pet 2:6-8; Mt 21:38-46; Lk 20:15-19; Act 4:11 In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isa was shown that this stone was a symbol of Christ. He says: – {DA 597.5} "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isa 8:13-15; 28:16. – {DA 598.1} In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it "a sure foundation." The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a "tried stone." Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of

evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security. – {DA 598.2}

Isa 28:16

Isa 28:16 - stone- God has laid the foundation, a tried stone, the chief cornerstone, a sure foundation, upon which the righteous will build (Mt 21:42-44; Lk 7:47-49) but the wicked would reject (Ps 118:22, 23; Mt 21:42-44 1Pet 2:4-8). See Mic 5:2, 5; Zech 6:12, 13; Lk 20:17, 18

Isa 28:16

Isa 28:16 - he that believeth shall not make haste - God draws a contrast between those who supposedly have made a covenant with death during the day of the overflowing scourge and those who moored their anchor to the Rock 1. First through true confession and repentance for sin, who then receive Justification by faith 2. Secondly by accepting Christ's righteousness by faith These will be able to endure the overflowing scourge - this is the 3rd Angel's Message: Read Ps 32:1-6 compare Rev 14:10-12 Those who believe will rest in the Rock of their salvation, Jesus. Those who do not believe will not be established (Isa 7:9). Judgment and righteousness will prevail in the fruitful field turned forest God's righteousness will be seen in the sons of God and judgment will be established as God lays the plummet with His storehouse of hail. See Isa 32:16

Isa 28:16

Isa 28:16 - shall not make haste - shall not run away in shame, shall not be ashamed - See Rom 5:5, 9:33, 10:11; Ps 119:6, 31:17, 34:5; Isa 52:12 chuwsh Verb koosh a primitive root a primitive root; to hurry; figuratively, to be eager with excitement or enjoyment:--(make) haste(-n), ready. to haste, make haste, hurry (Qal) to make haste (Hiphil) to show haste, act quickly, hasten, come quickly to enjoy, be excited

Isa 28:17

Isa 28:17 - God's Judgment and righteousness will be "true/just", aligned and plum. (See Isa 28:6) Man's righteousness and his works will not profit him in that day when the overflowing scourge comes, it will reveal one's true condition and wipe away the refuge of lies and overflow the hiding places. See Isa 57:12,13; Jer 8:7-12

Isa 28:17

Isa 28:17 - the overflowing armies as hail will sweep away the refuge of lies, overflow the hiding places of unrighteousness. The scourge will prove (trie and test) all things, whether a person was true and could stand. See Job 22:16 “The Son of God was rejected by those whom He came to bless. He was taken by wicked hands and crucified. But after He had risen from the dead, He was with His disciples forty days, and in this time He gave them much precious instruction. He laid down to His followers the principles underlying the higher education. And when He was about to leave them and go to His Father, His last words to them were, ‘I am with you alway, even unto the end of the world.’ “To many who place their children in our schools, strong temptations will come, because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that

their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly. {Fundamentals of Christian Education, 535-536}

Isa 28:17

Isa 28:7 - the waters shall overflow - See Eze 13:11

Isa 28:18

Isa 28:18 - And your covenant with death shall be disannulled, and your agreement with hell shall not stand - See Lk 16:9

Isa 28:18

Isa 28:18 - overflowing scourge - See Nah 1:8

Isa 28:18

Isa 28:18 - ye shall be trodden down by it. - the overflowing flood will tread down the people once claiming to be of God. A prophetic reference to the destruction of Jerusalem by the Babylonians and ultimately the Rom; as well as a foreshadowing of the overthrow of the majority of the last day church that had not taken heed to the counsels of the True Witness. Dan 8:13, 9:26, Rev 3:15-20 Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God could not have heard his prayer and mercifully preserved his life. So in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance. – {PP 202.2} Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealing with Jacob that He can in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more certain the triumph of the great adversary. – {PP 202.3}

Isa 28:19

Isa 28:19 - from the time that the "Sunday Law", the unrighteous decree goes forth, it shall take you (overthrow you, taken into the hand of the Papacy - See Dan 11:41)

Isa 28:19

Isa 28:20 - and it shall be a vexation only to understand the report - there is no peace for the wicked. Their sins unconfessed, and their hope placed in vanity, lacking Christ's robe of righteousness, these realities in the Time of Trouble will be a continual and overwhelming grievance to the wicked.

Isa 28:21

Isa 28:21 - Mt Perazim is the site where David decisively routed his enemies and destroyed all of their idols (2Sam 5:17-21). With global enforcement of the Sunday Law, the Lord will

rise-up and shake terribly the earth, bringing justice upon the world in the 7-Last Plagues

Isa 28:21

Isa 28:21 - Gibeon was a great high place where Solomon performed sacrifices to the Lord (1Kin 3:4). Site of the struggle between the house of David and the house of Saul where men from both camps fell (2Sam 2:12-24)

Isa 28:21

Isa 28:21 - that he may do his work, his strange work; and bring to pass his act, his strange act - God is a God of life, creation, and great mercy. His strange act is embodied in the 7 last plagues (Rev 16) and the ultimate destruction of the wicked. God will weep over the destruction of His creation. See Job 31:3; Ezekiel 33:11; Ex 34:6, 7; Nah 1:3; Ps 119:126; Isa 63:2-4; Rev 14:18-20; Hos 11:8; GC 171.2;

Isa 28:22

Isa 28:22 - be ye not mockers - See 2Pet 3:3-9; 2Tim 3:1-5

Isa 28:22

Isa 28:22 - A consumption (tuberculosis) a wasting disease that is brought upon a rebellious people (See Lev 26:13-16, Zech 14:12,). A global desolation is to befall the earth, bringing its destruction in the Last Plagues and the appearing of the Lord. See Isa 24:1-23; Rev 16:2

Isa 28:23

Isa 28:23 - in mercy, God through Isa is counseling the people to listen, hear and understand His strong warnings and rebukes. God does not desire to destroy the wicked but that they may all come to repentance and live (see Eze 33:11).

Isa 28:24

Isa 28:24 - Plowman - Mic the prophet prophesied that Jerusalem would be plowed (Mic 3:11, 12; Jer 26:18). Hirelings are looking for their own gain as opposed to the true (Good) shepherds who are interested in the lives of the sheep. Does the plowman plow all day- There is an appointed time for everything

Isa 28:25

Isa 28:25 - as all grains are not handled the same, not all persons are dealt with in the same manner, however, The Lord in His wisdom knows how best to deal with each individual with prudence and discretion.

Isa 28:27

Isa 28:27- fitches are beaten with a staff and cummin with a rod. The staff and rod were instruments of guidance and correction. The distinction in the method of separating the good grain from the chaff differs for each type of grain and the same applies to people. Some must receive light chastisement while others require more sever. The purpose is not to destroy but to remove the chaff and imperfections in character.

Isa 28:29

Isa 28:29 - This also cometh forth from the LORD of hosts, which is wonderful in counsel,

and excellent in working - See Isa 55:11

Isa 28:29

Isa 28:29 - wonderful in counsel - The Lord, the Faithful and True Witness is wonderful in counsel and in wisdom and knows what is best for all people. Why do we not seek Him for our every care and concern? Why do we not turn to the One Who tells us to seek Him and Who has all the answers we need. See Isa 9:6; Rev 3:14; Jer 33:3; Jam 1:5

Isa 28:29

Isa 28:29 - and excellent in working - not only is God wonderful in counsel, but He is excellent in working out His counsels for those who put their trust in Him. See Phil 1:6

Isa 29:1

Isa 29:1 - God pronounces woes upon Ariel (meaning the lion of God), Jerusalem, the city of David.

Isa 29:2

Isa 29:2 - God will distress Jerusalem with heaviness and sorrow, just as the beloved city, through its corruptions, distresses Him.

Isa 29:3

Isa 29:3 - God will appoint His hireling to lay siege to the city and a mound against it.

Isa 29:4

Isa 29:4 - brought down and shalt speak out of the ground - see Isa 51:23, 52:2

Isa 29:4

Isa 29:4 - One that hath a familiar spirit - A familiar spirit is one which comes to its victim in a familiar manner (a friend, relative, acquaintance) and lures them into the trap of perdition through deception and lying wonders. See Isa 8:19, 20

Isa 29:5

Isa 29:5 - terrible ones - the Babylonians, the desolators of Ariel (Jerusalem - Southern Kingdom) shall be as numerous as the chaff. See Isa 25:4 - (blast of the terrible ones); Eze 31:12, 32:12 - terrible of the nations (Babylon).

Isa 29:9

Isa 29:9 - drunken - the people have been made drunk (deceived) and stagger but not by strong drink but by drinking the false teachings of Babylon. They have no desire for the new wine spoken by God's prophet wherein is a blessing (2Chron 20:20). See Jer 13:13, 14; Lk 5:39 || Isa 65:8

Isa 29:10

Isa 29:10 - spirit of deep sleep - as the disciples and the 10 virgins in the parable who did not watch and pray, lest they enter into temptation, the LORD has given a spirit of deep sleep to the prophets/seers and rulers so that they can not see (covered). They are drunken

(deceived) by the doctrine of men and men's vain philosophies. See Isa 6:9, 10, 29:13; Col 2:8; Mt 15:9

Isa 29:10

Isa 29:10 - hath closed your eyes - The LORD purposes to guide His people with His own eyes (Ps 32:8), but here, He has closed their eyes in blindness so that they grope in darkness. See Eze 12:2; 2Pet 1:4-9

Isa 29:10

Isa 29:10 - the prophets and your rulers - See Isa 9:14-16; Mk 7:1-5

Isa 29:11

Isa 29:11 - vision of all - the prophetic understanding and visions are as a sealed (closed) book because the people have placed their trust in man's wisdom as opposed to leaning upon the LORD for understanding! This is particularly significant for the last church, the Church of Laodicea, to whom God has given all of His oracles and has entrusted with a knowledge of the Testimonies of Jesus Christ, the Spirit of Prophecy.

Isa 29:11

Isa 29:11 - deliver to one that is learned - the educated, the theologians and scholars have always been lauded and unduly placed on a pedestal with honor. The LORD teaches that He will confound the wisdom of the wise by the simple who humbly seek the LORD and trust in His salvation. 1Cor 1:19, 20, 3:19-21; Jer 17:5, 6

Isa 29:11

Isa 29:11 - I cannot; for it is sealed - much of Christendom do not teach from the Rev because they believe it is a sealed book, despite its name, the unveiling. Similarly, much of Adventism is ignorant to the prophecies and the means of interpreting the Bible once delivered to the saints because of being asleep and drunkenness. They teach the precepts of men and therefore are not guided by the Holy Spirit in the ever increasing light of prophecy. See Isa 29:14; Prov 4:18; Dan 12:4

Isa 29:12

Isa 29:12 - not learned - the book is given to the laity and they claim they have never earned letters like the learned and can not understand. We in Adventism have adopted this philosophy that we must look to the scholars for Biblical interpretation and understanding where God has shown that He will teach wisdom to them who are weaned from the milk. See Isa 28:9-13; Heb 5:12-14 In the church, man power is gaining the ascendancy; those who have been chosen to occupy positions of trust think it their prerogative to rule. – {9T 270.1} Men whom the Lord calls to important positions in His work are to cultivate a humble dependence upon Him. They are not to seek to embrace too much authority; for God has not called them to a work of ruling, but to plan and counsel with their fellow laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God. – {9T 270.2} All who believe the truth are to be united in faith and hope and patience and love. Then there will be strength. There is to be no one-man power set up in our work to rule God’s heritage. We must now stand with a united front. Every element will be stirred to bring in confusion, teaching errors that will not stand. Read Second Corinthians; talk about it, make it plain. – {13MR 326.2}

Isa 29:13

Isa 29:13 - Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men - See Ezekiel 33:30-33

Isa 29:13

Isa 29:13 - their fear towards me is taught by the precept of men - we are led to understand how to worship and honor God based on men's teachings, doctrines, superstitions, traditions, fables, and pagan beliefs rather than the pure word of God. See Mt 9:14; 15:1-9, 22-28; 17:10-13; 19:23-26; 23:1-39; 24:1, 2; Joh 4:19-24, 7:25-29; 9:1, 2; Act 1:6; 1Pet 1:18,19

Isa 29:13

Isa 29:13 - precept of men - God desires to teach us line upon line, line upon line, precept upon precept from His Word. However, men have perverted wisdom by instructing others by their own precepts and doctrines. See Isa 28:9-13

Isa 29:14

Isa 29:14 - for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid - See 1Cor 1:19

Isa 29:14

Isa 29:14 - wisdom of their wise men shall perish - See Isa 28:16-18; 1Cor 1:27; Eze 7:26, 27

Isa 29:15

Isa 29:15 - hide their counsel from the LORD - They evil counsel spoken of is the idolatrous worship and hidden works of iniquity that must be exposed. See Eze 8:3-16; Eph 5:11; Isa 8:19-22, 5:19, 29:15; Job 22:13, 14; Ps 59:7

Isa 29:16

Isa 29:16 - surely your turning things upside down - See Isa 5:20; Ps 56:5; 2Pet 3:16, 17; Ex 23:2-6; Deut 16:19

Isa 29:18

Isa 29:18 - in that day - in the day of the Lord, He will turn right-side up that which has been turned upside-down and will correct the wrongs caused by sin and oppression.

Isa 29:19

Isa 29:19 - The meek also shall increase their joy in the LORD - those who are promised the earth as their inheritance, will delight in the LORD in the day when they are lifted up as an ensign to the nations. See Mt 5:5; Zech 9:16; Ps 113:7, 8

Isa 30:1

Isa 30:1 - take counsel, but not of me - the rebellious children of Israel have sought the counsels of men rather than that of the Wonderful Counselor. See Isa 9:6

Isa 30:1

Isa 30:1 - cover of a covering, but not of my Spirit - those who attempt to cover their sins with their own righteousness and through false gods rather than the righteousness of Christ. See Phil 3:9; Isa 50:11; Job 9:20; 2Cor 10:12; Isa 30:22

Isa 30:2

Isa 30:2 - and have not asked at my mouth - the COI have placed their trust in men, in chariots and horses as opposed to trusting in the LORD (Jer 17:5-8). They have not inquired of the LORD but have sought strange counsel. See Isa 8:12-20, 45:22; Ps 145:18-20

Isa 30:2

Isa 30:2, 3 - trust in the shadow of Egypt - the wicked, rather than trusting in the shadow of the Almighty, put their trust in men. See Ps 91:1, 2; Jer 17:5-8; Isa 30:16

Isa 30:6

Isa 30:6 - burden of the beasts of the south - the COI were bearing their treasures and wealth to the Egyptians in hope of their help and deliverance from the King of the North, the Assyrian. However, in vain did they conduct their caravans of wealth southward because the Egyptians would be of no help against that mighty army.

Isa 30:7

Isa 30:7 - their strength is to sit still - See Ps 27:14, 46:10; Isa 30:15, 18; 40:31

Isa 30:8

Isa 30:8 - write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever - Isa was to document all that the Lord had spoken to him in a book for the COI to read. See Habakkuk 2:2

Isa 30:9

Isa 30:9-11 - There is a step-wise progression for those among Israel who reject the Law of God and the Spirit of Prophecy and will ultimately overcome by the King of the North, the Papacy: 1. Reject the Law of God 2. Reject the Spirit of Prophecy 3. Reject the Old Paths 4. Reject Jesus Adventists who claim to uphold the commandments but reject the writings of Sister White, begin at point 2 above.

Isa 30:10

Isa 30:10 - which say to the seers, see not; and to the prophets, prophesy not unto us right things - See Jer 11:21; Mic 2:6; Amos 2:12; Contrast 2Chron 20:20 The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. “Where there is no vision, the people perish” (Prov 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.—Selected Messages 1:48 (1890). – {LDE 177.5} “What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the Testimonies of the Spirit of God to no higher source that human wisdom? In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work? ‘By their fruits ye shall know them.’ I would not now rehearse before you the evidences given in the past two years of the dealings of God by His chosen servants; but the present evidence of His working is revealed to you, and you are now under obligation to believe. You cannot neglect God’s messages of

warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. – {LS 324.3}

Isa 30:10

Isa 30:10 - speak unto us smooth things, prophesy deceits: - See Mic 2:11

Isa 30:11

Isa 30:11 - get you out of the way, turn aside out of the path - See Jer 6:16; Joh 14:6

Isa 30:11

Isa 30:11 - cause the Holy One of Israel to cease from before us - the ultimate step in the downward path to perdition, starting with rejecting God's commandments, and then the words of His prophets, is to reject God Himself. The reproach of Joseph's brothers towards him foreshadows man's rejection of Jesus CHrist. See *Job 21:14, 15; Gen 37:27; Act 3:14

Isa 30:13

Isa 30:13 - a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, at an instant - Those who have not built on the Rock, Christ Jesus, and have daubed their walls with untempered mortar (Eze 13:10-15, 22:28), will be overtaken in an instant by the overwhelming flood.

Isa 30:13

Isa 30:13 - whose breaking cometh suddenly at an instant - See Isa 28:16, 18

Isa 30:15

Isa 30:15 - in returning and rest shall ye be saved - See Jer 6:16; Mt 11:28-30; Isa 32:17, 18

Isa 30:15

Isa 30:15 - in quietness and in confidence shall be your strength - See Isa 32:17

Isa 30:15

Isa 30:15 - and ye would not - God counsels Israel to return and find rest in Him but they "would not". See Jer 6:16; 17; John 5:39, 40

Isa 30:16

Isa 30:16 - we will flee upon horses - the horses here represent Egypt (Deut 17:16) or the world in the Last Days. The false hope that the wicked place their trust in is the covenant with death and the grave that will be overthrown. See Isa 30:2, 3

Isa 30:17

Isa 30:17 - rebuke of five shall ye flee - the foolish virgins, when reproved and told to go buy their own oil. See Mt 25:8, 9

Isa 30:18

Isa 30:18 - the LORD will wait - God waits [tarries] in order to be gracious and merciful to us.

God wishes that none should perish but that all should come to repentance. See Mt 18:12-14; 1Tim 2:4; Eze 33:11, 18:23; Lk 5:17; Joh 3:16||Ps 1:5; Ps 37:27 God waited, while the Millerites waited during the Tarrying Time, after March 22, 1844. He also waits in the Most Holy Place, to remove any sins we confess and present to Him. 2Pet 3:9, 15; Isa 33:2; Lam 3:22; Mal 3:6 Probationary time will not continue much longer. Now God is withdrawing His restraining hand from the earth. Long has He been speaking to men and women through the agency of His Holy Spirit; but they have not heeded the call. Now He is speaking to His people, and to the world, by His judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.

Isa 30:18

Isa 30:18 - blessed are all they that wait on Him - See Isa 40:31; Mt 25:1-10 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5}

Isa 30:18

Isa 30:18 - wait for Him - place their hope in Him and endure the trying of their faith until He perfects those things which concern us - the patience (blessed hope) of the saints. See Rev 14:12; 13:10; Heb 10:35-39

Isa 30:19

Isa 30:19 - For the people shall dwell in Zion at Jerusalem: thou shalt weep no more - See Rev 21:4

Isa 30:20

Isa 30:20 - bread of adversity and water of affliction - See Eze 4:9-13; 2Kin 22:26, 27; Ps 80:5; Lam 3:32, 33

Isa 30:20

Isa 30:20 - water of affliction - See Jer 8:14; 23:15

Isa 30:20

Isa 30:20 - yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: - the law and ordinances in the books of Moses , according to the apostle Paul, were our schoolmaster until faith come and we serve the LORD out of love. See Gal 3:19, 23-25

Isa 30:21

Isa 30:21 - this is the way, walk ye in it - God will direct His flock though He give them the bread of adversity and the water of affliction. See Jer 6:16, 17; Prov 4:18; Isa 58:12-14; Dan 9:25; Ps 119:35 Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church

as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." { FE 187.3}

Isa 30:22

Isa 30:22 - ye shall defile also the covering of thy grave images - We will cast aside the false gods and the vain hopes we place in them and embrace the Arm of the Lord. When we have put away our sins, then the LORD will send the rain (early/latter) rain in its season. See Isa 27:9

Isa 30:23

Isa 30:23 - then shall He give the rain of thy seed - See Ps 65:9-13. The rains come from a work of revival and reformation, repentance and conversion given by: 1. Crying out to the Lord in repentance for sin (v18, 19; Act 3:19) 2. We will recognize and acknowledge (see our teachers - bread of adversity, water of affliction) the judgments of God as just and fair because of our transgressions (v20; Lev 26:40-45; Dan 9:3-19) 3. We will listen and give heed to God's latter rain message "this is the way, walk ye in it" that brings rest and refreshing (v21; Jer 6:16, 17; Isa 28:9-13; Deut 32:1, 2) 4. We will break down every idle, cast out every foe in order to be made whiter than snow (v22; Isa 1:18; 27:5; Eze 36:24-28)

Isa 30:24

Isa 30:24 - clean provender - wheat that has been winnowed where the husk and the chaff are removed.

Isa 30:24

Isa 30:24 - winnowed with the shovel and with the fan - the winnowing fan is used to separate the wheat from the chaff (Mt 3:12). In other words the winnowing fan in the hand of Christ (the Dirt Brush Man) will purify/purge His people. The winnowing fan is a message used to purify God's people during the time of the latter rain (Jer 15:5-7).

Isa 30:25

Isa 30:25 - Rivers and streams of water on every high mountain and on every high hill are the result of the rains. It is this time that the towers fall

Isa 30:26

Isa 30:26 - Light of the moon as the light of the sun, light of the sun shall be sevenfold - In the day of the Latter Rain when the rivers and streams of water flow and the slaughter with the collapsing towers occur, the knowledge of God's Word, Old and New Testaments will be greatly increased!

Isa 30:26

Isa 30:26 - bindeth up the breach of His people - The breach is in the Laodicean church that has turned from the Old Paths and sought the wisdom and support of Egypt (Isa 30:2). God will raise up those who will be restorers of the breach and of the Paths to dwell in (Isa 58:10-12).

Isa 30:33

Isa 30:33 - Tophet is ordained of old - Hell fire is prepared for the devil and his angels. See Mt 25:41; Ju 1:6, 7

Isa 30:33

Isa 30:33 - for the king is it prepared - Tophet, the place of burning is prepared for the king of the north and the dragon, Satan.

Isa 31:1

Isa 31:1 - Woe to them that go down to Egypt for help - Woes are pronounced upon the COI who placed their hope in men, in chariots and in the multitude of horses against their foes the Assyrians, rather than in the strength of the LORD. Similarly, woes were pronounced for those who forsook the calm streams of Shiloh for the Assyrian armies to war against Ephraim and Syria in the time of Ahaz. Lastly, we must not put our trust in government, armies, and military might but place our trust in the Almighty God. Isa 7:9, 8:6, 7; Jer 17:5-8; Ps 33:16, 17; Mic 5:10; Deut 17:16

Isa 31:4

Isa 31:4 - lion and young lion - the imagery, though referring to God is used in other instances to refer to the Assyrians and Babylonians respectively.

Isa 31:8

Isa 31:8 - but he shall flee from the sword - the "sword" here spoken refers to the judgment of the Lord or the Lord Himself upon the Assyrian.

Isa 31:9

Isa 31:9 - princes shall be afraid of the ensign - the rulers in Assyria (military leaders) will be fearful as they see the standard of the LORD which battles for Jerusalem.

Isa 31:9

Isa 31:9 - whose fire is in Zion, and his furnace in Jerusalem - The fire of the Lord would figuratively consume the Assyrian armies, however, the fire of the Lord will literally consume the enemies of Israel in the Lake of Fire after the Millennium. See Rev 14:9-11; 20:14, 15.

Isa 32:1

Isa 32:1 - Behold, a king shall reign in righteousness, and princes shall rule in judgment - CONTRAST Ps 12:8

Isa 32:1

Isa 32:1 - a King shall reign in righteousness - Jesus! - See Rev 1:5; Jer 23:5, 6

Isa 32:1

Isa 32:1 - princes shall rule in judgment - rulers (the redeemed) shall rule in judgment during the Millennium. Mt 19:28; 1Cor 6:3; Rev 20:4

Isa 32:2

Isa 32:2 - a man shall be as an hiding place from the wind, and a covert from the tempest - Jesus is a shelter in the time of storm. Jesus will keep us when the winds of strife are released upon the earth. See Rev 7:1-4; Ps 91:1; 27:5; See Hymn #528

Isa 32:2

Isa 32:2 - as rivers of water in a dry place - Jesus will be a rivers of living water, springing up unto eternal life to those who place their trust in Him. See John 7:37, 38; Isa 33:15-17

Isa 32:2

Isa 32:2 - a great rock in a weary land - Jesus is our Shelter in a time of storm. See Isa 25:4; Ps 63:1

Isa 32:3

Isa 32:3-8 - eyes of them that see shall not see dimly - Jesus will reign in righteousness and will set all things strait. The wicked will be called so and not honored as great, the meek and humble will be exalted and the wrongs righted. Those who see will have had eye salve applied to their eyes so that they may see thing in righteousness - See Rev 3:18

Isa 32:3

Isa 32:4 - and the ears of them that hear shall hearken - those with ears to hear will hearken to that which the Spirit says. See Rev 3:22; 1Cor 10:6, 11; Rev 13:9; Mt 13:9-15; Joh 18:37, 3:31, 32

Isa 32:4

Isa 32:4 - rash - Hasty in council or action; precipitate; resolving or entering on a project or measure without due deliberation and caution, and thus encountering unnecessary hazard; applied to persons;

Isa 32:4

Isa 32:4 - and the tongue of the stammerers shall be ready to speak plainly - See Isa 28:11

Isa 32:5

Isa 32:5 - The vile person shall be no more called liberal, nor the churl said to be bountiful - God will make all things right. The wicked will no more be honored and exalted because a Righteous King and Ruler will reign. See Ps 12:8; Isa 32:1

Isa 32:5

Isa 32:5 - liberal - LIBERAL, a. [L. liberalis, from liber, free. See Libel.] 1. Of a free heart; free to give or bestow; not close or contracted; munificent; bountiful; generous; giving largely; as a liberal donor; the liberal founders of a college or hospital. It expresses less than profuse or extravagant. 2. Generous; ample; large; as a liberal donation; a liberal allowance. 3. Not selfish,

Isa 32:5

Isa 32:5 - churn - kiylay Noun Masculine kee-lah'-ee from (03557) in the sense of withholding

or kelay {kay-lah'-ee}; from in the sense of withholding; niggardly:--churl. scoundrel, knave

Isa 32:6

Isa 32:6 - For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail - See Ps 12:8; Job 34:17

Isa 32:6

Isa 32:6 - vile - Base; mean; worthless; despicable.

Isa 32:8

Isa 32:8 - But the liberal deviseth liberal things; and by liberal things shall he stand - the liberal gives and it shall be given back to him liberally. See Isa 32:20; Eccl 11:1; Lk 6:38; Ps 37:25; 2Cor 9:7

Isa 32:8

Isa 32:8 - liberal - Of a free heart; free to give or bestow; not close or contracted; munificent; bountiful; generous; giving largely; as a liberal donor; the liberal founders of a college or hospital. It expresses less than profuse or extravagant. 2. Generous; ample; large; as a liberal donation; a liberal allowance.

Isa 32:9

Isa 32:9 - Rise up ye women that are at ease - a message to the Laodicean church that is increased with goods and has need of nothing. A warning of impending doom is being given.

Isa 32:10

Isa 32:10 - many days and years shall be troubled... for the vintage will not come - the era of the Laodicean church is a troubled time with little to no vintage. The women have been at ease and letting the world's harvest pass by. That which will stir the women is a message of impending destruction and for those who will be accounted among the righteous in Laodicea, the promise of the Latter Rain.

Isa 32:10

Isa 32:10 - the gathering shall not come - the harvest is few unlike the time of Christ when it was plentiful.

Isa 32:12

Isa 32:13 - for the pleasant fields, for the fruitful vine - See Hos 13:13

Isa 32:13

Isa 32:13 - upon the land of my people shall come up thorns and briers - the land shall be filled with the scornful, unconsecrated, unbelieving, deceitful, rebellious, [false prophets/teachers among Adventism]. See Isa 5:6; 7:23, 24; 27:4, 5; 33:14; Eze 2:6; Heb 6:8

Isa 32:13

Isa 32:13 - houses of joy in the joyous city - the mirthful houses of pleasure and carousing

that should be houses of prayer in the most solemn time of earths history, the Antitypical Day of Atonement. See Isa 22:2

Isa 32:14

Isa 32:14 - forts and towers shall be for dens forever, a joy of wild asses - the tumbling towers on 9/11/2001 were the rejoicing of radical Islam.

Isa 32:15

Isa 32:15 - until the spirit be poured upon us on high - the coming of the Early and Latter Rains will make the barren wilderness into a fruitful field. See Isa 27:6, 8; Joel 2:15-29

Isa 32:15

Isa 32:15 - and the wilderness be a fruitful field - The wilderness speaks of our unconverted condition, being dead in trespasses and sins. It is only through the baptism of the Holy Spirit, bringing the early rains, that a fruitful filed is produced, bearing fruit of righteousness for all to partake. See Eph 2:1-8; John 15:1-5; Gal 5:22, 23

Isa 32:15

Isa 32:15 - and the fruitful field be counted for a forest - the Spiritual growth in Christ, produced through surrender and permitting Jesus to purge us of our (flesh) life of sin, fill us entirely with His Holy Spirit so that He may pour out the Latter Rains upon us, transforming the fruitful filed into a forest, Trees of Righteousness (Isa 61:3) . A forest canopy is a good protection from the hail that will fall during the Time of Trouble - Job 38:22, 23; Ps 1:3

Isa 32:16

Isa 32:16 - Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field - this verse appears to present the contrast of those who remain as a wilderness verses those who permit Christ, through the power of the Holy Spirit Early Rains, to transform them into a fruitful field. Those who remain a wilderness will remain under the judgment/condemnation of the law, whereas the righteous that are as a fruitful field, will enjoy peace, quietness and assurance for ever.

Isa 32:16

Isa 32:16 - judgment and righteousness will prevail - in the fruitful field turned forest God's righteousness will be seen in the sons of God and judgment will be established (upon the wicked) as God lays the plummet with His storehouse of hail (Job 38:22). See Isa 28:16-19; Jer 9:23, 24; Mal 3:5

Isa 32:16

Isa 32:16 - righteousness remain in the fruitful field - the righteous experience blessings of peace, quietness and assurance for ever more! See Isa 32:17

Isa 32:17

Isa 32:17 - And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever - See Mt 27:12-14; Rom 8:6, 10:3, 4; 2Pet 1:1, 2; Isa 30:15 CONTRAST Deut 28:66, 67 Righteousness by faith! Those who abide in Jesus will be happy,

cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips, for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed. – {FLB 226.4}} Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace [ISAIAH 32:17 - Rom 10:3]. – {EW 55.1}

Isa 32:17

Isa 32:17 - work of righteousness shall be peace, effect of righteousness will be quietness and assurance for ever - those who have learned to put their trust in the Lord through self-surrender, diligent study (line upon line, precept upon precept), committing to memory His works and trusting in His finished works and promises shall be established. They not only experience perfect peace, but their lives are characterized by peace, quietness and assurance. Rom 8:1, 2, 15, 16; Isa 9:7, 28:12, 16; 7:9; 2Chron 20:20; James 3:17, 18; Prov 1:33; Contrast Isa 57:21 Those who abide in Jesus become beacons of light, dispelling light and bringing peace to others -

Isa 32:17

Isa 32:17 - work of righteousness - the work of righteousness we are commanded to do is to believe, and rest in Jesus Christ. See John 6:27-29; Mt 11:28, 15:1-5; Heb 4:9, 11, 12:11

Isa 32:17

Isa 32:17 - peace - See Isa 54:10 God's peace (John 14:27) enables us to: Mk 4:39 - smiles at the storms of life Ps 119:165 - finds no offense at insults Philippians 4:6, 7 - has fortified minds in Christ Jesus 1Jo 3:20, 21 - have confidence with God Jam 3:17, 18; Heb 12:11, 14 - are agents of peace and harmony for and towards others

Isa 32:17

Isa 32:17 - and the effect of righteousness quietness and assurance for ever - See 1Jo 5:11-13; Phil 1:27, 28; Heb 10:22

Isa 32:17

Isa 32:17 - effect - synonymous with "work". An example of Hebrew parallelism.

Isa 32:17

Isa 32:17 - quietness - calm, confidence, lack of travail, anxiety, vexation - See Jam 3:17, 18; *Job 34:29; Ps 4:8; Isa 30:15, 32:18; 2Thess 3:12; CONTRAST: Deut 28:65-67; Job 20:20; Prov 17:1; Eccl 4:6

Isa 32:17

Isa 32:17 - assurance - Firm persuasion; full confidence or trust; freedom from doubt; certain expectation; the utmost certainty - See Ps 51:12; Heb 10:35-39, 6:10; Isa 32:18; 1Jo 3:19, 24||1Jo 4:17; Hymn #462 - Blessed Assurance OUR ASSURANCE: Act 2:38 - assurance Jesus is Lord and Christ (see Dan 9:25) 1Jo 5:3, 4 - assurance of our love for God 1Jo 3:24 - assurance we abide in Him Rom 8:14, 16 - assurance we are sons of God 1Jo 4:13 - assurance He dwells in us 2Cor 1:21, 22- sealed by His Holy Spirit Faith and Feeling Distinct—Faith and feeling are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God's word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou hast not failed me in the performance of Thy word. Thou has revealed Thyself unto me, and I am Thine to do Thy will (Letter 7, 1892). – {6BC 1073.10}

Isa 32:18

Isa 32:18, 19 - My people - God's people are promised a peaceable habitation, a sure dwelling and quiet resting place when it shall hail as part of the overflowing scourge. Isa 28:12, 16; Ps 91:1-16; Job 38:22, 23

Isa 32:19

Isa 32:19 - When it shall hail, coming down on the forest; and the city shall be low in a low place - the canopy of a forest provides shelter from the hail, whereas, a city lacking trees will receive the brunt of the hail. See Job 38:22, 23

Isa 32:19

Isa 32:19 - coming down on the forest - See Isa 32:15

Isa 32:20

Isa 32:20 - blessed are ye that sow beside all waters - those who sow among all people will reap a harvest in all lands. Dan 12:3; Eccl 11:1; Mt 15:26-28; Lk 6:38; Isa 32:8

Isa 32:20

Isa 32:20 - send forth thither the feet of the oxen and the ass - those who are sent to plow/till the earth (Isa 28:24-28), breaking up the clods so that a harvest can be garnered. See Hos 10:12

Isa 33:1

Isa 33:1 - Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. - See Gal 6:7; Hos 8:7

Isa 33:2

Isa 33:2 - O LORD, be gracious unto us; we have waited for thee: - See Isa 25:9

Isa 33:2

Isa 33:2 - our salvation also in the time of trouble - See Ps 27:5

Isa 33:6

Isa 33:6 - And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure - in the time of trouble, the strength and stability of the righteous will be their fear of God. Because they have learned to reverence and honor Him and sanctify Him in their hearts, He will cause them not to be moved. See Ps 27:1-5, 23:1; Rev 14:6, 7; Ps 119:165

Isa 33:9

Isa 33:11 - Bashan and Carmel shake off their fruits - See Num 13:23, 24

Isa 33:10

Isa 33:10 - will I lift up myself - Michael Stands-up at the Close of Probation. See Isa 33:2-4; Dan 12:1; Psa 119:126

Isa 33:12

Isa 33:12 - And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire - See Isa 27:11

Isa 33:14

Isa 33:14 - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites - See Prov 1:24-28; John 2:14-16, 10:1

Isa 33:14

Isa 33:14 - sinners in Zion are afraid... surprised the hypocrites - See Isa 5:18-23, 66:5, 6; Mic 7:5-10; Ps 26:4; Heb 10:28-31

Isa 33:14

Isa 33:14 - Zion - synonymous with Jerusalem, the city and people of God - See Isa 4:3

Isa 33:14

Isa 33:14 - fearfulness hath surprised the hypocrites - See Jer 7:3, 4

Isa 33:14

Isa 33:14 - who among us shall dwell - who shall be able to stand. See Mal 3:2, 17, 18; Rev 6:17; Ps 15

Isa 33:14

Isa 33:14 - dwell with the devouring fire? who among us shall dwell with everlasting burnings? - who shall stand in the Time of Trouble? Who shall stand in God's purifying, consuming fire? Who will endure the 2nd Death? See Nahum 1:5; Heb 12:29; Rev 20:5, 6, 13-15 CONTRAST Isa 4:4-6

Isa 33:14

Isa 33:14 - who among us shall dwell with everlasting burnings? - the Second Death is here spoken - See Rev 14:11; 20:10-15

Isa 33:15

Isa 33:15 - He that walketh righteously - See Ps 1:1-3, 7:8, 41:1, 2; Gen 5:22, 24; Ex 18:21; Jer 11:20; Isa 4:4-6 Enoch continued to grow more heavenly while communing with God. His face was radiant with a holy light which would remain upon his countenance while instructing those who would hear his words of wisdom. His heavenly and dignified appearance struck the people with awe. The Lord loved Enoch because he steadfastly followed him, and abhorred iniquity, and earnestly sought heavenly knowledge that he might do his will perfectly. He yearned to unite himself still more closely to God, whom he feared, reverenced, and adored. God would not permit Enoch to die as other men, but sent his angels to take him to Heaven without seeing death. In the presence of the righteous and the wicked, Enoch was removed from them. Those who loved him thought that God might have left him in some of his places of retirement; but after seeking him diligently, and being unable to find him, reported that he was not, for God took him. – {3SG 57.1}

Isa 33:15

Isa 33:15 - speaketh uprightly - One that glorifies God and blesses men. No guile; no dissembling. See Ruth 2:4

Isa 33:15

Isa 33:15 - he that despiseth the gain of oppressions - one who despises enriching oneself at the expense of others. See Am 8:4-6; Isa 5:23; Gen 14:22-24

Isa 33:15

Isa 33:15 - that shaketh his hands from holding of bribes - See Ex 23:8; Deut 16:19; Job 16:17; Prov 17:23; Isa 59:14; Ezekiel 18:8; Ps 26:6, 10, 24:4; Jam 4:8

Isa 33:15

Isa 33:15 - that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil - those who are grieved by violence, are not blood thirsty, or take no delight in seeing evil and injustice are they who please the Lord. See Ps 26:9, 59:2-4; Habakkuk 1:1-4

Isa 33:15

Isa 33:15 - and shutteth his eyes from seeing evil - See Ps 101:3, 119:37; Job 31:1

Isa 33:16

Isa 33:16 - He shall dwell on high - See Ps 121:5-7, 91:3-10, 14, 27:5

Isa 33:16

Isa 33:17 - his place of defence shall be the munitions of rocks - See Ps 27:5, 37:39

Isa 33:16

Isa 33:16 - munitions of rock - the stronghold for the righteous will be Christ, the true Rock of our Salvation. However, the term may also suggest that the righteous at the end of time, like the woman during the Dark Ages, will flee to the wilderness (the mountains) where God had prepared a place of refuge for her. See Ps 94:21, 22, 121:1; 27:5, 91:14 As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies,

dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for "the munitions of rocks." Isa 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help. – {GC 626.1}

Isa 33:16

Isa 33:16 - bread shall be given him; his waters shall be sure - Jesus, the Bread of Life and the answer to all of our questioning, will be given to us in our time of need and distress. See Ex 23:25; Hab 3:17, 18; 1Kin 17:14, 19:4-8; Isa 41:17, 49:14-16; Ps 34:9, 10, 37:3, 19, 25, 78:19-32; 91:3-10, 111:5, 121:5-7; Contrast Isa 8:21, 22; Joh 6:5-12, 35; Ex 3:14 || Joh 8:58. Compare Isa 65:12-14 In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet. – {DA 330.1}

Isa 33:16

Isa 33:16 - waters shall be sure - the Holy Spirit will give those who hunger and thirst for righteousness, living waters that will be a Constant Spring within them. See Isa 41:17, 18; Jer 17:7, 8, 2:13; Joh 7:37-39

Isa 33:17

Isa 33:17 - Thine eyes shall see the King in His beauty - See Job 19:27; Joh 3:3; Isa 25:9, 27:4, 28:5; Ps 27:4; Mt 5:8

Isa 33:17

Isa 33:17 - they shall behold the land that is very far off - The Land of Uprightness, the earth made new. See Gen 15:5, 6; Prov 3:35; Heb 11:8-10; Rom 4:13; Isa 33:20-24, 26:10, 62:4; Mt 5:5; 25:14; Act 1:9-11; Joh 3:3, 5

Isa 33:18

Isa 33:18 - Where is the scribe? - where is the learned man, the teacher of God's Word?

Isa 33:18

Isa 33:19 - where is the receiver? - where are they who took counsel from the scribes and learned men of Israel?

Isa 33:18

Isa 33:18 - where is he that counted the towers? - where are they who looked to the watchmen, who looked out for danger?

Isa 33:19

Isa 33:19 - a fierce people - See Deut 28:49-52

Isa 33:19

Isa 33:19 - a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand - the righteous will be spared from the spoilers and those who were once desolators. See Dan 8:23; Isa 28:10, 11

Isa 33:20

Isa 33:20 - thine eyes shall see Jerusalem a quiet habitation - See Isa 33:17; Psa 122:6-9

Isa 33:20

Isa 33:20 - a quiet habitation - See Rev 21:1-27

Isa 33:20

Isa 33:20 - a tabernacle that shall not be taken down - the city, New Jerusalem is an everlasting tabernacle and sanctuary because the LORD dwells in it. See Rev 21:22

Isa 33:20

Isa 33:20 - not one of the stakes thereof shall ever be removed - Ps 125:1

Isa 33:21

Isa 33:21 - But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby - Mt Zion, New Jerusalem is a place where we will study war no more, PRAISE GOD!! See Ps 68:30, 46:9; Isa 2:4; Nahum 1:15; Joel 3:17

Isa 33:22

Isa 33:22 - the LORD is our Judge - See Joh 5:22, 27; Ps 50:1-6; Rom 14:10; 2Cor 5:10; Zech 3:1-5; Mal 3:2-5

Isa 33:22

Isa 33:22 - the LORD is our lawgiver - See Gen 49:9, 10; Ps 108:8; Jam 4:12; John 1:17 Nor should this chapter close without pointing out the important relation of the fourth commandment to the atonement. {1873 JNA, HSFD 61.2} The top of the ark was called the mercy-seat, because all those who had broken the law contained in the ark beneath the mercy-seat, could find pardon by the sprinkling of the blood of atonement upon it. {1873 JNA, HSFD 62.1} The law within the ark was that which demanded an atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy-seat; the blood of sin-offering was sprinkled upon its top, and pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was not a real atonement, and hence the need of the great antitype to the Levitical sacrifices. The real atonement when it is made must relate to that law respecting which an atonement had bee n shadowed forth. In other words, the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by that law. It is necessary that the law which demands atonement, in order that its transgressor may be spared, should itself be perfect, else the fault would in part at least rest with the Law-giver, and not wholly with the sinner. Hence, the atonement when made does not take away the broken law, for that is perfect, but is expressly designed to take away the

guilt of the transgressor. Let it be remembered then that the fourth commandment is one of the ten precepts of God's broken law; one of the immutable holy principles that made the death of God's only Son necessary before pardon could be extended to guilty man. these facts being borne in mind, it will not be thought strange that the Law-giver should reserve the proclamation of such a law to himself; and that he should intrust to no created being the writing of that law which should demand as its atonement the death of the Son of God. {1873 JNA, HSFD 63.1}

Isa 33:22

Isa 33:22 - the LORD is our King - See Dan 7:13, 14; Joh 3:3,5; Mt 6:33, 34; Rev 19:16; Lk 19:115

Isa 33:23

Isa 33:23 - then is the prey of a great spoil divided; the lame take the prey - the roles are reversed where the weakest among us take the spoil and the strong are despoiled. See Job 27:17; Ps 119:162

Isa 33:24

Isa 33:24 - And the inhabitant shall not say, I am sick - See Rev 21:4

Isa 33:24

Isa 33:24 - the people that dwell therein shall be forgiven their iniquity - See Isa 43:25; Ps 24:5; Jer 50:20; 1Jo 1:7; Heb 8:12, 10:17

Isa 34:4

Isa 34:4 - And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll - See Rev 6:14

Isa 34:6

Isa 34:6 for the LORD hath a sacrifice in Bozrah - the sacrifice of the LORD marks His judgment upon the land where the people will be slaughtered, left as refuse upon the land for the birds of heaven to consume. See Eze 39:17; Rev 19:17-21

Isa 34:16

Isa 34:16 - seek ye out of the book of the LORD - See Dan 7:10; Mal 3:16; Ps 56:8; Eccl 12:14; Act 10:4; 1Cor 4:5; Mat 12:36, 37

Isa 35:1

Isa 35:1 - and the desert shall rejoice, and blossom as the rose - See Isa 27:6, 30:25

Isa 35:2

Isa 35:2 - It shall blossom abundantly, and rejoice even with joy and singing - See Isa 27:6; Ps 27:6, 32:7

Isa 35:2

Isa 35:2 -they shall see the glory of the LORD, and the excellency of our God - See Isa 60:1-3

Isa 35:3

Isa 35:3 - Strengthen ye the weak hands, and confirm the feeble knees - See Job 4:3, 4; Joel 3:10

Isa 35:4

Isa 35:4 - Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you - See Ps 103:6

Isa 35:5

Isa 35:5 - Then the eyes of the blind shall be opened - See Joh 9

Isa 35:6

Isa 35:6 - Then shall the lame man leap as an hart - See Act 3:1-9

Isa 35:6

Isa 35:6 - and the tongue of the dumb sing - See Mt 9:32, 33

Isa 35:6

Isa 35:6 - for in the wilderness shall waters break out, and streams in the desert - See Isa 30:25

Isa 35:8

Isa 35:8 - And an highway shall be there - See Isa 62:10

Isa 35:8

Isa 35:8 - The way of holiness - See Jer 6:16; Mt 7:13, 14

Isa 35:9

Isa 35:9 - No lion shall be there - See 1Pet 5:8

Isa 35:9

Isa 35:9 - nor any ravenous beast shall go up thereon, it shall not be found there - See Eze 22:25, 27; Mt 7:15

Isa 35:10

Isa 35:10 - and sorrow and sighing shall flee away - See Rev 21:4

Isa 36:7

Isa 36:7 - We trust in the LORD our God - the Rabshakeh scorns Israel who have in many instances have turned their back on God. He taunts them in saying is it the God for whom Hezekiah has removed His alters that you put your trust in? A partial fulfillment of the prophecy given by Moses that the enemies of Israel will lament of their rebellion towards God and His allowing them to be taken captive (Deut 29:24, 25). Rabshakeh is an interesting

enemy, perhaps of Hebrew heritage in that he speaks their language, knows their laws, speaks of their God as his God (v10-15), and understands the covenant they were to have with God.

Isa 36:13

Isa 36:13 - loud voice in the Jew's language - the Rabshakehah may represent apostate Adventism (turned False Prophet) that has been overthrown and is waging war against the remnant. They have made an agreement with the King of Assyria, the Beast Power.

Isa 36:13

Isa 36:13 - words of the great king, the king of Assyria - the King of Assyria, the King of the North is numbered among the great and mighty in the Bible, those who excel in cruelty, wickedness and contempt for the God of Creation. See Gen 10:9; 6:4

Isa 36:16

Isa 36:16 - Make an agreement with me by a present - See Isa 28:14, 15

Isa 36:16

Isa 36:16 - come out to me - Jesus warns His disciples in the last day of the signs and lying wonders of the false christs. He then warns "Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not." Mt 24:24-27

Isa 36:16

Isa 36:16 - eat ye every one of his vine, and every one of his fig tree and drink ye everyone of his own waters - The Ecumenical message is going out that we can keep our own doctrine, beliefs, etc. only make an agreement with him by a present. See Isa 4:1

Isa 36:17

Isa 36:17 - Until I come and take you away - See Dan 11:44

Isa 36:18

Isa 36:18-20 - Hath any of the gods of the nations delivered - The Rabshakeh in this statement placed himself and the King of Assyria at direct odds against the God of the COI. Indeed, Israel had been a rebellious people and deserving of punishment, but for Rabshakeh to deny the power of the True and Living God was an unpardonable affront by this heathen. See Isa 37:4; Hab 1:11; Deut 32:27; Joe 2:17; Jer 50:9-14

Isa 36:20

Isa 36:20 - that the LORD should deliver Jerusalem out of my hand? - The boast of the King of Assyria against the Great and Magnificent God of heaven and earth is checked in the book of Nah, chronicling the utter destruction of Nineveh, the capital of this once mighty empire. See also Isa 37:21-38

Isa 37:2

Isa 37:2 - he sent... unto Isa the prophet - Hezekiah, unlike his forefathers had sufficient wisdom to go and inquire of the Lord through His prophet. His father Ahaz when faced with the threat of the impending armies of the Northern Kingdom and Syria, sought help from

Egypt while the Lord sent the prophet Isa to him. See Isa 7:3; Prov 3:5, 6

Isa 37:3

Isa 37:3 - day of trouble, and of rebuke, and of blasphemy - the day of the Sunday Law will be a day of trouble for the Adventist flock as the little time of trouble commences. The rebuke upon them will be for their keeping the commandments of God and having the testimony of Jesus Christ. The blasphemous Sunday Law will be the fiery trial that all must endure. See 1Pet 4:12-19

Isa 37:4

Isa 37:4 - wherefore lift up thy prayer for the remnant that is left - the petition is to pray for those who are among the remnant that their faith fail not.

Isa 37:6

Isa 37:6 - be not afraid of the words that thou hast heard - See Jer 42:11

Isa 37:16

Isa 37:16 - dwellest between the cherubim - See Eze 28:14

Isa 37:19

Isa 37:19 - work of men's hands, wood an stone - See Hab 2:18-20

Isa 37:24

Isa 37:24 - by thy servants have thou reproached the LORD - See Isa 36:13-22, 37:9-13

Isa 37:30

Isa 37:30 - this shall be a sign unto thee - the loving and merciful God, who is well acquainted with our frailties, gives assurance to His people of His plans to proser and protect them.

Isa 38:5

Isa 38:5 - behold, I will add unto thy days fifteen years - Consider God's resurrection of Dorcas in the New Testament: The apostle’s heart was touched with sympathy as he beheld their sorrow. Then, directing that the weeping friends be sent from the room, he kneeled down and prayed fervently to God to restore Dorcas to life and health. Turning to the body, he said, “Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.” Dorcas had been of great service to the church, and God saw fit to bring her back from the land of the enemy, that her skill and energy might still be a blessing to others, and also that by this manifestation of His power the cause of Christ might be strengthened. – {AA 132.1}

Isa 38:15

Isa 38:15 - What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul - See 2Sam 12:9-20

Isa 38:17

Isa 38:17 - Behold, for peace I had great bitterness: but thou hast in love to my soul

delivered it from the pit of corruption - Instead of peace, I had great bitterness, but God in mercy showed grace to me and loved my soul to salvation. See Ps 86:13; Eph 2:4, 5, 8, 9

Isa 38:17

Isa 38:17 - for thou hast cast all my sins behind thy back - See Ps 51:9, 103:12; Isa 43:25; Mic 7:19

Isa 38:18

Isa 38:18 - For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth - See Eccl 9:5, 6

Isa 39:3

Isa 39:3 - they are come from a far country... even from Babylon - The fact that Hezekiah perceived Babylon to be a far country, he did not consider any danger in revealing all that he had. In pride he felt that his wealth and renown would be talked about around the world as was that of King Solomon.

Isa 39:4

Isa 39:4 - All that is in mine house have they seen - Hezekiah should have heeded the counsel of the Lord: Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Mt 7:6

Isa 39:7

Isa 39:7 - And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. - See 2Kin 20:18; Dan 1:1-3

Isa 39:8

Isa 39:8 - For there shall be peace and truth in my days - the response of Hezekiah appears callous given the fate of his posterity for his selfishness. Further, there appears little remorse for the missed opportunity to bless the world with the knowledge of the true God. A stark lesson for all to follow to heed.

Isa 40:1

Isa 40:1 - Comfort ye, comfort ye my people, saith your God - God is speaking words of comfort and solace to His people, the Israel [victors with God and man] of God. These words of comfort were spoken to the advent believers when struck with disappointment. See Mal 4:2; Rev 10:10, 11; Zech 1:11-13; Isa 49:13

Isa 40:2

Isa 40:2 - speaking of New Jerusalem or the sanctuary, that her sins have been pardoned.

Isa 40:2

Isa 40:2 - cry unto her - speak this message unto her

Isa 40:2

Isa 40:2 - her warfare is accomplished, that her iniquity is pardoned - the fruit of repentance is peace and pardon. This is the humbling experience of the Advent Pioneers who "fought" against great opposition to their message, and work. God had found them faithful and separated them by a closed door from those who rejected the truth. The same will be true among Laodicea as the humbly accept the reproof of the Faithful and True Witness and repent before the closed door of probation. See Isa 51:22, 23, 57:16-18, 32:17; Jer 15:18, 19; 2Cor 7:10, 11; Zech 1:11-13

Isa 40:2

Isa 40:2 - received of the LORD's hand double for all her sins - For unto whomsoever much is given, of him shall be much required - See Lk 12:48; Isa 57:16-18; Ezek 36:1-38; Jer 16:18, 17:18

Isa 40:3

Isa 40:3-5 - The voice of him cryeth in the wilderness - A reference to Joh the Baptist, the forerunner of Christ who was commissioned to hail the first coming of the Lord. God's remnant will also be those who have taken up country living and will be crying in the wilderness before the great and dreadful day of the Lord. See Mal 3:1, 4:5, 6; Lk 3:3-18; Mt 3:1-12; Joh 1:23; Isa 58:1-3

Isa 40:3

Isa 40:3 - Prepare ye the way of the LORD, make straight in the desert a highway for our God - We, the sons of God, are to be as Joh the Baptist (Mal 4:5, 6), whose lifestyle, works, and ministry prepared the way, made straight the way for others to see Jesus and for Him to enter their hearts.

Isa 40:4

Isa 40:4 - the crooked shall be made straight - God will prepare a highway for His Anointed, to Jesus. See Isa 45:2

Isa 40:5

Isa 40:5 - And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it - See Ps 46:10; Rev 18:1, 2; Isa 11:10; Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5}

Isa 40:5

Isa 40:5 - for the mouth of the LORD hath spoken it - See Num 23:19

Isa 40:6

Isa 40:6 - All flesh is grass, and all the goodliness thereof is as the flower of the field: - our godliness is fleeting - See Mt 6:30

Isa 40:7

Isa 40:7 - The grass withereth, the flower fadeth: because the spirit of the LORD bloweth

upon it: surely the people is grass - See Job 14:2; Isa 28:1; Ps 103:15, 16

Isa 40:8

Isa 40:8 - The grass withereth, the flower fadeth: but the word of our God shall stand for ever. - See Ps 12:6, 7, 138:2; 1Pet 1:23, 25; Mk 13:31; Heb 1:10-12; John 10:35

Isa 40:9

Isa 40:9 - O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! - See Isa 57:19, 52:7

Isa 40:9

Isa 40:9 - Behold your God - Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}. See 2Pet 1:1-5; 1Jo 4:1-3; Col 1:26-29

Isa 40:10

Isa 40:10 - Behold, the Lord GOD will come with strong hand, and his arm shall rule for him - the arm that was made bare (rolled up His sleeves) will in time rule over heaven and earth. See Isa 52:10

Isa 40:10

Isa 40:10 - his reward is with him and his works before him = Jesus comes bearing the reward for both the righteous and the wicked. He has finished His work of redemption in the outer court of the sanctuary; He has finished His ministration of grace in the Inner Court (Holy Place) for 1810years; and He has finished His last works of Intercession in the Most Holy Place as High Priest and Mediator. Once done, Jesus will dawn His Kingly apparel and garments of Vengeance to be an exalted, glorified and loving King to the righteous but a destroying ruler with a rod of iron to the wicked. See Rev 22:12; Isa 62:11

Isa 40:10

Isa 40:10 - and his work before him - Jesus comes, having finished His work before Him: 1. Work of Redemption and reconciliation 2. Work of Justification 3. Work of Sanctification 4. Work of Judgment 5. Work of Glorification

Isa 40:11

Isa 40:11 - He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young - See Ex 15:13; Lk 15:5, 6; John 10:11, 14, 16

Isa 40:13

Isa 40:13 - Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? - See 1Cor 2:10-12; Rom 11:33, 34

Isa 40:14

Isa 40:14 - With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? - See Prov 8:12-31

Isa 40:17

Isa 40:17 - All nations before him are as nothing; and they are counted to him less than nothing, and vanity - Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling." – {1888 816.2}

Isa 40:18

Isa 40:18 - To whom then will ye liken God? - See Isa 40:25, 28, 46:9

Isa 40:22

Isa 40:22 - It is He that sitteth upon the circle of the earth - Long before scientists could prove the earth to be round, the Bible declared it to be. Other Scientific facts in Scripture: 1. The earth is round - Isa 40:22 2. The earth is hung on nothing - Job 26:7 3. Air has weight - Job 28:25 4. Jesus' power is what keeps the atom together from flying apart - Col 1:17; (Isa 40:8, 26; 1Pet 1:23, 25). See Joh 1:4; Heb 1:3; Act 17:28 5. The celestial bodies help to order time - Gen 1:14

Isa 40:22

Isa 40:22 - that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: - See Rev 6:14

Isa 40:25

Isa 40:25 - To whom then will ye liken me, or shall I be equal? saith the Holy One - See Isa 40:18, 28, 46:5, 8

Isa 40:25

Isa 40:25 - saith the Holy One - See Rev 15:4

Isa 40:26

Isa 40:26 - Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth - God calls all the stars and planets by name, he knows every animal of every heard, he knows every fish in the sea and he knows and loves every man with an undying love. See Mt 10:30; Ps 139

Isa 40:26

Isa 40:26 - he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth - God not only knows how many stars there are, He calls them all by name. How much more valuable is one of His little ones, created in His image to give Him

glory? See Mt 10:30; Lk 12:7, 15:3; Isa 40:8

Isa 40:26

Isa 40:26 - not one faileth - Jesus, Who created all things and by the power of His Word sustains all tings, keeps the stars burning. See Col 1:17; Isa 40:8

Isa 40:27

Isa 40:27 - Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? - Israel laments as if it has been passed over by the Lord, that He has overlooked them and will not deal justly with their plight.

Isa 40:28

Isa 40:28 - Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary - See Ps 121:3, 4

Isa 40:28

Isa 40:28 - the everlasting God, the LORD - See Ps 90:2; Mic 5:2

Isa 40:28

Isa 40:28 - there is no searching of his understanding - See Ps 139

Isa 40:29

Isa 40:29 - He giveth power to the faint; and to them that have no might he increaseth strength - through the Holy Spirit, the Lord will make the weak strong, the poor rich and the forsaken glorified. See John 1:12, 13

Isa 40:30

Isa 40:30 Even the youths shall faint and be weary, and the young men shall utterly fall: - See 1Jo 2:14

Isa 40:31

Isa 40:31 - But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint - there will be no boredom in heaven because there is fullness of joys forevermore. See Ps 27:14, 16:11, 37:9

Isa 40:31

Isa 40:31 - wait - qavah Verb kaw-vaw' a primitive root a primitive root; to bind together (perhaps by twisting), i.e. collect; (figuratively) to expect:--gather (together), look, patiently, tarry, wait (for, on, upon). to wait, look for, hope, expect (Qal) waiting (participle) (Piel) to wait or look eagerly for to lie in wait for to wait for, linger for to collect, bind together (Niphal) to be collected We are to bind ourselves as in a plait, together with the Lord and hold fast while the Lord works out our situation.

Isa 40:31

Isa 40:31 - they shall mount up with wings as eagles - the eagle will soar and catch its falling

eaglette before it hits the ground. God airlifted Israel as upon eagles wings and so the Lord will do for those who wait upon Him. See Ps 103:5

Isa 40:31

Isa 40:31 - and not faint - See Isa 40:29

Isa 41:2

Isa 41:2 - righteous man from the east - the Lord here refers to Cyrus the Persian, who himself is a type of Christ. He is later said to be the one from the north who comes from the rising sun (east). See Isa 41:25; Rev 16:12

Isa 41:4

Isa 41:4 - I the LORD, the first, and with the last; I am he - See Rev 1:8

Isa 41:8

Isa 41:8 - Abraham my friend - See Gen 15:17; 2Chron 20:7; Jam 2:23; Num 12:6-8

Isa 41:10

Isa 41:10 - Fear thou not - See Ps 46:1; Phil 4:6

Isa 41:10

Isa 41:10 - for I am with thee - See Ps 23; Mt 28:20

Isa 41:10

Isa 41:10 - the boast of the righteous is not in his wealth, wisdom or strength but that He knows God and that God knows him. See Eze 36:28; Jer 9:23, 24

Isa 41:10

Isa 41:10 - yea, I will help thee - Ps 46:1

Isa 41:10

Isa 41:10 - I will uphold thee with the right hand of my righteousness - See Ps 48:10; Ps 51:12, 54:1; 119:116, 117; Isa 41:13; 42:6

Isa 41:11

Isa 41:11 - all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish - See Ps 120:6, 7, 83:1-18; Isa 49:25

Isa 41:13

Isa 41:13 - I will hold thy right hand - See Ps 16:8; 62:2, 6, 139:10

Isa 41:15

Isa 41:15 - thresh the mountains... make the hills as chaff - the kingdoms of the earth

(mountains/hills) that war against God and His people shall be made as the chaff of the summer threshing floor before the LORD - See Dan 2:35; Num 23:24

Isa 41:16

Isa 41:16 - Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel - Ps 1:4; Dan 2:35

Isa 41:17

Isa 41:17 - When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them - See Isa 33:15, 16; Hab 3:17, 18

Isa 41:18

Isa 41:18 - I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water - See Num 20:10, 11; 1Cor 10:4

Isa 41:21

Isa 41:21, 22 - God calls for the idols and those who have created them to give cause. After God does a miraculous work of deliverance, man ascribes the victory to their gods, the works of their hands (v6, 7). God challenges the idol to reveal the past, the present and the future to see if they are truly gods.

Isa 41:25

Isa 41:25 - one from the north, and he shall come from the rising sun - a reference again to Cyrus who is a type of Christ. See Isa 41:2, 44:28

Isa 41:27

Isa 41:26-28 - one that bringeth good tidings - Those that bring the gospel message and the message of warning to prepare the earth for the coming of the Lord are they that bring good tidings. This message brings hope for the hopeless, assurance for the meek and joy to those who sorrow whereas it is troublesome to those who love this world and love not the appearing of the Lord. See Isa 40:9; Dan 11:44; Mt 2:1-2; Lk 2:9, 10

Isa 41:28

Isa 41:28 - for I beheld and there was no man; even among them, and there was no counsellor - See Isa 59:16

Isa 41:28

Isa 41:28 - no counsellor - Jesus is mankind's Wonderful Counsellor. If we lack wisdom we are to seek His counsel - See Isa 9:6; Jam 1:5

Isa 42:1

Isa 42:1 - whom I uphold - See Isa 42:6

Isa 42:1

Isa 42:1 - mine elect, in whom my soul delighteth - See Ps 89:19; Mt 3:15-17; Eph 1:5, 6; 1Pet 2:6

Isa 42:1

Isa 42:1 - I have put my spirit upon him - See Isa 61:1-3; Lk 4:18

Isa 42:1

Isa 42:1 - he shall bring forth judgment to the Gentiles - He shall draw the Gentiles to Himself in love and in judgment [revealing truth to them that they may repent, be converted and baptized of the water and Spirit]. See Isa 42:3

Isa 42:2

Isa 42:2, 3 - he shall not cry, nor lift up, nor cause His voice to be heard in the street - See Isa 53:3, 7; In His life no self-assertion was to be mingled. The homage which the world gives to position, to wealth, and to talent, was to be foreign to the Son of God. None of the means that men employ to win allegiance or to command homage, was the Messiah to use. His utter renunciation of self was foreshadowed in the words: – {PK 692.6} In marked contrast to the teachers of His day was the Saviour to conduct Himself among men. In His life no noisy disputation, no ostentatious worship, no act to gain applause, was ever to be witnessed. The Messiah was to be hid in God, and God was to be revealed in the character of His Son. {PK 693.2}

Isa 42:3

Isa 42:3 - A bruised reed shall he not break, and the smoking flax shall he not quench - speaking of the gentleness of the Savior, Jesus did everything with tact, kindness and gentleness. Never a harsh word was spoken or a look of censure given by the Master.

Isa 42:3

Isa 42:3 - he shall bring forth judgment unto truth - Jesus, Who is full of grace and truth (John 1:14), through judgement, causes those who seek Him to draw close to Him, to come to Him and in repentance they find healing and truth. See Isa 42:1, 59:1-20; John 7:24

Isa 42:4

Isa 42:4 - He shall not fail nor be discouraged, till he have set judgment in the earth - Jesus will make right all the wrongs in the earth. He is not discouraged by what appears to be an ever increasing rise of lawlessness for where sin does abound, His grace does much more abound (Rom 5:20). He will recompense evil by His righteous judgment. See Prov 20:22; 2Thess 1:6; Heb 10:30 Could Satan have induced Christ to yield to a single temptation, could he have led Him by one act or even thought to stain His perfect purity, the prince of darkness would have triumphed over man's Surety and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity. – {PK 701.2}

Isa 42:4

Isa 42:4 - and the isles shall wait for his law - Jesus is the Great Law Giver - Gen 49:8-10

Isa 42:5

Isa 42:5 - Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: - See Ps 24:1, 2, 33:6-9; Rev 10:6; Neh 9:6; Ex 20:11

Isa 42:6

Isa 42:6 - I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles - Jesus perfectly fulfills this verse, but it also applies to those who are chosen, called, submissive to God and faithful (Rev 17:14). We are called in, and unto, Christ's righteousness by the LORD OUR RIGHTEOUSNESS. He upholds us with His righteous right hand (Isa 41:10) and has appointed us to minister to all men.

Isa 42:6

Isa 42:6 - and will hold thine hand - God will hold us in righteousness See Ps 48:10; Ps 51:12, 54:1; 119:116, 117; Isa 41:10, 13; 42:1, 16

Isa 42:6

Isa 42:6 - give thee for a covenant of the people - See Gen 3:15; Isa 49:6-10, 60:1-3; Gal 3:13

Isa 42:6

Isa 42:6 - for a light of the Gentiles - See Gal 3:6-14

Isa 42:7

Isa 42:7 - To open the blind eyes - See Joh 9:30-33; Act 26:18; Ps 146:7, 8

Isa 42:7

Isa 42:8 - to bring out the prisoners from the prison - prisoners of hope (Zech 9:11, 12), those who die in the Lord. See 1Thess 4:16-18; Ps 146:7, 8; Heb 2:14-17 prisoners to the strong man, Satan, who has held God's people bound to fear and death. Heb 2:14-18

Isa 42:8

Isa 42:8 - I am the LORD: that is my name - God's name is Holy! See Ex 6:3, *23:20, 21; Isa 57:15;

Isa 42:8

Isa 42:8 - my glory will I not give to another - God will not share His holy name, nor His glory (His honor, His praise, His rightful position as first in each of His created beings lives) with any other gods. He can not share the same platform with other gods, therefore interfaith communion and ecumenicalism is all witchcraft. See 1Sam 5:1-7; Isa 48:11

Isa 42:8

Isa 42:8 - neither my praise to graven images - See 1Sam 5:2-5

Isa 42:9

Isa 42:9 - Behold, the former things are come to pass, and new things do I declare: before

they spring forth I tell you of them - See Rev 1:19

Isa 42:9

Isa 42:9 - new things do I declare: before they spring forth I tell you of them - See Joh 13:19; Rom 4:17; Heb 11:7

Isa 42:9

Isa 42:9 - I tell you of them - See Am 3:7; John 13:19

Isa 42:10

Isa 42:10 - Sing unto the LORD a new song, and his praise from the end of the earth - See Ps 33:3

Isa 42:10

Isa 42:10 - ye that go down to the sea, and all that is therein - See Ps 107:21-31

Isa 42:11

Isa 42:11 - let the inhabitants of the rock sing, let them shout from the top of the mountains - See Isa 23:1-18

Isa 42:13

Isa 42:13 - The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies - See Isa 59:16-19

Isa 42:14

Isa 42:14 - I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once - See Isa 65:6

Isa 42:15

Isa 42:15 - and I will make the rivers islands, and I will dry up the pools - See Ps 107:33, 34

Isa 42:16

Isa 42:16 - And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them - See Isa 42:6; Ps 27:11

Isa 42:17

Isa 42:17 - They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. - See Isa 2:18-20

Isa 42:18

Isa 42:18, 19 - Hear ye deaf... see ye blind - God's people are rebuked for their spiritual blindness and hardness of heart seen in their failure to listen. The Lord makes known that it is their disobedience that has caused their blindness and deafness. See Isa 42:22-24; 44:18-20; 2Cor 4:3, 4

Isa 42:19

Isa 42:19 - Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant? - See Rom 10:20, 21

Isa 42:19

Isa 42:19 - the LORD'S servant - speaking of Israel, Who God made and ordained a messenger to the nations.

Isa 42:20

Isa 42:20 - Seeing many things, but thou observest not; opening the ears, but he heareth not - See 2Tim 3:7

Isa 42:21

Isa 42:21 - The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable - This was a priority of Christ, to glorify the Law of God through perfect obedience and by demonstrating its true character, grounded in love! See Ps 40:8; Mt 5:18; Jer 23:5, 6, 31:31-34; Joh 18:37; Heb 10:7; Rom 10:4; Contrast: Job 22:3

Isa 42:22

Isa 42:22 - But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses - See Isa 59:1-14

Isa 42:22

Isa 42:22 - they are for a prey, and none delivereth; for a spoil, and none saith, Restore - See Isa 59:15

Isa 42:23

Isa 42:23 - Who among you will give ear to this? who will hearken and hear for the time to come? - See Isa 53:1; Rev 2:7, 11, 17, 29, 3:6, 13, 22

Isa 42:24

Isa 42:24 - Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law - See 2Chron 36:15, 16; Nehemiah 9:26-30

Isa 42:25

Isa 42:25 - Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart - See 2Chron 36:17-21

Isa 43:1

Isa 43:1 - LORD that created thee - the Jews are a unique creation of God. They were conceived, formed, sustained, and delivered from the womb by the expressed power of God. Once Sarah's natural functions in being able to bear a child had died, God caused her body to conceive, God allowed the "natural processes" that occur in a live womb to be sustained and God allowed the child to come to full term. Israel was made uniquely by God to be a

praise to Him and a blessing to the rest of the world. See Rom 4:18-22; Heb 11:8-12; Isa 43:15; 44:1, 2

Isa 43:1

Isa 43:1 - LORD that created thee - the Jews are a unique creation of God. They were conceived, formed, sustained, and delivered from the womb by the expressed power of God. Once Sarah's natural functions in being able to bear a child had died, God caused her body to conceive, God allowed the "natural processes" that occur in a live womb to be sustained and God allowed the child to come to full term. Israel was made uniquely by God to be a praise to Him and a blessing to the rest of the world. See Rom 4:18-22; Heb 11:8-12; Isa 43:15; 44:1, 2

Isa 43:1

Isa 43:1 - He that formed thee - See Isa 46:3, 4

Isa 43:1

Isa 43:1 - I have called thee by thy name - Just as God knows all the stars and numbers them and. calls them all by name, so God knows each of us and numbers the hairs on our head. God’s perfect knowledge of each of us is amazing! Lord help me in my struggles with unbelief, self and disobedience. See Ex 33:17

Isa 43:2

Isa 43:2 - I will be with thee - See Ps 23:4

Isa 43:2

Isa 43:2 - and through the rivers, they shall not overflow thee: - the waters and rivers may symbolize the trials and persecutions of the enemies of God. See Isa 28:15, 17; Ps 93:3, 4, 89:9, 124:4-6

Isa 43:2

Isa 43:2 - when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee - See Ps 29:7; Dan 3:19-27 In their wonderful deliverance were displayed, before that vast assembly, the power and majesty of God. Jesus placed Himself by their side in the fiery furnace, and by the glory of His presence convinced the proud king of Babylon that it could be no other than the Son of God.... By the deliverance of His faithful servants, the Lord declares that He will take His stand with the oppressed and overthrow all earthly powers that would trample upon the authority of the God of heaven. – {AG 44.5}

Isa 43:3

Isa 43:3 - the LORD thy God - God's name

Isa 43:3

Isa 43:3 - I gave Egypt for thy ransome, Ethiopia and Seba for thee - See Ps 2:8

Isa 43:5

Isa 43:5, 6 - Fear not: for I am with thee: I will bring thy - See Isa 60:4

Isa 43:7

Isa 43:7 - Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him - God's name is synonymous with His character and His glory (Ex 33:17-19; Num 14:21) - See Joh 1:12, 13; Isa 43:15, 21; Rev 4:11

Isa 43:10

Isa 43:10 - Ye are my witnesses, saith the LORD - We are to witness to the world the resurrection power of God, the power to transform and make new that which was dead in trespasses and sins. We are to shine forth the praises of Him Who has brought us out of darkness into His marvelous light. We are to demonstrate the mighty works of God as Jesus Christ abides within us and His glory is revealed. See Philippians 3:9, 10; EPh 2:1-5; 2Pet 1:1-4; Mt 5:16; John 15:1-5

Isa 43:10

Isa 43:10 - that ye may know and believe me - Jer 9:23, 24; John 6:28, 29, 5:38, 39; Philippians 3:9, 10

Isa 43:10

Isa 43:10- Understand that I am He: before me there was no god formed, neither shall there be after me - See Deut 32:39; Isa 44:6-8

Isa 43:11

Isa 43:11 - I, even I, am the LORD; and beside me there is no saviour - See Act 4:12; Isa 63:1-3

Isa 43:12

Isa 43:12 - therefore ye are my witnesses, saith the LORD, that I am God - See Isa 43:25, 26

Isa 43:13

Isa 43:11 - there is none that can deliver out of my hand; I will work and who will let it? - See Deut 32:39; John 10:28, 29

Isa 43:13

Isa 43:13 - I will work, and who shall let it? - God will do His work and who shall restrain it? See 2Thess 2:7

Isa 43:15

Isa 43:18 - the creator of Israel - God Created Israel in that it was an act of His Creative power to form an embryo in the dead womb of Sarah, and to give her strength to bring forth the child. Similarly, those who are born of the water and of the Spirit of God are not created as natural man, but are a creation of God, born of the will of God. See Heb 11:11, 17-19; Isa 43:7, 21; Joh 1:12, 13;

Isa 43:16

Isa 43:16 - which maketh a way in the sea, and a path in the mighty waters - See Mk 6:49; Ps 77:19

Isa 43:17

Isa 43:17 - Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. - See Ex 14:17, 18

Isa 43:18

Isa 43:18 - Remember ye not the former things, neither consider the things of old - We are to forget the past hurst, pains, disappointments, failures, inconsistencies, etc. See Gal 2:20; 2Cor 5:17; Lk 17:32; Phil 3:13, 14

Isa 43:19

Isa 43:14 - now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert - the coming of the Latter Rain will be unlike anything the world has ever seen. It will be a new things from the LORD that will cause rivers to flow where once there was dry and barren land. See Isa 30:25

Isa 43:21

Isa 43:21 - This people have I formed for myself; they shall shew forth my praise - See 1Pet 2:9; Mal 3:4; Isa 43:15

Isa 43:21

Isa 43:21 - have I formed - recalling the Creation where God formed man out of the dust of the earth, God has through the rebirth experience and by His purifying fires (Joh 1:12, 13; Mal 3:3, 4), formed a people who will show forth His praises to the world. Do this in me LORD!!!! See Gen 2:7; Isa 43:15

Isa 43:22

Isa 43:22 - But thou hast not called upon me, O Jacob - See Jer 33:3

Isa 43:23

Isa 43:23 - Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. - See Mal 1:6-8; 2Chron 29:5-10

Isa 43:24

Isa 43:24 - but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities - rather than offering up an offering in righteousness (Mal 3:3, 4), the people of God have offered up their sins. The complaint is that of our Lord, the Great High Priest, Who must serve (deal with) our sins. - See Mal 1:6-9

Isa 43:25

Isa 43:25 - I, even I, am He that blotteth out thy transgressions - God is speaking proleptically of the antitypical day of atonement, when He will blot out all of our sins and remember them no more. See Isa 25:8, 51:12, 13; Ps 25:11, 51:1, 32:5; Rev 3:5; Act 3:19; Job 14:17; Jer 31:34, 50:20; Mic 7:18, 19

Isa 43:25

Isa 43:25 - for mine own sake - for God's name, His character, and His word's sake. God does not want to remember our waywardness, only our works of righteousness by faith of Jesus Christ - See Ps 23:3; 1Jo 2:12; Ex 34:5-7; Gen 3:15; Isa 48:9, 11

Isa 43:25

Isa 43:25 - and will not remember thy sins - God wants to remove all record of sin so that eternity may go forth without a trace of the curse - the former things are all past, behold, He makes all things new. See Ps 103:12; Mic 7:19; Jer 31:34; Heb 8:12, 10:17; Isa 42:9; Rev 21:5

Isa 43:26

Isa 43:26 - Put me in remembrance - God calls us to consider His ways towards us in the past. We must reflect on His goodness towards us and see that He has been consistently good to the sons of men. See Isa 43:12 God speaks facetiously by saying “Remind Me”, put me in remembrance.

Isa 43:26

Isa 43:26 - let us plead together - God graciously, and in much longsufferin, condescends to plead and reason with men, that we may see our wicked ways. See Isa 1:18

Isa 43:27

Isa 43:27 - Thy first father hath sinned - See 1Cor 15:21, 22; Rom 5:14-19

Isa 43:27

Isa 43:17 - thy teachers have transgressed against me - See Isa 28:7, 8; Mic 3:9-12; Mal 2:7-9

Isa 43:28

Isa 43:28 - Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches - See Mal 2:1-9; 2Chron 29:5-9

Isa 43:28

Isa 43:28 - and have given Jacob to the curse, and Israel to reproaches - See Lev 26:14-39

Isa 44:2

Isa 44:2 - made thee, and formed the from the womb - See Isa 43:1, 15; 44:21, 24; 49:1-3; Rom 4:18-22; Heb 11:8-12

Isa 44:2

Isa 44:2 - Jesurun - Yshuruwn Proper Name Masculine yesh-oo-roon' from (03474) from ; upright; Jeshurun, a symbol. name for Israel:--Jeshurun. Jeshurun = "upright one" a symbolic name for Israel describing her ideal character

Isa 44:3

Isa 44:3 - pour water upon him that is thirsty - those who thirst for righteousness will receive the burden of the bright clouds, the showers of rain, causing the grass to grow. See Isa 44:4, 55:10-13; Zech 10:1; Mt 5:6

Isa 44:3

Isa 44:3 - my spirit upon thy seed.. blessing upon thine offspring - the blessings of righteousness will extend to the children for thousands of generations that love God and keep His commandments - The Holy Spirit will be given in the early and latter rains - See Ex 20:6; Joel 2

Isa 44:4

Isa 44:4 - And they shall spring up as among the grass, as willows by the water courses - See Isa 27:5

Isa 44:4

Isa 44:4 - willows by the water course - trees of righteousness planted by the rivers, bearing their fruit in season and in drought - See Jer 17:7, 8; Ps 1:1-3; Isa 61:3

Isa 44:6

Isa 44:6 - I am the first, and I am the last - See Rev 1:11, 2:8

Isa 44:7

Isa 44:7 - shall call... shall declare it... shall set it in order - See Rom 4:17; Joh 13:19; Isa 46:10; 45:23

Isa 44:7

Isa 44:7 - since I appointed the ancient people - the ancient people give witness to the present truths. We can not understand modern Babylon unless we understand ancient Babylon. If we are to understand spiritual Israel that is to be sealed, we must understand ancient Israel, the descendants of Jacob. See Act 17:26

Isa 44:7

Isa 44:7 - and the things that are coming, and shall come - See Rom 4:17

Isa 44:8

Isa 44:8 - ye are even my witnesses - we are to witness to the fact that Jesus is the First and the Last and He declares the end from the beginning.

Isa 44:8

Isa 44:8 - Is there a God beside me? yea, there is no God; I know not any - See Isa 43:10, 11; Ps 86:8

Isa 44:9

Isa 44:9-20 - make a graven image - See Isa 19:3; 45:7-12, 18; 46:1, 2, 6, 7; Hab 2:18, 19; Dan 5:4; Psa 115:4-8, 135:15-18

Isa 44:12

Isa 44:12 - The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength

faileth: he drinketh no water, and is faint - the prophet takes several verses the sight the blindness and foolishness of idolatry and those who make and worship idols, the works of man's own hands. The metal smith works with the strength of his arms and hands, laboring tirelessly, depriving himself of water and food to fashion that which he will in turn bow down and worship. The prophet highlights the smith's need for water and sustenance, none of which the object formed in his hands can provide.

Isa 44:13

Isa 44:13 - The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house - the prophet continues to describe the futility of thought and reason in idolatry as the carpenter painstakingly uses ruler to measure, compass to draw and his skills to fashion an object in the similitude of a man that will stand in his house as his god.

Isa 44:14

Isa 44:14 - He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it - The prophet continues to highlight the foolish insanity of idolatry in that the maker of the idol cuts down a tree which he could not cause to grow in order to form an idol, the work of his own hands.

Isa 44:15

Isa 44:15 - Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto - The Lord is highlighting the foolishness of men and their idolatry. They plant a tree and the Lord waters it and causes it to grow. The man then cuts down the tree and with part of it, he warms himself and kindles a fire to cook his food; then with another part of the stock he makes an idol, bows down and worships it. See Act 17:22-31

Isa 44:16

Isa 44:16 - He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire - with part of the tree that is cut down, the craftsman makes a fire to keep himself warm and to cook the food that he nor the idol have provided. See Isa 44:19

Isa 44:18

Isa 44:18 - They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand - See Isa 42:18-20, 22-24; 2Cor 4:3, 4; Rom 1:22-28

Isa 44:18

Isa 44:18-20 - he has shut their eyes... closed their ears - See Isa 42:18-20, 22-24; 2Cor 4:3, 4; Rom 1:22-28

Isa 44:19

Isa 44:19 - shall I fall down to the stock of a tree? - See Hos 4:12

Isa 44:21

Isa 44:21 - for thou art my servant: I have formed thee - See Isa 44:1, 2, 24

Isa 44:22

Isa 44:22 - I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee - God proleptically blots out our transgressions and remembers them no more. He therefore, encourages us to come to Him and He will abundantly pardon and save. Praise God! See Isa 55:7, 43:25; Ps 103:12

Isa 44:22

Isa 44:22 - blotted out - See Act 3:19; Isa 43:25

Isa 44:23

Isa 44:23 - glorified himself in Israel - God's glory will shine forth through Israel and God will be glorified! See Eze 36:23; Isa 55:4

Isa 44:24

Isa 44:24 - Thus saith the LORD, thy redeemer, and he that formed thee from the womb - Isaac was a creation of God, born of promise and of a miracle birth. Isa 44:1, 2, 21; See

Isa 44:25

Isa 44:25 - that turneth wise men backward, and maketh their knowledge foolish - See 1Cor 1:27

Isa 44:26

Isa 44:26 - confirmeth the words of His servant... performeth the counsel of His messenger - See 2Chron 20:20; Jer 25:12, 29:10, 32:36-44, 51:59-64

Isa 44:27

Isa 44:27 - I will dry up thy rivers - a reference to the counsels and works God performed through His servant Cyrus who dammed the river Euphrates, running through the city of Babylon so that he may attack the city by the riverbed.

Isa 44:28

Isa 44:28 - that saith of Cyrus - the righteous man from the east - See Isa 41:2, 25; 45:1-4; Rev 16:13

Isa 44:28

Isa 44:28 - He is my shepherd - Cyrus is likened to Jesus, the Good Shepherd Who would guide His flock to green pastures and lead them to still waters. Cyrus would deliver God's people from Babylon.

Isa 44:28

Isa 44:28 - even saying to Jerusalem, Thou shalt be built - Cyrus was to issue the first of 3 decrees that would restore and rebuild Jerusalem and establish it as a nation before the first

coming of the LORD.

Isa 45:1

Isa 45:1 - whose right hand I have holden - God would uphold and hold His Anointed, Cyrus (Jesus) by their right hand [of strength].

Isa 45:1

Isa 45:1 - loose the loins of kings - See Dan 5:6; Isa 13:6-8

Isa 45:1

Isa 45:1 - open before him the two leaved gates - the leaved gates of Babylon that guarded the city would be left open providentially so that Cyrus could march upon the city unhampered.

Isa 45:1

Isa 45:1 - gates shall not be shut - See Rev 3:7

Isa 45:2

Isa 45:2 - make the crooked places straight - God will prepare a highway for His Anointed, to Cyrus (Jesus). See Isa 40:3, 4; Lk 3:4

Isa 45:3

Isa 45:3 - And I will give thee the treasures of darkness, and hidden riches of secret places - God would impart to Cyrus all the treasures of Babylon, but further, he would be shown the gospel of Jesus Christ, the secret place of the Most High. Cyrus would be shown Him, Whose life his own typified. See Ps 91:1

Isa 45:4

Isa 45:4 - For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name - Cyrus typifies Jesus, the Messiah who was called to redeem Israel and all the inhabitants of the world. See Isa 49:6

Isa 45:4

Isa 45;4, 5 - though thou hast not known Me - Cyrus had not known the God of Israel, the Great and Mighty God, yet God knew him. God called Cyrus by name over 100 years before his birth and would appoint him to loose the bands and deliver God's people from the bondage of Babylon. See Isa 45:13

Isa 45:5

Isa 45:5 - I am the LORD, and there is none else, there is no God beside me - See Isa 46:9, 10, 42:8, 9

Isa 45:7

Isa 45:7 - I form the light, and create darkness - Ps 139:12

Isa 45:8

Isa 45:8 - Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. - Early and Latter Rain power that reveals the righteousness of Christ in the individual See Jam 5:7; Zech 10:1

Isa 45:12

Isa 45:12 - I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded - See Ps 33:9

Isa 45:13

Isa 45:13 - I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts - See Isa 61:1, 2

Isa 45:13

Isa 45:13 - he shall build my city and let go My captives - Cyrus is again likened to Jesus, the Good Shepherd, who will give command to rebuild God's city just as Jesus is the maker of the heavenly Jerusalem; he will also deliver God's people from Babylon, Just as Jesus delivers His people from Babylon with the 3 Angels joined by the 4th Angel's messages. See Isa 45:1; Heb 11:10

Isa 45:13

Isa 45:13 - and he shall let go my captives not for price nor reward, saith the LORD of hosts - the deliverance from the first decree of Cyrus which typifies the salvation made available by Jesus Christ. Jesus will release the captives of sin, self-righteousness and the need to save oneself; and those once bound to the fear of death. See Ezra 1; Zech 9:12; Rom 8:15; Gal 5:1; Heb 2:14-18 The power of the gospel to change a heart is here reflected in Cyrus granting liberty to the captives without ransom or price. The transforming power of Jesus makes possible what seems impossible. See Dan 4:37

Isa 45:14

Isa 45:14 - Egypt - symbol of the world or Dragon power (Eze 29:3).

Isa 45:14

Isa 45:14 - Ethiopia - a land of wealth and a symbol of Babylon (Ethiopia is related to Cush, which is the father of Nimrod who founded Babel) - Job 28:19; Gen 2:13; 10:7

Isa 45:14

Isa 45:14 - Sabeans - Children of the East (Islam)

Isa 45:14

Isa 45:14 - Surely God is in thee; and there is none else, there is no God - See Deut 4:5-8

Isa 45:15

Isa 45:15 - O God of Israel, the Saviour - See Isa 45:21

Isa 45:17

Isa 45:18 - ye shall not be ashamed nor confounded world without end - See Isa 28:16; Rom 9:33

Isa 45:18

Isa 45:18 - For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: - In the day the Lord made the heavens and earth, He saw that which He had made, and behold, it was very good (Gen 1:31). He made the earth to be inhabited by things that are very good. This is His divine purpose and plan and it will be fulfilled. See Isa 55:11

Isa 45:18

Isa 45:18 - I am the LORD; and there is none else - See Isa 46:9

Isa 45:19

Isa 45:19 - I have not spoken in secret - See John 18:20

Isa 45:19

Isa 45:19 - I the LORD speak righteousness, I declare things that are right - See Ps 12:6, 7

Isa 45:19

Isa 45:19 - I declare things that are right - See Joh 17:17 COMPARE John 8:44

Isa 45:21

Isa 45:21 - and there is no God else beside me; a just God and a Saviour; there is none beside me - See Ex 34:6, 7; Job 40:8

Isa 45:21

Isa 45:20 - a just God and a Saviour - See Ps 85:10, 89:14; Rom 3:21, 22, 26, 4:1-5

Isa 45:21

Isa 45:21 - Saviour - See Isa 45:15; Mark 10:45; Gal 3:13, 14; Hosea 13:14; 1Tim 2:6;

Isa 45:21

Isa 45:21 - there is none beside me - Ps 89:6

Isa 45:22

Isa 45:22 - Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else - See Isa 8:13, 14; Num 21:9; 2 Cor 3:18; Joh 4:42

Isa 45:23

Isa 45:23 - I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return - See Isa 55:11

Isa 45:23

Isa 45:23 - That unto me every knee shall bow, every tongue shall swear - See John 18:5, 6; Philippians 2:10, 11

Isa 45:24

Isa 45:24 - Surely, shall one say, in the LORD have I righteousness and strength - See Jer 23:5, 6

Isa 45:25

Isa 45:25 - In the LORD shall all the seed of Israel be justified, and shall glory - See Rom 3:26, 28, 30

Isa 46:3

Isa 46:3 - which are born of me from the belly, which are carried from the womb - Israel was formed in the womb of Sarah and carried by the power of God alone to be delivered. It was God's power alone that created Israel and they were made especially to praise God and give Him glory. Rom 4:18-22; Heb 11:8-12; Isa 43:1, 15; 44:1, 2

Isa 46:5

Isa 46:5 - To whom will ye liken me, and make me equal, and compare me, that we may be like? - See Zech 13:7; Heb 1:8; Isa 46:9, 9:6, 7; Dan 10:13, 21, 12:1

Isa 46:6

Isa 46:6, 7 - They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship - See Isa 44:9-19, 19:3; 45:7-12, 18; 46:1, 2; Hab 2:18, 19; Dan 5:4; Psa 115:4-8, 135:15-18

Isa 46:9

Isa 46:9 - for I am God, and there is none else; I am God, and there is none like me - See Ps 86:10; Joh 17:11; Deut 4:39; Lam 3:37; Isa 45:5, 6, 18, 40:18; 42:8, 9

Isa 46:10

Isa 46:10 - Declaring the end from the beginning, and from ancient times the things that are not yet done - See Rom 4:17; Isa 44:7; 45:23, 48:3; Gen 3:15; Rev 13:8; Joh 13:19 Contrast Eccl 3:11; Heb 11:7

Isa 46:11

Isa 46:11 - Calling a ravenous bird from the east, the man that executeth my counsel from a far country - Cyrus is here likened to a ravenous bird that will execute God's judgment.

Isa 46:11

Isa 46:11 - I have spoken it, I will also bring it to pass; I have purposed it, I will also do it - See Num 23:19; Isa 55:11

Isa 46:12

Isa 46:12 - Hearken unto me, ye stouthearted, that are far from righteousness: - See Mal 3:13-15

Isa 46:13

Isa 46:13 - I bring near my righteousness - See Jer 23:6

Isa 47:3

Isa 47:3 - Thy nakedness shall be uncovered, yea, thy shame shall be seen - as an exposed woman, Babylon the great will be exposed and her unrighteousness, harlotries and corruptions laid bare for all to see. See Rev 18:1-5

Isa 47:4

Isa 47:4 - the LORD of hosts is his name - See Isa 48:2, 54:5

Isa 47:5

Isa 47:5 - the lady of kingdoms - a fitting name for the Babylon the Great.

Isa 47:6

Isa 47:6 - I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke - See Habakkuk 1:5-11; Deut 28:49-68

Isa 47:6

Isa 47:6 - thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke - See Deut 28:50; Zech 1:15

Isa 47:7

Isa 47:7 - And thou saidst, I shall be a lady for ever - See Rev 18:7; Ps 10:6; Prov 30:20

Isa 47:7

Isa 47:7 - Babylon had not given consideration that her end was forecasted. See Ezek 28:1-10; Rev 18:4-24

Isa 47:8

Isa 47:8 - I am, and none else beside me - consider the blasphemous and proud boast of Babylon, ascribing to itself the claim of God to be the "I AM" - See Ex 3:14; Eze 28:2; Isa 46:9; GC 17.2

Isa 47:8

Isa 47:8 - I shall not sit as a widow, neither shall I know the loss of children - Babylon, the "lady of kingdoms" and the mother of harlots claims that her rule will excel in prosperity and that she will not suffer the loss of any children. The works of the Ecumenical Movement are making strides to make this claim a reality. See Rev 17:1-5; 18:7; Isa 4:1; Ps 10:6

Isa 47:9

Isa 47:9 - come to thee in a moment in one day - See Rev 18:8-17

Isa 47:9

Isa 47:9 - the loss of children - with the exposure of Babylon, all of her children will hate her and those who hear the Loud Cry of the 3rd Angel's Message will come out of her.

Isa 47:9

Isa 47:9 - widowhood - the adulterous woman that committed harlotries with the kings and merchants of the earth will be hated of them.

Isa 47:10

Isa 47:10 - thy wisdom and thy knowledge, it hath perverted thee - See Eze 28:3, 4

Isa 47:10

Isa 47:11 - and thou hast said in thine heart, I am, and none else beside me - the devil and his henchman the papacy blaspheme God in suggesting that they are self existent, they themselves are gods, independent of any other. See Isa 14:13, 14; Ex 3:14

Isa 47:11

Isa 47:11 - and desolation shall come upon thee suddenly, which thou shalt not know - See Rev 18:8

Isa 47:12

Isa 47:12 - Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth - See Rev 18:2

Isa 47:14

Isa 47:14 - shall not be a coal to warm at, nor fire to sit before it. See Mal 4:3

Isa 47:15

Isa 47:15 - they shall wander every one to his quarter; none shall save thee - See Rev 18:9-19

Isa 48:1

Isa 48:1 - but not in righteousness - the house of Judah are given a scathing rebuke for their profession of faith as ones who seek God daily and delight to know His will, but their hearts are far from Him. See Isa 29:13; 58:2

Isa 48:1

Isa 48:1 - make mention of the God of Israel, but not in truth, nor in righteousness - the statement may allude to the people's natural tendency to falsehood and rebellion, being natural sons of Jacob whose name means "supplanter". See Gen 27:18, 19

Isa 48:3

Isa 48:3, 5-8 - declare former things - the fool blasphemes God in suggesting that they have "discovered" something that God has established from the beginning, from ancient times. Fools blaspheme God, ascribing to their gods (idols of wood/stone, science, man's wisdom) honor as the source of that which God has already established. See: Isa 46:10; Hab 1:11, Deut 32:27, Joe 2:17

Isa 48:4

Isa 48:4 - iron sinew brow of brass - The Lord is commenting on the hard-heartedness of Israel and uses imagery of punishment found in Lev 26 (iron and brass) to remind them of the punishments that are associated with their path of rebellion

Isa 48:5

Isa 48:5 - I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them - See Isa 46:10; Rom 4:17

Isa 48:8

Isa 48:8 - wast called a transgressor from the womb - perhaps an allusion to the name Jacob, meaning supplanter, given the second twin son of Isaac born of Rachel. Gen 25:23-26; 27:19; Ps 58:3

Isa 48:9

Isa 48:9 - for my name's sake will I defer mine anger - See Isa 48:11, 43:25; Eze 36:21-23

Isa 48:10

Isa 48:10 - furnace of affliction - God has chosen us by purifying us in His furnace of affliction. We must give an offering in righteousness and it must come from those who have been purified. Our purification will come through the bread of adversity and waters of affliction (Isa 30:20-22) at which time we will cast away our graven images and seek the Lord. See Mal 3:2-4

Isa 48:11

Isa 48:11 - For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? - See Eze 36:32; Isa 37:35

Isa 48:11

Isa 48:11 - and I will not give my glory unto another - See Isa 42:8

Isa 48:12

Isa 48:12 - I am he; I am the first, I also am the last - See Rev 1:8, 11, 17

Isa 48:13

Isa 48:13 - Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together - See Ps 104; Joh 1:1-3; Heb 1:8-12

Isa 48:15

Isa 48:15 - I, even I, have called him - a Messianic prophecy of Jesus, whom the LORD Loves and has appointed to do His works of Salvation for humanity. Heb 10:5-7

Isa 48:16

Isa 48:16 - I have not spoken in secret from the beginning - See John 1:1-3

Isa 48:16

Isa 48:16 - from the time that it was, there am I - See Joh 1:1-3; Prov 8:22-31; Ps 90:1, 2

Isa 48:16

Isa 48:16 - now the Lord God and His Spirit hath sent me - Jesus, Who will delver His people from Babylon and Who spoke and declared all things from the beginning, has been sent to mankind as Immanuel by God the Father and His Holy Spirit. See Ps 111:9; Rom 8:3; Heb 10:5-7; Joh 3:16, 10:36, 17:3, 8, 18, 8:42; Eph 5:20; 1Jo 5:7. Compare Joh 15:26 The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. – {CH 222.2}

Isa 48:16

Isa 48:16 - his Spirit - See Gal 4:6; Rev 1:4

Isa 48:16

Isa 48:16 - hath sent me - See John 3:16, 5:24

Isa 48:17

Isa 48:17 - Thus saith the LORD, thy Redeemer, the Holy One of Israel - The LORD OUR RIGHTEOUSNESS is our Redeemer. See Jer 23:5, 6

Isa 48:17

Isa 48:17 - which leadeth thee by the way that thou shouldest go - See Jer 6:16; Ps 32:8

Isa 48:18

Isa 48:18 - O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: - peace and righteousness are synonymous. See Deut 5:29; Ps 119:165; Isa 32:17; Eph 2:14

Isa 48:20

Isa 48:20 - Go ye forth, flee ye from the Chaldeans - The cry is that of "Come out of Babylon my People" the 2nd and 4th Angel's Messages. See Rev 14:8; 18:4

Isa 48:21

Isa 48:21 - he clave the rock also, and the waters gushed out - See Ex 17:6, Num 20:11; John 19:34

Isa 48:22

Isa 48:22 - There is no peace, saith the LORD, unto the wicked - See Isa 57:21

Isa 49:1

Isa 49:1 - The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name - See Lk 1:30-35; Jer 1:5

Isa 49:2

Isa 49:2 - And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me - See Jer 51:20; Heb 4:12

Isa 49:2

Isa 49:2 - in the shadow of his hand hath he hid me - See Ex 33:22; Isa 49:15, 16

Isa 49:3

Isa 49:3 - Thou art my servant, O Israel, in whom I will be glorified - the Nation of Israel was to foreshadow Jesus, the True Israel Who was called from everlasting and Who would bear the Father's glory. The glory of the Father would lastly be seen upon each of the redeemed here upon the earth through the abiding presence of the Holy Spirit. See Ps 90:1, 2; Col 1:12-19; Joh 17:1, 4; 12:27-32; Ex 33:18-34:8; Isa 60:1-3; 2Pet 1:1-5; Gal 6:15, 16

Isa 49:4

Isa 49:4, 5 - I have laboured in vain - we must consider the pain Jesus feels in striving to rescue and deliver God's chosen people who would not be gathered due to unbelief. See Rom 10:1-4; 9:1-4; Mt 23:37 Miller's Dream - I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. – {EW 82.4}

Isa 49:5

Isa 49:5 - And now, saith the LORD that formed me from the womb to be his servant - the nation of Israel was not brought forth like any other nation, but was formed by God in the womb. Isaac, the son of promise, was a miracle child, born of God alone. Therefore, his descendants are also born, not by natural birth, but by super natural birth. All of these things foreshadow and typify the True Miracle Birth, where that Holy Thing that would be formed in Mary would be called the Son of God. See Lk 1:35; Jer 49:5; Heb 11:11, 12; Rom 4:17-22; Joh 1:12, 13; Jam 1:18

Isa 49:5

Isa 49:5 - to bring Jacob again to him - See 2Cor 5:17-21

Isa 49:5

Isa 49:5 - Though Israel be not gathered - Though the COI remained scattered and would not embrace the promises See Rom 3:3, 4; Heb 3:15-4:2; Isa 8:13-15

Isa 49:5

Isa 49:5 - yet shall I be glorious in the eyes of the LORD - See Mt 3:16, 17; Joh 12:27, 28, 17:1-5

Isa 49:5

Isa 49:5 - and my God shall be my strength - See Ps 27:1

Isa 49:6

Isa 49:6 - It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth - See Gen 49:10; Isa 45:4; Lk 2:25-35; Act 14:1

Isa 49:6

Isa 49:6 - tribes of Jacob - See Rev 7:5-8

Isa 49:6

Isa 49:6 - I will also give thee for a light to the Gentiles - Here the eternal purposes of God are revealed. That God would make one out of two, Jew and Gentile would be united under God's banner of salvation. See Act 13:44-47; Eph 1:9; 2:11-20; Col 1:26-29

Isa 49:6

Isa 49:6 - that thou mayest be my salvation unto the end of the earth - every kindred, tribe, tongue and nation must receive the gospel of Jesus Christ. See Mt 24:14; Rev 14:6; Heb 2:9

Isa 49:7

Isa 49:7 - to him whom man despiseth, to him whom the nation abhorreth - The natural man despise Jesus and the inns of God. However, to the renewed heart, He is the Fairest among ten thousand and the One all together lovely. See Isa 53:1-8; Song of Solomon 5:10, 16

Isa 49:7

Isa 49:7 - Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel - See Isa 60:3

Isa 49:7

Isa 49:7 - and he shall choose thee - God will choose and exalt His people above their enemies and those who despise them. See Ps 23:5, 27:6

Isa 49:8

Isa 49:8 - Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee - It is as the LORD is responding to the prayer of the Psist in Ps 69:13, 32:6; 2Cor 6:2

Isa 49:8

Isa 49:9 - I will preserve Thee, and keep Thee and give Thee for a covenant of the people -

See Gen 3:15; 12:1-3

Isa 49:8

Isa 49:8 - and give thee for a covenant of the people - See Gen 3:15; Isa 42:6; Rev 14:6; Joh 3:16; Zech 6:12, 13

Isa 49:8

Isa 49:8 - to establish the earth, to cause to inherit the desolate heritages - Jesus, as the Second Adam, would redeem humanity and the earth from corruption and deliver it from bondage of the bond-man, Satan. See 1Cor 15:22, 45-49; Heb 2:14-18;

Isa 49:9

Isa 49:9 - mayest say to the prisoners, Go forth - See Isa 61:1-3

Isa 49:9

Isa 49:9 - to them that are in darkness, Shew yourselves - See Isa 60:1-3

Isa 49:10

Isa 49:10 - They shall not hunger nor thirst - See Isa 33:15, 16

Isa 49:10

Isa 49:10 - They shall not hunger nor thirst; neither shall the heat nor sun smite them - See Rev 7:16

Isa 49:10

Isa 49:10 - neither shall the heat nor sun smite them - See Ps 121:6, 91:5

Isa 49:10

Isa 49:10 - for he that hath mercy on them shall lead them, even by the springs of water shall he guide them - See Ps 23:2

Isa 49:13

Isa 49:13 - Sing, O heavens; and be joyful, O earth - the Lord's salvation has gone out to the ends of the earth and there is joy in both heaven and earth!

Isa 49:13

Isa 49:13 - for the LORD hath comforted his people, and will have mercy upon his afflicted - See Isa 40:1-5

Isa 49:14

Isa 49:14-16 - the LORD hath forsaken me, and my Lord hath forgotten me - Israel cries out in woe that they have been overlooked as they are shamed by their rejection of, and the world's embracing of the everlasting covenant (Rom 9:30-33; 10:19-21; 11:25-36). In mercy God, shows His boundless love and long-suffering as He welcomes Israel back, stating He could never forget them; we all are engraved in the palm of His hands!

Isa 49:15

Isa 49:15 - Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee - The Lord speaks of the natural affection a mother has for her children. This is known of men and seen even in the animal world (1Sam 6:7, 9, 10). And yet, there are times and circumstances, not too distant, where mothers will do the unthinkable towards their children. God, nevertheless, will never forsake or forget us, His children. See CONTRAST Deut 28:53-57; 2Tim 3:1-5;

Isa 49:15

Isa 49:15 - yea, they may forget, yet will I not forget thee - See Deut 28:53-57; Psa 27:10; 2Tim 4:16, 17; Job 39:13-16; Lam 4:10

Isa 49:15

Isa 49:15 - yet will I not forget thee - See Deut 31:8; Josh 1:9; Isa 66:12, 13

Isa 49:16

Isa 49:16 - I have graven thee... - See Zech 13:6; Ps 111:5 The death and destruction of the wicked will be a heartache for the LORD for eternity. He will always grieve the loss of those He once loved. See Hosea 11:8

Isa 49:16

Isa 49:16 - thy walls are continually before me - God keeps His eyes upon and around His people - See Ps 125:2, 51:18

Isa 49:17

Isa 49:17 - Thy children shall make haste - The redemption of the Lord is here spoken. God will bring back those children who were slain by the destroyer or taken captive to their parents in their home land. The land will be too strait (narrow/small) to support all who will return and inhabit the land. God will turn His people's captivity captive and will redeem His people! Praise the LORD!!

Isa 49:18

Isa 49:18 - Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth - See Ps 2:1-9

Isa 49:23

Isa 49:23 - for they shall not be ashamed that wait for me - see Isa 28:16, Rom 10:11

Isa 49:24

Isa 49:25 - shall the prey be taken away from the mighty - See Mt 12:29; Mk 3:27

Isa 49:25

Isa 49:25 - I will contend with him that contendeth with thee, and I will save thy children - See Ps 35:1; Isa 60:4

Isa 49:26

Isa 49:26 - And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob - See Zech 2:8, 9; Rev 16:4-6, 18:4-8

Isa 50:1

Isa 50:1 - bill of your mother's divorcement - see Mk 10:4-9

Isa 50:1

Isa 50:1 - Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away - we continually make ourselves bondservant to the enemy through our sins.

Isa 50:2

Isa 50:2 - Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? - See Isa 59:1

Isa 50:3

Isa 50:3 - I clothe the heavens with blackness, and I make sackcloth their covering - It is the LORD that clothes the heavens in darkness because He is a God of Love and Light and His Kingdom is Light

Isa 50:4

Isa 50:4 - The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned - See Ps 139:1-4 You and I would give a great deal to be able to act as wisely as Jesus did. Every time he knew the right thing to say, and the right thing to do, and when not to say anything. Was there a person in the world who was as keen of intellect, who knew just how to meet every emergency as did Jesus. You know he was wiser than Solomon. How did he get that wisdom?... How did it come to him? (A voice) [someone in the congregation:] "It was intuition." Then he was not like us at all. We read that "it behooved him to be made in all things like unto his brethren": that is, in every particular. We do not want to put the Lord off away from us, but he is one of us.... How did he come by his wisdom?... He studied God's Word.... He was wholly given to the Lord, knowing that there is no other use for man in this world but to serve the Lord. {Grace on Trial, pg 189, R. Wieland}

Isa 50:4

Isa 50:4 - know how to speak a word in season to him that is the weary - See Isa 61:1-3

Isa 50:4

Isa 50:4 - he wakeneth morning by morning, he wakeneth mine ear to hear as the learned - God desires to be our alarm clock, to waken us early to commune with Him. Help me Lord to be obedient and not to be rebellious in this. See Mt 6:33, 34; Mk 1:35 Everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes distinct the voice of God" {DA 363} The disciples

do not venture to ask Christ whither He is going, or for what purpose. He has often spent entire nights in the mountains in prayer. He whose hand formed mountain and valley is at home with nature, and enjoys its quietude. The disciples follow where Christ leads the way; yet they wonder why their Master should lead them up this toilsome ascent when they are weary, and when He too is in need of rest. – {DA 419.3}

Isa 50:4

Isa 50:4 - he wakeneth mine ear to hear as the learned - God awakens us to commune with Him and that we may hear His still small voice telling us "this is the way, walk ye in it". We must pray for the ear of the learned both to listen and to will to obey God's voice. See Mk 1:35; Jer 6:16; Philippians 2:13

Isa 50:5

Isa 50:5 - and I was not rebellious, neither turned away back - When the Lord comes to waken us up early in the morning, it is for us to heed His promptings and to surrender to His will, not to be rebellious and continue sleeping in order to satisfy the flesh. See Heb 10:36-39; 1Sam 15:23

Isa 50:6

Isa 50:6 - gave my back to the smiters - See Lk 23:22; Joh 19:1; Lam 3:30

Isa 50:6

Isa 50:6 - my cheeks to them that plucked off the hair - See Job 16:10; Isa 52:14; Lam 3:30

Isa 50:6

Isa 50:6 - hid not my face from shame and spitting - See Mt 26:67, 27:29-31; Mk 15:16-20; Lk 22:63-65; Joh 19:2, 3, 5

Isa 50:7

Isa 50:7 - For the Lord GOD will help me; therefore shall I not be confounded - Because Jesus harkened to the voice, early in the morning to rise so that He might receive instructions from His Father, He received grace and mercy for that day. His communion and self-surrender mortified the flesh and equipped Him with divine power from above so that He could endure all that could be thrown at Him from rebellious mortals. The same power is made available to us as every morning we are awakened to unite with divine power and to be partakers of God's grace and mercy. When under trial, we experience the victory that is made available through surrender to Christ, we both see and know Him intimately. See Heb 4:16; 1Jo 3:6, 7; 1Pet 4:13; Isa 50:10

Isa 50:7

Isa 50:6 - therefore have I set my face like a flint, and I know that I shall not be ashamed - Isa 28:16; Rom 9:33

Isa 50:7

Isa 50:7 - I set my face like a flint - See Heb 12:2-4; Isa 53:11; Ezek 3:8, 9

Isa 50:7

Isa 50:7 - and I know that I shall not be ashamed - See Isa 28:16; Rom 9:33

Isa 50:8

Isa 50:8 - He is near that justifieth me - See Jer 23:23; Ex 33:14-16; Joel 2:27; Isa 7:14, 57:15; Mt 1:23; Act 17:27

Isa 50:8

Isa 50:8 - who will contend with me? let us stand together: who is mine adversary? let him come near to me - See Heb 13:6; Rom 8:31; 1Sam 17:26-51; Ps 56:4, 118:6, 16:8, 27:1, 2; 1Jo 4:4; Isa 8:12-16; Mt 10:28; Joshua 1:5; Eze 3:9; 1Pet 3:13

Isa 50:9

Isa 50:9 - Behold, the Lord GOD will help me; who is he that shall condemn me? - See Rom 8:31; Ps 105:15; Heb 13:6

Isa 50:9

Isa 50:9 - who is he that shall condemn me? - the accuser of the breathren has been cast down and there is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the Spirit of Life in Christ Jesus. See Rom 8:1; Isa 50:8; Rev 12:10-12; Lk 10:18; Zech 3:1-5

Isa 50:9

Isa 50:9 - lo, they all shall wax old as a garment - See Ps 102:26; Isa 51:6; Heb 1:11; 1Pet 1:24

Isa 50:9

Isa 50:9 - the moth shall eat them up - those who oppose the elect of God shall wax old like a garment and the moth shall eat them up. See Isa 51:7, 8

Isa 50:10

Isa 50:10 - Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. - Who is he that places his trust in the LORD and is enduring the trying of his faith, let him place his trust in the LORD and wait upon His salvation. See 2Chron 20:20

Isa 50:10

Isa 50:10 - that obeyeth the voice of his servant - obeys the voice of Jesus, His Messenger of the Covenant as well as His prophets that speak on His behalf. 2Chron 20:20; CONTRAST Isa 30:9-12

Isa 50:10

Isa 50:10 - that walketh in darkness, and hath no light? - that is walking through the valley of the shadow of death, walking through strait and difficult places. See Ps 23:4

Isa 50:10

Isa 50:10 - let him trust in the name of the LORD, and stay upon his God - See Ps 27:14; Isa 40:29-31

Isa 50:11

Isa 50:11 - all ye that kindle a fire - like Nadab and Abihu, sons of Aaron that offered profane fire before the Lord, so many walk in fire of their own devising, self-righteousness, counterfeit Holy Spirit. See Lev 10:1, 2 This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God. – {COL 311.1} But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb. – {COL 311.2} Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Revelation 3:18. – {COL 311.3}

Isa 50:11

Isa 50:11 - that compass yourselves about with sparks - a self/man made glory that counterfeits the glory of the Lord that is to appear upon God's people who shine as the brightness of the firmament. CONTRAST Isa 60:1-3; Dan 12:4; Rev 18:1; Mt 5:16

Isa 50:11

Isa 50:11 - walk in the light of your fire, and in the sparks that ye have kindled - those who walk in their own paths, who establish their own righteousness (Rom 10:1-4) and walk in their own wisdom will lie down in sorrow. See Lev 10:1, 2; Rom 10:3; 4 Isa 65:5 In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days. – {PP 124.1}

Isa 51:1

Isa 51:1 - rock whence ye are hewn - see 1Cor 10:4

Isa 51:2

Isa 51:2 - for I called him alone - See Am 3:2

Isa 51:3

Isa 51:3 - For the LORD shall comfort Zion: he will comfort all her waste places - See Isa 51:22, 23, 40:1, 2

Isa 51:3

Isa 51:3 - make her wilderness like Eden - See Eze 36:33-35

Isa 51:5

Isa 51:5 - My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust - See Isa 56:1

Isa 51:5

Isa 51:5 - gone forth - scattered throughout the earth

Isa 51:6

Isa 51:6 - for the heavens shall vanish away like smoke - a possible reference to the depleting ozone layer of earth's atmosphere, causing global warming and a string of other symptoms including rising tides, hurricanes, etc.

Isa 51:6

Isa 51:6 - the earth shall wax old like a garment - See Ps 102:26; Isa 50:9; Heb 1:11 The death the earth is seen through the extreme weather called Climate Change. Consider inspiration's assessment of cause and effect to this contemporary issue: If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste have brought sin and misery into the world, from excess on the one hand, and from want on the other. – {DA 367.1}

Isa 51:6

Isa 51:6 - and they that dwell therein shall die in like manner - a reference to the mass destruction brought about by famine, pestilence, drought today, the destructions to befall the earth during the time of the plagues and/or the final destruction of the wicked in the Lake of Fire. See Mt 24:7; Rev 16, 20:13-15

Isa 51:6

Isa 51:6 - but my salvation shall be for ever, and my righteousness shall not be abolished - the only solution to the Climate Change dilemma, God's sure salvation. See Isa 51:8; Ps 119:142

Isa 51:7

Isa 51:9 - ye that know righteousness, the people in whose heart is my law - Job was perfect and upright in all his ways and eschewed evil. Yet he was, by his name, one who was hated and despised. Those who know righteousness are they who have God's law in their heart. See Job 1:1-3

Isa 51:7

Isa 51:7 - people in whose heart is my law - See Isa 8:16; Eze 36:26, 27; Jer 31:31-34

Isa 51:7

Isa 51:7 - fear ye not the reproach of men, neither be ye afraid of their revilings - See Ps 31:17; 2Pet 3:3-7

Isa 51:8

Isa 51:8 - moth shall eat them up like a garment - the fate of the wicked who reproach God's people is here described - See Jam 5:1, 2; Isa 50:9

Isa 51:8

Isa 51:8 - but my righteousness shall be for ever, and my salvation from generation to generation - See Isa 51:6, Ps 119:142

Isa 51:9

Isa 51:9 - O arm of the LORD - See Isa 52:10; 53:1; 62:8

Isa 51:9

Isa 51:9 - awake as in the ancient days, in the generations of old - See Ps 90:1, 2

Isa 51:9

Isa 51:9 - Insolence and pride are the hallmarks of Egypt, the dragon power that God humbled. See Ex 5:2, Eze 29:3

Isa 51:9

Isa 51:9 - Rahab - name given to Egypt. Insolence and pride are the hallmarks of Egypt, the dragon power that God humbled. See Ex 5:2, Eze 29:3

Isa 51:9

Isa 51:9 - wounded the dragon - here, pharaoh of Egypt is likened to the dragon. See Rev 12:9; Eze 29:3

Isa 51:10

Isa 51:10 - art thou not it which hath dried the sea. See Isa 50:2; Ps 106:9-11; 1Cor 10:1, 2

Isa 51:11

Isa 51:11 - Therefore the redeemed of the Lord shall return - See Eze 36:24

Isa 51:11

Isa 51:11 - everlasting joy shall be upon their head - the seal of God. See Rev 7:4

Isa 51:11

Isa 51:11 - and sorrow and mourning shall flee away - See Rev 21:3-5

Isa 51:12

Isa 51:12 - I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; - See Isa 43:25; Mt 10:28

Isa 51:12

Isa 51:12 - afraid of a man that shall die - See Mt 10:28

Isa 51:14

Isa 51:14 - The captive exile hasteneth - Compare Isa 28:16

Isa 51:16

Isa 51:16 - I have put my words in thy mouth - See Ps 81:10

Isa 51:17

Isa 51:17 - drunk the dregs of the cup of trembling, and wrung them out - God's indignation against Israel is here described. See Eze 36:17-19; Isa 50:1, 51:22, 23

Isa 51:21

Isa 51:20 - afflicted and drunken but not with wine. See Isa 29:9, 1-4

Isa 51:22

Isa 51:22 - pleadeth the cause of His people - See Isa 51:1-6; 1Jo 2:1; Rev 3:5; Zech 3:1-5

Isa 51:22

Isa 51:22 - Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again - See Isa 30:20; 40:1, 2, 57:16-18

Isa 51:23

Isa 51:23 - bow down, that we may go over; and thou hast laid thy body as the ground and as the street, to them that went over - See Isa 29:1-4; Josh 10:24

Isa 52:1

Isa 52:1 - Awake, awake - the double message parallels the cry "Babylon is Fallen is Fallen" (2nd Angel's message) which refers to the Midnight Cry and the passage of the Sunday Law. The message is doubled or empowered just as the 2nd Angel doubles the sounding of the 1st Angel.

Isa 52:1

Isa 52:1 - Zion - Zion = Jerusalem = God's holy city = God's people

Isa 52:1

Isa 52:1 - put on thy beautiful garments - God calls us to put on the robe of His righteousness, the garments of salvation - See Isa 61:10; Zech 3:1-6; Mt 22:11-14; Rev 3:18, 16:15, 19:7-8; Rom 13:12, 14

Isa 52:1

Isa 52:1 - holy city - Jerusalem and more specifically it's inhabitants are known as God's: 1. Holy City 2. Holy Mountain 3. Mt. Zion God commands, “be ye holy even as I am holy”. These are a people that have consecrated themselves wholly to the Lord. See Lev 11:44, 19:20; Joel 3:17

Isa 52:1

Isa 52:1 - no more come into thee the uncircumcised and the unclean - Israel will no longer partake of the harlotries of the past with the heathen (uncircumcised) and unclean. She shall no longer defile herself nor be defiled and scattered. This is symbolic of the church triumphant, purified of tares that has been sealed and sins no more. See Joe 3:17; Mt 13:38, 39; Heb 12:26, 27 God had closed the door, the only entrance, and shut Noah in and the ungodly out. He alone could open the door. Their fear and repentance came too late. They were compelled to know that there was a living God who was mightier than man, whom they had defied and blasphemed. They called upon Him earnestly, but His ear was not open to their cry. The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. – {5T 81.1}

Isa 52:2

Isa 52:2 - shake thyself from the dust - They are to arise from being trodden down by their oppressors - See Isa 51:23; 29:4

Isa 52:3

Isa 52:3 - ye have sold yourselves for naught, and ye shall be redeemed without money - Mankind sold itself into the slavery of sin and must be redeemed (bought back) by the blood of Jesus Christ. - See Rom 7:14; 1Pet 1:18, 19 Israel was once oppressed by a people mightier than they while they sojourned in Egypt. However, once delivered from bondage, Israel, as an adulterous wife, sold herself, receiving no pay for it. She exchanged beauty for ashes. See Eze 16:31; Isa 61:3; Hos 3:1, 2 even the life we live does not belong to us in that we have given it and ourselves over to the power of Satan (Isa 52:3). And because sinners are condemned to death, - have forfeited their life, -the Scripture says that "he that believeth not the Son shall not see life." Joh 3:36. He never has any life of his own. {E.J. Waggoner, Baptism: It's Significance, pg 6} [The] Sentence of death has already gone forth upon us, and our life is forfeited. In yielding to Satan, we have sold ourselves to him, and have received nothing in exchange. The Scriptures says, "Ye have sold yourselves for nought." Therefore we really have no life. This life that men live does not belong to them; they have given it, with themselves, into the power of Satan {E.J. Waggoner, Baptism: It's Significance, pg 5}

Isa 52:3

Isa 52:3 - redeemed without money - The Lord here uses the deliverance of Israel from Egyptian bondage as a metaphor for our Salvation. Salvation and redemption is free to us but it came at an infinite price, the precious blood of Jesus Christ! The redemption for us who sold ourselves into the slavery of sin was the death of Christ. See Gal 3:13; 1Pet 1:18, 19; 1Jo 1:7

Isa 52:4

Isa 52:4 - My people went down aforetime into Egypt to sojourn there - The COI went to Egypt to escape a famine and sojourned there for a time. - Ex 1

Isa 52:4

Isa 52:4 - and the Assyrian oppressed them without cause - the Lord here is speaking as the Advocate for Israel who were scattered for their rebellion. God however, speaks as the Redeemer Who will take vengeance upon those who have harshly treated His people. May be a reference to the pharaoh that ruled over Israel in the time of Moses, that he in fact was an Assyrian, who knew not of Joseph and his descendants and how Egypt prospered because of their influence. See Ex 1:8

Isa 52:5

Isa 52:5 - they that rule over them make them to howl, saith the LORD - See Ex 1:13, 14

Isa 52:5

Isa 52:5 - my name continually every day is blasphemed - The daily (paganism), is that which blasphemed God's name before the rise of the second desolator, Papalism. See Eze 36:19, 20; 20:14; Rom 2:24; Dan 8:

Isa 52:6

Isa 52:6 - Therefore my people shall know my name - When God restores the breach among His people and brings them back from their captivity to sin, and cause them to live in righteousness then shall they know the character (name) of God. See Eze 37:3-6

Isa 52:7

Isa 52:7 - feet of him that bringeth good tidings - Those faithful watchmen and messengers that bring good news of salvation. See Rom 10:13-15; Eph 6:15

Isa 52:7

Isa 52:7 - good tidings - the good news of Salvation founded in the gospel of Jesus Christ - See Isa 40:9, 57:19, 62:1; Mt 2:1-12; Lk 2:8-20; Mt 5:5; Nah 1:15

Isa 52:8

Isa 52:8 - Thy watchmen shall lift up the voice - God is calling SDA's to be watchmen in the world. See Isa 58:1

Isa 52:8

Isa 52:8 - with the voice together shall they sing - the watchmen will sing with one accord. They have a common message (the 3 Angel's Messages) and are in alignment, unified, brought together as a body. See Eze 37:4-6; Rom 15:5, 6 The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God. – {AA 164.1}

Isa 52:8

Isa 52:8 - they shall see eye to eye - the messengers of the Lord will be on one accord, and will have a common understanding of God's great love and salvation in Jesus Christ (Eph

4:11-13). They will give the trumpet a distinct sound that proclaims the salvation of the Lord. Those who God gathers in at the 11th hour will also receive God's message in its entirety as they receive the early and the latter rain in the first month. See Joe 2:23; Jer 32:38-40; Zeph 3:9; Act 2:1

Isa 52:10

Isa 52:10 - The Lord hath made bear His holy Arm - God has rolled up His sleeves (for work) and exposed/revealed His Holy Arm, Jesus Christ to all the nations. Jesus has become Immanuel, God with us and become married to humanity. God has revealed His holiness and glory to the world in the person of His Son. God's eternal love has been exposed as Jesus was lifted up in shame and contempt to redeem mankind. See Ps 19:3, 4, 126; Isa 53:1; 51:9; 62:8, 59:16

Isa 52:11

Isa 52:11 - Depart ye, depart ye - Babylon is fallen is fallen is paralleled - Rev 14:8; 18:2

Isa 52:11

Isa 52:11 - go ye out thence - "Come out of her, my people". Rev 18:4; Zeph 3:1

Isa 52:11

Isa 52:11 - go ye out of the midst of her; be ye clean - depart from the defiling city, Babylon, with her harlotries. See Rev 14:8, 18:1-6

Isa 52:11

Isa 52:11 - that bear the vessels of the Lord - The sons of Levi; God's royal priesthood and holy nation. See Mal 3:2-4

Isa 52:12

Isa 52:12 - For ye shall not go out with haste, nor go by flight - See Isa 51:14, 28:16; Rom 9:33, 5:5

Isa 52:12

Isa 52:12 - For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward - See Gen 32:1; Isa 58:8

Isa 52:12

Isa 52:12 - for the LORD will go before you - See Ex 33:12-14

Isa 52:12

Isa 52:12 - and the God of Israel will be your rereward - our rear Guard. See Isa 58:8; Ex 14:19, 20

Isa 52:13

Isa 52:13 - Behold, my servant shall deal prudently - See Mt 15:22-29, 21:23-27; John 6:28, 29, 7:46, 8:1-11;

Isa 52:13

Isa 52:13 - he shall be exalted and extolled, and be very high - Jesus must be glorified before the world. See Joh 12:32

Isa 52:14

Isa 52:14 - his visage was so marred more than any man - See Isa 50:6; 53:5 The first impulse of the disciples was to go to Him; but He had bidden them tarry there, watching unto prayer. When Jesus came to them, He found them still sleeping. Again He had felt a longing for companionship, for some words from His disciples which would bring relief, and break the spell of darkness that well-nigh overpowered Him. But their eyes were heavy; “neither wist they what to answer Him.” His presence aroused them. They saw His face marked with the bloody sweat of agony, and they were filled with fear. His anguish of mind they could not understand. “His visage was so marred more than any man, and His form more than the sons of men.” Isa 52:14. – {DA 690.1}

Isa 52:14

Isa 52:14 - and his form more than the sons of men - Jesus’ true form was that of the divine. Yet, He humbled Himself and took on the form of a mere mortal man. His former form He has relinquished forever, never again will He appear in the form of God. See Philippians 2:8

Isa 52:15

Isa 52:15 - So shall he sprinkle many nations - the cleansing stream. See Eze 36:24, 25; Heb 10:22; Eph 5:26; Ex 24:8; Eze 36:25

Isa 52:15

Isa 52:15 - kings shall shut their mouths at him - See Rev 21:24

Isa 52:15

Isa 52:15 - for that which had not been told them shall they see; and that which they had not heard shall they consider - See Rom 15:21

Isa 53:1

Isa 53:1 - Who hath believed our report? God the Father asks the Lord Jesus Christ and the Spirit, "who has taken to heart Our counsels and Our eternal purposes to save mankind? Who has considered God's Everlasting Covenant and the cost involved in redeeming humanity?". Who would receive The BRANCH when He appears? The response is only but a few, a remnant, who will see with their eyes, hear with their ears, and perceive and understand with their hearts. See Joh 3:32, 5:24, 12:38-40; Isa 6:9, 10; Zech 6:12, 13; 1Tim 3:16

Isa 53:1

Isa 53:1 - to whom is the arm of the LORD revealed? - The question is asked, to whom has God revealed His glorious Son to? The Arm of the Lord, Jesus, The Gospel (LOGOS) in the Flesh, must be revealed to men through the preaching, hearing and demonstration of the power of the Word of God. This hidden knowledge of God was a mystery, held from the foundation of the world - See 1Cor 2:7, 8; Isa 52:10; Rom 10:14-17; Joh 6:44, 37, 65; 1Tim 3:16; Deut 29:4 The "arm of the LORD" may also signify the strength, will and purposes of the LORD. The Holy Spirit, that knows the mind of God has made manifest God's eternal

purposes through the prophets to the children of light. See 1Cor 2:6-14; 1Thess 5:1-6; Rev 10:7

Isa 53:1

Isa 53:1 - arm of the LORD - Jesus, the wisdom, image; power and strength of God. See Isa 51:9, 52:10; Ex 6:6; Deut 26:8; Mt 12:24

Isa 53:2

Isa 53:2 - For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him - God did not desire that Jesus be physically attractive as He would be loved and admired for the wrong reasons. God desired that man recognize the superior character and love in the heart of Jesus. See 1Sam 16:7

Isa 53:2

Isa 53:2 - root out of dry ground - Jesus' attraction superseded natural appearance and beauty but was born of the abounding love of God.

Isa 53:2

Isa 53:2 - there is no beauty that we should desire him - See 1Sam 16:7; Joh 6:44

Isa 53:3

Isa 53:3 - despised and rejected of men - See Isa 49:7-10; Ps 22:6; Isa 49:4, 7; Joh 1:11, 8:19, 41;

Isa 53:3

Isa 53:3: - A man of sorrows - See Joh 11:35; Ps 69:19, 20

Isa 53:3

Isa 53:3 - we hid as it were our faces from Him - men had no desire for the light that Jesus emanated because their sins and deeds were evil. Men loved darkness more than light and therefore rejected the Sun of Righteousness! See Joh 1:4, 5; 3:19-21; Mal 4:2

Isa 53:4

Isa 53:4 - He hath born our grief - See Gal 3:13; Mt 8:17 In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. – {5BC 1131.3}

Isa 53:4

Isa 53:4 - carried our sorrow - the pains and lamentations of the world were borne by Jesus. He understood the human anguish first hand and bore the pain and reproach we endure. See Heb 2:14-18

Isa 53:4

Isa 53:4 - smitten of God - As the substitute and surety for sinful man, Christ was to suffer under divine justice. He was to understand what justice meant. He was to know what it means for sinners to stand before God without an intercessor. Through the psalmist the Redeemer had prophesied of Himself: – {PK 691.4} "Reproach hath broken My heart; And I am full of heaviness: And I looked for some to take pity, But there was none; And for comforters, But I found none. They gave Me also gall for My meat; And in My thirst they gave Me vinegar to drink." – {PK 691.5} Ps 69:20, 21. See also Zech 13:7

Isa 53:5

Isa 53:5 - He was wounded for our transgressions - Isa 52:14

Isa 53:5

Isa 53:5 - with His stripes we are healed - Jesus, by His suffering and death have healed our sin-sick souls. He has reconciled us to the Father, broken the shackles and fetters of sin, abolished the condemnation that weighed us down and conquered the grave. See Isa 50:6; 1Pet 2:24

Isa 53:6

Isa 53:6 - All we like sheep have gone astray; we have turned every one to his own way - See Judges 21:25; Rom 3:10-12

Isa 53:6

Isa 53:6 - we have turned every on to his own way - See Jer 8:6

Isa 53:6

Isa 53:6 - Lord has laid on Him the iniquity of us all - See Dan 9:26; Rom 3:25; 2Cor 5:21; Ps 40:12; Gal 3:13

Isa 53:7

Isa 53:7 - He was oppressed, and he was afflicted, yet he opened not his mouth - See Lk 23:9; Philippians 2:14; Mt 26:63

Isa 53:7

Isa 53:7 - so he openeth not his mouth - See Joh 19:8, 9

Isa 53:8

Isa 53:8 - for he was cut off out of the land of the living - See Dan 9:26, 27; Gen 15:9, 17

Isa 53:8

Isa 53:8 - for the transgression of my people was he stricken - While we were all yet sinners, God calls us His people through the redemption found in Christ Jesus. See Isa 53:10; Gal 1:4;

Rom 5:8, 10

Isa 53:9

Isa 53:9 - made His grave with the wicked - See Isa 53:12; Mt 27:38;

Isa 53:9

Isa 53:9 - with the rich in His death - See Mt 27:57-60; Joh 19:41

Isa 53:9

Isa 53:9 - because he had done no violence, neither was any deceit in his mouth - See Job 16:17

Isa 53:9

Isa 53:9 - neither was any deceit found in His mouth - See Rev 14:5; Zeph 3:13

Isa 53:10

Isa 53:10 - Yet it pleased the Lord to bruise Him - See Gal 1:4; Act 2:23; Ps 109:25-27; Zech 13:7

Isa 53:10

Isa 53:10 - thou shalt make His soul and offering for sin - See Eph 5:2; Joh 1:29, 6:38-40; 2Cor 5:21; Heb 9:28 Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. – {DA 753.1}

Isa 53:11

Isa 53:11 - He shall see the travail of His soul and be satisfied - See Heb 12:2 But Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich. We are to follow in the path He trod. – {DA 416.3}

Isa 53:11

Isa 53:11 - shall be satisfied - See Zeph 3:17

Isa 53:11

Isa 53:11 - by His knowledge - See Isa 49:4; Heb 12:2, 9:28; Joh 17:12

Isa 53:11

Isa 53:11 - for he shall bear their iniquities - the LORD has laid on Jesus the iniquities of us all. See Ps 40:12; Isa 53:6

Isa 53:12

Isa 53:12 - He was numbered with the transgressors - See Isa 53:9; Mt 27:38; Mk 15:27, 28

Isa 53:12

Isa 53:12 - He bare the sin of many - Joh 1:29

Isa 53:12

Isa 53:12 - made intercession for the transgressors - See Heb 7:25

Isa 54:1

Isa 54:1-4 - Sing O barren - God calls those who have been reproached or shamed by never marrying or bearing children to rejoice, have mirth because he will turn their sorrow into joy. God is a loving and compassionate God that hears the sorrows of all His children. He assures them that their inheritance and offspring will be among the Gentiles, as they win souls for His kingdom. See Ps 68:6; Gal 4:27

Isa 54:1

Isa 54:1 - for more are the children of the desolate than the children of the married wife, saith the LORD - the widow or barren woman is to become a mother in Zion to the oppressed, the orphans, the neglected and the outcaste. Her field of ministry is broader than those who are married and have their own family to maintain - See 1Tim 5:10; Isa 58:8-10;

Isa 54:2

Isa 54:2 - the woman that has not had biological children should stretch forth her tents to welcome all the children who have no mothers, who are neglected and in want in order that she may become a mother to them. In so doing she will make an inheritance and posterity for herself. This is the will of God.

Isa 54:5

Isa 54:5 - thy Maker is thy Husband - the Lord has wedded all who are not married. See Isa 62:5; Jer 31:32; Hos 2:19, 20

Isa 54:6

Isa 54:6 - For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God - God calls His daughters who have been scorned, passed-over, rejected, and forsaken as His own bride. See Isa 54:5

Isa 54:6

Isa 54:6 - as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God - See 1Cor 7:34

Isa 54:7

Isa 54:7 - For a small moment have I forsaken thee - Perhaps a foreshadowing of the forsaking and wrath towards Jesus on the cross to redeem humanity. See Mt 27:46; Lamentation 3:3; Mk 15:34; Ps 22:19-21, 89:46, 47; 2Cor 4:17 Jesus tread the winepress of God alone: Isa 63:1-3 But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. – {DA 693.2} His love, he has shown, was stronger than death. He was accomplishing man's salvation; and although he had the most fearful conflict with the powers of darkness, yet amid it all, his love decreased not, but grew stronger and stronger. He endured the hidings of his Father's countenance, until he was led to exclaim, in the bitterness of his soul, "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul-struggle, the blessed words were uttered, which seemed to resound through creation, "It is finished." – {PH169 12.3} Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. – {DA 753.1}

Isa 54:7

Isa 54:7 - but with great mercies will I gather thee - See Eze 36:24-28; Ps 85:10; Lam 3:32, 33

Isa 54:8

Isa 54:8 - In a little wrath I hid my face from thee - See Isa 53:10, 4, 5; Ps 27:9 Jesus tread the winepress of God alone: Isa 63:1-3 But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. – {DA 693.2} Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God, and that while the wrath of God was felt by his dear Son, they suppose that he had, through all his painful sufferings, an evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope that he had the abiding evidence of his future glory. Here is a great mistake. Christ's keenest anguish was a sense of his Father's displeasure. His mental agony, because of this, was of such intensity that man can have but faint conception of it. – {PH169 14.2}

Isa 54:9

Isa 54:9, 10 - For this is as the waters of Noah unto Me - God has sworn and will not go back on His word that He will save and redeem His people and remember their sins no more.

God's covenant of peace will show mercy to His people. Gen 3:15, 9:11-15; Ps 104:9

Isa 54:9

Isa 54:9 - so have I sworn that I would not be wroth with thee - See Jer 31:36, 37

Isa 54:10

Isa 54:10 - For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee - See Isa 49:15, 16

Isa 54:10

Isa 54:10 - covenant of my peace - As an eternal High Priest, Jesus' priesthood has no beginning and will never end so that those who have sought refuge in His kingdom of Grace and Glory (City of Refuge) need not fear of retribution. As He has died for the sins of the people, the charges of those once guilty have been expunged (Num 35:10-34). See Isa 32:17; Zech 6:13; Eze 37:26-28; Col 1:19, 20; Eph 2:14; Ps 85:10

Isa 54:11

Isa 54:11 - I will lay thy stones with fair colours, and lay thy foundations with sapphires - The inheritance of the righteous who were once afflicted will be heavenly Jerusalem, whose foundations are made of precious stones. See Rev 21:19, 20

Isa 54:13

Isa 54:13 - And all thy children shall be taught of the LORD - See Joh 6:45

Isa 54:14

Isa 54:14 - In righteousness shalt thou be established - See Isa 32:17

Isa 54:14

Isa 54:14 - thou shalt be far from oppression; for thou shalt not fear- See Isa 27:1-3; Heb 13:6; {FLB 347 - December 7}

Isa 54:14

Isa 54:14 - and from terror; for it shall not come nigh thee - See Ps 91:5-7

Isa 54:15

Isa 54:15 - Behold, they shall surely gather together - a confederacy shall not prosper against God's people. See Isa 8:12-14; Ps 2:1-5

Isa 54:15

Isa 54:15 - whosever shall gather together against thee shall fall for they sake - See Isa 37:36, 37; Ps 91:7, 27:2

Isa 54:16

Isa 54:16 - Behold, I have created the smith that bloweth the coals in the fire - God creates

all men, even men of war and their weapons of destruction. He orders them and directs them according to His will. When they are outside of His will and seek to persecute the apple of His eye (Deut 32:10; Ps 17:8; Zech 2:8), they shall be destroyed. See Jer 51:11

Isa 54:17

Isa 54:17 - No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn - See Num 23:20, 23; Ps 2:1-4; Isa 10:1, 54:15

Isa 54:17

Isa 54:17 - shall prosper - is not saying that the enemies weapons will not reach us or harm us, but will not destroy us. God places a limit to the enemies temptations and efforts. See Job 1:12, 2:6; 1Cor 10:13; Deut 20:4; 1Cor 15:57, 58

Isa 54:17

Isa 54:17 - every tongue that shall rise against thee in judgment thou shalt condemn - the righteous will sit with Jesus in judgment and condemn all who have spoken against the Lord and His anointed. See Job 5:21; Ps 2:1, 2; Rev 20:4; Mt 19:28; Lk 22:30

Isa 54:17

Isa 54:17 - their righteousness is of Me, saith the LORD - God's servants will be covered in Christ's righteousness, not boasting of any of their own righteousness which is as filthy rags (Isa 64:6). See Phil 3:9; Jer 23:5, 6, 51:10; Zech 3:4, 5

Isa 55:1

Isa 55:1 - everyone that thirsteth - those who hunger and thirst for righteousness will be filled. See Mt 5:6; Joh 7:37; Ps 42:1 The same divine mind that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. The Spirit of God is pleading with them to seek for those things that alone can give peace and rest—the grace of Christ, the joy of holiness. Through influences seen and unseen, our Saviour is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, “Let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. – {SC 28.1}

Isa 55:1

Isa 55:1 - come ye - the invitation to “come ye” is straight from the heart of God! “Come”: Rev 22:17 Isa 1:18, 19 Mt 11:28-30

Isa 55:1

Isa 55:1 - hath no money - no goodness, no righteousness, nothing to recommend him to God

Isa 55:1

Isa 55:1 - come ye, buy, and eat - See Rev 3:18

Isa 55:1

Isa 55:1 - wine - symbolic of the pure blood of Jesus Christ which cleanses one's sins and makes atonement for sins. Mt 26:28; Mk 14:24; 1Cor 11:25; Rev 7:14; Isa 65:8

Isa 55:1

Isa 55:1 - milk - symbolizes the pure word of truth.

Isa 55:2

Isa 55:2 - wherefore do ye spend money for that which is not bread - That which does not nourish the soul, the Bread of Life. See Eccl 1:2; Mt 6:31; Joh 6:11-51

Isa 55:2

Isa 55:2 - your labour for that which satisfieth not - labors in self, self-righteousness, self-seeking or work to earn salvation (Old Covenant).

Isa 55:2

Isa 55:2 - and eat ye that which is good - See Joh 6:51; Isa 7:15; Prov 24:13, 25:16, 27

Isa 55:3

Isa 55:3 - incline your ear... hear - See Isa 28:12; Rom 10:17

Isa 55:3

Isa 55:3 - everlasting covenant - See Gen 3:15; Eze 37:26; Ex 19:3-6

Isa 55:3

Isa 55:4 - even the sure mercies of David - A King would reign on the throne of David and would reign in righteousness, govern with grace and mercy, and God would never take His mercy away from Him. 1Chron 17:13; Jer 23:5, 6; 2Sam 22:51

Isa 55:4

Isa 55:4 - given him for a witness to the people, a leader and commander to the people - See Eze 37:24-26; Joh 14:9-11

Isa 55:5

Isa 55:5 - thou shalt call a nation that thou knowest not - See Zech 8:23; I

Isa 55:5

Isa 55:5 - run unto thee because of the LORD thy God - See Isa 56:3-8; 49:6; 42:6; 60:4-11

Isa 55:5

Isa 55:4 - he hath glorified thee - See Eze 36:23; Isa 60:1-3

Isa 55:6

Isa 55:6 - Seek ye the Lord - "Seek" [Heb - darash] means to "pay attention to" or "inquire of".

In other words we are to recognize, and pay attention to the Lord Who has drawn near to us to save us. See Ps 32:6, 95:7, 8; Amos 5:6; Jam 4:8; 2Cor 6:2; Rev 3:20

Isa 55:6

Isa 55:6 - call ye upon him while he is near - we need to seek the Lord while we have the opportunity to and we do not permit life and its challenges to distract, obscure or occlude our view of God. We may become so absorbed with "life" and the world that even though God is near, we can not sense Him. We must respond when the Holy Spirit of God is knocking at our hearts, lest we become desensitized to His. promptings, leadings and we assume the mind of a reprobate.

Isa 55:7

Isa 55:7 - Let the wicked forsake his ways - See Eze 18:32; 33:11-20; Isa 44:22

Isa 55:7

Isa 55:7 - and let him return unto the LORD, and he will have mercy upon him; and to our God - See Jer 29:12, 13

Isa 55:7

Isa 55:7 - for He will abundantly pardon - See 1Jo 1:9; Ps 103:12; Jer 31:34; Act 3:19; Mic 7:19

Isa 55:8

Isa 55:8 - for my thoughts are not your thoughts - See Job 21:22; Lk 16:15; 1Cor 2:11-16; Joh 8:15, 16; Jer 29:11

Isa 55:9

Isa 55:9 - For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts - See Ps 94:11, 139:6, 147:5; Rom 11:33-36; 1Cor 1:25, 3:19; Lk 16:15, 22:22-26; Mt 18:2-4 God is Sovereign and His words carry both the power and life needed to accomplish that which He purposes. As man is bounded by time and God is eternal, what God speaks may not have immediate effect, or it may not even be revealed in our time. Yet, because He is God, the Eternal One, He has all power, and all time, to see what He says to its fulfillment. These thoughts point us to Rom 4:17, which states that "God calls those things that are not as though they were", meaning, God speaks of things that are to be, although they do not exist in the present. This is most clearly seen in Bible prophecy, an amazing dimension of God's glory. These verses also highlight the futility of man's wisdom, our arrogance, and our vanity. Many Biblical "scholars" attempt to analyze God's written Word with a critical eye (Higher Criticism), suggesting that some parts are inspired and others are not, some are revelations from God, others are mere cultural/epochal/social matters etc., not to be given much regard. This is all foolishness, as Scripture clearly states that ALL Scripture is given by inspiration of God (2Tim 3:16). It is not for us, with our minds steeped in pride and self-exaltation, to try to dissect, critique, or make a value statement of God's holy word, but rather to humbly submit to Him, with child-like faith, asking in humility the Author of Scriptures for wisdom to understand both His meaning and how He would have us apply those truths to our lives. God is Spiritual, we are carnal. God's word is DEEP, and has layers of truth that we can never fully mine with our carnal minds.

Isa 55:10

Isa 55:10 - for as the rain cometh down from heaven... watereth the earth and maketh it bring forth and bud - the early and latter rains. See Isa 27:8; Lk 21:29, 30; Jam 5:7

Isa 55:11

Isa 55:11 - so shall my words that goeth forth out of my mouth: it shall not return unto me void - God's words are established because they are founded in truth and righteousness. See John 10:35; Rev 3:14; Job 23:13; Ps 12:6, 7, 89:34, 107:20, 119:89, 138:2; Phil 1:6; Gen 28:15; 2Tim 3:16, 17; Joshua 21:45; Zech 1:6; Num 23:19; Isa 14:24, 45:23, 58:14, 46:11; Jer 30:24, 44:28

Isa 55:12

Isa 55:12 - ye shall go out with joy - those who lead others to righteousness will go out with joy and peace - See Isa 52:7

Isa 55:12

Isa 55:12 - and be led forth with peace - See Isa 33:17

Isa 55:12

Isa 55:12 - the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands - all of heaven and earth rejoice for the redemption of the sons of men. God is showing the effects of righteousness, joy, peace, quietness and assurance. See Rom 8:19; Isa 33:17

Isa 55:13

Isa 55:13 - Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree - We will be trees of righteousness unto the LORD and no briers and thorns shall be among us. God is declaring the restoration and redemption of things. See Isa 61:3

Isa 55:13

Isa 55:13 - and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off - Our redemption, our glorified characters will be an eternal token of God’s goodness, righteousness, love and mercy. See Isa 56:5

Isa 56:1

Isa 56:1 - Keep ye judgment, and do justice - See Prov 21:3, 15; Mic 6:8

Isa 56:1

Isa 56:1 - for my salvation is near to come - God's kingdom is close at hand and He will finish the work in righteousness. We must do justlly, love mercy and walk humbly with our God. The words of warning/counsel echo the First Angel's message to Fear God and give glory to Him for the hour of His judgment is come. See Mic 6:8; Rev 14:7; Isa 51:5

Isa 56:1

Isa 56:1 - and my righteousness to be revealed - See Jer 23:5, 6; Isa 60:1-3; Rev 18:1

Isa 56:2

Isa 56:2 - keepeth the sabbath from polluting it - keeping the sabbath is associated with judgment, justice and God's righteousness. See Isa 58:13, 14

Isa 56:2

Isa 56:2 - keepeth his hand from doing any evil - Those who have clean hands and a pure heart; those who have not accepted bribes. See Ps 24:3, 4; Isa 33:15-17

Isa 56:3

Isa 56:3 - neither let the son of the stranger... neither let the eunuch - See Jer 49:6; Josh 6:25 [Mt 15:22-28] This act opened the minds of the disciples more fully to the labor that lay before them among the Gentiles. They saw a wide field of usefulness outside of Judea. They saw souls bearing sorrows unknown to those more highly favored. Among those whom they had been taught to despise were souls longing for help from the mighty Healer, hungering for the light of truth, which had been so abundantly given to the Jews. – {DA 402.4}

Isa 56:3

Isa 56:3 - The LORD hath utterly separated me from his people - the lamentation of the the stranger, spoken erroneously because they had not been informed of the love of God is a rebuke to the COI. Their pride and arrogance that shut up heaven's blessings from the nations, both misrepresented God and caused many to perish in ignorance. See Dan 2:10, 11; 2 Kings 20:1-19

Isa 56:3

Isa 56:3 - Behold, I am a dry tree - by virtue of being made a eunuch, the individual can not reproduce and has no seed.

Isa 56:4

Isa 56:4 - For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant - See Jer 39:15-18, 38:7-13

Isa 56:4

Isa 56:4 - take hold of my covenant - the 10 Commandments and the Everlasting Covenant. See Gen 3:15; Isa 55:3; Eze 37:26

Isa 56:5

Isa 56:5 - give in mine house and within my walls a place and a name better than sons and daughters. See Rev 3:12; 1Jo 3:1

Isa 56:5

Isa 56:5 - a name better than of sons and of daughters - a name better than a son and daughter of Abraham would be to become a son of God. Compare Lk 3:8; Joh 8:33, 37, 1:12, 13; Rom 8:14; Gal 3:28, 29; Eph 2:16-20

Isa 56:5

Isa 56:5 - I will give them an everlasting name, that shall not be cut off. - See Rev 2:17; Isa 55:13

Isa 56:6

Isa 56:6 - and to love the name of the LORD - See Jer 12:16

Isa 56:6

Isa 56:6 - every one that keepeth the sabbath from polluting it - See Isa 56:2, 58:13

Isa 56:6

Isa 56:6 - take hold of my covenant - everlasting covenant. See Gen 3:15; Isa 55:3; Eze 37:26; Judges 2:1 Jacob knows now that it is the Angel of the covenant with whom he has been in conflict. Though disabled, and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to him, pleading for a blessing. The Angel urges,"Let me go; for the day breaketh;" but the patriarch exclaims, "I will not let thee go, except thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God. – {GC88 616.3}

Isa 56:7

Isa 56:7 - even them will I bring to my holy mountain - The LORD will make them a part of the Israel of God. See Dan 11:45; Rev 14:1; Ps 24:3-5; Isa 57:13

Isa 56:7

Isa 56:7 - make them joyful in my house of prayer - See 1Tim 3:15

Isa 56:7

Isa 56:7 - their burnt offerings and their sacrifices shall be accepted upon mine altar - God will accept the burnt offerings and sacrifices of the stranger that has joined themselves to the LORD, provided they have not blemish as the eunuch, who by a statute given by the LORD is forbidden to offer sacrifices to the LORD. See Mal 3:2-4; Lev 21:17-23

Isa 56:7

Isa 56:7 - mine house shall be called a house of prayer for all people - God's eternal purpose was to gather all nations unto Himself. This purpose was perverted by the selfishness of Israel (Eph 1:9,. Israel was to be a light to the world, salt to the earth and dews upon many lands, yet they failed in their calling. See Mk 11:17; Eph 3:1-6; Isa 49:6; 2Chron 6:32, 33, 7:16; Lk 19:46; Mt 5:13, 14; Mic 5:7

Isa 56:8

Isa 56:9 - yet will I gather others to him, beside those that are gathered unto him - Other sheep Jesus has in other folds that he must gather so that there be one flock under one Shepherd. See Isa 49:6; Joh 10:16; Eze 37:16, 17, 24, 25; Zech 9:16

Isa 56:9

Isa 56:9 - beasts of the field - beasts of the field - small kingdoms are to come upon the

rebellious people of Israel who shed innocent blood and love not justice. See Eze 39:4; Hos 4:1-3.

Isa 56:10

Isa 56:10 - watchmen are blind - those appointed to look out for the safety of the city are blind (blind guides) and are ignorant of the ways of God. See Isa 28:7, 8; 29:9-13; Mt 23:16

Isa 56:10

Isa 56:10 - dumb dogs, they cannot bark - because of their ignorance, they known not to cry aloud, spare not show God's people their transgressions and the House of Jacob their sins. See Isa 58:1; Dan 12:10

Isa 56:10

Isa 56:10 - sleeping, lying down, loving to slumber - See Prov 6:10, 11; Isa 29:9-13

Isa 56:11

Isa 56:11 - Yea, they are greedy dogs which can never have enough - See Mt 7:15

Isa 56:11

Isa 56:11 - they are shepherds that cannot understand - See Dan 12:10; Hos 4:6

Isa 56:12

Isa 56:12 - I will fetch wine, and we will fill ourselves with strong drink - drunkards of Ephraim - See Isa 28:1-3; Prov 23:31-35

Isa 57:1

Isa 57:1 - the righteous perisheth -Ps 116:15; Mic 7:2

Isa 57:1

Isa 57:1 - none considering that the righteous is taken away from the evil to come - In mercy, the LORD puts to sleep and gives rest to His chosen who will be spared from the hour of trial and temptation. We do not give heed to these things, not being mindful of the hour of our own visitation. See Rev 3:10; 6:11; 14:13; Jer 8:7; Lk 19:14; 3:7; Job 14:13

Isa 57:2

Isa 57:2 - shall rest in their beds - See Rev 14:13; 6:11; Job 14:12, 13

Isa 57:2

Isa 57:2 - each one walking in his uprightness - See Rev 14:13; 20:4; Isa 27:12; Eze 14:20

Isa 57:3

Isa 57:3 - The LORD has a message for the seed of Satan, the sons of rebellion. See Isa 1:4

Isa 57:3

Isa 57:3 - sorceress - Jezebel was a sorceress using divination against the sons of God. This is representative of the Dragon Power, Spiritualism.

Isa 57:3

Isa 57:3 - adulterer - the adulterous wife are the wicked in Adventism (the False Prophet) who have forsaken the Guide of their youth, are out of the way, rejecting the Old Paths, and have forsaken their God. See Prov 2:16, 17; Jer 3:1-4; 6:16; Eze 16:30-34;

Isa 57:3

Isa 57:3 - the whore - the wore of Babylon is the papacy. See Rev 17:1-6

Isa 57:4

Isa 57:4 - against whom do you sport yourselves? See Gen 26:8; Isa 5:18, 19

Isa 57:4

Isa 57:4 - seed of falsehood - see Gen 3:15; Isa 1:4; Joh 8:44

Isa 57:5

Isa 57:5 - enflaming yourselves with idols under every green tree - See Isa 65:3, 66:17

Isa 57:6

Isa 57:6,7 - among the smooth stones of the stream... Upon a lofty mountain - the wicked have offered sacrifices of their children and other abominations on the mountain tops and among the streams. See Deut 12:13, 14

Isa 57:8

Isa 57:8 - behind the doors also and the posts hast thou set up thy remembrance - See Eze 8:8-12

Isa 57:8

Isa 57:8 - thou has discovered thyself to another than me - played the harlot - See Eze 16:30-34

Isa 57:8

Isa 57:8 - thou has enlarged by bed and made thee a covenant with them - See Isa 28:15

Isa 57:9

Isa 57:9 - thou wentest to the king with ointment - Israel has played the harlot with the kings of the world, like Adventism has played the harlot with the King of the North, Babylon.

Isa 57:9

Isa 57:9 - debase thyself even unto hell - See Isa 28:14, 15

Isa 57:10

Isa 57:10 - Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved - men find themselves in straits because of their sins and yet remain unrepentant, unmindful of their desperate situation.

Isa 57:11

Isa 57:11 - and hast not remembered me, nor laid it to thy heart? - See Jer 2:5, 6

Isa 57:12

Isa 57:12 - I will declare thy righteousness and thy works; for they shall not profit thee - self-righteousness, pride, will not profit anyone in judgment. See Isa 28:17, 64:6; John 6:63; Tit 3:5; Ezek 33:13 CONTRAST Heb 6:10

Isa 57:13

Isa 57:13 - he that puttest his trust in me shall posses the land, and shall inherit my holy mountain - my holy mountain [New Jerusalem] - See Isa 28:16; 66:22, 56:1-7

Isa 57:14

Isa 57:14 - Cast ye up, cast ye up - stir up, stir up or raise-up, raise-up. See Isa 57:20; Hos 10:12

Isa 57:14

Isa 57:14 - prepare the way - the Old Paths, paths of the just - Jer 6:16, 17; Isa 58:12; Prov 4:18

Isa 57:15

Isa 57:15 - For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones - The Lord is showing that He has always dwelt among His people, on the earthly Mt Zion and in the heavenly Mt Zion. More so, He dwells in the sanctuary of the heart, in the present, with those of a humble and contrite heart. God is not a God afar away but near at hand. See Ps 138:6, 34:18; Jam 4:6; 1Pet 5:5; Mt 5:3, 5, 6; Jer 23:23

Isa 57:15

Isa 57:15 - Whose name is Holy - See Isa 42:8; Ps 111:9; Mt 6:9

Isa 57:15

Isa 57:15 - I dwell in the high and holy place - God dwells in heaven above, but also desires to dwell here with us, in our hearts. See Jer 23:23, 31:31-34; Heb 1:3, 9:6-8

Isa 57:15

Isa 57:15 - with him also that is of a contrite and humble spirit - God not only dwells in heaven but with them of a contrite and humble spirit. This has been what the Lord has sought to convey from the beginning, that He is a God near at hand and not a God afar off. See Lk 14:11, 17:20, 21; Isa 66:2; Mt 5:3; Ex 33:16; Joh 15: 1-5, 7, 8; Ps 34:18, 51:17, 119:141, 138:6; Prov 16:19; 1Pet 5:5; 2Kin 22:11, 19 Let all who are afflicted or unjustly used, cry to

God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. – {COL 174.1} This means that your experience from first to last is to be yoked up with Christ. Learning the lessons of meekness and lowliness of heart makes you a partaker of Christ's sufferings and appreciative of the virtues of the life of Christ. – {HP 220.2} The fanaticism was checked for a time; but several years later it broke out with greater violence and more terrible results. Said Luther, concerning the leaders in this movement: "To them the Holy Scriptures were but a dead letter, and they all began to cry, 'The Spirit! the Spirit!' But most assuredly I will not follow where their spirit leads them. May God of His mercy preserve me from a church in which there are none but saints. I desire to dwell with the humble, the feeble, the sick, who know and feel their sins, and who groan and cry continually to God from the bottom of their hearts to obtain His consolation and support."—Ibid., b. 10, ch. 10. – {GC 190.4}

Isa 57:15

Isa 57:15 - contrite - Literally, worn or bruised. Hence, broken-hearted for sin; deeply affected with grief and sorrow for having offended God; humble; penitent; as a contrite sinner - See Mt 5:3; Ps 51:17

Isa 57:15

Isa 57:15 - and to revive the heart of the contrite ones - God revives the hearts of those who humbly repent, bringing a blessing of grace and mercy with Him.

Isa 57:16

Isa 57:16 - For I will not contend for ever - God's anger will not prevail for ever towards His people but He will show mercy, loving kindness and tender mercies. See Ps 51:1, 22, 23; Isa 28:23-29

Isa 57:16

Isa 57:16 - for the spirit should fail before me, and the souls which I have made - If God's mercies should cease, we would be consumed. See Mal 3:6; Lam 3:22

Isa 57:17

Isa 57:17 - for the iniquity of his covetousness was I wroth, and smote him - covetousness is idolatry - See Col 3:5; Ex 20:2-7; Jer 31:19; 1Cor 10:21, 22

Isa 57:17

Isa 57:15 - I hid me, and was wroth - God will go silent with us until we come to our senses and repent after turning away from Him.

Isa 57:17

Isa 57:17 - he went on frowardly in the way of his heart - See Eccl 8:11

Isa 57:18

Isa 57:18 - I have seen his ways, and will heal him - See Jer 31:20

Isa 57:18

Isa 57:18 - I will lead him also - See Ps 23, 32:8

Isa 57:18

Isa 57:18 - and restore comforts unto him and to his mourners - See Isa 57:15; Ps 51:12

Isa 57:19

Isa 57:19 - I create the fruit of the lips - comforting words, the sacrifice of joy and praise is the fruit of our lips that we offer to the LORD and bless others by. See Isa 52:7, 40:9; Heb 13:15; Ps 27:6, 81:10; Jer 1:9, 10

Isa 57:19

Isa 57:19 - Peace, peace to him that is far off, and to him that is near, saith the LORD - See Isa 33:17

Isa 57:20

Isa 57:20 - wicked are like the troubled sea, when it cannot rest - there is no rest nor refreshing for the wicked. The wicked will not partake of the Latter Rain. See Dan 12:10; Act 3:19

Isa 57:20

Isa 57:20 - whose waters cast up mire and dirt - waters stir up mire and dirt

Isa 57:21

Isa 57:21 - there is no peace, saith my God, to the wicked - the wicked have no peace because they despise the Law of God. See Ps 119:165; Job 14:1 Contrast Isa 32:17; Isa 48:22

Isa 58:1

Isa 58:1 - Cry aloud, spare not 2 - Isa is likened to a watchman (Isa 52:8) who sits on the wall of the city and gives warning of impending danger. The watchman must give a distinct sound to warn the people of their peril, lest they perish in their sins and their blood be upon the hands of the watchman. See Eze 2:3-6; 3:1-7, 16-21; Isa 62:6; Joel 2:1; Mic 3:8

Isa 58:1

Isa 58:1 - lift up thy voice like a trumpet - God sends His messengers to give the people a distinct message for their time, yet they would not hear. See Jer 6:16, 17

Isa 58:1

Isa 58:1 - shew my people their transgressions - the work of the prophet was to reveal God's counsels and sentiments towards His people to them. Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God’s people becomes tarnished, and through amalgamation with

the corrupt [the mystery of iniquity], the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side. – {RH August 23, 1892 Par. 3}

Isa 58:2

Isa 58:2 - seek me daily, delight to know my ways - the people delight in a knowledge of God and in seeking Him and crying out to Him but their hearts are far away. They are as the foolish virgins that take their lamps (the Bible), yet have no oil (Spirit of God that comes through surrender and contrition). See Ezek 33:30-33; Isa 29:13; 48:1; Mt 25:2, 3; Rom 10:3; Jer 12:2; Zech 11:4, 5; Prov 21:27; Mic 3:9-11

Isa 58:2

Isa 58:2 - delight to know my ways - See Jer 6:16, 17; 42:3, 18-22; 43:1-7; Eze 33:30-32;

Isa 58:2

Isa 58:2 - As a nation that did righteousness - See Isa 57:12; 28:17

Isa 58:2

Isa 58:2 - ask of me the ordinances of justice - they ask God to reveal His will (Gen 18:19) [the straight paths and old ways - Jer 6:16] so that they may do it but yet they do it not. They inquire, "what is the fair, reasonable, equitable, just" way, and yet do it not. See Jer 42:5, 6, 13, 20 As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. That service had been instituted by Christ Himself. In every part it was a symbol of Him; and it had been full of vitality and spiritual beauty. But the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy. – {DA 29.2}

Isa 58:3

Isa 58:3 - wherefore have we fasted... wherefore have we afflicted our soul - the language suggests ones living during the Day of Atonement when fasting, prayer, supplications and affliction of soul were to be rendered. However, their proud questioning of God demonstrates their contrary, unconsecrated spirit. See Mal 3:13-15; Lev 16:29, 30 ; Joel 2:12, 13; Jer 36:6; Zech 7:1-7

Isa 58:3

Isa 58:3 - thou seest not? - The people in self righteousness and pride question Why they fast and God still does not answer their prayers. Theirs is a religion of forms and works only, lacking true heart conversion to do the will of God. As rebellious and ungrateful Laodiceans in the time of Mal, they question God's faithfulness while robbing God of the fruit of their lips (praises) that He rightly deserves (Mal 1:1, 2, 6; 3:6, 7, 8, 13, 14). See Isa 1:1-15 Quite contrary to their statement of God not seeing, He declares the following: Jer 16:17, 18 - For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double;

because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

Isa 58:3

Isa 58:3 - day of your fast - See Zech 7:5-13 below: 5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? 6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? 7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? 8 And the word of the LORD came unto Zech, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. 11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. 12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. 13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

Isa 58:3

Isa 58:3 - ye find pleasure - the fasting of Israel was without contrition and humility. There was no soul searching and emptying of self so that they would grow closer to God and avail themselves instruments to be used to His glory. Rather they found pleasure in copulating. See Gen 18:13; Isa 21:4, 58:13; 1Cor 7:5

Isa 58:3

Isa 58:3 - exact all your laborers - Act harshly towards, demand, withhold good. See: Prov 3:27 - Withhold not good from them to whom its due, when it is in the power of thine hand to do [it]. Lev 19:13 - Thou shalt not defraud thy neighbor, neither rob [him]: the wages of him that is hired shall not abide with thee all night until the morning. Jer 22:13 - Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; Mal 3:5 - And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. Jam 5:1-6 - James' testimony against the oppressors is given in the time when the husbandman is waiting for the precious fruit of the earth and has long patience for the early and latter rains. TODAY!!

Isa 58:4

Isa 58:4 - fast for strife and debate - while the people are fasting, they exhibit a contentious spirit, full of debate. When they should be exhibiting humility and meekness (Ps 35:13), they strive with their neighbors unjustly. They demonstrate a false piety and zeal for God when oppressing the very people of God. Of such Paul spoke in Rom 1:18, 29, 30; Act 23:14, 21

Isa 58:4

Isa 58:4 - make your voice heard on high - those who lament aloud for show. See Mt 6:5; Mk 12:38-40

Isa 58:5

Isa 58:5 - Is it such a fast - God asks the question if our fasting is that which He finds acceptable? Fasting should be: - A means of cleansing the heart and promoting a receptive frame of mind - The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God On the contrary, their fasting was not of God's appointment, and therefore entirely unacceptable to Him. They fasted merely to gain favor with God and to secure His approval of their evil deeds, as if abstention from food was of more importance in God's sight than abstention from iniquity! {SDA Bible Commentary vol 4 pg 306}

Isa 58:5

Isa 58:5 - bow down his head as a bulrush and to spread sackcloth and ashes- See Mt 6:16-18

Isa 58:5

Isa 58:5 - bulrush - A large kind of rush, growing in wet land or water, and without knots

Isa 58:5

Isa 58:5 - spread sackcloth and ashes under him - to wear mourning clothes, demonstrating once again a false humility. See Rev 11:

Isa 58:6

Isa 58:6 - Is not this the fast that I have chosen? - the fast of the Lord, which He would honor is here described.

Isa 58:6

Isa 58:6 - loose the bands of wickedness - The verse highlights the unjust oppression of the downcast and the need to cease from doing wickedness and being unjust. The oppressed have been held captive with bands. The fast of the Lord is to release those who have been unjustly bound.

Isa 58:6

Isa 58:6 - undo heavy burdens - the leadership in their hypocracy made religion and life a heavy burden. Such were the works of the Pharisees during the time of Christ: Mt 23:1-7 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. Modern "Heavy Burdens" or "yokes": - health reform without compassion (extreme veganism, raw) - dress reform without compassion - Critical attitude towards others - Fanaticism resulting in self-righteousness

Isa 58:6

Isa 58:6 - to let the oppressed go free - See Isa 61:1, 25:8; Lk 4:18

Isa 58:6

Isa 58:6 - and that ye break every yoke - See Isa 58:9

Isa 58:7

Isa 58:7 - deal thy bread to the hungry - The COI were to always be reminded of God's graces to them as bondmen in Egypt and His miraculous graces towards them. Therefore they were to be generous and to be a people of compassion towards the poor, stranger, widow and fatherless. See Deut 24:19-22; Mal 3:10, 11 - CONTRAST Job 22:6, 7 God’s Remedy for Selfishness and Covetousness—The giving that is the fruit of self-denial is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering, and supplying the needs of the destitute. [11] – {AH 370.3} Constant, self-denying benevolence is God’s remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy.

Isa 58:7

Isa 58:7 - bring the poor - hospitality was to be a characteristic of God's people. The stranger and the "just" poor [those who have fallen on hard times due to unpreventable circumstances versus the squanderers and irresponsible poor] were to be cared for as family. See Lev 19:33, 34; Deut 15:7, 8

Isa 58:7

Isa 58:7 - seest the naked - we are to regard the destitute and naked as our own selves and cover them as we cover ourselves.

Isa 58:8

Isa 58:8 - Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward - See Isa 52:12, Gen 32:1

Isa 58:8

Isa 58:8 - light break forth as the morning - (God’s glory will break forth) those who take on the Lord's fast of humility, releasing every bond and serving the Lord will shine as the firmament and lead many sons to righteousness. God’s light through the Holy Spirit will shine upon and through His people See Mt 5:14-16; Isa 58:10, 60:1-5; Rev 18:1; Prov 4:18; Phil 2:15; Dan 12:3

Isa 58:8

Isa 58:8 - thine health shall spring forth speedily - true health reform begins when we surrender to God and learn to serve others. While we serve others, God will bring healing to our infirmities. See Mal 4:2; Ps 41:1-3

Isa 58:8

Isa 58:8 - righteousness shall go before thee - the righteousness of the Lord that is imputed and imparted to us shall establish our path. See Jer 23:5, 6 Ps 85:9-13 9 Surely his salvation is nigh them that fear him; that glory may dwell in our land. 10 Mercy and truth are met together; righteousness and peace have kissed each other. 11 Truth shall spring out of the earth; and righteousness shall look down from heaven. 12 Yea, the LORD shall give that which is good; and our land shall yield her increase. 13 Righteousness shall go before him;

and shall set us in the way of his steps.

Isa 58:8

Isa 58:8 - rereward - the troops in the rear of an army on the march, the rear-guard; God will have your back! - See Ex 14:19, 20; Ps 139:5; Isa 52:12

Isa 58:9

Isa 58:9 - Then shalt thou call and the LORD will answer - See Dan 9:20-23; Isa 65:24

Isa 58:9

Isa 58:9 - thou shalt cry, and he shall say, Here I am - See Ps 27:7

Isa 58:9

Isa 58:9 - If thou take away from the midst of thee the yoke - See Isa 58:6

Isa 58:9

Isa 58:9 - putting forth of the finger - pointing the finger in accusation

Isa 58:9

Isa 58:9 - speaking vanity - flattering words; duplicitous, lying talk; hypocracy; conceiving mischief. See Ps 12:2; Isa 59:4; 2Pet 2:18

Isa 58:10

Isa 58:10 - draw out thy soul - extend oneself in compassion. See Isa 61:1-4 When they were scattered by persecution they went forth filled with missionary zeal. They realized the responsibility of their mission. They knew that they held in their hands the bread of life for a famishing world; and they were constrained by the love of Christ to break this bread to all who were in need. The Lord wrought through them. Wherever they went, the sick were healed and the poor had the gospel preached unto them. – {AA 106.1}

Isa 58:10

Isa 58:10 - light rise in obscurity, and thy darkness be as the noonday - We, the wise, will shine as the brightness of the firmament and lead many souls to righteousness (Dan 12:3). See Ps 37:6; Isa 58:8, 60:1-5

Isa 58:11

Isa 58:11 - the LORD shall guide thee continually - God promised to be our vision to those who put their trust in Him. Ps 32:8

Isa 58:11

Isa 58:11 - satisfy thy soul in drought - God will be a river of life flowing through us during a time of drought. See Hab 3:17-19; Joh 4:14; 7:37, 38; Mt 5:6; Jer 17:7, 8; Ps 1:1-3

Isa 58:11

Isa 58:11 - like a watered garden and a spring of water - the righteous will be as a river that

flows in a barren land. All along their boards will be grass, flowers and vegetation. They are as an oasis to the desolations around them and people will flock to their waters and inquire about the water source, Jesus Christ. See Ps 1:1-3; Jer 17:7, 8

Isa 58:12

Isa 58:12 - shall build the old waste places - the language is of those who will return to restore and rebuild Jerusalem and the temple of the Lord. See Isa 61:4; Hag 2:1-9; Zech 1:12-16

Isa 58:12

Isa 58:12-14 - The Old paths (walls and streets) are to be established by the remnant and last generation before the coming of Christ. The commandments of God, or the wall, is to be exalted and established in God's people before the world, reminding them of the allegiance we all have to our Maker and Redeemer. The streets or paths of the just, are found in Christ's imputed and imparted righteousness to be beheld by all as an ensign. The Old Paths for Adventism are found on the two charts (1843 and 1850 charts) that chronicle the prophetic histories of Dan and the Reve, and our Great Commission in the Three Angel's messages. Cross Reference: Isa 61:4 Eze 36:33 Jer 6:16, 17 - Old Paths Ps 16:11 - path of life Dan 9:25 Prov 4:18

Isa 58:12

Isa 58:12 - old - the masculine word [owlam - 05769] meaning CONCEALED. So the old waste places are those things that have been concealed by the traditions of men.

Isa 58:12

Isa 58:12 - waste places - the feminine word [chorbah - 02721] meaning DROUGHT or DESOLATIONS - so those who build the old waste places will uncover the concealed truth of desolations, namely the two desolators, pagan and papal Rome represented by "the daily" and the little horn that was understood by Paul, the Millerites and have been concealed by modern Adventist theologians.

Isa 58:12

Isa 58:12 - raise up the foundations of many generations - See Ps 11:3 those who will be lead by God's Holy Spirit will receive the Latter Rain message and will understand the counsels and foundational truths from past generations as they compare them line-upon-line (they will bind-up [gather and tie together] the testimonies and seal the law in their hearts - Isa 8:16). They will walk in the light of the past and ever increasing present truth (Prov 4:18). I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel’s message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isa. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: “They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” Verse 12. God’s memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God’s people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are

the restorers of paths to dwell in. The Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, ... then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Verses 13, 14. Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time. This ministry, rightly performed {6T 265.2}

Isa 58:12

Isa 58:12 - foundations of many generations - See Isa 44:27, 28 the 10 Commandments are the foundation of God's government. The foundation of the Sabbath will be reestablished by those who are the repairers of the breach. However, Moses counsels the COI to "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." (Deut 32:7) The years of many generations for Modern Adventism is the Millerite Movement when Adventism was in its youth. The elders and father of Adventism is William Miller and the Adventist Pioneers whose ways we must learn and return to. "The law of Ten Commandments, which has been so lightly disregarded, is the foundation of many generations; and no man or body of men has been authorized to set aside, or vary in the slightest particular, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and he wrote it with his own fingers upon tables of stone, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law." Signs of the Times, February 28, 1884. The Ten Commandments are a written transcript of the character of God. Jesus is the Word of God made flesh and is said to be the Foundation of the Jewish economy. Therefore, as we use God's prescribed method of study and understand the foundational truths of the past Bible histories, we will be lifting up Jesus, the Foundation of all Truth! Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. – {AA 14.1} "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' [1Cor 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." Testimonies, volume 8, 296–297. Prophecy the Foundation of Our Faith—Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Dan and the Rev should be carefully studied, and in connection with them the words, "Behold the Lamb of God, which taketh away the sin of the world." – {Ev 196.2}

Isa 58:12

Isa 58:12 - repairer of the breach - Hezekiah typifies those who are repairers of the breach (see 2Chron 29:1-3). Those who heal the breach in Adventism where we have degenerated from the un-reproachable church of Philadelphia to the self-righteous and blind church of Laodicea. See Isa 30:26; Jer 14:17; Lam 2:13, 14; 1Kin 18:30 The Breach: 1. Books of a new order questioning the Nature of Christ 2. Higher Criticism (Heuristics, Exegesis) as the means to understand the Bible. Exalting man's wisdom and stratifying those who can and can not interpret the Bible (Isa 29:9-12) 3. Spiritual Formation, the doctrine of demons being

taught to our future leaders at our institutions (mysticism, prayer labrynths, channeling spirits, being in "god's" presence) 4. Denying the foundations of the faith- 1843/1850 charts; God ordained method of Proof-texting; suggesting that the Advent Movement was in error, rather than seeing a manifestation of the power of God; questioning the light and faith that was once delivered to the saints (Ju 3) 5. The book Questions on Doctrine, which cast our position on faith, the significance of the 10 Commandments for salvation, and our support of the Spirit of Prophecy to the history trash-heap 6. Publicly denying Christ by stating that our belief in the papacy as the Little Horn of Dan 7 and the Beast of Rev 13, the power of antichrist is a thing of the past, cast to the historic trash-heap 7. Questioning the inspiration of the writings of Sister White. Paying no heed to the prophet's counsels as did Ancient Israel. Isa 30:10, 11

Isa 58:12

Isa 58:12 - restorer of paths to dwell in - Those who return to the Old Paths of Adventism based on the two prophetic charts issued in Adventism's youth. See Jer 6:16, 17.

Isa 58:13

Isa 58:13 - turn away thy foot from the sabbath - treading down the Sabbath. See John 13:18; Jer 17:21-27; Ps 41:9; Mt 5:13; Dan 8:13; Isa 56:2, 4, 6

Isa 58:13

Isa 58:13 - doing thy pleasure on My holy day - this includes refraining from copulating. See Ex 19:15, 31:14; Isa 58:3, 21:4; Gen 18:12; Jer 17:21, 22; Neh 13:19-22

Isa 58:13

Isa 58:13 - my holy day - See Ex 31:14, 15; Gen 2:2, 3

Isa 58:13

Isa 58:13 - call the Sabbath a delight - our attitude towards the Sabbath will determine if we keep it holy or trample upon the day. We must enter into the rest mentally, spiritually and emotionally by embracing the blessing of God's presence and the time in fellowship with those of like mind. The word delight was used to describe Jesus after the creation, He was “refreshed” (Ex 31:17). See Ps 1:2, 84:10, 119:162; Mk 2:27, 3:1-5; Deut 12:12; Nehemiah 8:10, 13:19-21;CONTRAST Am 8:4-6

Isa 58:13

Isa 58:13 - holy of the LORD - the day is holy because God is Holy and He fills the day with His presence. See Isa 57:15, 56:1-8; Gen 2:3; Ex 3:1-5

Isa 58:13

Isa 58:13 - shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words - we honor God as we delight ourselves in Him and the things pertaining to His Kingdom. Engaging in personal conversations on matters not related to God dishonors God and His holy presence. See Isa 56:1-8; Jer 17:19-27; Neh 13:16-21; Ex 31:13-18

Isa 58:13

Isa 58:13 - not doing thine own ways, nor finding thine own pleasure - If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath. – {6T 359.4} When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God and commune with Him. Whenever there is opportunity we should speak to others in regard to the truth. We should always be ready to relieve suffering and to help those in need. In such cases God desires that the knowledge and wisdom He has given us should be put to use. But we should not talk about matters of business or engage in any common, worldly conversation. At all times and in all places God requires us to prove our loyalty to Him by honoring the Sabbath. – {6T 360.1}

Isa 58:13

Isa 58:13 - nor finding thine own pleasure - See Gen 18:12; Ex 19:15

Isa 58:13

Isa 58:13 - nor speaking thine own words - our words and deportment on the Sabbath day are to be consecrated to the Lord. Our conversation is to be of a hallowed nature, ever mindful of the Lord's presence. You remember how extremely careful the children of Israel were required to be in any service connected with the Tabernacle. In the most holy place, where God especially revealed his presence, what care was exercised, what a sacred, solemn presence was there. And I ask you if in this dispensation, when God is asked to reveal himself to us by his Holy Spirit, if we should come into his presence in a careless way or with our minds filled with worldly things, unable even to restrain our lips from speaking out these things when in the house of God, and in his presence. It seems to me that unless education upon this point was greatly needed among us as a people, both laborers and laymen, that the Spirit of God would not have spoken to us so plainly upon them. I commend these thoughts to this congregation. From my own experience, I feel sure that there is need that we shall all amend upon this point. {October 30, 1889 N/A, GCDB 115.9}

Isa 58:14

Isa 58:14 - then shalt thou delight thyself in the LORD - the Sabbath is a sign of a relationship between God and His people. Those who are sanctified by the Lord, delight themselves in Him, and will honor Him by keeping His Sabbath holy. See Eze 20:*12, 20; *Ex 33:14-16; Job 22:21-26; Ps 37:4; Mal 3:1

Isa 58:14

Isa 58:14 - cause thee to ride upon the high places of the earth - He who dwells in the high and holy place will lift up the righteous to stand in the high places on earth. See Isa 57:15; Ps 91:14; Deut 4:5-8

Isa 58:14

Isa 58:14 - high places of the earth - [Bamah- Heb.] - the Sabbath is supposed to cause us to live above the world, in heavenly places through Christ Jesus (Eph 2:6)

Isa 58:14

Isa 58:14 - heritage of Jacob - The heritage of Jacob is THE LORD OUR RIGHTEOUSNESS, Jesus. See Jer 10:16; Gen 15:1; Ps 37:18, 91:16 the heritage of Jacob deals with receiving the pure Word (Milk and Honey) and its understanding and glad reception during the time of the refreshing from the Lord, the time of the Latter Rain. Gen 28:13-21; 1Jo 2:25 Promised Land, heaven and the earth made new, was the inheritance and heritage Jacob (Ps 25:13). God promised to be Abraham's Exceeding Great Reward - Gen 15:1; Ps 16:5, 6, 37:9 The heritage that God has promised to His people is not in this world. Abraham had no possession in the earth, "no, not so much as to set his foot on." Acts 7:5. He possessed great substance, and he used it to the glory of God and the good of his fellow men; but he did not look upon this world as his home. The Lord had called him to leave his idolatrous countrymen, with the promise of the land of Canaan as an everlasting possession; yet neither he nor his son nor his son's son received it. When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the Land of Promise was that rock-hewn tomb in the cave of Machpelah. – {PP 169.3} …The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13. And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ... {PP 169.4} Jacob had learned from his mother of the divine intimation that the birthright should fall to him, and he was filled with an unspeakable desire for the privileges which it would confer. It was not the possession of his father's wealth that he craved; the spiritual birthright was the object of his longing. To commune with God as did righteous Abraham, to offer the sacrifice of atonement for his family, to be the progenitor of the chosen people and of the promised Messiah, and to inherit the immortal possessions embraced in the blessings of the covenant—here were the privileges and honors that kindled his most ardent desires. His mind was ever reaching forward to the future, and seeking to grasp its unseen blessings. – {PP 178.2}

Isa 58:14

Isa 58:14 - for the mouth of the LORD hath spoken it - it is established; it will come to pass. See Isa 55:11; Gen 41:32

Isa 59:1

Isa 591-21 - the chapter appears to be a commentary from the LORD through His prophet of the sins of the people that has caused Him to withhold each of the blessings He has pronounced, particularly in Ps chapter 34. See Isa 50:2

Isa 59:2

Isa 59:2 - But your iniquities have separated between you and your God - the character of the Pharisees and Jewish leadership in the time of Christ is here portrayed in this chapter. See Isa 1:11-15

Isa 59:2

Isa 59:2 - your sins have hid His face from you, that He will not hear - See Jer 18:17; Isa 1:11-15, 58:1-9

Isa 59:3

Isa 59:3 - For your hands are defiled with blood - See Prov 6:17

Isa 59:3

Isa 59:3 - your lips have spoken lies, your tongue hath muttered perverseness - See Prov 6:17

Isa 59:4

Isa 59:4 - None calleth for justice, nor any pleadeth for truth - Isa 59:7-15

Isa 59:4

Isa 59:4 - trust in vanity, and speak lies - See Isa 58:9

Isa 59:4

Isa 59:4 - they conceive mischief - See Jer 18:18; Isa 58:9

Isa 59:6

Isa 59:6 - neither shall they cover themselves with their works - as Adam and Eve sought to cover themselves with their own robes of righteousness, so the Laodicean church seeks to cover itself with its own robes or righteousness: rich, increased with goods, thinking they have need of nothing. See Gen 3:7; Rev 3:17

Isa 59:7

Isa 59:7 - Their feet run to evil - See Prov 6:18

Isa 59:7

Isa 59:7 - and they make haste to shed innocent blood - See Prov 6:17

Isa 59:7

Isa 59:7 - their thoughts are thoughts of iniquity; wasting and destruction are in their paths - See Gen 6:5

Isa 59:8

Isa 59:8 - The way of peace they know not - See Ps 120:6, 7; Amos 3:10; Rom 3:17 CONTRAST Heb 12:14

Isa 59:8

Isa 59:8 - they have made them crooked paths - See Jer 6:16; Contrast Isa 42:16; Mt 3:3; Heb 12:13

Isa 59:9

Isa 59:9 - we wait for light, but behold obscurity; for brightness, but we walk in darkness - See Isa 60:2

Isa 59:12

Isa 59:12 - For our transgressions are multiplied before thee, and our sins testify against us -

See Isa 59:1, 2; Jer 31:18, 19

Isa 59:12

Isa 59:12 - for our transgressions are with us; and as for our iniquities, we know them - See Ps 51:3

Isa 59:13

Isa 59:13 - conceiving and uttering from the heart words of falsehood - Jesus stated, out of the abundance of the heart the mouth speaketh (Mt 12:34). Therefore the corruptions that are spoken are merely a reflection of the corruptions within.

Isa 59:14

Isa 59:14 - judgment is turned away backward, and justice standeth afar off - See Prov 18:5; 1Kin 21:8-16; Isa 1:23, 5:23, 1:21-23; Eze 34:1-9; Amos 5:7; Mic 3:1; Habakkuk 1:4; Act 24:26; Contrast Isa 56:1; Prov 21:3, 15 The dignitaries of Church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth, and in order to secure public favor, legislators will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost this nation so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.] – {4SP 410.1}

Isa 59:14

Isa 59:14 - truth is fallen in the street - Just as God's two witness were slain and their dead bodies lied in the streets of France, truth and justice have been perverted and replaced by crooked paths. See Rev 11:7-10

Isa 59:15

Isa 59:15 - Yea, truth faileth - See Jer 7:28

Isa 59:15

Isa 59:15 - he that departeth from evil maketh himself a prey - As Job, whose name means hated, was a just and upright man, so the righteous who flee from the evil are persecuted and made to be as prey for the ravening wolves. See Isa 42:22; Eze 22:25-27; Mic 7:2 Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Joh 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jer a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the state will so conflict with the law of God that whosoever would obey all the divine precepts must brave reproach and punishment as an

evildoer. – {GC 458.2}

Isa 59:15

Isa 59:15 - maketh himself a prey - See Isa 5:20-23

Isa 59:16

Isa 59:16 - and he saw that there was no man, and wondered that there was no intercessor - See Job 9:33, 16:21; Ps 106:23, Ex 32:11-13; Num 16:43-48; Rev 8:3. 4. CONTRAST Amos 7:2, 3, 5, 6 God saw a time where there was no more Intercessor to stand in the gap. Here the close of humankind's probation is noted where God will pour out His vengeance upon the rebellious while protecting the hidden ones under His wings. See Eze 14:14; 22:30; Isa 41:28; 63:5; Jer 5:1; Rev 22:11 Then the angel repeated these words, and said, "This is the time spoken of in Isa. He saw that there was no man, and wondered that there was no intercessor. He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and then they could live in the sight of a holy God, and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God." Dorchester, [Mass.], October 23, 1850. – {SpM 2.3}

Isa 59:16

Isa 59:16 - therefore his arm brought salvation unto him - God bared His arm, the arm of God, Jesus, brought deliverance to the disparity of man. The Angel of the Lord encampeth about them that fear Him and delivereth them. During the hour of temptation, God will send His angels to protect the righteous. See Isa 52:10, 48:16

Isa 59:16

Isa 59:16 - His righteousness, it sustained Him - Christ's righteousness, the righteousness of God, sustained Him as He walked this earth. This same righteousness He imputes and imparts to us, sustains the righteous and will keep them in their time of trouble. See Phil 3:9

Isa 59:17

Isa 59:17 - he put on righteousness like a breastplate, and an helmet of salvation upon His head - Jesus came prepared for to fight the battle of righteousness on behalf of the Lord, His God and Father. Jesus became the victor in the battle for righteousness by dying. See Eph 6:10-19

Isa 59:17

Isa 59:17 - he put on the garments of vengeance for clothing - After His work of mediation as our High Priest, Jesus will dawn the garments of vengeance to reap vengeance on the sons of disobedience. See Dan 12:1; Rev 19:11-16

Isa 59:17

Isa 59:17 - and was clad with zeal as a cloke - See Isa 9:7; Joh 2:17

Isa 59:18

Isa 59:18 - According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence - See Rev 22:12, 13

Isa 59:19

Isa 59:19 - his glory from the rising of the sun - See Eze 43:2, 44:4-6; Isa 41:2-4; Mal 4:2; Rev 16:12

Isa 59:19

Isa 59:19 - When the enemy shall come in like a flood - See Rev 12:13-15; Dan 9:26; Isa 28:15, 16 Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness. – {EW 269.2}

Isa 59:19

Isa 59:19 - Spirit of the LORD will lift up a standard against him - the standard or banner of the LORD is His name, which is synonymous with His character. We will be saved by His great name. In the name of victory, we have the victory!! See Song 6:10; Ps 20:1, 5; Ex 33:18-23, 34:5-8; 2Cor 10:4, 5

Isa 59:21

Isa 59:21 - My spirit that is upon thee - God is speaking to the prophet Isa and He states that His, the Holy Spirit and the Spirit (of prophecy) will not depart from him or his descendents. See Eze 36:26, 27

Isa 59:21

Isa 59:21 - and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever - See Ps 81:10; Isa 55:13

Isa 60:1

Isa 60:1-4 - arise shine - We can not arise on our own unless we are quickened by the power of God's Holy Spirit. We who were once dead in trespasses and sins, must be made alive by the power of Christ abiding in us. See Ephesians 2:1-6 the glory of God first arose upon the COI when Jesus, the Lord of Hosts arrived as Messiah to begin His ministry (Ps 102:13). The glory of God will be revealed again in the 144,000 as they are purified, made white and tried. God's glory will be seen during the times of refreshing from the Lord (Pentecost, Latter Rain) in their characters and they will bring many to righteousness. See Dan 12:3, 10; Eze 36:23; Isa 55:4; 44:23; 60:2

Isa 60:1

Isa 60:1 - Arise - the call to arise is from the Lord and is instructing us to rise-up above this world. We are to divorce ourselves of the things of this world so that we are not reliant, dependent, connected, or in anyway attached to this world, its support systems, nor its allurements. Once we have arisen from this world, the Lord will shine His glory upon us so that the world will see Him in, and through us. The Lord is to be our sole sufficiency. See 2Cor 3:5

Isa 60:1

Isa 60:1 - for thy light is come - Mt 5:16; Rev 18:1; Dan 12:4; 1Pet 4:13; CONTRAST Isa 50:11

Isa 60:1

Isa 60:1 glory of the LORD is risen upon thee- Lk 1:35; 1Tim 3:16 The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1} God's glory is shed upon the wise as they grow in grace. As the sun rises upon the sky, so God's righteousness is seen more and more unto the perfection of Christ. God's glory is synonymous with His name and His character, thus His glorious character will be seen upon His people as they go forth to proclaim the gospel. See Ex 34:28, 29, 33:19; Rev 18:1; Isa 62:1, 58:10; Ezekiel 16:14; Prov 4:18; 2Cor 3:18; Ps 84:7; Rom 1:17 The truth of a heavenly origin converts the soul. The truth from heaven has an influence upon the human life and upon the human character that is elevating, ennobling, sanctifying, refining—making us more and more like Jesus; and thus we are changed through the sanctification of the truth from glory to glory. What is the glory? It is the character—"From character to character." And we are fitting for heaven in this life, that we may see Jesus and that we may be like Him; that we may reflect His image, and from character to character marching, marching right straight along; step by step you keep with the Leader, and He is leading you. Who is it? The Light of the world, the Truth, the Life.—all these combined, and He is leading in straight paths. You are never left without angels' care. Do you respond and seek to perfect a true righteous character? Will you be led? That is the question, the whole question of your salvation today. Will you be led? – {1SAT 204.2}

Isa 60:2

Isa 60:2 - For, behold, the darkness shall cover the earth, and gross darkness the people - See Isa 25:7

Isa 60:2

Isa 60:2 - darkness shall cover the earth - the darkness here described can be seen in three histories. First the darkness that Christ described at the time of His arrival where He as the Great Light came to shed light upon the world (Joh 3:19-21; 8:12). Jesus and Joh the Baptist stated that the generation of vipers who loved darkness would not come to the Light because their deeds were evil (Lk 3:7, 8). Secondly, the darkness is that which entered in like a flood, describing the Pale Horse era of the Papacy. For 1,260 years (Time of the Gentiles) knowledge of God's truths found in His Word was denied the people as God's Two Witnesses gave their testimony, clothed in sackcloth. The darkness of the Black Horse era was magnified by the Pale Horse era of papal rule. See Rev 12:13-16; 6:7, 8; 11:1-7

Isa 60:2

Isa 60:2 - gross darkness the people - the people have been left in darkness because of man's prevailing traditions and doctrines that have cast truth to the ground and prospered (Rev 12:15; Dan 8:12)

Isa 60:2

Isa 60:2 - the Lord shall arise upon thee - Jesus' glory would first arise upon all men, especially those who hungered and thirsted for righteousness (Joh 1:5). Like the wise men from the east and the shepherds keeping their flock by night (watchmen over the sheep),

they saw a great light and were drawn to Christ's glory [His appearing] in a manger (Mt 2:1-12; 5:6; Lk 2:1-20). Out of the darkness of the Dark Ages, God would call forth great light as men began to run to and fro in the Bible. First through the Protestant Reformation where God would out of the very darkness of the Catholic church, bring forth men and women of conviction who would be guided by the unchained Bible alone. Then through the Advent Movement of 1798-1844. God Himself would descend as the Mighty Angel on August 11, 1840 to empower the Movement reveal His marvelous workings in bringing reformation to the churches of the Reformation. See Rev 3:1-6; Dan 12:3, 4

Isa 60:2

Isa 60:2 - His glory shall be sen upon thee - God' character, His glory (Ex 33:15-34:8) was revealed upon the Apostles who at Pentecost received the promise of the Father in receiving the Early Rains. The character of God seen in the Apostles, accompanied by the powerful miracles revealed His glory being revealed upon His people. See Num 14;21; Act 6:15; Eze 36:23; See Isa 5:26, 18:3, 55:5; Song 6:10; 2Thess 1:11, 12

Isa 60:3

Isa 60:3 - Gentiles shall come to thy light - This prophecy was first fulfilled in the time of the Early Rains when the Christian Church took the gospel to the world. The Gentiles of Europe embraced the gospel and became the arbiters of Bible truth during the "Time of the Gentiles". However, in the time of the Latter Rain, God's glorious holy mountain will shine as an ensign and will be lifted up before the earth to draw the 11th hour workers out of Babylon. See Isa 55:5; Jer 16:19; Dan 12:3; 11:44, 45; Rev 18:4; Mt 5:16; 2Kin 5:8-15

Isa 60:3

Isa 60:3 - kings to the brightness of thy rising - See Isa 49:7; Rev 21:24

Isa 60:4

Isa 60:4 - Life up thine eyes and see - The Lord gives a promise of the great harvest that is to be wrought here in Isa while during His ministry encouraging His disciples to capture the vision and walk by faith in fulfilling that which God had promised to do (Joh 4:35). This verse is to encourage us that God speaks those things that are not as though they were (Rom 4:17)... Because He is Almighty God, the GREAT I AM!!! Your Glorious Name Be Praised!!!!!

Isa 60:4

Isa 60:4: - all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side - See Isa 43:5-7, 60:9; Jer 30:10

Isa 60:5

Isa 60:5 - then though shalt see, and flow together and thine heart shall fear - As we see the glorious works of the Lord we will se with our eyes, hear with our ears, understand with our hearts and be converted and healed (Isa 6:10). God will show His eternal purposes and good will towards us and we, in unity and on one accord, will be in amazement of His love.

Isa 60:5

Isa 60:6 - because the abundance of the sea shall be converted unto thee - God will bring in a great multitude as His glory shines upon the 144,000. See Rev 17:15; 14:1-5

Isa 60:5

Isa 60:5 - the forces of the Gentiles shall come unto thee - the Gentiles are spoken as a warlike people in the Bible who tread down the people of God (Lk 21:24; Rev 11:2). Yet will even the "forces" [those who bear swords perhaps] of the Gentiles will be converted to the Lord.

Isa 60:6

Isa 60:6 - multitude of camels shall cover thee - camels as livestock were a sign of wealth. Those lifted up as an ensign will be granted the resources of the world to proclaim the Loud Cry.

Isa 60:6

Isa 60:6 - dromedaries of Midian - the wealth of the Midianites, the forefathers of the Arabs (sons of the East) are here mentioned (Gen 37:28, 36; Judges 6:2-6). As the great multitude is gathered in, many today who practice Islam will hear the Loud Cry and will come to the LORD's standard. Many Arabs and practitioners of Islam are wealthy, therefore, they will give their wealth to the cause of Christ to further the work when needed.

Isa 60:6

Isa 60:6 - Ephah, the first son of Midian, grandson of Abraham by Keturah. See Gen 25:4

Isa 60:6

Isa 60:6 - and they shall shew forth the praises of the LORD - See Isa 43:20, 21; 1Pet 2:9

Isa 60:7

Isa 60:7 - All the flocks of Kedar - Kedar, the second son of Ishmael, is here referenced. Again, those practicing Islam will give their wealth to God's remnant people to further the work of the Loud Cry.

Isa 60:7

Isa 60:7 - rams of Nebaioth - the wealth of the first son of Ishmael, will be given to the remnant. See Gen25:13;1Chron 1:29

Isa 60:7

Isa 60:7 - they shall come up with acceptance on mine alter - the sacrifices offered in that day will be acceptable and not contemptible to the Lord. As God purifies and refines His people, He will have those who'd rather die than sin. It is their sacrifice that is acceptable unto the Lord. See Mal 1:6, 7; Rev 12:11

Isa 60:7

Isa 60:7 - I will glorify the house of my glory - God will fill the house with His presence/glory so that none can come in at the time of the close of earth's probation. See Rev 15:8

Isa 60:9

Isa 60:9 - ships of Tarshish first, to bring thy sons from afar - God promises a restoration of those things that had been scattered by the destroyer, due to our rebellion. As a prized

possession and merchandise, sons once lost and great wealth will be restored. "Ye have hard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Jam 5:11; Job 42:12-17; Isa 43:5-7, 60:4; Jer 30:10

Isa 60:9

Isa 60:9 - and to the Holy One of Israel, because he hath glorified thee - Jesus has glorified those who are called by His name. See Isa 43:7

Isa 60:10

Isa 60:10 - for in my wrath I smote thee - See Jer 29:15-32

Isa 60:11

Isa 60:11 - therefore thy gates shall be open continually - The defensed city need fear no evil. The Lord is with Him to guide and protect them. Isa 60:18; Rev 21:22-27

Isa 60:12

Isa 60:12 - For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted - See Gen 27:29; Lk 19:27

Isa 60:13

Isa 60:13 - to beautify the place of my sanctuary - God's house (our temples) must be a place of delight and beauty. It must show the order, strength and grandeur of the Lord.

Isa 60:14

Isa 60:14 - the city of the Lord, the Zion of the Holy One of Israel - See Am 4:7; Rev 11:2

Isa 60:15

Isa 60:15 - Whereas thou hast been forsaken and hated, so that no man went through thee - See Ezekiel 36:1-4, 17-20

Isa 60:15

Isa 60:15 - I will make thee an eternal excellency, a joy of many generations - See Ezekiel 36:5-15, 21-38

Isa 60:17

Isa 60:17 - all the things that were used to make idols, iron, brass, wood, and stone are replaced with more valuable things as God gathers His people from their unrighteousness.

Isa 60:17

Isa 60:17 - for brass I will bring gold and for iron I will bring silver - God will exchange that which symbolizes punishment and scattering, brass and iron, for that which represents glory, gold and silver. Those materials which represented the desolators of God's people and works of idolatry (gold, silver, brass, iron, wood and stone - Dan 5:4) will become material of glory. See Lev 26:19; Isa 61:3; Dan 7:19

Isa 60:19

Isa 60:20 - the Lord shall be unto thee an everlasting light, and thy God thy glory - See Rev 21:23

Isa 60:20

Isa 60:20 - the days of thy mourning shall be ended - God will wipe away every tear and sorrow will be no more. See Rev 21:4

Isa 60:21

Isa 60:21 - thy people also shall be all righteous - nothing that offends will enter into New Jerusalem, the Glorious Holy Mountain of God. These have hid God's words an commandments in their hearts that they sin not against Him. See Dan 11:45; Nah 1:9; Jer 23:6

Isa 60:21

Isa 60:21 - they shall inherit the land forever - the meek shall inherit the earth. They shall not plant and another reap, but all will be established in this land. See Mt 5:5; 25:26

Isa 60:21

Isa 60:21 - branch of my planting - We are to be God's trees of righteousness. See Isa 61:3

Isa 60:21

Isa 60:21 - the work of my hands - God will be recognized for creating a new thing out of each individual. We all will be the planting of the Lord and that which He has recreated in Christ Jesus! Amen! See Gal 2:20; Rev 3:18

Isa 60:21

Isa 60:21 - that I may be glorified - To God Alone Be The Glory! He must be acknowledge for that which He alone has done. See Eze 36:21-23; Dan 2:19-23, 27-30; Isa 43:7

Isa 61:1

Isa 61:1 - The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; - See Isa 42:1-7; Lk 4:18 Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness, and filled with Christlike love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. – {OHC 104.3}

Isa 61:1

Isa 61:1 - anointed me to preach good tidings - See Isa 50:4, 5; Dan 9:25; Heb 1:9; Ps 40:9, 10

Isa 61:1

Isa 61:1 - good tidings - the glad tidings of God's salvation found in the gospel of Christ - See Isa 52:7; Mt 2:1-12; Lk 2:8-20; Mt 5:5

Isa 61:1

Isa 61:1 - proclaim liberty to the captives - Those who are bound by death will be freed through His death and resurrection; those who all their lives have been in bondage to fear of death have been set free - See Heb 2:14, 15.; Isa 45:13, 49:9 Jesus came to set the living captives of Satan free as well, those tormented by demon possession and sin - See Mk 1:24, 25, 34, 3:11, 12

Isa 61:1

Isa 61:1 - Opening of the prison to them that are bound - The Holy Spirit Spoke through the prophets of old, to those bound in the prison of sin and death: Isa 58:6; Zech 7:11, 12; Lk 4:17-21; Joh 8:32; Psa 107:10-12 (Jesus, the Truth, liberates the living, not the dead); 2Pet 2:18, 19 || Prov 5:22 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" [Joh 5:28, 29]. This voice is soon to resound through all the nations of the dead, and every saint who sleeps in Jesus shall awake and leave his prison house.—Ms 137, 1897. – {LDE 276.2}

Isa 61:2

Isa 61:2 - proclaim the acceptable year of the LORD, and the day of vengeance of our God - the two classes of the Everlasting Gospel are here allude to where some will receive the proclamation of forgiveness and redemption and others will spurn it and receive God's vengeance. See Gen 3:15 May also mean the year or "time" that God's righteousness is revealed/fulfilled in Christ (Dan 9:24; Mal 3:3, 4) and the offering/sacrifice of righteousness (unlike the centuries of types in the blood of bulls and goats) will be acceptable in Him. (Isa 53:10, 11)

Isa 61:2

Isa 61:2 - the day of vengeance of our God - the close of probation for mankind and the pouring out of God's judgment upon the rebellious. See Psa 149:7-9; Isa 33:10-12, 1; Dan 12:1

Isa 61:2

Isa 61:2 - to comfort all that mourn - See Mt 5:4; 1Thess 4:13-18

Isa 61:3

Isa 61:3 - appoint unto them that mourn in Zion - the mourning here may be that that is brought through a period of fasting, prayer and deep contrition (with sackcloth and ashes). We are to mourn for our sinfulness and lament the reproach we have brought to the cause of Christ. To this mourning, God will provide beauty for ashes, forgiveness for sorrow. See Mt 5:3-6; Ps 30:11

Isa 61:3

Isa 61:3 - beauty for ashes - God will remove the garments of affliction (sackcloth and ashes) and will given in their stead, beauty, a royal vestment. See Esther 4:1, 3; Eccl 3:11

Isa 61:3

Isa 61:3 - oil of joy for mourning - a new spirit, God's Holy Spirit will He put in those who recognize their wretchedness and desire His cleansing. See Eze 36:24-28

Isa 61:3

Isa 61:3 - garment of praise for the spirit of heaviness - the garments of praise are the white robes, worn by the redeemed. The bright white garments, woven in the loom of heaven bear no trace of human devising and are given only by Christ. See Zech 3:1-5; Mt 22:11; Rev 3:5; 6:11; 16:15; 19:7, 8; Esther 2:9-17; Isa 52:1; Rom 13:12; COL 311.4 This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. “All our righteousness are as filthy rags.” Isa 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God “was manifested to take away our sins; and in Him is no sin.” Sin is defined to be “the transgression of the law.” 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. When on earth, He said to His disciples, “I have kept My Father’s commandments.” John 15:10. By His perfect obedience He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. – {COL 311.4}

Isa 61:3

Isa 61:3 - trees of righteousness, the planting of the LORD - Those who are planted by the LORD by the rivers, who bring forth their leaves and fruit in season and in drought do not fade (Ps 1:1-6; Jer 17:7, 8; Lk 23:28-31; Rev 9:4). They have deep roots that are moored to the sure and tried foundation (Chief Cornerstone) so that they can not be moved when the overflowing floods arrive (Isa 28:16, 32:15; Mt 7:24, 25; Isa 28:15, 18).

Isa 61:3

Isa 61:3 - that He might be glorified - God will receive the glory for His redemption of the sons of men. He alone deserves the praise for being the author and finisher of their faith. See Eze 36:23; Heb 12:2

Isa 61:4

Isa 61:4 - they shall build up the old wastes - the Old and discarded paths are to be restored and rebuilt. Isa 58:12

Isa 61:6

Isa 61:6 - Priests of the Lord - God will fulfill His purposes in those who humble themselves and become the planting of the Lord. That which man made the Old Covenant, will be established in the redeemed. See Ex 19:6; 1Pet 2:5, 9

Isa 61:6

Isa 61:6 - ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves - the glory of the Gentiles is Jesus, the Desire of Nations. This speaks of Israel's redemption after the Gentiles have been fully gathered in. See Rom 11:25-34; Mal 1:11

Isa 61:8

Isa 61:8 - For I the LORD love judgment - judgment, justice, ordinance judgment act of deciding a case place, court, seat of judgment process, procedure, litigation (before judges) case, cause (presented for judgment) sentence, decision (of judgment) execution (of judgment) time (of judgment) justice, right, rectitude (attributes of God or man)

Isa 61:8

Isa 61:8 - I hate robbery for burnt offering - See Joh 2:14-16; Mal 1:7, 8

Isa 61:8

Isa 61:8 - I will make an everlasting covenant with them - See Gen 3:15

Isa 61:10

Isa 61:10 - clothed me with the garments of salvation - See Zech 3:1-5; Rev 6:11; Mt 22:11; Rev 3:5; 16:15; Isa 52:1; Ps 116:13

Isa 61:10

Isa 61:10 - covered me with the robe of righteousness - See Phil 3:9

Isa 61:11

Isa 61:11 - Righteousness by faith is the result of the outpouring of the Latter Rain. See Ps 132:16, 17

Isa 61:11

Isa 61:11 - the Lord God will cause righteousness and praise to spring forth before all the nations - See Jer 33:16

Isa 62:1

Isa 62:1-3

Isa 62:1

Isa 62:1 - until the righteousness thereof go forth as brightness - The Sun of Righteousness, the Day Star and Bright and Morning Star must arise within each son of God. God's glory must be revealed in each of the redeemed. See Mal 4:2; 2Pet 1:19; Rev 2:28; Eze 36:24-28

Isa 62:1

Isa 62:1 - go forth as brightness, and the salvation thereof as a lamp that burneth - the prophet is alluding to the parable of the 10 virgins, 5 of whom kept their lamps burning with the oil of the Holy Spirit.

Isa 62:2

Isa 62:2 - And the Gentiles shall see thy righteousness - See Jeremiah 6:5, 6

Isa 62:2

Isa 62:2 - thou shalt be called by a new name, which the mouth of the LORD shall name - a maiden is called by a new name when she is married. God here speaks of the marriage supper that takes place in the parable of the 10 virgins. see Mt 25:1-12; Rev 2:17

Isa 62:3

Isa 62:3 - crown of glory in the hand of the Lord and a royal diadem in the hand of thy God - God will be a crown of glory and a diadem of beauty to the redeemed in the day of the overflowing scourge. We too will be a crown of glory and a royal diadem to the Lord. See Isa 28:5

Isa 62:4

Isa 62:4 - Hephzibah - meaning "my delight is in her"

Isa 62:4

Isa 62:4 - Beulah - meaning "married"

Isa 62:5

Isa 62:5 - For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. - See 2Cor 11:2

Isa 62:6

Isa 62:6 - ye that make mention of the Lord, keep not silent - watchmen R to cry aloud and lift up their voices like a trumpet. See Isa 58:1-3

Isa 62:8

Isa 62:8 - the LORD hath sworn by His right hand... arm of strength - See Rev 10:5, 6; Dan 12:7; Heb 6:13, 17, 18

Isa 62:10

Isa 62:10 - prepare ye the way of the people; cast up, cast up the highway - See Isa 35:8

Isa 62:11

Isa 62:11, 12 - The Remnant - the last day church Rev 22:12 - God's reward is with Him

Isa 62:11

Isa 62:11 - behold, his reward is with him, and his work before him - Jesus comes bearing the reward for both righteous and wicked. He has finished His work of redemption in the outer court of the sanctuary; He has finished His ministration of grace in the Inner Court (Holy Place) for 1810years; and He has finished His last works of Intercession in the Most Holy Place as High Priest and Mediator. Once done, Jesus will dawn His Kingly apparel and garments of Vengeance to be an exalted, glorified and loving King to the righteous but a destroying ruler with a rod of iron to the wicked. See Rev 22:12; Isa 40:10

Isa 62:12

Isa 62:12 - And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken - See Rev 14:1-5

Isa 63:1

Isa 63:1 - cometh from Edom, with dyed garments - The Lord is returning from the slaughter of Edom (Esau), whom He hates. See Gen 25:23; Mal 1:1-3; Rom 9:10-13

Isa 63:1

Isa 63:1 - Bozrah - Botsrah Proper Name Location bots-raw' the same as (01223) the same as ; Botsrah, a place in Edom:--Bozrah. Bozrah = "sheepfold" or "fortress" a town in Edom a town in Moab

Isa 63:1

Isa 63:1 - this that is glorious in his apparel - the Lord with His garments of vengeance is glorious in appearance. See Rev 14:14

Isa 63:2

Isa 63:2 - garments like him that treadeth in the winefat - garments are crimson red because of His shed blood for the redeemed and for the blood of the slaughter of the impenitent. See Gen 49:11

Isa 63:3

Isa 63:3 - trodden the winepress alone - See Zech 13:7; Rev 14:18-20; Isa 28:21; Ps 119:126; Jer 25:30, 31 Yet through childhood, youth, and manhood, Jesus walked alone. In His purity and His faithfulness, He trod the wine press alone, and of the people there was none with Him. He carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Filled with intense purpose, He carried out the design of His life that He Himself should be the light of men. – {DA 92.2} Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him. – {DA 693.1} The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Saviour. At the baptism and at the transfiguration the voice of God had been heard proclaiming Christ as His Son. Again, just before Christ's betrayal, the Father had spoken, witnessing to His divinity. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery from wicked men. – {DA 746.3}

Isa 63:4

Isa 63:4 - day of vengeance is in mine heart, and the year of my redeemed is come - See Isa 35:3, 4; Rom 12:19

Isa 63:5

Isa 63:5 - And I looked and there was none to help... none to uphold or stand in the gap - See Isa 59:16; Eze 14:14; 22:30;

Isa 63:5

Isa 63:5 - therefore mine own arm brought salvation unto me - See Isa 6:8; 48:16; 62:8; Heb

10:7

Isa 63:8

Isa 63:8 - Surely they are my people, children that will not lie - speaking of the redeemed of God, the 144,000 in whom there is no guile. See Rev 14:5; Isa 53:9

Isa 63:9

Isa 63:9 - in all their affliction He was afflicted - Jesus not only is aware of our pain and suffering, but Himself partook of the same trials we undergo. More so, He grieves when we grieve, He hurts when we hurt and He is ever present in our time of need. See Isa 53:3-7, 10; Heb 12:2-4; Ps 46:1-3

Isa 63:10

Isa 63:10 - and vexed his Holy Spirit - See Eph 4:30; Gen 6:6

Isa 63:10

Isa 63:10 - therefore he was turned to be their enemy, and he fought against them - when we vex the Lord, we no longer fight against the devil alone but God makes Himself our enemies.

Isa 63:14

Isa 63:14 - the Spirit of the LORD caused him to rest - The Holy Spirit gives peace and rest - See Ps 23, 119:165; 2Cor 3:17;

Isa 64:3

Isa 64:3 - thou didst terrible things which we looked not for - See Ex 19:18-21

Isa 64:4

Isa 64:4 - For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him - See 1Cor 2:9; Ps 31:19

Isa 64:4

Isa 64:4 - him that waiteth for him - See Isa 40:31

Isa 64:5

Isa 64:5 - those that remember thee in thy ways - those who remember that the Lord's way is in the sanctuary (Ps 77:13) and that He is: 1. Merciful and Gracious 2. Longsuffering 3. Abundant in goodness and truth 4. Keeping mercy for thousands 5. Forgiving iniquity and transgression and sin 6 By no means clearing the guilty, visiting the iniquity of the fathers to the 3rd and 4th generation The Lord corrects us in judgment, which is mixed with mercy, and not in His wrath. Jer 10:24

Isa 64:5

Isa 64:5 - behold, thou art wroth; for we have sinned - See Isa 30:20

Isa 64:5

Isa 64:5 - in those is continuance - in those who rejoice and work righteousness and remember God's ways, they will have perseverance and tenacity of faith and will be saved.

Isa 64:6

Isa 64:6 - But we are all as an unclean thing - See Isa 30:22; Job 15:14

Isa 64:6

Isa 64:6 - and all our righteousnesses are as filthy rags - See Lk 16:15; Isa 57:12 All our righteousness are as filthy rags." Isa 64:6. Everything that we of ourselves can do is defiled by sin. {COL 312.1}

Isa 64:6

Isa 64:6 - and we all do fade as a leaf - See Job 14:2

Isa 64:6

Isa 64:6 - our iniquities, like the wind, have taken us away - Se Eph 4:14

Isa 64:7

Isa 64:7 - And there is none that calleth upon thy name - See Isa 53:6; Rom 3:10-18

Isa 64:7

Isa 64:7 - that stirreth up himself - comes to his senses. See Lk 15:17-20

Isa 64:7

Isa 64:7 - take hold of thee - See Isa 27:5

Isa 64:7

Isa 64:7 - thou hast hid thy face from us - See Lev 26:40-45

Isa 64:8

Isa 64:8 - we all are the work of thy hand - See Rom 9:20

Isa 64:9

Isa 64:9 - neither remember iniquity forever - See Isa 28:24-29

Isa 64:10

Isa 64:10-12 - thy holy cities are a wilderness - See Dan 8:13

Isa 65:1

Isa 65:1 - I am sought of them that asked not for me - See Rom 10:1-4, 12-21

Isa 65:1

Isa 65:1 - I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name - See Joh 4:41, 42; 2King 5:1-15

Isa 65:2

Isa 65:2 - I have spread out my hands all the day unto a rebellious people - See Mt 23:37-39

Isa 65:2

Isa 65:2 - walketh in a way that was not good, after their own thoughts - See Isa 55:8; 50:11; Prov 14:12, 16:25

Isa 65:3

Isa 65:3 - provoketh me to anger continually to my face - See Eze 8:3 Satan and evil angels were on the ground. Even while God was proclaiming His law to His people, Satan was plotting to tempt them to sin. This people whom God had chosen, he would wrench away, in the very face of Heaven. By leading them into idolatry, he would destroy the efficacy of all worship; for how can man be elevated by adoring what is no higher than himself and may be symbolized by his own handiwork? If men could become so blinded to the power, the majesty, and the glory of the infinite God as to represent Him by a graven image, or even by a beast or reptile; if they could so forget their own divine relationship, formed in the image of their Maker as to bow down to these revolting and senseless objects—then the way was open for foul license; the evil passions of the heart would be unrestrained, and Satan would have full sway. – {PP 334.4}

Isa 65:3

Isa 65:3 - burneth incense upon alters of bricks - See 1Kin 13:1-3; Isa 27:9

Isa 65:4

Isa 65:4 - remain among the graves - call on the dead (Spiritualism). See Isa 8:19, 20

Isa 65:4

Isa 65:4 - which eat swine's flesh, and the broth of abominable things is in their vessels - the COI were reproachful towards the light that constituted their wisdom before the rest of the earth. See Lev 11:7, 8; Deut 4:5-8

Isa 65:5

Isa 65:5 - which say, stand by thyself, come not near to me for I am holier than thou - self-righteousness, pride, arrogance will not profit in the day of judgment. See Isa 57:12, 58:1-4; Joh 18:28, 29; Mk 7:1-5; 1Thess 2:15; Zeph 3:11 During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. But with too many of the people obedience was not prompted by love. The motive was selfish. They rendered outward service to God as the means of attaining to national greatness. They did not become the light of the world, but shut themselves away from the world in order to escape temptation to idolatry. In the instruction given through Moses, God had placed restrictions upon their association with idolaters; but this teaching had been misinterpreted. It was intended to prevent them from conforming to the practices of the heathen. But it was used to build up a wall of separation between Israel and all other nations. The Jews looked upon Jerusalem as their heaven, and they were actually jealous lest the Lord should show mercy to the Gentiles. – {DA 28.5} The Jewish people had been made the depositaries of sacred truth; but Pharisaism had made them the most exclusive, the most bigoted, of all the human race. Everything about the priests and rulers—their dress, customs, ceremonies, traditions—

made them unfit to be the light of the world. They looked upon themselves, the Jewish nation, as the world. But Christ commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, all classes of men. – {DA 819.4} He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. – {SC 30.1}

Isa 65:6

Isa 65:6 - it is written before me: - all the transgressions of Israel were written before the LORD, as well as the covenant which they had broken. God would recompense Israel through the 2520 prophecy, the quarrel of God's covenant. See Lev 26:46; Isa 42:14

Isa 65:6

Isa 65:6, 7 - but will recompense... your iniquities and the iniquities of your fathers - See Ex 34:7; Lev 26:40-45

Isa 65:8

Isa 65:8 - new wine is found in the cluster - pure grape juice which is unfermented, is taken from the cluster. Jesus purposes to drink the new wine with the redeemed in His Kingdom, where nothing that corrupts or defiles will be there. See Mt 9:17, 26:29; Prov 3:10; 1Cor 5:9-13; Contrast Prov 20:1; 23:31-33

Isa 65:8

Isa 65:8 - a blessing is found in it - pure grape juice, unlike fermented (old) wine which the Lord condemns (Prov 20:1; 23:29-35) has medicinal blessings without reproach. Lk 22:18

Isa 65:8

Isa 65:8 - so will I do for my servant's sake - God will extend grace and mercy and not destroy His servants that repent. See Lk 13:5-9

Isa 65:9

Isa 65:9 - seed out of Jacob - See Gen 12:1-3

Isa 65:9

Isa 65:9 - out of Judah an inheritor - Jesus would come from the tribe of Judah. See Rev 5:5

Isa 65:9

Isa 65:9 - inheritor of my mountains - Jesus would inherit the kingdoms of this world, especially the glorious Holy Mountain. See Mt 21:38; Dan 11:45; Rev 11:15

Isa 65:9

Isa 65:9 - mine elect shall inherit it - See Lk 12:32; Mt 5:5

Isa 65:9

Isa 65:9 - my servants shall dwell there - See Rev 21:5-7, 22-27; 3:12

Isa 65:10

Isa 65:10 - Sharon - a plain extending from the Mediterranean to the hill countries of Jerusalem.

Isa 65:10

Isa 65:10 - valley of Achor - meaning valley of trouble in reference to the trouble that befell the children of Israel due to Achan's rebellion.

Isa 65:10

Isa 65:10 - for my people that have sought me - See Gen 4:26; Ps 105:1, 3; Prov 3:5, 6; Rom 10:13

Isa 65:11

Isa 65:11 - forget my holy mountain - forget my people, God's throne of righteousness. See Ps 50:16-23

Isa 65:12

Isa 65:12 - Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear - See Jer 27:13

Isa 65:12

Isa 65:12 - ye did not hear - See Isa 28:9-12; 66:4; Jer 6:16, 17

Isa 65:13

Isa 65:13 - Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: - See Isa 8:21, 22, 33:15-17

Isa 65:14

Isa 65:14 - Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit - See Isa 8:22

Isa 65:15

Isa 65:15 - call his servants by another name - see Rev 2:17; 3:12

Isa 65:16

Isa 65:16 - God of truth - the God of truth reigns over the city of truth. See Zech 8:3, 8

Isa 65:16

Isa 65:16 - because the former troubles are forgotten, and because they are hid from mine eyes - See Rev 21:4

Isa 65:16

Isa 65:16 - they are hid from mine eyes - See Isa 43:25

Isa 65:17

Isa 65:17 - behold, I create a new heavens and a new earth and the former shall not be remembered, nor come into mind - See Rev 21:3-5

Isa 65:18

Isa 65:18 - I create Jerusalem a rejoicing, and her people a joy - See Ps 48:2

Isa 65:19

Isa 65:19 - I will rejoice in Jerusalem, and joy in my people - See Heb 12:2; Isa 53:11

Isa 65:20

Isa 65:20 - There shall be no more thence an infant of days - a child that dies prematurely perhaps. Zech 8:4, 5

Isa 65:21

Isa 65:21 - And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them - See Eze 28:25, 26; Amos 9:13-15

Isa 65:22

Isa 65:22 - they shall not plant, and another eat - See Jer 48:32

Isa 65:24

Isa 65:24 - before they call, I will answer; and while they are yet speaking, I will hear - See Gen 24:15; Dan 9:20-23; Ps 4:3, 22:24, 77:1, 91:15; 2Cor 1:20; Job 14:15; Jer 29:12; 1Jo 5:14

Isa 65:25

Isa 65:25 - The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD - See Hos 2:18

Isa 65:25

Isa 65:25 - They shall not hurt nor destroy in all my holy mountain - the wolf, the lion and the serpent shall not hurt nor destroy any among God's holy mountain. - See Isa 11:9; Eze 20:38

Isa 66:1

Isa 66:1 - the earth is my footstool - See Ps 50:12

Isa 66:1

Isa 66:1 - where is the house that ye build unto me? - See 1Chron 28:2; 1Kin 8:27

Isa 66:2

Isa 66:2 - to this man will I look, even to him that is poor and of a contrite spirit - God will give heed to one who is not self important, who is repentant of his sins, who takes sound counsel from others, who recognizes his poverty of spirit and need of a Savior, and one who fears/reverences God's words. See Ps 51:17; Mt 5:1-5; Isa 57:15, 13, 33:15-17; Heb 12:28; Phil 2:12

Isa 66:2

Isa 66:2 - and trembleth at my word - See Isa 66:5

Isa 66:3

Isa 66:3 - He that killeth an ox is as if he slew a man - the rebellion and abominations of Israel are such that their offerings are an egregious offense to the Lord. God does not desire sacrifices and offerings but that we offer God thanksgiving and pay our vows to the most High. See Ps 50:7-14; 1Sam 15:22

Isa 66:3

Isa 66:3 - Yea, they have chosen their own ways, and their soul delighteth in their abominations - See Isa 53:6; Gen 4:3; Isa 50:11; Hos 4:17

Isa 66:4

Isa 66:4 - I also will choose their delusions - the Lord will withdraw His hand of protection from the rebellious who persist in abominations and will permit the enemy's deceptions (delusions) to prevail over them. See 2Thess 2:11, 12; Isa 19:13, 14; Eze 20:22-26; 2Chron 18:19-22||1Kin 22:20-23; Hose 4:17; 1Kin 22:21-23; Judges 9:23

Isa 66:4

Isa 66:4 - when I called, none did answer; when I spake, they did not hear - See Isa 65:12; Eze 20:5-26

Isa 66:5

Isa 66:5 - Hear the word of the LORD, ye that tremble at his word - those who tremble at God's word are they who are careful to honor and fulfill the commandments of God. They would much rather offend men than to offend God and therefore yield themselves in humble obedience. See Isa 66:2; Mt 10:28; Act 4:18-20; Mal 3:16-18

Isa 66:5

Isa 66:5 - your brethren that hated you, that cast you out for my name's sake - the synagogue of Satan is here described; those who make a show of piety and religiosity but do not know God. See Rev 2:9, 10, 3:9; Joh 16:1, 2; Mt 24:9; Jer 15:15-21; Ps 37:1, 2

Isa 66:5

Isa 66:5 - Let the LORD be glorified - the same ones who persecute God's people, casting them out of the synagogue (church), all because they do not know God, will be most boisterous in praising God. See John 16:1-3; Isa 58:1-4; 2Tim 3:1-5

Isa 66:5

Isa 66:5 - but he shall appear to your joy, and they shall be ashamed - The Lord will appear

to the joy of the humble and contrite in heart, but to the shame for the self-righteous hypocrites. See 1Pet 4:14; Isa 33:14

Isa 66:9

Isa 66:9 - Shall I bring to the birth, and not cause to bring forth - See Ps 50:21-23; Isa 55:10, 11, 40:8

Isa 66:12

Isa 66:12 - For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. - See Eze 34:11-16; Isa 40:1-5

Isa 66:15

Isa 66:15 - the LORD will come with fire, and with chariots like a whirlwind - See Zeph 1:14-18; Ps 50:3

Isa 66:15

Isa 66:15 - and with his chariots like a whirlwind - See Rev 19:11-16

Isa 66:16

Isa 66:16 - For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. - The Holy Spirit and the Word of God will sanctify the earth and will separate the sheep from the goat with His convicting power. See Heb 4:12; 2Pet 3:7

Isa 66:17

Isa 66:17 - Sanctify and purify themselves in the gardens behind one tree in the midst - the idolatrous and licentious works of Israel are here condemned. See Isa 57:5, 65:3

Isa 66:18

Isa 66:18 - for I know their works and their thoughts - God is a discerner of the the thoughts and heart. God sees our motives and weighs us in His balances that are true. See Heb 4:12

Isa 66:18

Isa 66:18 - I will gather all nations and tongues; and they shall come, and see my glory. Isa 2:2-4

Isa 66:19

Isa 66:19 - I will set a sign among them - God's glory will be seen upon His people and they will be lifted up as an ensign to the world. Fair as the moon, clear as the sun, terrible as an army with banners (Song 6:10). See Eze 36:23

Isa 66:19

Isa 66:19 - I will send those that escape among them - the 144,000 and Edom, Moab and the chief of the children of Ammon who escape from the hand of the papacy will go to the ends of the world declaring glad tidings and God's glory. See Dan 11:41, 44

Isa 66:19

Isa 66:19 - unto the nations - the 144,000 and those who come out from the Loud Cry are to go to "the nations" to declare God's glory.

Isa 66:19

Isa 66:19 - Tarshish... Tubal, Javan - these were the descendants of Japheth, the son of Noah who was to be enlarged and dwell in the tents of Shem, and Canaan would be his servant (Gen 9:27; 10:2-4)

Isa 66:19

Isa 66:19 - Pul - Pul is noted to the king of Assyria

Isa 66:19

Isa 66:19 - Lud - Lud is a descendent of Shem and is associated with the Persians in being integrated in the army of Tyre.

Isa 66:19

Isa 66:19 - they shall declare my glory among the Gentiles - Sons of Javan born of Japheth, the Gentiles establish the nations mentioned above. See Gen 10:1-5; Isa 56:1-7

Isa 66:20

Isa 66:20 - And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD - See Eze 34:11-16

Isa 66:21

Isa 66:21 - And I will also take of them for priests and for Levites, saith the LORD - See 1Pet 2:9, 10; Mal 3:3, 4

Isa 66:22

Isa 66:22 - For as the new heavens and the new earth, which I will make, shall remain before me - See Rev 21:3-5

Isa 66:22

Isa 66:22 - so shall your seed and your name remain - God will give the new earth to the meek and to the sons of Abraham who will inherit the land. The land of inheritance is not this present creation because this earth is reserved for fire on the day of the Lord (Gen 13:14-15; 2Pet 3:7). But as Abraham waited for a city whose builder and maker is God, so the new creation will be the inheritance for him and his seed forever. See Rev 21:1-7 Heb 11:8-19; Ps 37:11, 29; Eze 37:25-28

Isa 66:23

Isa 66:23 - one new moon to another - month to month

Isa 66:23

Isa 66:23 - one sabbath to another - week by week

Isa 66:23

Isa 66:23 - shall all flesh come to worship before me, saith the LORD - See Ps 145:4-7; Isa 56:1-8

Isa 66:24

Isa 66:24 - And they shall go forth, and look upon the carcases of the men that have transgressed against me - the dead are dead as a carcass has no life. Their destruction is eternal and they will have no more life, thus the worms that consume will not cease.

Isa 66:24

Isa 66:24 - for their worm shall not die - that which consumes is eternal; the effect or work of the worm shall not die. See Job 19:27

Isa 66:24

Isa 66:24 - neither shall their fire be quenched - See Rev 14:11; Jude 1:7; 2Pet 2:6

Jeremiah

Jer 1:1 Back to Table of Contents

Jer 1:1 - Jer the son of Hilkiah, of the priests - Jer was a priest living in the land of Benjamin, the Southern Kingdom of Judah

Jer 1:2

Jer 1:2 - the word of the LORD came in the days of Josiah... king of Judah, in the thirteenth year - Good king Josiah was reigning in Judah when Jer was called to be a prophet. Called in the 13th year of his reign of 31 years in Jerusalem (2Kin 22:1:1)

Jer 1:3

Jer 1:3 - it came also in the days of Jehoiakim the son of Josiah...unto the end of the eleventh year of Zedekiah - Like Isa, Jer saw multiple generations of kings reign in Israel and was sent to give guidance and instruction to them.

Jer 1:3

Jer 1:3 - Jehoiakim - Yhowyaqiym Proper Name Masculine yeh-ho-yaw-keem' from (03068) abbreviated and (06965), cf. (3113) from abbreviated and ; Jehovah will raise; Jehojakim, a Jewish king:--Jehoiakim. Compare . Jehoiakim = "Jehovah raises up" son of Josiah and the

third from the last king of Judah; subject vassel of Nebuchadnezzar who reigned for 11 years before he died a violent death either in combat or by the hands of his own subjects

Jer 1:3

Jer 1:3 - the end of the eleventh year of Zedekiah the son of Josiah king of Judah - There are three prophets that identify with the last three kings of Judah, fulfilling the 3:1 prophetic pattern at the scattering of Israel. Dan was taken with the first besiegement by Nebuchadnezzar of Babylon and two others would follow: 3: Jehoiakim - Dan - Dan 1:1 Jehoiachin - Eze - Eze 1:2 Zedekiah - Jer - Jer 1:3 1: Nebuchadnezzar God would from Babylon overturn (Babylon to Medo-Persia), overturn (Medo-Persia to Greece), overturn (Greece to Rome) until He would once again establish the Kingdom under its rightful owner, Shiloh (Eze 21:27; Gen 49:10)

Jer 1:3

Jer 1:3 - Zedekiah - Tsidqiyah Proper Name Masculine tsid-kee-yaw' from (06664) and (03050) or Tsidqiyahuw {tsid-kee-yaw'-hoo}; from and ; right of Jah; Tsidkijah, the name of six Israelites:--Zedekiah, Zidkijah. Zedekiah = "Jehovah is righteous" the last king of Judah renamed from 'Mattaniah' by Nebuchadnezzar; son of Josiah by wife Hamutal; placed on the throne by Nebuchadnezzar when he carried his nephew Jehoiakim in captivity

Jer 1:3

Jer 1:3 - unto the carrying away of Jerusalem captive in the fifth month - Zedekiah would reign for 5-months and then the Southern Kingdom would be toppled.

Jer 1:5

Jer 1:5 - before I formed thee in the belly I knew thee - See Ps 139:15

Jer 1:5

Jer 1:5 - Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations - a possible Messianic prophecy where Jesus was known of God before His incarnation and was ordained a Prophet unto the nations. See Prov 8:12-36; Deut 18:18, 19; Eph 2:10||2Tim 1:9

Jer 1:5

Jer 1:5 - before thou camest forth out of the womb I sanctified thee - As Joh the Baptist was known of God and sanctified of God to be Jesus' forerunner, so Jer was called of God. See Lk 1:12-17; Isa 49:1

Jer 1:5

Jer 1:5 - I ordained thee a prophet unto the nations - Jer's testimony would go to the nations of Israel (Northern and Southern Kingdoms) and those with whom they engaged for war and alliances.

Jer 1:6

Jer 1:6 - Ah, Lord God, I can not speak for I am a child - Jer feared that his youthfulness would be despised by those who heard him. Like Moses, he uttered his protest in fear and apprehension of the task before him. Paul gave sound counsels to Timothy for the same

concerns. See 1Tim 4:12

Jer 1:7

Jer 1:7 - whatsoever I command thee thou shalt speak - God assures Jer that He will go with him and that the words that he utters will come from the LORD. See Eze 2:7

Jer 1:8

Jer 1:8 - Be not afraid of their faces - See Eze 2:6; 3:8, 9; Jer 1:17

Jer 1:9

Jer 1:9 - then the LORD put forth his hand, and touched my mouth... Behold, I have put my words in thy mouth - See Isa 6:6, 7

Jer 1:9

Jer 1:9 - I have put my words in thy mouth - the words of God that Jer would speak were empowered by the Spirit of God to bring all things to pass. See 1Sam 3:19; Num 23:19

Jer 1:10

Jer 1:10 - I have set thee over the nations... to root out.. pull down.. destroy.. throw down, to build and to plant - It is by the words that are within Jer's mouth that are given by the LORD that these things will be fulfilled among the nations. See Rev 11:3-7

Jer 1:10

Jer 1:10 - to build, and to plant - See Jer 29:10-14

Jer 1:11

Jer 1:11 - rod of an almond tree - a rod is used as a tool of chastisement and correction - See Ps 2:8, 9; 89:32; 125:3; Prov 10:13; 13:24

Jer 1:13

Jer 1:13 - seething pot; and the face thereof is towards the north - a boiling pot that is coming from the north - See Habakkuk 1:6-10

Jer 1:14

Jer 1:14 - Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land - the King of Babylon, the King of the North will descend upon Israel.

Jer 1:15

Jer 1:15 - they shall set everyone his throne at the entering of the gates of Jerusalem - The kings from the north will set their thrones around the gates of the "holy city", the "city of God". This is a foreshadowing of the works of the abomination that maketh desolate and the dragon that will stand in the holy place, as well as the wicked that will encamp about the city of God to make war with it after the millennium. See Mt 24:15; Rev 20:7-15

Jer 1:16

Jer 1:16 - I will utter my judgment against them touching all their wickedness - God will us Jeremiah to declare his anger towards Israel for rebellion, idolatry and witchcraft. Jeremiah would declare God's indignation upon the Southern Kingdom because of their evil. See Jer 1:7-10

Jer 1:16

Jer 1:16 - who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands - See Jer 2:26-29; Habakkuk 1:1-5

Jer 1:17

Jer 1:17 - Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them - God is causing Jeremiah to fear Him more than he fears any man. He would prosper in all that he did as long as he acknowledged God and spoke His words only.

Jer 1:17

Jer 1:17 - be not dismayed at their faces - Jer is counseled not to be alarmed, shocked, concerned or distressed by their faces.

Jer 1:18

Jer 1:18 - I have made thee this day a defenced city... an iron pillar... brasen walls against the whole land - the LORD has established Jer so that the wickedness of the land would not prevail against him. Jer was moored to the Rock which could not be moved (Ps 27:1-6; Isa 28:5, 6, 16). See Jer 1:19, 6:27

Jer 1:18

Jer 1:18, 19 - against the kings.. the princes... the priests... the people of the land - leadership and commoners would rise up against Jer but not prevail, because the LORD is with him, to deliver him./

Jer 1:19

Jer 1:19 - they shall fight against thee - the people, great and lowly would fight against the messenger of the LORD. See Ex 14:24, 25; Jer 15:20; Mt 23:34-37

Jer 2:2

Jer 2:2 - I remember thee - See Jer 31:20; Lk 23:42

Jer 2:2

Jer 2:2 - kindness of thy youth - the LORD remembers when Israel was a small people and He led the young (the generation of youth, 40 and younger) into the promised land. They were willing to be led by Joshua, though they were still at heart a rebellious people. - See Eze 16:1-13

Jer 2:2

Jer 2:2 - the love of thine espousals, when thou wentest after me in the wilderness - God espoused Israel and entered into covenant with them at Sinai. See Ex 19:3-8; Jer 31:32

Jer 2:3

Jer 2:3 - Israel was holiness unto the LORD - See Ex 28:36, 39:30

Jer 2:5

Jer 2:3 - what iniquity have your fathers found in me, that they have gone far from Me - the LORD asks what evil/wickedness/transgressions could be found in Him that He would be cast aside by their forefathers?

Jer 2:6

Jer 2:6 - Neither said they, Where is the LORD that brought us up out of the Land of Egypt - God says they did not call to mind that the LORD delivered them from bondage, guided them in the wilderness and protected them in desolate places.

Jer 2:6

Jer 2:6 - and of the shadow of death - See Ps 23:4

Jer 2:7

Jer 2:7 - a plentiful country - See Ex 3:17; Num 14:7;

Jer 2:7

Jer 2:7 - eat the fruit thereof - See Num 13:23, 24

Jer 2:7

Jer 2:7 - ye defiled my land - see Lev 18:1-30; Num 35:33, 34; Jer 3:2, 51:5; Isa 24:5

Jer 2:8

Jer 2:8 - The priests said not, Where is the LORD? - the spiritual leadership, the priests, pastors and prophets all failed to inquire of the Lord. - See Jer 2:26, 27

Jer 2:9

Jer 2:9 - Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. - Jesus pleads with the third and forth generation of His people, though we play the harlot against Him. See Jer 1:16; Rom 2:4, 5; 2Cor 7:10-12

Jer 2:10

Jer 2:10 - Kedar - Arabia

Jer 2:11

Jer 2:11 - Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit - God inquires, "what nation has forsaken their gods for another and more so, Israel has forsaken their God for ones that are not gods at all."

Jer 2:13

Jer 2:13 - For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. - The same divine mind that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. The Spirit of God is pleading with them to seek for those things that alone can give peace and rest—the grace of Christ, the joy of holiness. Through influences seen and unseen, our Saviour is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. – {SC 28.1} Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20 If men had been willing to receive the truth so plainly stated in the Scriptures, that the dead know not anything, they would see in the claims and manifestations of Spiritualism the working of Satan with power and signs and lying wonders.--The Story of Redemption, p. 397.

Jer 2:13

Jer 2:13 - forsaken me the fountain of living waters - See Jer 13:25, 17:13; Joh 7:37, 38

Jer 2:13

Jer 2:13 - and hewed them out cisterns, broken cisterns, that can hold no water - Israel forsook God and then made cisterns, the works of their own hands, thinking they would serve them. The people forsook God to embrace heathenism.

Jer 2:15

Jer 2:15 - young lions - as Assyria was a lion to Israel, Babylon would be as a young lion to Judah. See Mic 5:8; Hos 5:13, 14

Jer 2:16

Jer 2:16 - Noph - Noph Proper Name Location nofe a variation of (04644) a variation of ; Noph, the capital of Upper Egypt:--Noph. Noph = "presentability" another name for 'Memphis' the capital city of Egypt

Jer 2:16

Jer 2:16 - Tahapanes - Tachpanchec Proper Name Location takh-pan-khace' of Egyptian derivation or Tchaphnchec (Ezek. 30:18) {tekh- af-nekh-ace'}; or Tachpnec (Jeremiah 2:16) {takh-pen-ace'}; of Egyptian derivation; Tachpanches, Techaphneches or Tachpenes, a place in Egypt:--Tahapanes, Tahpanhes, Tehaphnehes. Tahpanhes or Tahapanes or Tehaphnehes = "thou will fill hands with pity" a city in Egypt; modern 'Tel Defenneh' or 'Tel Defneh' located approx 18 miles (29 km) east southeast from Tanis

Jer 2:17

Jer 2:17 - Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? - See Isa 32:15; Jer 2:4-13, 31:18-20

Jer 2:18

Jer 2:18 - Sihor - Shiychowr Proper Name Feminine shee-khore' probably from (07835) or Shichowr {shee-khore'}; or Shichor {shee-khore'}; probably from ; dark, i.e. turbid; Shichor, a stream of Egypt:--Shihor, Sihor. Shihor or Sihor = "dark" a river or canal on east border of Egypt and a branch of the Nile

Jer 2:18

Jer 2:18 - waters of the river - the Tigris-Euphrates

Jer 2:19

Jer 2:19 - know therefore and see that it is an evil thing and bitter - See Jer 31:18, 19

Jer 2:19

Jer 2:19 - and that my fear is not in thee, saith the Lord GOD of hosts - See Rev 14:7

Jer 2:20

Jer 2:20 - For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot - CONTRAST Josh 24:16-20

Jer 2:21

Jer 2:21- I had planted thee a noble vine - See Isa 5:1-4; 27:2, 3; Hos 10:1; CONTRAST John 15:1-5

Jer 2:22

Jer 2:22 - nitre - nether Noun Masculine neh'-ther from (05425) from ; mineral potash (so called from effervescing with acid):--nitre. natron, nitre, soda, carbonate of soda

Jer 2:22

Jer 2:22 - thine iniquity is marked before me - the Book of Death See Jer 17:1, 13; Deut 32:32-36; Hos 13:12

Jer 2:24

Jer 2:24 - A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her - See Eze 16:8

Jer 2:24

Jer 2:24 - in her occasion who can turn her away? - See Jer 2:25

Jer 2:26

Jer 2:26 - As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets - all the leadership are guilty of idolatry and abominations. See Jer 2:8

Jer 2:27

Jer 2:27 - saying to a stock, thou art my father - See Isa 46:6, 7; Jer 1:16, 3:9

Jer 2:27

Jer 2:27 - they have turned their back unto me and not their face - See Jer 32:33; Zech 7:11, 12

Jer 2:30

Jer 2:30 - your own swords have devoured your prophets, like a destroying lion - Mt 23:33, 34

Jer 2:31

Jer 2:31 - We are lords; we will come no more unto thee? - through deception and prideful self-exaltation, the COI turn their backs on God and declare themselves to be lords.

Jer 2:32

Jer 2:32 - Can a maid forget her ornaments, or a bride her attire? - See Joel 2:16

Jer 2:34

Jer 2:34- blood of the souls of the poor innocents - the children sacrificed to the idols

Jer 2:35

Jer 2:35 - Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned - See Prov 30:20

Jer 2:36

Jer 2:36 - thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria - See Jer 2:15-17

Jer 3:1

Jer 3:1 - harlot - HARLOT, n. 1. A woman who prostitutes her body for hire; a prostitute; a common woman.

Jer 3:2

Jer 3:2 - polluted the land with thy whoredoms - See Deut 22:13-21; Jer 2:7

Jer 3:3

Jer 3:3 - therefore the showers have been withholden and there hath been no latter rain - see Am 4:7, 8:11

Jer 3:3

Jer 3:3 - thou hadst a whore's forehead - See Jer 5:2, 3; Rev 17:1-7; 18:2-9; Prov 30:20

Jer 3:3

Jer 3:3 - thou refusedst to be ashamed - See Jer 5:3; Rev 2:21, 18:7; 2Kin 9:30-33; Prov 30:20

Jer 3:4

Jer 3:4 - guide of my youth - a strange [harlot] woman is one who forsakes the guide of her youth (God). See Prov 2:16, 17 For ancient Israel, Jesus was their guide in their infancy coming out of Egypt, manifested as a pillar of fire by night and a pillar of cloud by day (Hos 2:14, 15; Ex 13:17-22). In 1Cor 10:1-4 Jesus is likened to the pillar of cloud and pillar of fire as well as the spiritual Rock. So too, for Spiritual Israel and Adventism, the two tables of the 1843 and 1850 charts are likened to the Rock of Ages, the guide of Adventism's youth for which the church has turned away.

Jer 3:5

Jer 3:5 - Will he reserve his anger for ever? will he keep it to the end? - See Isa 27:4, 5, 28:22-29

Jer 3:6

Jer 3:6 - The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot - See Jer 3:20

Jer 3:7

Jer 3:7 - And I said after she had done all these things - God in abounding mercy still seeks to take us back after we have played the harlot. He offers us grace but we, like Israel, refuse to accept. See Jer 3:12, 13

Jer 3:8

Jer 3:8 - I had put her away, and given her a bill of divorce - God divorced Israel, the Northern Kingdom and therefore it was scattered, never to be gathered again. See Mk 10:4-9

Jer 3:8

Jer 3:8 - Judah feared not, but went and played the harlot also - in presumptuous pride, Judah followed in the footsteps of Israel and presumed that God would overlook her harlotries.

Jer 3:9

Jer 3:9 - And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks - See Num 35:33, 34

Jer 3:9

Jer 3:9 - committed adultery with stones and with stocks - See Jer 2:27

Jer 3:10

Jer 3:10 - but feignedly - adv. In fiction; in pretense; not really.

Jer 3:12

Jer 3:12 - and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever - See Ps 103:9; Mic 7:18; Isa 28:24-28

Jer 3:13

Jer 3:13 - Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD - there can not be the forgiveness of sing without the acknowledgement of sin. It is God's goodness that leads us to repentance and we must thus confess our sins and God has pledged He will graciously pardon. See Lev 5:5; Rom 2:4; 1Jo 1:9

Jer 3:14

Jer 3:14 - for I am married unto you - See Jer *6:2, 31:32; Hos 1:2; Isa 54:5; 2Cor 11:2; Eph 5:23-29

Jer 3:14

Jer 3:14 - and I will take you one of a city and two of a family - See Am 4:7; Isa 27:12; Ezek 14:20; Mt 24:40, 41

Jer 3:15

Jer 3:15 - And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding - Eph 4:11-14; Mt 24:45, 46; CONTRAST Ezekiel 34:2-6

Jer 3:16

Jer 3:16 - neither shall it come to mind - the ark of the covenant, the temple/sanctuary shall be no more in the New Earth. There will be no remembrance of sin, neither will it come to mind. The only evidence of sin will be the scar marks in Jesus' hands. See Zech 13:6, Rev 21:22

Jer 3:17

Jer 3:17 - At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart - See Rev 21:24-27

Jer 3:18

Jer 3:18 - In those days the house of Judah shall walk with the house of Israel - In the new creation, God will restore the sons of Abraham. See Eze 37:16-23; Hos 1:11

Jer 3:20

Jer 3:20 - as a wife treacherously departeth from her husband - See Jer 3:6; Ezek 16:32; Hos 1:2

Jer 3:22

Jer 3:22 - Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God - See Rev 3:19

Jer 3:23

Jer 3:23 - Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel - See Ps 20:7, 91:2; Isa 31:1

Jer 3:25

Jer 3:25 - we and our fathers - See Lev 26:40

Jer 4:1

Jer 4:1 - If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove - See Eze 33:11

Jer 4:1

Jer 4:1 - put away thine abominations out of my sight, then shalt thou not remove - If we turn away from our sins and make peace with God, His righteousness will cover us in the day of the overflowing scourge. He will even cause us to blossom, bud and bring forth fruit. See Isa 27:4-6; 28:15, 16

Jer 4:2

Jer 4:2 - The LORD liveth, in truth, in judgment, and in righteousness - The LORD is a God of uprightness and truth. He does all things in judgment (justice) and equity. See Lev 19:36

Jer 4:2

Jer 4:2 - and the nations shall bless themselves in him, and in him shall they glory - See Num 14:21; Isa 60:3-7

Jer 4:3

Jer 4:3 - fallow ground - Unsowed; not tilled; left to rest after a year or more of tillage; as fallow ground; a fallow field.

Jer 4:3

Jer 4:3 - and sow not among thorns - See Mk 4:7

Jer 4:4

Jer 4:4 - Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: - See Rom 2:28, 29

Jer 4:4

Jer 4:4 - take away the foreskins of your heart - this is the true circumcision, for which Abraham received a sign in circumcising his flesh (Gen 15:6; Rom 4:11) - See Roman 2:28, 29; Deut 10:16, 30:5, 6

Jer 4:4

Jer 4:4 - lest my fury come forth like fire, and burn that none can quench it - See 2Pet 3:7; Ju 5-7; Mt 3:12; Lk 3:17

Jer 4:6

Jer 4:6 - I will bring evil from the north - God will send the kings of the North, Assyria then Babylon upon Judah. See Hab 1:5-10; Jer 6:1

Jer 4:7

Jer 4:7 - The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant - the King of Assyria/Babylon was laying waste of all the nations and was headed for Jerusalem.

Jer 4:7

Jer 4:7 - and the destroyer of the Gentiles is on his way - See Jer 28:14

Jer 4:8

Jer 4:8 - For this gird you with sackcloth, lament and howl - In a vain show of humility the people mourn for the destruction that has befallen the land.

Jer 4:8

Jer 4:8 - for the fierce anger of the LORD is not turned back from us - See Jer 4:4

Jer 4:9

Jer 4:9 - And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder - the leadership and people, in their arrogant pride, forgot what the Lord had done in Shiloh, when He forsook His temple. See Jer 7:12; Mt 24:1, 2

Jer 4:9

Jer 4:9 - the heart of the king shall perish - See Hab 1:10

Jer 4:9

Jer 4:9 - the king... the prince... the priest... the prophet - all the leadership of Israel will be astonished and will fear the coming destruction. Compare the fate of Israel, the Northern Kingdom in Isa 28:1-4

Jer 4:10

Jer 4:10 - Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul - Jeremiah interjects himself in the vision/revelation or narrative he is to speak to the people of Israel, like John taking of the little book and eating it. See Rev 10:10

Jer 4:13

Jer 4:13 - Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles - See Jer 4:6-8

Jer 4:13

Jer 4:13 - his horses are swifter than eagles - See Dan 7:4

Jer 4:15

Jer 4:15 - For a voice declareth from Dan, and publisheth affliction from mount Ephraim -

the voice is one from the Northern Kingdom that has been completely scattered by the Assyrians.

Jer 4:18

Jer 4:18 - thy way and thy doings have procured these things unto thee - The way of the transgressor is hard. Therefore, Judah has brought its calamities upon itself. See Prov 13:15

Jer 4:19

Jer 4:19 - my bowels, my bowels - See Jer 30:4-6

Jer 4:22

Jer 4:22 - For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge - See Jer 5:4

Jer 4:22

Jer 4:22 - they are sottish children, and they have none understanding - Compare 1Thess 5:1-8

Jer 4:22

Jer 4:22 - scottish - sottish /sŏtʻĭsh/ adjective Stupefied from or as if from drink. Tending to drink excessively. Like a sot; doltish; very foolish; drunken. See Isa 28:7, 8; Jer 13:13, 14

Jer 4:22

Jer 4:22 - they are wise to do evil, but to do good they have no knowledge. - See Rom 3:17; CONTRAST Rom 16:19

Jer 4:23

Jer 4:23 - I beheld the earth and lo, it was without form and void - the condition of the earth on the day of the LORD's Second Coming will be as at the beginning, without form and void. See Gen 1:2; Isa 24:1-4; Zeph 1:14-18

Jer 4:24

Jer 4:24 - I beheld the mountains, and, lo, they trembled, and all the hills moved lightly - See Rev 6:14

Jer 4:25

Jer 4:25 - I beheld, and, lo, there was no man - See Rev 20:5, 6

Jer 4:25

Jer 4:25 - birds of the heavens - the birds which soar in the heavens are all carnivorous. These birds of carrion and prey will eat the carcasses of the dead after Jesus 2nd Coming. See Rev 19:17, 18

Jer 4:26

Jer 4:26 - I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger - See Jer 4:27; Rev 20:1-3

Jer 4:26

Jer 4:24 - at the presence of the LORD - See Mt 25:31-46; Rev 19:11-19, 21

Jer 4:27

Jer 4:27 - the whole land shall be desolate - the earth during its 7th Millennia will keep it rest just like the weekly rest and 7-year rest. The 7th Millennia will be a sabbath for the earth while the sons of God are in heaven with Jesus. See Jer 4:26; Lev 26:33-35

Jer 4:27

Jer 4:27 - yet will I not make a full end - the LORD at His coming will destroy the earth and its inhabitants, making it a barren land for 1000 years (Isa 24:22). The ultimate destruction of the devil and the wicked will not occur until after the Millennium, when they are cast into the lake of fire. See Jer 5:10; Rev 19:17-19, 21; 20:5-15

Jer 4:28

Jer 4:28 - for this shall the earth mourn and the heavens above be black - God will turn off the light so that the devil and his imps dwell in darkness for 1000years See Isa 24:23

Jer 4:28

Jer 4:28 - because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it - See Num 23:19; Isa 46:11, 55:11; Heb 6:17, 13:8; Mal 3:6

Jer 4:30

Jer 4:30 - And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life - See 2Kin 9:30-34

Jer 4:30

Jer 4:30 - thy lovers will despise thee, they will seek thy life - See Rev 17:16

Jer 4:31

Jer 4:31 - For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers - See Jer 4:9, 19, 30:4-6

Jer 5:1

Jer 5:1 - Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it - Like in the time of Sodom and Gomorrah, God however, goes to the extreme in seeking just one man who walks uprightly, loves the truth and executes judgment - See Gen 18:23-33; Jer 5:26

Jer 5:1

Jer 5:1 - if there be any that executeth judgment, that seeketh the truth, and I will pardon it - God seeks for one, like in the time of Lot, who would stand in the gap, for whom He may show grace and mercy upon the city. See Eze 22:30; Isa 59:16; 63:5; Gen 18:20-33

Jer 5:2

Jer 5:2 - And though they say, The LORD liveth; surely they swear falsely - See Isa 58:2

Jer 5:3

Jer 5:3 - O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return - God has chastised His people and yet they refused to learn righteousness. See Isa 26:10; Jer 42:1-22

Jer 5:3

Jer 5:3 - they have made their faces harder than a rock; they have refused to return - See Jer 3:3, 5:23; Prov 30:20

Jer 5:3

Jer 5:3 - they have refused to return - See Jer 5:5

Jer 5:4

Jer 5:4 - Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God - See Jer 4:22

Jer 5:4

Jer 5:4 - know not the way of the LORD - the way of the LORD is in the Sanctuary and it is there that His judgment is meted out to those who are wicked. As we walk in the Old Paths, they will lead us into the Most Holy Place of God's sanctuary. Those who refuse to walk in the Old Paths will be scattered as with an east wind. See Ps 77:13; 73:3, 17-20, 27; Isa 30:8-11; Jer 6:16, 17; 18:14-17

Jer 5:5

Jer 5:5 - the great men - the kings, princes, priest, prophets and scribes. Isa call them the crown of pride. These great men of influence in their rebellion and pride also waxed great (gadal). See Isa 28:1-4, 7, 8; Jer 5:27, 28

Jer 5:5

Jer 5:5 - but these have altogether broken the yoke, and burst the bonds - they have broken the yoke and bonds that God prepared for them so that they might repent with sackcloth and ashes and be converted to the Lord - See Jer 5:3, 28:10-13

Jer 5:6

Jer 5:6 - Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased -

See Lev 26:21, 22; Jer 15:7

Jer 5:6

Jer 5:6 - leopard shall watch over their cities - the leopard is a very patient and observing animal that watches its prey, looking for the young and the weak. See Hosea 13:7

Jer 5:7

Jer 5:7 - shall I pardon thee for this? - See Deut 8:19, 20

Jer 5:7

Jer 5:7 - when I had fed them to the full - See Deut 8:10-18

Jer 5:8

Jer 5:8 - every one neighed after his neighbour's wife - See Pro 6:32-35; Mt 5:28; Jam 4:4

Jer 5:9

Jer 5:9 - Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this? - the quarrel of God's covenant demanded justice on the COI - See Lev 26:25; Jer 5:29, 9:9

Jer 5:10

Jer 5:10 - but make not a full end - Though Jerusalem would be destroyed with its walls an temples, it would not be utterly scraped like the nation of Tyre was scraped into the sea by the Greeks. See Jer 4:27; Joe 3:4-8

Jer 5:12

Jer 5:12 - They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: - the people are deceived by their false prophets and are also willfully ignorant of their situation (2Thess 2:10). They do not ascribe the judgments as from the Lord, and are thus lulled into a state of complacency - See Jer 23:31, 32, 28:15-17; 2Pet 3:4, 5

Jer 5:12

Jer 5:12 - belied - Falsely represented either by word or obvious evidence and indication; counterfeited; mimicked.

Jer 5:13

Jer 5:13 - And the prophets shall become wind, and the word is not in them: thus shall it be done unto them - the lying assurances of the false prophets shall become as wind. See Jer 28:8, 9; Deut 18:22

Jer 5:13

Jer 5:13 - and the word is not in them - See Isa 8:20

Jer 5:14

Jer 5:14 - I will make my words in thy mouth fire - “God's words”, as falsely spoken by false teachers/prophets, will be as consuming fires that destroy the rebellious. See *Deut 18:22; 2Kin 1:10, 12; *Jer 28:10-17; Rev 11:6

Jer 5:15

Jer 5:15 - a nation upon you from afar - See Deut 28:48-53; Jer 4:6, 7

Jer 5:15

Jer 5:15 - it is an ancient nation - See Gen 10:10

Jer 5:15

Jer 5:15 - a nation whose language thous knowest not - see Deut 28:49, 50; Dan 8:23

Jer 5:16

Jer 5:16 - Their quiver is as an open sepulchre - their quiver unleashes death upon all in sight. Compare - Ps 5:9; Rom 3:13

Jer 5:17

Jer 5:17 - they shall eat up thine harvest and thy bread - See Deut 28:51, 52

Jer 5:17

Jer 5:17 - they shall impoverish thy fenced cities, wherein thou trustedst, with the sword - See Jer 5:10

Jer 5:18

Jer 5:18 - Nevertheless in those days, saith the LORD, I will not make a full end with you - See Jer 5:10, 4:27

Jer 5:19

Jer 5:19 - And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours - See Jer 5:11, 23-25

Jer 5:19

Jer 5:19 - then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours - See Isa 59:2

Jer 5:19

Jer 5:19 - so shall ye serve strangers in a land that is not yours - See Deut 28:47, 48; Lev 26:27-35

Jer 5:21

Jer 5:21 - Hear now this, O foolish people, and without understanding - See Dan 12:10

Jer 5:21

Jer 5:21 - which have eyes and see not; which have ears and hear not - See Isa 6:9, 10; John 9:35-41

Jer 5:22

Jer 5:22 - Fear ye not me? saith the LORD: will ye not tremble at my presence - See Mt 10:28

Jer 5:22

Jer 5:22 - placed the sand for the bound of the sea by a perpetual decree - See Job 38:8-11

Jer 5:23

Jer 5:23 - But this people hath a revolting and a rebellious heart; they are revolted and gone - See Jer 5:3, 26

Jer 5:24

Jer 5:24 - the LORD our God, that giveth rain, both the former and the latter - see Jam 5:7

Jer 5:24

Jer 5:24- he reserved unto us the appointed weeks of the harvest - see Am 4:7

Jer 5:25

Jer 5:25 - your iniquities have turned away these things, and your sins have withholden good things from you - See Am 4:7

Jer 5:26

Jer 5:26 - For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men - See Jer 5:23

Jer 5:26

Jer 5:26 - they lay wait, as he that setteth snares; they set a trap, they catch me - See Ps 10:8-10; Prov 4:14-17

Jer 5:27

Jer 5:27 - As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich - See Isa 59:13

Jer 5:27

Jer 5:27 - they are become great - (gadal) See Dan 8:4, 8, 9

Jer 5:28

Jer 5:28 - They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge - See Deut 31:20, 21

Jer 5:28

Jer 5:28 - they overpass the deeds of the wicked - see Am 5:11, 12

Jer 5:28

Jer 5:28 - they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge - See Isa 59:3, 9, 14, 15

Jer 5:29

Jer 5:29 - Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? - the quarrel of God's covenant demanded justice on the COI - See Lev 26:25; See Jer 5:9, 9:9

Jer 5:30

Jer 5:30 - A wonderful and horrible thing is committed in the land - See Isa 1:4-6

Jer 5:31

Jer 5:31 - The prophets prophesy falsely - See Jer 23:30, 31; 28:14-17; Isa 8:20

Jer 5:31

Jer 5:31 - and the priests bear rule by their means - the priests teach and instruct based on the falsehoods spoken by the false prophets. The liars are all in cahoots -

Jer 5:31

Jer 5:31 - my people love to have it so - See Isa 30:10, 11; Jer 8:5; Am 5:10; 2Thess 2:10

Jer 5:31

Jer 5:31 - and what will ye do in the end thereof? - What can be done when iniquity is the norm and is applauded?

Jer 6:1

Jer 6:1 - ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem - God in mercy is counseling the house of Benjamin to flee from the destruction soon to come upon the Southern Kingdom. Jer would himself soon leave for the cities of Benjamin to flee the destruction. See Jer 37:12

Jer 6:1

Jer 6:1 - Tekoa - a form of (08619) a form of ; Tekoa, a place in Palestine:--Tekoa, Tekoah. Tekoa or Tekoah = "a stockade" n pr m a Judaite, son of Ashur and grandson of Hezron n pr loc a town in the hill country of Judah near Hebron built by king Rehoboam of Judah; birthplace of Amos a wilderness area where king Jehoshaphat of Judah defeated the people of Moab, Ammon, and Mount Seir

Jer 6:1

Jer 6:1 - Bethhaccerem - Beyth Proper Name Location from (01004) and (03754) with the article interposed from and with the article interposed; house of the vineyard; Beth-hak-

Kerem, a place in Palestine:--Beth-haccerem. Beth-haccerem = "house of the vineyard" a place in Judah

Jer 6:1

Jer 6:1 - evil appeareth out of the north, and great destruction - The King of the North, Assyria/Babylon will descend upon the inhabitants of Judah - See Jer 4:6-8; Hab 1:5-10

Jer 6:2

Jer 6:2 - daughter of Zion to a comely and delicate woman - See Jer 3:8; Rev 19:7, 8, 12:1, 2

Jer 6:4

Jer 6:4 - Prepare ye war against her - See Jer 6:6; Eze 4:1-3

Jer 6:6

Jer 6:6 - For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her - See Jer 5:9, 29, 9:9; Eze 4:1-3 Jerusalem, the city God chose to be His people and church is likened to a woman - See Rev 14:8

Jer 6:6

Jer 6:6 - this is the city to be visited - The time of Israel's visitation (destruction) had arrived. See Jer 6:15; 8:12; 10:15; 46:21; 51:18; Lk 19:44

Jer 6:6

Jer 6:6 - she is wholly oppression in the midst of her - See Jer 5:3, 8, 23-31; Rom 3:10-18

Jer 6:7

Jer 6:7 - As a fountain casteth out her waters, so she casteth out her wickedness - as Jesus is the Fountain of Living Waters, so Judah was a fountain of wickedness - See Jer 2:13, 13:25, 17:13; Joh 7:38

Jer 6:8

Jer 6:8 - be thou instructed - God desires that Israel repent and learn to do righteousness according to the will of the LORD. See Jer 31:18, 19; Zeph 3:7

Jer 6:8

Jer 6:8 - lest my soul depart from thee - God's Spirit and bowels of love depart from them. See Jer 31:20; Hosea 4:17

Jer 6:10

Jer 6:10 - to whom shall I speak, and give warning, that they may hearken - The same inquiry is made to the prophet Isa as God gives warning regarding the impending destruction of Israel, the Northern Kingdom. See Isa 28:7-9

Jer 6:10

Jer 6:10 - their ear is uncircumcised, and they cannot hearken - See Isa 6:9, 10; 28:11, 12

Jer 6:10

Jer 6:10 - behold, the word of the LORD is unto them a reproach; they have no delight in it - See John 6:8-11

Jer 6:12

Jer 6:12 - their houses shall be turned unto others - See Zeph 1:12, 13

Jer 6:12

Jer 6:12 - with their fields and wives together - a man will lose all of his possessions and his wife will be taken and given to another -

Jer 6:13

Jer 6:13 - everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely - See Isa 28:1-4, 7, 8; 29:9-14; Col 3:5

Jer 6:13

Jer 6:1e - and from the prophet even unto the priest every one dealeth falsely - those who are to be morally upright and to stand before and represent God are depraved in their dealings.

Jer 6:14

Jer 6:14- they have healed also the hurt of the daughter of my people slightly - the reproach, the shame, the injustices upon the poor/weak/innocent have not been redressed. Further, the impending destruction to befall the people has been covered over by a peace and safety message. See Jer 8:11

Jer 6:14

Jer 6:13 - Peace, peace; when there is no peace - The prophets give a peace and safety message. See 1Thess 5:1-6

Jer 6:15

Jer 6:15 - they were not at all ashamed, neither could they blush - Israel had a whore's forehead and were without shame for their iniquities. See Jer 3:3; Prov 30:20

Jer 6:15

Jer 6:15 - time that I visit them they shall be cast down - See Jer 6:6

Jer 6:16

Jer 6:16 - stand ye in the ways- God counsels His people to stand in the way and return to the Old paths, but they would not. See Isa 30:15; Jer 18:14-17 Isa 58:12-14 - Old Waste Places Prov 4:18 Isa 30:15, 20, 21 Dan 9:25 Jer called their attention repeatedly to the counsels given in Deut. More than any other of the prophets, he emphasized the teachings of the Mosaic law and showed how these might bring the highest spiritual blessing to the nation and to every individual heart. “Ask for the old paths, where is the good way, and walk

therein," he pleaded, "and ye shall find rest for your souls." Jer 6:16. – {PK 411.1}

Jer 6:16

Jer 6:16 - stand ye in the ways - the prophet is seen standing in the crossroads between two paths, the ways of man (Prov 14:12, 16:25) and the ways of God (Isa 55:8, 9). Jer is asked to "see" or look upon the two paths and then to ask the LORD for counsel which path to take. As the LORD reveals the "Old Paths", those former (original) truths, that have been neglected and forsaken for new orders, He is counseled to walk in them.

Jer 6:16

Jer 6:16 - ask for the old paths - The Old Paths are the Way and the Way is Jesus (Joh 14:4-6; Mic 5:2; Ps 90:1, 2). See Prov 22:28; Ps 25:4, 5, 32:8; Job 23:11 Jam says if we lack wisdom, we should ask for it (Jam 1:2-8): A - Ask S - Seek K - Knock (Lk 11:5-13) We must ask the LORD to direct us to the Old Paths where we will find rest and refreshing for our souls. 2Chron 6:27; Isa 28:12 "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to Joh for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.' [Jer 6:16, See also Prov 2:10-15.] "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' [1Cor 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." Testimonies, volume 8, 296–297.

Jer 6:16

Jer 6:16 - where is the good way - the understanding of the good way requires self-denial. We by nature believe that our ways are the best ways. The fear of God is the beginning of knowledge and only the wise run to it (Ps 111:10; Prov 1:7, 2:6-8, 5:1, 2). It is in asking, seeking and yielding to God's "good way" that we will find rest for our souls (2Chron 6:27). God's ways are in keeping His commandments (Ps 119:1). See Isa 35:8

Jer 6:16

Jer 6:16 - rest for your souls - The rest here spoken is the rest that Jesus promises to all who labor and are heavy laiden (Mt 11:28). The rest brought through God's Spirit will refresh and revive the soul temple such that nothing in this world will offend. The rest, that accompanies the refreshing, comes as a twofold message likened to early and latter rains that first germinate then bring the young crops to full maturity. See Ex 31:14-17; Isa 28:12; Jam 5:7; Deut 32:1, 2;

Jer 6:16

Jer 6:16 - we will not walk therein - See Jer 6:10, 18:15-17; Zech 7:11, 12; Prov 21:16; Isa 30:10, 11 It is not enough to ask the LORD for the good ways, we must put aside rebellion, pride

and obstinance (Isa 7:12; Jer 6:17) and desire with our hearts, that the LORD guide us in the right paths. Consider the captives of Israel immediately after the destruction of Jerusalem, how they asked God for counsel regarding going down to Egypt and then they rejected God's counsel because their hearts were evil (See Jer 42:1-10, 43:1-4, 44:15-23; Hos 4:6; Isa 59:8). Also, leadership bears a great role in influencing the people for good or wrong. Consider the pride of the Pharisees in the time of Christ who thought they were the chosen and anointed of God. If they spoke for or against a man, they demanded that all likewise consent; thus they led many into rebellion with their rebellious spirit (See Joh 7:32, 40-49).

Jer 6:17

Jer 6:17 - I set watchmen over you - see Eze 3:17-21

Jer 6:17

Jer 6:17 - hearken to the sound of the trumpet - the trumpet here spoken is to a rebellious people (Laodicean) to turn and repent - "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins" - Isa 58:1; Jer 26:2-6; Eze 3:1-21

Jer 6:17

Jer 6:17 - we will not hearken - See Jer 26:1-9; Isa 30:10, 11

Jer 6:18

Jer 6:18, 19 - hear ye nations and know - God is going to make Israel an example and a hissing among the nations and upon the earth for their rebellion. See 2Chron 29:6-8; Hab 1:5; Eze 36:18-21

Jer 6:19

Jer 6:19 - I will bring evil upon this people, even the fruit of their thoughts - God will cause those who reject His words and laws to become deceived in their own rebellion. He will give them over to a reprobate mind so that they imagine they do God service while in stark rebellion to His will. See Joh 16:1-3; Rom 1:21-32; Gen 6:5; Hos 8:7

Jer 6:19

Jer 6:19 - even the fruit of their thoughts - Gen 6:5

Jer 6:19

Jer 6:19 - because they have not hearkened unto my words, nor to my law, but rejected it - See Rom 8:7

Jer 6:21

Jer 6:21 - I will lay stumblingblocks before this people - that which tries, tests and brings about one's destruction. Man, by his sinful course will chose to go in the paths that lead to destruction. See Isa 28:14-20; 8:13, 14; Zeph 1:1-3; Rom 9:33; 1Pet 2:8

Jer 6:22

Jer 6:22 - people cometh from the north country - See Jer 27:1-8; Hab 1:5-10; Joel 2:20

Jer 6:23

Jer 6:23 - they are cruel and have no mercy - See Hab 1:6-10; Zeph 1:7-18

Jer 6:24

Jer 6:24 - we have heard the fame thereof; or hands wax feeble: anguish hath taken hold of us, as a woman in travail - See Jer 30:5-7

Jer 6:25

Jer 6:25 - Go not forth into the field, nor walk by the way for the sword of the enemy and fear is on every side - See 2Kin 25:1-5

Jer 6:27

Jer 6:27 - I have set thee for a tower and a fortress among my people - See Jer 1:18, 19

Jer 6:28

Jer 6:28 - They are all grievous revolters - the people are rebellious and insurrectionists, seeking to overthrow all that is good and upright.

Jer 6:28

Jer 6:28 - they are brass and iron - symbols of bondage and oppression. See Gen 4:22; Lev 26:19; Dan 4:15

Jer 6:29

Jer 6:29 - the lead is consumed of the fire - the dross is consumed in the fire

Jer 6:30

Jer 6:30 - Reprobate silver shall men call them - See Isa 1:22, 23

Jer 7:3

Jer 7:3 - Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place - God sent messages of warnings through the prophet Jeremiah, commanding the people to amend their ways so that they may dwell in peace and safety, yet they would not listen - See Jer 7:5-7

Jer 7:4

Jer 7:4 - the the temple of the LORD, the temple of the LORD, the temple of the LORD are these - the people in foolish pride saw God's temple as the representation of the presence of God, an immovable fortress. Therefore, they took comfort in sin while resting in what they perceived to be God's protection. See Jer 7:9, 10, 26:2-9; Mt 24:1, 2; Ex 33:14-19; 1Sam 4:3-22; 1Kin 2:28-34; Micah 3:9-11

Jer 7:5

Jer 7:5 - throughly execute judgment between a man and his neighbor - See Isa 59:13-15, 5:7

Jer 7:6

Jer 7:6, 7 - if ye oppress not the stranger, the fatherless, and he widow, and shed not innocent blood int this place - See Eze 11:1-13; 22:3-7

Jer 7:6

Jer 7:6 - and shed not innocent blood in this place - See Rom 3:15

Jer 7:8

Jer 7:8 - behold, ye trust in lying words, that cannot profit - See Jer 7:4, 14:14; 27:13-16

Jer 7:9

Jer 7:9 - and burn incense unto Baal, and walk after other gods whom ye know not - See Jer 7:18

Jer 7:10

Jer 7:10 - And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? - Jeremiah spoke to the people at the entrance of the temple. commanding them to turn from their evil ways, repent and serve the Lord. See Jer 7:2

Jer 7:10

Jer 7:10 - We are delivered to do all these abominations - See Eze 8:12

Jer 7:11

Jer 7:11 - Is this house, which is called by my name - God's name is holy, reverend and righteous. God's name is synonymous with His character and His glory. Thus we are not to take God's name in vain - See Ex 33:17-19; Num 14:21

Jer 7:11

Jer 7:11 - become a den of robbers - See Mal 3:8, 9; Mt 21:12, 13

Jer 7:12

Jer 7:12 - But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel - A solemn warning from God that just as He forsook Shiloh, He would forsake Jerusalem and the people as well - See Josh 18:1; Mt 24:1, 2; Jer 7:14, 21:10

Jer 7:13

Jer 7:13 - And now, because ye have done all these works, saith the LORD - See Jer 7:8-10

Jer 7:13

Jer 7:13 - and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not - See Jer 6:16, 17

Jer 7:14

Jer 7:14 - Therefore will I do unto this house, which is called by my name, wherein ye trust,

and unto the place which I gave to you and to your fathers, as I have done to Shiloh. - Just as God forsook His tabernacle in Shiloh (1Sam 4:22; Ps 78:60), He would forsake the temple in Jerusalem for their apostasy. God's forsaking of His temple appeared to be coincident with the conclusion of each 490year periods of probation. See Jer 21:10; Mt 23:37-24:2; Micah 3:12

Jer 7:14

Jer 7:14 - wherein ye trust - the COI placed their trust in the form and not the substance. They were content in going through the motions and honoring the relics of God rather than worshipping God Himself. Such was the condition of the COI in the time of Christ who thought assuredly that God would never forsake His temple, nor His people. See Mt 24:1-3; Lk 20:13-19

Jer 7:15

Jer 7:15 - as I have cast out all your brethren, even the whole seed of Ephraim - See Hos 4:17

Jer 7:16

Jer 7:16 - pray not thou for this people - God commands the prophet not to pray for the people because He will not hear the petitions. - See Jer 11:14; 14:11, 16:5

Jer 7:16

Jer 7:16 - for I will not hear thee - God will not hear the prayers of intercession for the Children of Israel by the prophet Jeremiah because the door of their probation had closed. See Jer 11:14; 14:12; Isa 59:2

Jer 7:18

Jer 7:18 - The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger - See Jer 44:16-19; Eze 8:14

Jer 7:18

Jer 7:18 - queen of heaven - mariolatry - See Rev 18:7; Dan 11:38, 39

Jer 7:18

Jer 7:18 - that they might provoke me to anger - See Eze 8:3

Jer 7:19

Jer 7:19 - provoke themselves to the confusion of their own faces - See Dan 9:7, 8

Jer 7:20

Jer 7:20 - mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched - See Rom 8:19-22

Jer 7:22

Jer 7:22 - spake not... nor commanded them... concerning burnt offerings or sacrifices - See Ps 40:6; 1Sam 15:10-22; Heb 10:5

Jer 7:23

Jer 7:23- this thing I commanded them, obey my voice - See Ex 19:4-6; Mic 6:8

Jer 7:23

Jer 7:23 - walk ye in the ways that I have commanded you, that it may be well unto you - See Jer 6:16, 17; Isa 28:11, 12

Jer 7:24

Jer 7:24 - but walked in the counsel and in the imaginations of their evil heart - See Jer 42:18-43:7

Jer 7:25

Jer 7:25 - I have even sent unto you all my servants the prophets - See Am 3:7; Jer 7:13; 25:3; 26:5, 35:15; 2Chron 36:15, 16

Jer 7:26

Jer 7:26 - Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers - See 2Chron 36:16

Jer 7:26

Jer 7:26 - hardened their neck -

Jer 7:27

Jer 7:27 - but they will not hearken to thee - See Eze 2:1-5; Isa 6:9, 10

Jer 7:27

Jer 7:27 - but they will not answer thee - See 1Kin 18:21

Jer 7:28

Jer 7:28 - truth is perished, and is cut off from their mouth - See Isa 59:13-15

Jer 7:30

Jer 7:30 - they have set their abominations in the house which is called by my name - See Eze 8:3-6

Jer 7:31

Jer 7:31 - And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart - worship of Molech the God of Phoenicia is here mentioned - See Lev 18:21; Jer 19:4, 5 Molech - Molek Proper Name Masculine mo'-lek from (04427) from ; Molek (i.e. king), the chief deity of the Ammonites:--Molech. Compare . Molech = "king" the god of the Ammonites and Phoenicians to whom some Israelites sacrificed their infants in the valley of Hinnom

Jer 7:31

Jer 7:31 - Tophet - Topheth Proper Name Location to'-feth the same as (08611) the same as ; Topheth, a place near Jerusalem:--Tophet, Topheth. Tophet or Topheth = "place of fire" a place in the southeast end of the valley of the son of Hinnom south of Jerusalem. Same as 08613

Jer 7:31

Jer 7:31 - Hinnom - Hinnom Proper Name Location hin-nome' probably of foreign origin probably of foreign origin; Hinnom, apparently a Jebusite:--Hinnom. Hinnom = "lamentation"

Jer 7:31

Jer 7:31 - to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart - See Deut 18:10-12; 2Kin 16:3, 17:17, 18

Jer 7:33

Jer 7:33 - carcases of this people shall be meat for the fowls of the heavens - See Rev 19:17, 18, 21

Jer 7:33

Jer 7:33 - fray - v.t. To fright; to terrify. Obs.

Jer 7:34

Jer 7:34 - Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate. - See Jer 16:9, 25:10

Jer 8:1

Jer 8:1 - At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: - See Jer 36:30

Jer 8:2

Jer 8:2 - sun, and the moon, an all the host of heaven - See Deut 17:1-5; 4:19; Eze 8:16

Jer 8:2

Jer 8:2 - whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped - See Jer 7:4, 18, 44:16-19

Jer 8:3

Jer 8:3 - and death shall be chosen rather than life - See Rev 9:6; CONTRAST Deut 30:19; Joshua 24:14, 15

Jer 8:5

Jer 8:5 - Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return - See Jer 44:12-14

Jer 8:5

Jer 8:5 - they hold fast deceit - Isa 30:10, 11; Jer 5:31; Am 5:10; 2Thess 2:10-12; CONTRAST Ps 119:163

Jer 8:6

Jer 8:6 - no man repented him of his wickedness, saying what have I done - See Jer 31:18, 19; Rom 2:4

Jer 8:6

Jer 8:6 - every one turned to his course, as the horse rusheth into battle - See Isa 53:6; Rom 3:10-18

Jer 8:7

Jer 8:7 - See Eccl 8:5, 6; Hos 10:12

Jer 8:8

Jer 8:8, 9 - How do ye say, We are wise, and the law of the LORD is with us?... They have rejected the word of the LORD; and what wisdom is in them? Yet, they claim to know and uphold the law of the Lord - See Num 16:3; Hos 4:6; Dan 12:10; Rom 11:25; 12:16; Jer 9:23, 24

Jer 8:10

Jer 8:10 - Therefore will I give their wives unto others - See Job 31:10; Amos 7:17

Jer 8:10

Jer 8:10 - given to covetousness - covetousness is idolatry. See Col 3:5

Jer 8:10

Jer 8:10 - from the prophet even unto the priest everyone dealeth falsely - Isa 28:7; Jer 13:13, 14

Jer 8:11

Jer 8:11 - they have healed also the hurt of my people slightly - See Jer 6:14, 7:4; CONTRAST Isa 40:1, 2

Jer 8:11

Jer 8:11 - Peace, peace; when there is no peace - See 1Thess 5:1-3

Jer 8:12

Jer 8:12 - they were not at all ashamed, neither could they blush - those with a whore's forehead. See Jer 3:3

Jer 8:13

Jer 8:13 - there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them - See Habakkuk 3:17

Jer 8:14

Jer 8:14- God hath put us to silence, and given us water of gall to drink - See Isa 30:20

Jer 8:15

Jer 8:15 - We looked for peace, but no good came; and for a time of health, and behold trouble! - See Am 5:19

Jer 8:16

Jer 8:16 - the snorting of his horses was heard from Dan - See Jer 4:13-17

Jer 8:17

Jer 8:17 - For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD - See Num 21:6, 7; Am 5:19

Jer 8:17

Jer 8:17 - cockatrices - a mythological flying animal that is a cross between a rooster and a serpent

Jer 8:19

Jer 8:19 - Behold the voice of the cry of the daughter of my people because of them that dwell in a far country - mothers and wives wail for the captivity of their loved ones.

Jer 8:19

Jer 8:19 - is not her king in her? - The Lord reminds Zion that they have rejected God as their King - See 1Sam 8:19

Jer 8:20

Jer 8:20- the harvest is past - the time for fruit to grow, mature and be gathered has ended.

Jer 8:20

Jer 8:20 - the summer is ended - the time of the rains has passed - See Hos 10:12

Jer 8:20

Jer 8:20 - we are not saved - Then I was shown a company who were howling in agony. On their garments was written in large characters, “Thou art weighed in the balance, and found wanting.” I asked who this company were. The angel said, “These are they who once kept the Sabbath, and have given it up.” I heard them cry with a loud voice, “We have believed in Thy coming, and taught it with energy.” And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet,—trodden the Sabbath underfoot,—and that was why they were weighed in the balance and found wanting. – {CET 101.1} See Jer 8:7-12 “Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” Testimonies, volume 5, 214.

Jer 8:21

Jer 8:21 - I am black - the prophet is black with sackcloth and ashes

Jer 9:1

Jer 9:1 - Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! - See Jer 9:18, 13:17, 14:17

Jer 9:2

Jer 9:2 - Oh that I had in the wilderness a lodging place of wayfaring men - See Heb 11:8-10, 13; 1Pet 2:11

Jer 9:2

Jer 9:2 - that I might leave my people, and go from them! for they be all adulterers - See Mt 12:39, 16:4

Jer 9:2

Jer 9:2-6 - See assembly of treacherous men - See Rom 3:13-15

Jer 9:3

Jer 9:3 - And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD - See Jer 9:5, 6; CONTRAST Jer 9:23, 24

Jer 9:3

Jer 9:3 - for they proceed from evil to evil - See Gen 6:5

Jer 9:3

Jer 9:3 - and they know not me, saith the LORD - CONTRAST Jer 9:23, 24

Jer 9:4

Jer 9:4 - trust ye not in any brother; for every brother will utterly supplant - See Jer 17:5, 6; Mt 10:35; Micah 7:6; CONTRAST Prov 18:24

Jer 9:5

Jer 9:5 - And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity - See Gen 6:5, 6, 11, 12; Jer 9:3

Jer 9:6

Jer 9:6 - Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD - See Jer 9:3; John 5:38-40; Mk 7:6-8; CONTRAST Ps 89:14; Jer 9:23, 24

Jer 9:8

Jer 9:8 - Their tongue is as an arrow shot out; it speaketh deceit - See Rom 3:13

Jer 9:8

Jer 9:8 - one speaketh peaceably to his neighbor with his mouth, but in heart he layeth in wait - See Ps 35:11-17; Prov 26:24-26; Dan 11:27; Jer 9:2, 3; Mt 12:34; Jam 3:9, 10

Jer 9:9

Jer 9:9 - Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this? - the quarrel of God's covenant demanded justice on the COI - See Lev 26:25; See Jer 5:9, 5:29

Jer 9:9

Jer 9:9 - shall not my soul be avenged on such a nation as this? - See Am 3:2; Deut 9:20-25

Jer 9:11

Jer 9:11 - And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant - See Jer 10:22

Jer 9:12

Jer 9:12- who is the wise man that may understand this? and who is he to whom the mouth of the LORD hath spoken - See Isa 28:9, 53:1; Jam 3:13

Jer 9:13

Jer 9:13 - And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein - See Deut 29:25-27; Ps 119:126

Jer 9:14

Jer 9:14 - But have walked after the imagination of their own heart - See Gen 6:5; Deut 29:19

Jer 9:14

Jer 9:14 - and after Baalim, which their fathers taught them - the ways of Baalim are: 1. Lust for filthy lucre 2. Placing a stumbling-block before others so people may fall 3. Teaching the people to sacrifice to idols 4. Causing God's people to commit fornication See Rev 2:14, 20; Ju 11; Num 25:1-3

Jer 9:15

Jer 9:15 - wormwood - A plant, the artemisia. It has a bitter nauseous taste; but it is stomachic and corroborant.

Jer 9:15

Jer 9:15 - give them water of gall to drink - See Isa 30:20; Jer 8:14; 23:15

Jer 9:16

Jer 9:16 - I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them - See Lev 26:27-33; Deut 28:49, 50

Jer 9:17

Jer 9:17 - and call for the mourning women, that they may come; and send for cunning women, that they may come On the way, Jesus labored for the needy, relieving the suffering and healing the sick as was his custom. When he reached Bethany he heard from several persons that Lazarus was dead, and had been buried four days. While still at a distance from the house, he heard the wailing of the mourners. When a Hebrew died it was customary for the relatives to give up all business for several days, and live on the coarsest food while they mourned for the dead. Professional mourners were also hired, and it was they whom Jesus heard wailing and shrieking in that house which had once been his quiet, pleasant resting place. { 2SP 361.3 }

Jer 9:17

Jer 9:17 - and send for cunning women - professional mourners, also called minstrels for their mummery . See John 11:31, 36; Mt 9:23, 24

Jer 9:18

Jer 9:18 - And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters - See Jer 9:1

Jer 9:20

Jer 9:20 - and teach your daughters wailing, and every one her neighbour lamentation - See Jer 9:17 On the way, Jesus labored for the needy, relieving the suffering and healing the sick as was his custom. When he reached Bethany he heard from several persons that Lazarus was dead, and had been buried four days. While still at a distance from the house, he heard the wailing of the mourners. When a Hebrew died it was customary for the relatives to give up all business for several days, and live on the coarsest food while they mourned for the dead. Professional mourners were also hired, and it was they whom Jesus heard wailing and shrieking in that house which had once been his quiet, pleasant resting place. { 2SP 361.3 }

Jer 9:23

Jer 9:23, 24 - let not the wise man glory... mighty man glory... rich man glory - the glory of man is like a fading flower which does not endure. But man's true glory is that he knows God and His ways, and that the LORD knows Him. Isa 28:1, 4; 1Cor 8:1, 2

Jer 9:23

Jer 9:23 - let not the rich man glory in his riches - See 1Tim 6:17; Prov 10:15

Jer 9:24

Jer 9:24 - But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD - See Ex 33:17; Isa 43:1; 1Cor 8:3, 2:2; 2Cor 10:17; Dan 9:23 All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. – {DA 668.3}

Jer 9:24

Jer 9:24 - he understandeth and knoweth me - a wise man is he who knows and understands the Science of Salvation, what the Lord requires of him (Mic 6:8) and practices it, and has an understanding of the Holiness of God - See Ex 33:13; *Prov 9:10, 4:7; Jer 9:12, 32:39, 40; Isa 28:9; Dan 12:3, 10; 2Pet 1:2; Jam 3:13; Lk 10:20; Ps 9:10, 36:10. CONTRAST Jer 9:3; Mt 7:23 Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Ps 51:17.

Jer 9:24

Jer 9:24 - I am the LORD which exercises lovingkindness - See Ps 51:1, 103:1-5; Jer 31:3

Jer 9:24

Jer 9:24 - I am the LORD which exercises... judgment - See Isa 32:16, 42:1-4

Jer 9:24

Jer 9:24 - I am the LORD which exercises... righteousness - See Isa 32:17

Jer 9:24

Jer 9:24 - for in these things I delight, saith the LORD - God here once again declares His character, the things in which He delights: 1. Judgment 2. Loving kindness 3. Righteousness

Jer 9:25

Jer 9:25 - I will punish all them which are circumcised with the uncircumcised - See Rom 10:12; 1Pet 4:17; Jer 10:25

Jer 9:26

Jer 9:26 - all the house of Israel are uncircumcised in the heart - See Isa 33:14; Rom 2:28, 29

Jer 10:2

Jer 10:2 - be not dismayed t the signs of heaven - God has given the stars, moon and sun for signs to be made known by His prophets. The LORD has promised that surely He would do no thing unless He reveal it to His servants the prophets (Am 3:7). Further, by the signs of the LORD and the great wonders He reaps we know that He is the True and Living God over heaven and earth. However, the heathen, who are observers of times (Spiritualism), know not the LORD nor heed his counsels and therefore are concerned by every sign/omen in the heavens (Astrology). See Deut 18:14; Jer 10:10-13; Mt 16:1-3

Jer 10:3

Jer 10:3-5 - for one cutteth a tree out of the forest - See Isa 44:9-20; See Jer 10:8, 9, 14, 15

Jer 10:5

Jer 10:5 - They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go - CONTRAST Jer 10:10

Jer 10:5

Jer 10:5 - Be not afraid of them - pay no heed to them; be not weary of them - See Deut 1:29

Jer 10:6

Jer 10:6 - there is none like unto the, O LORD - See Isa 46:6, 9, 10

Jer 10:6

Jer 10:6 - and thy name is great in might - See Ex 33:19, 34:5-7

Jer 10:8

Jer 10:8, 9 - the stock is a doctrine of vanities. See Jer 10:3-5, 14, 15

Jer 10:9

Jer 10:9 - Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men - See Jer 10:3-5

Jer 10:10

Jer 10:10-12 - But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation - Creative power is the distinguishing mark of divinity. CONTRAST Jer 10:5

Jer 10:10

Jer 10:10 - and the nations shall not be able to abide his indignation - the question is asked, “who shall be able to stand?” in the day of the Lord - they that have clean hands and pure hearts - See Ps 24:3, 4; Mal 3:3; Rev 6:17, Ps 130:3; Isa 33:14

Jer 10:12

Jer 10:12- He hath made the earth by his power - See Jer 51:15

Jer 10:12

Jer 10:12 - he hath established the world by his wisdom - See Jer 51:15; Prov 3:19; Heb 1:3

Jer 10:13

Jer 10:13 - and bringeth forth the wind out of his treasures - See John 3:8

Jer 10:14

Jer 10:14 - Every man is brutish in his knowledge - we are all infantile in knowledge and understanding - See Isa 55:9; Prov 14:12, 16:25

Jer 10:14

Jer 10:15 - brutish - Insensible; stupid; unfeeling; savage; ferocious; brutal, gross; carnal; bestial, Ignorant; uncivilized; untaught

Jer 10:14

Jer 10:14, 15 - every founder is confounded by the graven image - See Jer 10:3-5, 8, 9

Jer 10:16

Jer 10:16 - the portion of Jacob is not like them - the portion [inheritance] of Jacob, Who is the LORD, is not like the dumb idols which live not, the works of men's hands. See Num 18:20, 21; Isa 58:14, 28:5, 6; Gen 15:1

Jer 10:16

Jer 10:16 - for He is the former of all things - God has created all things in heaven and earth and by Him we have our being. See Jer 10:10, 12, 13; Rev 4:11

Jer 10:20

Jer 10:20 - My tabernacle is spoiled and all my cords are broken - the rebellion of the people have left God's sanctuary desolate, resulting in the utter destruction of Jerusalem.

Jer 10:21

Jer 10:21 - For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered - See Jer 12:10; Zech 11:15-17

Jer 10:22

Jer 10:22 - BRUIT, n. Report; rumor; fame.

Jer 10:22

Jer 10:22 - to make the cities of Judah desolate, and a den of dragons - See Jer 9:11

Jer 10:23

Jer 10:23- it is not in man that walketh to direct his steps - the ways of a men are contrary to the ways of God (Isa 55:8, 9). We as fallen individuals are incapable of ordering our steps in the paths of righteousness because our hearts by nature are opposed to righteousness (Jer 17:9; Ps 139:23, 24, Rom 8:7). However, He who searches the hearts (Jer 17:10) and Whose ways are higher than ours, can direct our steps in the paths of righteousness if we allow Him (Prov 3:5).

Jer 10:24

Jer 10:24 - O LORD, correct me with judgment; not in thine anger - as a priest, Jer understood God's Judgment, that it is blended with mercy (the mercy seat sits upon the commandments in the Most Holy Place of the sanctuary) and therefore he pleads that God not correct him according to His anger, but according to His JUDGMENT. Judgment therefore means we are being corrected or chastened by God, but we are being corrected in MERCY. The Investigative Judgment Hour = God's Mercy Hour. See 1Cor 11:32; *Mal 3:5; Rev 14:6, 7; Ps 7:11, 94:11-13; Heb 12:6, 7; Prov 3:11, 12; Jer 31:18-21

Jer 10:24

Jer 10:24 - not in thine anger - See Ps 6:1, 2; 38:1, 27:9

Jer 10:25

Jer 10:25 - Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name - See Jer 9:25, 26; Rev 16:1

Jer 11:2

Jer 11:2 - Hear ye the words of this covenant - the covenant here spoken points to the covenant the LORD established with the COI when brought out of Egypt by His mighty hand (Ex 19:3-8). That covenant was expounded in Lev 26, but is nothing more than the promise made to their forefathers, Abraham, Isaac and Jacob (Gen 12:1-3) and originally made to the human race in the Garden of Eden (Gen 3:15).

Jer 11:3

Jer 11:3 - cursed be the man that obeyeth not the words of this covenant - See Deut 30:15-19; 28:15-68

Jer 11:4

Jer 11:4 - Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: - See Ex 6:7, 8, 19:3-8

Jer 11:4

Jer 11:4 - land of Egypt, from the iron furnace - Egypt is called the “iron furnace”; Pharaoh of Egypt is called “the piercing serpent” and “Leviathan” and the “house of bondage” - See Isa 27:1; Ex 20:1

Jer 11:5

Jer 11:5 - That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day - See Ex 3:16, 17, 6:7, 8

Jer 11:5

Jer 11:5 - to give them a land flowing with milk and honey - the land flowing with milk and honey Abraham understood to be New Jerusalem, a city whose Builder and Maker is God. See Ex 3:8; 13:5; 33:3; Heb 11:8-10

Jer 11:6

Jer 11:6 - Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them - See Isa 58:1

Jer 11:7

Jer 11:7 - For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice - See Lev 26:25; Jer 44:4

Jer 11:7

Jer 11:7 - rising early and protesting - See 2Chron 36:15, 16; Jer 25:4, 5; 29:19; 35:14, 15

Jer 11:8

Jer 11:8 - but walked every one in the imagination of their evil heart - similar to the antediluvians whose wickedness "was great in the earth, and that every imagination of the thoughts of his hart was only evil continually" (Gen 6:5), so degenerated the COI in the Promised Land. See Jer 13:10

Jer 11:8

Jer 11:8 - therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not - See Lev 26

Jer 11:9

Jer 11:9 - And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem - God's people conspire to do evil against the Lord in serving strange gods and not honoring Him - See Ex 20:2-7

Jer 11:9

Jer 11:9 - conspiracy - A combination of men for an evil purpose; an agreement between two or more persons, to commit some crime in concert; particularly, a combination to commit treason, or excite sedition or insurrection against the government of a state; a plot; as a conspiracy against the life of a king; a conspiracy against the government. See Jer 11:19-21 The people conspired against the Lord and His prophet, who sought their good, to do establish them and prosper them -

Jer 11:10

Jer 11:10 - iniquities of their forefathers, which refused to hear my words - See Jer 6:16, 17, 9:6; Heb 4:2, 3:7-11, 16-19

Jer 11:11

Jer 11:11 - Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them - See Mic 3:4; Jer 44:

Jer 11:12

Jer 11:12 - Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble - See Jer 44:8

Jer 11:14

Jer 11:14 - Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble - See Jer 7:16, 14:11, 16:5

Jer 11:15

Jer 11:15 - what hath my beloved to do in mine house - God here refers to the House of Israel as His beloved, His chosen vine, yet He has a controversy with them because of their harlotries. See Isa 5:1-4; 27:2, 3

Jer 11:15

Jer 11:15 - seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? - See Hosea 2:1-12; Jer 3:1, 2

Jer 11:15

Jer 11:15 - when thou doest evil, then thou rejoicest - See Jer 3:3; Jer 5:3; Rev 2:21, 18:7; 2Kin 9:30-33; Prov 30:20

Jer 11:16

Jer 11:16 - a green olive tree, fair, and of goodly fruit - The COI are likened to a fair and goodly olive tree, planted by the LORD that was to produce the oil of consecration to bless the world, the fruit of the Holy Spirit. See Isa 5:1-7

Jer 11:17

Jer 11:17 - For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal - See Isa 5:1-5

Jer 11:18

Jer 11:18 - and the LORD hath given me knowledge of it, and I know it; then thou shewedst me their doings - God revealed to Jer the evil plotting of the wicked against him.

Jer 11:19

Jer 11:19 - like a lamb or ox that is brought to the slaughter - the wicked conspired against the prophet of the LORD, Jer, and sought to do him harm. The LORD in love revealed their schemings so he understood their intentions. See Isa 53:7; Jer 11:9

Jer 11:20

Jer 11:20 - that judgest righteously, that triest the reins and the heart - See Ps 139; Jer 12:3, 20:12; Joh 7:24

Jer 11:20

Jer 11:20 - let me see thy vengeance on them - See Ps 27:6, 91:8, 37:34, 73:17

Jer 11:21

Jer 11:21 - Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand: - A prophet is respected everywhere but his home country - See Mt 13:57, Mk 6:4; John 4:44

Jer 11:21

Jer 11:21 - Anathoth - See Jer 1:1 The name of one of the cities of refuge, in the tribe of Benjamin (Joshua 21:18). The Jews, as a rule, did not change the names of the towns they found in Palestine; hence this town may be regarded as deriving its name from the goddess Anat. It was the native place of Abiezer, one of David's "thirty" (2 Samuel 23:27), and of Jehu, another of his mighty men (1 Chronicles 12:3). It is chiefly notable, however, as the birth-place and usual residence of Jer (Jer 1:1; 11:21-23; 29:27; 32:7-9). It suffered greatly from the army of Sennacherib, and only 128 men returned to it from the Exile (Nehemiah 7:27; Ezra 2:23). It lay about 3 miles north of Jerusalem. It has been identified with the small

and poor village of 'Anata, containing about 100 inhabitants. [Easton's Bible Dictionary]

Jer 11:21

Jer 11:21 - prophesy not in the name of the LORD - See Isa 30:10, 11; Mic 2:6; Amos 7:10-13

Jer 11:22

Jer 11:22 - their sons and their daughters shall die by famine - See Deut 28:55-57

Jer 12:1

Jer 12:1 - Righteous art thou, O LORD, when I plead with thee - See Rom 3:4

Jer 12:1

Jer 12:1 - wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? - See Ps 73:3-12

Jer 12:1

Jer 12:1 - wherefore are all they happy that deal very treacherously? - See Ps 73:3, 4

Jer 12:2

Jer 12:2 - they grow, yea, they bring forth fruit - See Ps 37:35; Jam 5:1-5

Jer 12:2

Jer 12:2 - thou art near in their mouth, and far from their reins - People who give lip service but their hearts (unconscious minds) are far from the LORD. See Isa 6:10; 29:13, 58:1-3; Mt 15:8||Mk 7:6-8; Jer 17:10; 2Tim 3:1-5

Jer 12:3

Jer 12:3 - thou has seen me, and tried mine heart toward thee - See Ps 139; Jer 11:19:20

Jer 12:3

Jer 12:3 - prepare them for the day of slaughter -

Jer 12:4

Jer 12:4 - How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end - The land and all its inhabitants suffer because of the sins committed in them - See Lev 26:14-21; Jer 12:11; Rom 8:19-22

Jer 12:4

Jer 12:4 - He shall not see our last end - The people are unrepentant and persist in their wickedness, saying the Lord does not see what we do. See Zeph 1:12; Eze 8:12; Isa 5:18, 19

Jer 12:5

Jer 12:5 - If thou hast run with the footmen, and they have wearied thee, then how canst

thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? - CONTRAST 1Sam 30:6

Jer 12:6

Jer 12:6 - For even thy brethren, and the house of thy father, even they have dealt treacherously with thee - See Gen 37; Jer 11:9, 19-21; Mic 7:6; *Ps 35:1-21

Jer 12:6

Jer 12:6 - believe them not, though they speak fair words unto thee -

Jer 12:7

Jer 12:7 - I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies - See Ps 78:60, 61; Lev 26:23-33; Mt 23:37-39

Jer 12:8

Jer 12:8 - it crieth out against me - it fails to honor God, but rather thinks and speaks reproachfully of Him; it despises the goodness of God that leads to repentance.

Jer 12:8

Jer 12:8 - therefore have I hated it - See Gen 25:23; Mal 1:3

Jer 12:10

Jer 12:10 - many pastors have destroyed my vineyard - See Jer 10:21; Eze 22:25-29; 34:1-4; Isa 56:10, 11; Zech 11:15-17

Jer 12:11

Jer 12:11 - and being desolate it mourneth unto me - See Jer 23:10; Joe 1:10

Jer 12:11

Jer 12:11 - the whole land is made desolate, because no man layeth it to heart - See Isa 59:13-16; Jer 12:4

Jer 12:12

Jer 12:12 - The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace - See Jer 12:4

Jer 12:13

Jer 12:13 - They have sown wheat, but shall reap thorns - See Gen 3:17, 18; Hos 8:7

Jer 12:13

Jer 12:13 - they have put themselves to pain, but shall not profit - See Isa 52:3

Jer 12:14

Jer 12:14 - Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them - God avenges His people, destroys those who persecute them, and restores their inheritance to them. This is a metaphor of our redemption in Jesus Christ.

Jer 12:15

Jer 12:15 - after that I have plucked them out I will return, and have compassion on them - See Eze 36:21-24

Jer 12:16

Jer 12:16 - if they will diligently learn the ways of my people, to swear by my name - God will gather the heathen and make them part of His heritage if they are willing to humble themselves and serve God as they once served their foreign gods - See Isa 56:1-8, 60:4-7;

Jer 12:16

Jer 12:16 - to swear by my name, The LORD liveth - See Isa 56:6

Jer 12:17

Jer 12:17 - But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD - Every nation is appointed a time to hear the words and counsels of the LORD and to repent of their wicked ways. If they repent, they will be joined to God and His people. If they refuse to repent, they will be as the nations God uprooted in the Promised Land. See Gen 15:16-21

Jer 13:1

Jer 13:1 - get thee a linen girdle, and put it upon thy loins - as a priest, Jer was familiar with the attire of the High Priest, who donned a linen girdle when officiating in the Most Holy Place on the Day of Atonement (Lev 16:3-5). The girdle was to cleave to a man as we are to cleave to the LORD (v10, 11). The LORD may be giving an allusion to the Antitypical Time in this prophecy.

Jer 13:7

Jer 13:7 - and behold, the girdle was marred, it was profitable for nothing - As salt that has lost its savor, so the COI had lost their calling for being God's ambassadors and representatives in the world through their apostasy. See Mt 5:13

Jer 13:9

Jer 13:10 - the pride of Judah, and the great pride of Jerusalem - See Isa 28:1-3; Jer 13:13, 18

Jer 13:10

Jer 13:10 - This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing - See Jer 13:25, 26; Eccl 7:29 Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is

because there is no light in them." Isaiah 8:19, 20 If men had been willing to receive the truth so plainly stated in the Scriptures, that the dead know not anything, they would see in the claims and manifestations of Spiritualism the working of Satan with power and signs and lying wonders.--The Story of Redemption, p. 397.

Jer 13:10

Jer 13:10 - which walk in the imagination of their heart - See Gen 6:5; Ps 2:1-3, 99:8; Jer 11:8

Jer 13:10

Jer 13:10 - and walk after other gods, to serve them, and to worship them - See Ps 106:29, 39; Eccl 7:29

Jer 13:11

Jer 13:11- so have I caused to cleave unto me the whole house of Israel and the whole house of Judah - Just as a husband and wife are to cleave together and become one, so are to cleave to the LORD. See Gen 2:24

Jer 13:11

Jer 13:11 - that they might be unto me for a people, and for a name, and for a praise, and for a glory - See Isa 43:7, 21; Ex 19:5, 6

Jer 13:11

Jer 13:11 - but they would not hear - Jer 6:16, 17; Isa 30:9-11; Mt 23:37

Jer 13:13

Jer 13:13 - I will fill all the inhabitants of this land... with drunkenness - See Prov 20:1, 23:31-33; Isa 28:1-4, 7, 8; 29:9-14; Rev 14:8

Jer 13:13

Jer 13:13 - even the kings that sit upon David’s throne - See Prov 31:4-7; Jer 13:9

Jer 13:13

Jer 13:13 - and the priests - See Lev 10:9

Jer 13:16

Jer 13:16 - Give glory to the LORD your God - the same appeal given by the First Angel of Rev 14 is here stated for Ancient Israel. Apparently, the glory and honor belonging to God alone was being given to idols and men, the crown of pride. Therefore, the prophet's warning is to turn from these blasphemous works and glorify God alone. See Rev 14:6, 7 This verse could also apply to the era of the church of Pergamos to which compromise was leading the people into gross darkness, the lack of the light of truth [God's Two Witnesses] was soon to be withheld from masses and the people of God would stumble and fall by the sword among the dark mountains (Papal controlled countries)

Jer 13:16

Jer 13:11 - while ye look for light, he turn it into the shadow of death, and make it gross

darkness - See Am 8:11, 12

Jer 13:16

Jer 13:16 - make it gross darkness - Signifies a close of probation. We see gross darkness in the foolish virgins (Mt 24); Egypt with the ninth plague; Judas Iscariot departed at night to betray Jesus into guilty hands (Joh 12); the Sodomites were stricken with blindness signaling their close of probation. See Isa 60:2

Jer 13:17

Jer 13:16 - if you will not hear it, my soul shall weep in secret places for your pride - Pride cometh before a fall (Prov 11:2; 16:18), and Israel's destruction was imminent. Jer's soul would weep in the secret place of the Most High (His tabernacle of safety and protection Ps 27:4, 5) while with his eyes he would behold the destruction of the wicked. See Ps 91:1-3, 8.

Jer 13:17

Jer 13:17 - mine eye shall weep sore, and run down with tears - See Eze 9:4; Jer 9:1, 14:17

Jer 13:18

Jer 13:18 - your principalities shall come down - the domain of a prince (ruler) is to be brought low (overthrown)

Jer 13:18

Jer 13:18- even the crown of your glory - See Isa 28:1

Jer 13:19

Jer 13:19 - The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive - See Jer 24:1, 28:3, 39:9

Jer 13:20

Jer 13:20 - behold them that come from the north - the King of the North was coming upon the crown of pride, even his principalities and upon the whole land of Judah. An allusion to the Modern King of the North who will scatter those in modern Spiritual Israel who are relying upon their principalities and crown of pride.

Jer 13:22

Jer 13:22 - And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare - See Jer 13:25, 26

Jer 13:23

Jer 13:23 - Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil - See *Rom 7:18, 19, 21, 23, 8:7; 2Pet 2:22; Job 14:4; Jam 3:11, 12; *Mt 12:34

Jer 13:23

Jer 13:23 - then may ye also do good, that are accustomed to do evil - See Job 14:4; Jam 3:12;

Mt 12:34, 35 The nature can not be changed, just as the Ethiopian nor the leopard can change their skins. A heart transplant by the power of grace (actuated by our repentance, humbling oneself, confession and conversion - See Act 3:19; Eze 36:24-28) is the only remedy which God offered to prideful Ancient Israel as He does to Laodicean Modern Spiritual Israel.

Jer 13:24

Jer 13:24- will I scatter them as the stubble that passeth away by the wind of the wilderness - See Dan 2:35; Hosea 8:7

Jer 13:25

Jer 13:25 - This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood - See Hos 8:7; 2Thess 2:11, 12

Jer 13:25

Jer 13:25 - because thou hast forgotten me - See Jer 2:13, 17:13

Jer 13:26

Jer 13:26 - Therefore will I discover thy skirts upon thy face, that thy shame may appear - See Jer 13:22

Jer 13:27

Jer 13:27 - thy neighings - See

Jer 13:27

Jer 13:27 - when shall it once be? - God's asks, "Jerusalem, will you ever be clean? Will there ever be a time when you are once clean?" God awaits the day when He will be able to say that His people, Ancient Israel are clean.

Jer 14:1

Jer 14:1 - The word of the LORD that came to Jeremiah concerning the dearth - See Lev 26:19, 20; Deut 28:37-40

Jer 14:3

Jer 14:3 - found no water - the land had become chaped and barren because of the iniquities of the people. They had all turned their own ways and the Lord had withheld the rains. The people had put their trust in lying priests and prophets (Jer 14:14-16) and were as the heath in the desert that dried up because of the drought. See Jer 17:5, 6; Mk 4:5, 6; Lk 8:6, 13

Jer 14:4

Jer 14:4 - the ground is chapt, for there is no rain in the earth - See Jer 5:23-25; Lev 26:19, 20

Jer 14:7

Jer 14:7 - Jer plays the role of an intercessor, acknowledging his sins and that of his people before the LORD (v20, 21). He also makes petition to God's loving kindness and tender mercies according to His righteousness. See Lev 26:40, 41; Dan 9:3-19; Eze 36:21-23

Jer 14:8

Jer 14:8 - O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? - See Ps 22:1, 27:9

Jer 14:9

Jer 14:9 - O LORD, art in the midst of us - See Ex 33:14-17

Jer 14:9

Jer 14:9 - and we are called by thy name - See 2Chron 7:14; Isa 43:7

Jer 14:10

Jer 14:10 - he will now remember their iniquity, and visit their sins - See Rev 18:5

Jer 14:11

Jer 14:11 - pray not for this people for their good - God would not hear the prayers of the prophet on behalf of the people because their probation had ended. See Jer 7:16, 11:14, 16:5; Rev 22:11

Jer 14:12

Jer 14:12 - When they fast, I will not hear their cry - See Isa 58:3-7

Jer 14:13

Jer 14:13- the prophets say unto them, Ye shall not see the sword, neither shall ye have famine - See Jer 28:1-4; Eze 22:25-29.

Jer 14:14

Jer 14:14 - Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart - See Jer 23:25-32, 28:5-9; Zech 13:3

Jer 14:14

Jer 14:14 - they prophesy unto you a false vision and divination - See Deut 18:10, 20

Jer 14:15

Jer 14:15 - Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed - See Deut 18:20

Jer 14:16

Jer 14:16 - And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them - See Eze 14:10

Jer 14:17

Jer 14:17 - Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow - See Jer 9:1, 3:17

Jer 14:17

Jer 14:17 - for the virgin daughter of my people is broken with a great breach, with a very grievous blow - See Isa 58:12

Jer 14:18

Jer 14:18 - yea, both the prophet and the priest go about into a land that they know not - See Lev 26:38, 39

Jer 14:20

Jer 14:20 - We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee - See Lev 26:40-42; Dan 9:8-11

Jer 14:21

Jer 14:22 - for thy name's sake, do not disgrace the throne of thy glory - See Eze 20:9, 14, 22, 44

Jer 14:22

Jer 14:22 - therefore we will wait upon thee: for thou hast made all these things - See Ps 104; Jam 5:7; Rev 4:11

Jer 15:1

Jer 15:1 - though Moses and Samuel stood before me, yet my mind could not be toward this people - The Lord says that even if Moses and Samuel stood in the gap for the COI, His mind would not be swayed towards their destruction. Though in times past these men made intercession on behalf of the people, the LORD would not hear their cries for mercy for the people - (Eze 22:30; Gen 18:23-32; Jer 5:1; Ex 32:31-33). See Eze 14:14, 18, 20 God saves each of us individually where the righteousness of the righteous will be upon themselves and the wickedness of the wicked will be upon themselves - See Am 4:7; Eze 18:20

Jer 15:1

Jer 15:1 - Moses interceded often for the people to God - See Ex 32:31-33; Num 16:1-4

Jer 15:1

Jer 15:1 - Samuel - See 1Sam 8:1-10

Jer 15:1

Jer 15:1 - cast them out of my sight, and let them go forth - See Mt 22:12-14; Gen 4:16

Jer 15:3

Jer 15:3 - I will appoint unto them four kinds - See Ezek 14:21 The Lord ordained for means

by which the COI would be punished for their rebellion: 1. The sword to slay 2. Dogs to tear 3. Fowls of the heavens to consume 4. Beast of the earth to devour and destroy Compare God's army of four destroying locusts whose account would be given through the fourth generation of Israel: Joe 1:3, 4

Jer 15:4

Jer 15:4 - because of Manasseh... for that which he did in Israel - See 2Kin 21:1-12

Jer 15:6

Jer 15:6 - Thou hast forsaken me, saith the LORD, thou art gone backward - See Heb 6:4-6

Jer 15:6

Jer 15:6 - I am weary with repenting - The Lord does not repent of Himself and His works which are all done in perfect righteousness (Num 23:19). He repents of the ceaseless acts of grace and mercy shown to a rebellious people whom He knows in His divine wisdom, will never turn from their rebellion and sin - See Gen 6:6

Jer 15:7

Jer 15:7 - And I will fan them with a fan in the gates of the land; I will bereave them of children - See Lev 26:22; Jer 18:21, 51:2

Jer 15:9

Jer 15:9 - her sun has gone down while it was yet day - See Am 4:7 the noon of the papacy was the midnight of the world."—J. A. Wylie, The History of Protestantism, b. 1, ch. 4

Jer 15:10

Jer 15:10 - a man of strife and contention to the whole earth - Jer, as a prophet of the LORD was perceived as a troubler of Israel and one who caused strife (1Kin 18:17, 18). Because he bore a strait message and did not flatter as the false prophets (Jer 14:13) he was held in derision.

Jer 15:11

Jer 15:11 - verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction - Jer's life would be his reward when the LORD brought the destruction upon Judah. God would allow him to find favor with the enemies since he pleased the LORD. See Prov 16:7; Jer 39:18; Dan 1:8, 9

Jer 15:12

Jer 15:12 - Shall iron break the northern iron and steel? A statement suggesting, can anything break or withhold the destruction that comes from the north, the King of the North, who is as iron and steel?

Jer 15:14

Jer 15:14 - And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you. - See Lev 26:31-35

Jer 15:15

Jer 15:15 - know that for thy sake I have suffered rebuke - See Rev 6:9-12; 20:4; 12:11; Heb 10:32-35

Jer 15:16

Jer 15:16 - thy words were found and I did eat them - as a prophet and watchman, Jer sought and feasted upon the words of the LORD and they were as sweet as honey to his mouth. See Eze 3:1-3; Rev 10:8-11; Ps 119:11

Jer 15:16

Jer 15:16 - thy word was unto me the joy and rejoicing of mine heart - See Ps 1:2; 119:16, 162; contrast Jer 6:10, 20:9

Jer 15:16

Jer 15:16 - joy and rejoicing of mine heart - See Ps 119:111. "the comprehension of truth, the glad reception of the message, is represented in the eating of the little book." (SDA Bible Commentary, vol 7 pg 971)

Jer 15:16

Jer 15:16 - for I am called by thy name - Act 11:26

Jer 15:17

Jer 15:17 - I sat not in the assembly of the mockers, nor rejoiced - See Ps 1:1; 2Pet 3:3. The glad reception of the Advent Message by the faithful and its rejection by the Protestant churches created a separation as of 1842, where the churches began to ridicule and close the door on the message and its adherents. So too, those who receive and proclaim the present truth message will be ostracized and will find no welcome place among the mockers - See Ps 26:4. 5

Jer 15:17

Jer 15:17 - I sat alone because of thy hand - we must be willing to separate ourselves and choose not to mingle with those who are irreverent and profane the name of the LORD. The very same course was taken by the denominational churches when we embraced the first and second angels' messages. And as the light was shining forth from the oracles of God upon the messages which were present truth for our time, Satan tried by every means in his power to close the door to shut out the light. We had to meet with prejudice and with ridicule and with sneers and with criticism of the very same character that we have had to meet here in this conference. The opposition seemed almost crushing in its influence. What if we had held our peace and been controlled by the ministers who thought we were heretics, disturbing the peace of churches? Nevertheless, we did move forward, and while many bent beneath the power of opposition and yielded their faith to preserve the unity with their brethren, and retained their place in the churches, many could not conscientiously do this. They held fast their faith. And what was the result? They were turned out of the churches. After the passing of the time, when sorrow and disappointment was weighing us down to the earth, the Lord let His light shine in upon us, giving us the light upon the third angel's message so strikingly clear, which showed us our whereabouts in prophecy and placed our feet in a sure path. – {1888 830.2} We have seen in our experience that when the Lord sends rays of light from the open door of the sanctuary to His people, Satan stirs up the minds of many. But the end is not yet. There will be those who will resist the light and crowd down those whom God has made His channels to communicate light. Spiritual things

are not spiritually discerned. The watchmen have not kept pace with the opening providence of God, and the real heaven-sent message and messengers are scorned. – {1888 831.1}

Jer 15:17

Jer 15:17 - thou hast filled me with indignation - See Ps 139:21, 22

Jer 15:18

Jer 15:18 - Why is my pain perpetual, and my wound incurable, which refuseth to be healed? - Such was the feeling of the Adventists after the 1st and 2nd Disappointments of 1844. See Isa 40:1, 2; Prov 13:12

Jer 15:18

Jer 15:18 - wilt thou be altogether unto me as a liar, and as waters that fail? - Such were the sentiments of the Millerites after the disappointment in the Spring of 1844 which brought about a Tarrying Time. See 1Kin 17:7 God is not man that He should lie - See Num 23:19

Jer 15:18

Jer 15:18 - as waters that fail - CONTRAST Joh 7:37-39

Jer 15:19

Jer 15:19 - Therefore thus saith the LORD - the verse is the LORD's response to the desponding saints who were in the Tarrying Time in 1844. God assures that if they keep the faith, return to Him, He will make them His mouthpiece once again in the Midnight Cry. God also instructs His called out people not to return to those who scoff at the movement.

Jer 15:19

Jer 15:19 - if thou return, then will I bring thee again - as we return to the Lord, not forsaking the way in which He has led in the past and holding onto His promises, His truths, His love in faith, He in mercy will return to us and remove the reproach of others from us. See Rev 10:10, 11

Jer 15:19

Jer 15:19 - and thou shalt stand before me - we will be in the presence of the Lord - See Ps 27:4

Jer 15:19

Jer 15:19 - and if thou take forth the precious from the vile, thou shalt be as my mouth - those who make a distinction between the holy and the common, who reverence God and seek not to corrupt/mingle our carnal ways with His holy ways, He will honor with long life and we will be His mouth piece, His representatives. Isa 7:14, 15, 33:15-17; 2Tim 2:20, 21; CONTRAST Isa 5:20; Eze 22:26

Jer 15:19

Jer 15:19 - thou shalt be as my mouth - See Deut 18:18; Ex 4:15; Ps 81:10

Jer 15:19

Jer 15:19 - let them return unto thee; but return not thou unto them - we are not to draw back or engage with those who mingle the sacred with the profane, but are to stand fast and allow them to repent and make a distinction between the sacred and profane and draw nigh to us. The very sentiments were fulfilled during the Tarrying Time of the Millerite Movement. The called out saints that constituted the new church of Philadelphia, were to press forward in faith, not falling back to the fallen church of Sardis nor paying heed to their scoffing. - See 1Jo 2:19; Amos 7:7, 8; Heb 10:35-39

Jer 15:20

Jer 15:20 - I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail - See Ex 14:24, 25; Jer 1:18, 19; Mt 16:18; Rom 15:3

Jer 15:20

Jer 15:21 - for I am with thee to save thee and deliver thee - See Isa 41:10; Joshua 1:5, 9

Jer 15:21

Jer 15:21 - And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible - See Ps 41:2, 71:4

Jer 16:2

Jer 16:2-4 - thou shalt not take thee a wife - in mercy the LORD commanded Jer not to take a wife and bear children because of the destruction that was to befall the land - See Jer 16:4

Jer 16:4

Jer 16:4 - They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth - See Jer 16:6

Jer 16:5

Jer 16:5 - enter not into the house of mourning - God commands Jer, the weeping prophet, not to bemoan nor be grieved with those who are grieving. No compassion is to be shown the people as they bear the weight of their rebellion. Compare Jer 7:16, 11:14, 14:11; CONTRAST Eccl 7:2

Jer 16:5

Jer 16:5 - I have taken away my peace from this people - God's counsel of peace (salvation) was removed from the COI. See Zech 6:13; Eze 37:26-28

Jer 16:5

Jer 16:5 - even lovingkindness and mercies - that which allows God to blot out our sins and transgressions have been removed. Israel stood condemned before the judgment seat of God. See Ps 51:1

Jer 16:8

Jer 16:8 - thou shalt not also go into the house of feasting - The scornful and wicked among Israel were neither to be entertained because they knew not the destruction that was to

befall them (Eccl 7:2-4). Jer was commanded neither to find himself standing in the way of sinners. See Ps 1:1

Jer 16:9

Jer 16:9 - For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. - See Jer 7:34, 25:10

Jer 16:10

Jer 16:10- wherefore has the LORD pronounced all this great evil against us? - Jer the prophet had a most difficult and despised work to do (Jer 15:10). He was to rebuke and chastise a rebellious and Laodicean people who were increased with goods and thought they had need of nothing, but were wretched, poor, miserable, blind and naked. See Rev 3:17; Mal 3:8; 1:7, 2:14

Jer 16:10

Jer 16:10 - or what is our iniquity? or what is our sin that we have committed against the LORD our God? The people are self deceived in thinking they serve God when in truth they serve themselves. See Mal 1:6, 7; 3:8

Jer 16:12

Jer 16:12 - ye walk every one after the imagination of his evil heart - the COI had reverted to the condition of the antediluvians who lost sight of God. See Gen 6:5; Judges 8-13

Jer 16:13

Jer 16:13 - Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour - See Lev 26:28-35; Deut 28:62- 68; Jer 17:4

Jer 16:14

Jer 16:14 - Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt - See Ex 20:2

Jer 16:15

Jer 16:15 - the LORD liveth, that brought up the children of Israel from the land of the north - the LORD will establish a new waymark in the history of Israel as they will repeat the experience of their forefathers, not by circumstance but because of their rebellion. The COI will be taken into captivity and will experience bondage again. God in His mercy, when they have endured their captivity for an appointed time, will deliver them again, not from Egypt, but from the north country (Babylon). The experience of the COI parallels the experience of Spiritual Israel in that it too, having been brought out of the bondage of the world, Egypt, found itself in captivity once again to the King of the North (Babylon), or the papal system and its corruptions and needed to be delivered from this bondage finally. See Jer 23:7, 8; Dan 11:41

Jer 16:15

Jer 16:15 - I will bring them again into their land that I gave unto their fathers - See Eze 36:24

Jer 16:15

Jer 16:15 - land that I gave unto their fathers - the inheritance (heritage) of Jacob which is the Promised Land, New Jerusalem

Jer 16:17

Jer 16:17 - For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes - See Ps 139; Prov 15:3; CONTRAST Isa 5:19, Jer 17:15

Jer 16:18

Jer 16:18 - And first I will recompense their iniquity and their sin double - See Isa 40:2

Jer 16:18

Jer 16:18 - they have filled mine inheritance with the carcasses of their detestable and abominable things - See Isa 66:3, 17; Jer 17:3

Jer 16:19

Jer 16:19 - O LORD, my strength and my fortress and my refuge in the day affliction - See Ps 27:5; 46:1-3; 91:1-8

Jer 16:19

Jer 16:19 - the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit - Isa 60:3; Eph 2:11-13

Jer 16:20

Jer 16:20 - shall a man make gods unto himself and they are no gods? - See Isa 44:9-17

Jer 16:21

Jer 16:21 - and they shall know that my name is the LORD - Isa 42:8; 48:11

Jer 16:21

Jer 16:21 - my name is the LORD - God's glory (His character) is synonymous with His name. See Ex 33:18, 19; 34:5-8

Jer 17:1

Jer 17:1 - The sin of Judah is written with a pen of iron, and with the point of a diamond - The sins of God’s people are well noted, not to be easily removed by erasure.

Jer 17:1

Jer 17:1 - it is graven upon the table of their heart - See Eze 36:26 CONTRAST Jer 31:31-34

Jer 17:2

Jer 17:2 - Whilst their children remember their altars and their groves by the green trees upon the high hills - See Isa 65:7

Jer 17:3

Jer 17:3 - O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders - See Isa 66:3, 17 Jer 16:181

Jer 17:4

Jer 17:4 - And thou, even thyself, shalt discontinue from thine heritage that I gave thee - See Lev 26:22

Jer 17:4

Jer 17:3 - and I will cause thee to serve thine enemies in the land which thou knowest not - See Lev 26:28-35; Jer 16:

Jer 17:5

Jer 17:5-8 - Cursed be the man that trusteth in man - See Isa 31:1, 3; Ps 146:3, 20:7 In his night of anguish beside the Jabbok, when destruction seemed just before him, Jacob had been taught how vain is the help of man, how groundless is all trust in human power. He saw that his only help must come from Him against whom he had so grievously sinned. Helpless and unworthy, he pleaded God's promise of mercy to the repentant sinner. That promise was his assurance that God would pardon and accept him. Sooner might heaven and earth pass than that word could fail; and it was this that sustained him through that fearful conflict. – {PP 198.5}

Jer 17:5

Jer 17:5 - and maketh flesh his arm - those who make man, who is flesh and blood their strength, will be cursed of the Lord. They have departed from the Fountains of Living Water to drink from dry cisterns - See Jer 2:13

Jer 17:5

Jer 17:5 - arm - Isa 51:9, 62:8; Lk 1:51

Jer 17:5

Jer 17:5 - whose heart departeth from the LORD - See Gen 4:1-12 CONTRAST Mk 12:30; Lk 10:27; Deut 6:4, 5; Lev 19:18

Jer 17:6

Jer 17:6 - shall not see when good cometh - the man who makes man his strength and arm will be reliant upon men and will not recognize nor notice when good from the Lord comes. They have become accustomed trusting in men and will ascribe their blessings to men first, above God. They have not developed the discipline of surrendering, trusting and waiting upon the Lord for His deliverance. They shall not see the Kingdom of God - See John 3:3

Jer 17:7

Jer 17:7 - Blessed is the man that trusteth in the Lord - See Ps 2:12, 84:12; Isa 58:8-12

Jer 17:7

Jer 17:7 - whose hope the LORD is - We who make God our Exceeding Great Reward (Gen

15:1), will wait on the Lord, trust in the Lord and, Look to the Lord for all things. See Ps 27:17

Jer 17:8

Jer 17:8 - as a tree planted by the waters, and that spreadeth out her roots by the river See Job 29:19; Ps 1:3; 92:12-14; Ezek 47:12

Jer 17:8

Jer 17:8 - and shall not see when heat cometh - in contrast to those who place their trust in men, those who trust in the Lord will be impervious to the drought and heat that comes upon the land because Jesus will be their continual supply of blessings. See Isa 33:15-17, Isa 58:11; Joh 7:38; Mt 13:5, 6, 20, 21; 1Pet 4:12, 13

Jer 17:8

Jer 17:8 - neither shall cease from yielding fruit - See Prov 11:30; Ps 92:14, 1:3

Jer 17:9

Jer 17:9 - The heart is deceitful above all things, and desperately wicked, who can know it? - We are warned to "keep our hearts with ALL diligence, for out of it are the issues of life" (Prov 4:23). This counsel is essential in light of the natural condition of the heart - Rom 7:21-24; Mt 15:19 It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. – {DA 324.1} "...Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. – {Steps to Christ 17.2}

Jer 17:9

Jer 17:9 - who can know it? - The Psalmist asks the LORD to search him "and to know my heart: try me, and know my thoughts" (Ps 139:23). God alone can search and understand the thoughts and intentions of men.

Jer 17:10

Jer 17:10 - I the LORD search the heart, I try the reins - See Ps 139; 2Chron 6:30

Jer 17:10

Jer 17:10 - even to give every man according to his ways, and according to the fruit of his doings - See Rev 22:12: Isa 3:10, 11; Prov 4:23

Jer 17:10

Jer 17:10 - according to the fruit of his doing - the result of ones thoughts and actions. The mind governs the actions. If we have not submitted to the truth and choose to believe a lie, we will be judged according to the fruit of our doing (Rom 1:18-32, 10:1-3; 2Cor 3:14-16; Rev 22:12, 15).

Jer 17:11

Jer 17:11 - so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool - Through murder and theft, taking bribes, defrauding the worker of his wages, through usury the wicked will not prosper but will be cut off without benefitting from their wickedness - See Mic 7:3; 1Tim 3:3, 8; Tit 1:7; Isa 33:14, 15

Jer 17:12

Jer 17:12 - A glorious high throne from the beginning is the place of our sanctuary - God's sanctuary is the place where the wrongs are made right and the just are vindicated. The Great God who sees all things and judges all things (Jer 16:17), His ways are in the sanctuary. See Ps 73:1-17; 77:13, 26:8; Rev 20:11

Jer 17:13

Jer 17:13 - O LORD, the hope of Israel - God is the Hope of the redeemed, the Israel of God (Rom 2:28, 29). See Gen 15:1; Ps 38:15, 39:7; Rev 14:12

Jer 17:13

Jer 17:13 - all that forsake thee shall be ashamed - See Gen 4:16; Isa 30:10, 11

Jer 17:13

Jer 17:13 - and they that depart from me shall be written in the earth - those whose names are written in the earth are the wicked. The Book of Death is that which their names are written. Jesus also wrote their sins in the dirt when He walked the earth See Jer 2:22; Job 14:17; Deut 32:32-36; Hos 13:12; John 8:6, 8

Jer 17:13

Jer 17:13 - they have forsaken the LORD, the fountain of living waters - See Jer 2:13, 13:25; Amos 4:6-8; Joh 7:38

Jer 17:14

Jer 17:14 - Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise - See Ps 28:6, 118:17, 30:2

Jer 17:14

Jer 17:15 - save me, and I shall be saved - See Act 4:12

Jer 17:15

Jer 17:5 - Behold, they say unto me, Where is the word of the LORD? let it come now - See Isa 5:18, 19

Jer 17:16

Jer 17:16 - thou knowest: that which came out of my lips was right before thee - See Jam 3:2-12

Jer 17:17

Jer 17:17 - thou art my hope in the day of evil - See Ps 27:5; Jer 17:13; Dan 12:1; Rev 3:10

Jer 17:18

Jer 17:18- Let them be confounded that persecute me - See Ps 25:2, 2:1-5; Jer 15:15

Jer 17:18

Jer 17:18 - but let me not be dismayed - See Isa 41:10

Jer 17:18

Jer 17:18 - destroy them with double destruction - the first and second deaths perhaps. See Jer 16:18; Rev 20:5, 6; Isa 40:2

Jer 17:19

Jer 17:19 - go and stand in the gate of the children of the people, whereby the kings of Judah come in - See Eze 3:17-21

Jer 17:21

Jer 17:21 - take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem - See Neh 13:16-21; Isa 58:13, 14; Ex 31:13-18

Jer 17:22

Jer 17:22 - Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers - See Ex 20:8-11

Jer 17:23

Jer 17:23 - but they obeyed not, neither inclined their ear - See Jer 6:16, 17; Isa 28:12; Zech 7:11, 12

Jer 17:24

Jer 17:24 - And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; 25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for

ever. - the prophecy of Jerusalem remaining the blessed city of God forever was conditional upon their obedience to God's law and honoring the Sabbath, the memorial and seal of the LORD God. That Daniel foretold the utter destruction of the city and the temple, reveals that Israel would be by-passed of God. See Dan 9:26

Jer 17:24

Jer 17:24 - but hallow the sabbath day, to do no work therein - See Ex 20:8-11; Isa 58:12-14

Jer 17:25

Jer 17:25 - Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever - See Jer 33:20, 21

Jer 17:27

Jer 17:27 - But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. - See Lev 26:24-33; Nehemiah 14:13-22

Jer 18:4

Jer 18:4 - and the vessel that he made of clay was marred in the hand of the potter: so he made it again... as seemed good to the potter to make - as we all have been tainted by sin and have become as a marred vessel in the LORD's hand, we must submit to His prompting to be made anew in the Potter's hand as seems good to the Potter to make.

Jer 18:4

Jer 18:4 - as seemed good to the potter to make it - See Rom 9:21; 2Tim 2:21

Jer 18:6

Jer 18:6 - O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel - See 2Cor 5:17

Jer 18:8

Jer 18:8 - if that nation, against whom I pronounced, turn from their evil, I will repent of the evil that I thought to do unto them - See Eze 18:5-24; 1Sam 2:30

Jer 18:10

Jer 18:10 - If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them - See Eze 18:24

Jer 18:11

Jer 18:10 - Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good - See Jer 18:18

Jer 18:11

Jer 18:11 - return ye now everyone from his evil way, and make your ways and your doings good - despite God's purposes to bring evil upon the people, He extends merciful petitions that the people repent so He may be gracious to them. Yet they would not hear...

Jer 18:12

Jer 18:12 - And they said, There is no hope: - See Jer 44:16

Jer 18:12

Jer 18:12 - we will walk after our own devices, and we will every one do the imagination of his evil heart - See Jer 6:16, 17, 19:15, 44:17-19; Isa 50:11

Jer 18:15

Jer 18:15 - Because my people hath forgotten me, they have burned incense to vanity - See Jer 19:3-6, 44:17, 18, 25

Jer 18:15

Jer 18:15 - have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up - In trusting to vain idols and walking in sparks of their own kindling, the people have turned from the old paths and have gone out of the way - See Jer 6:16; Isa 58:12

Jer 18:15

Jer 18:15 - to walk in paths, in a way not cast up - See Prov 14:12, 16:25

Jer 18:16

Jer 18:16 - To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head - See Deut 29:21-27; Jer 19:8, 22:8, 9

Jer 18:17

Jer 18:17 - scatter them as with an east wind - The rebellious will be scattered as by the winds of destruction that bring famine, hardship and death. See Gen 41:23; Isa 27:8

Jer 18:17

Jer 18:17 - I will shew them the back, and not the face, in the day of their calamity - See Isa 59:2

Jer 18:18

Jer 18:18 - Come, and let us devise devices against Jer - The wicked scheme and devise wickedness against the messengers of God - See Ps 2:1, 2, 64:2-6; Jer 18:22, 23; Eze 2:3-7; Ps 2:-3

Jer 18:18

Jer 18:18 - for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet - the people were content in trusting in lying words. They chose the smooth counsels of men (Jer 14:15, 16) over the strait counsels of God and His prophet.

Jer 18:18

Jer 18:18 - Come, and let us smite him with the tongue, and let us not give heed to any of his words - See Mt 24:48, 49

Jer 18:20

Jer 18:20 - shall evil be recompensed for good - The prophet asks if God should further reward the people with good after He has sent His messenger to warn them and they have returned the kindness with evil? - See Job 34:17; Ps 35:11-15

Jer 18:20

Jer 18:20 - Remember that I stood before thee to speak good for them, and to turn away thy wrath from them - See 2Chron 36:15, 16; Jer 26:1-9

Jer 18:21

Jer 18:21 - therefore deliver up their children to the famine... - Jer has exhausted his patience with the rebellious people who reproach him with harsh words for the rebukes in love and counsels he gives from the LORD. Jer prays that the LORD reward them the evil He purposes for them as they have forsaken the LORD and His prophet. See Isa 30:8-13

Jer 18:21

Jer 18:21 - let their wives be bereaved of their children - See Jer 15:7; Lev 26:22

Jer 18:22

Jer 18:22 - for they have digged a pit to take me, and hid snares for my feet - See Jer 18:18

Jer 18:23

Jer 18:23 - Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger - See Jer 23:40

Jer 18:23

Jer 18:23 - forgive not their iniquity, neither blot out their sin from their sight, but let them be overthrown before thee - Jer prays that their sins might remain in the books of record and they be found guilty in the day of judgment, being overthrown. See Eze 21:24-27; Job 19:6-19; Ps 51:1, 59:5, *109:13-16; CONTRAST Act 3:19

Jer 18:23

Jer 18:23 - but let them be overthrown before thee - See Dan 11:41; Job 19:6-11; Isa 28:13

Jer 19:2

Jer 19:2 - which is by the entry of the east gate - the valley of the son of Hinnom or the valley of slaughter was on the approach to the house of the LORD and intercepted the worship and sacrifices that should have been offered to the LORD.

Jer 19:3

Jer 19:3 - I will bring evil upon this place, the which whosoever heareth, his ears shall tingle - See 1Sam 3:11; 2Kin 21:12; Joel 1:2-5

Jer 19:4

Jer 19:4 - and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah - See Jer 44:15-19

Jer 19:4

Jer 19:4, 5 - and have filled this place with the blood of innocents; 5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind - See Lev 18:21; Jer 7:31

Jer 19:6

Jer 19:6 - Tophet - meaning a "drum" or "a burning" or "a fire-stove". The drum was beaten to drown out the sound of the cries of those being massacred in unholy sacrifice to Baal and Molech

Jer 19:6

Jer 19:6 - valley of the son of Hinnom - valley of idolatrous burnings to Baal and Molech

Jer 19:6

Jer 19:6 - slaughter - haregah Noun Feminine har-ay-gaw' from (02027) feminine of ; slaughter:--slaughter. a killing, slaughter

Jer 19:7

Jer 19:7 - And I will make void the counsel of Judah and Jerusalem in this place - See Jer 18:18

Jer 19:7

Jer 19:7 - their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth - See Rev 19:17, 18

Jer 19:8

Jer 19:8 - And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof - See Jer 18:16

Jer 19:9

Jer 19:9 - I will cause them to eat the flesh of their sons and the flesh of their daughters - The prophecy given to Moses would be fulfilled with the destruction of Israel - See Deut 28:52-57

Jer 19:10

Jer 19:10 - Then shalt thou break the bottle in the sight of the men that go with thee - See Jer 19:1

Jer 19:11

Jer 19:11 - even so will I break this people and this city, as one breaketh a potter's vessel - See Jer 19:1

Jer 19:13

Jer 19:15 - because of all the houses upon whose roofs they have burned incense unto all the hosts of heaven - See Eze 8:14

Jer 19:15

Jer 19:15 - Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words - See Jer 18:12

Jer 19:15

Jer 19:15 - because they have hardened their necks, that they might not hear my words - See 2Tim 2:25, 26

Jer 20:1

Jer 20:1 - Pashur - meaning "release", was apparently one of the false prophets, prophesying lies to the people of peace and safety. See Jer 20:6

Jer 20:1

Jer 20:1 - the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things - Jeremiah prophesied against the priest, prophets and the people for their rebellion. Therefore, the governor of the temple sought revenge against Jeremiah - See Jer 2:8, 26, 4:8-10, 5:29-31, 13:13, 14;

Jer 20:1

Jer 20:1 - heard that Jeremiah prophesied these things - See Jer 19:1-15

Jer 20:2

Jer 20:2 - then Pashur smote Jer the prophet, and put him in the stocks - Pashur, a fellow Levite and priest as Jer, despised his prophecies and rebukes towards Israel's leadership and commoners alike. Pashur was actively involved in spreading false prophecies to the people (Jer 14:13-16; 20:6). See Jer 20:4-6

Jer 20:3

Jer 20:3 - Magormissabib - meaning "fear on every side". This is the fate pronounced for Pashur for his rebellion towards God and mistreatment of God’s messenger. See Amos 5:18, 19; Eze 15:7; Jer 8:15

Jer 20:4

Jer 20:4 - For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends - Perhaps the LORD would inflict a plague such as leaprosy upon Pashur - See Mk 1:40-45

Jer 20:5

Jer 20:5 - Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon - See Dan 1:2, 5:2, 3

Jer 20:6

Jer 20:6 - to whom thou has prophesied lies - see Jer 14:13-16, 18:18

Jer 20:7

Jer 20:7 - I am in derision daily, every one mocketh me - See Job 30:1; Ps 119:51

Jer 20:8

Jer 20:8 - because the word of the LORD was made a reproach unto me and a derision daily - See Ps 44:13-17; 79:4

Jer 20:9

Jer 20:9 - But his word was in my heart as a burning fire shut up in my bones - God's word could not be constrained within the prophet. Zeal for the LORD and His work were pressed heavy upon the prophet and He was drawn to respond, though he was uncomfortable making the proclamations of woe and doom. See 1Cor 9:16; Ps 39:3; Jer 15:16

Jer 20:9

Jer 20:9 - I was weary with forbearing -

Jer 20:10

Jer 20:10 - Report, say they, and we will report it - the people threatened Jeremiah that all that he spoke would result in a charge being brought against him; and yet, that did not deter him as they had hoped.

Jer 20:11

Jer 20:11 - therefore my persecutors shall stumble, and they shall not prevail - See Ps 91:5-9; 27:1-3, 5, 6

Jer 20:12

Jer 20:12 - that triest the righteous - See Dan 11:35; 12:10; Ps 139

Jer 20:12

Jer 20:12 - let me see thy vengeance on them - See Ps 91:8

Jer 20:13

Jer 20:13 - He hath delivered the soul of the poor from the hand of evildoers - See Ps 27:10-12, 91:1-5

Jer 20:14

Jer 20:14 - Cursed be the day wherein I was born: let not the day wherein my mother bare

me be blessed - See Job 3:3

Jer 20:15

Jer 20:15 - Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad - See Job 3:3

Jer 20:16

Jer 20:15 - be as the cities which the LORD overthrew, and repented not - See Gen 18:20; Jer 23:14; Rev 2:20, 21||14:8

Jer 20:17

Jer 20:17 - Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me - See Job 10:19

Jer 21:1

Jer 21:1 - Melchiah - Malkiyah Proper Name Masculine mal-kee-yaw' from (04428) and (03050) or Malkiyahuw (Jer. 38:6), {mal-kee-yaw'-hoo}; from and ; king of (i.e. appointed by) Jah; Malkijah, the name of ten Israelites:--Malchiah, Malchijah. Malchijah or Malchiah = "my king is Jehovah" the father of Pashur in the time of Jeremiah the son of Hammelech into whose dungeon Jeremiah was cast

Jer 21:1

Jer 21:1 - Zephaniah - Tsphanyah Proper Name Masculine tsef-an-yaw' from (06845) and (03050) or Tsphanyahuw {tsef-an-yaw'-hoo}; from and ; Jah has secreted; Tsephanjah, the name of four Israelites:--Zephaniah. Zephaniah = "Jehovah has treasured"

Jer 21:2

Jer 21:2 - Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us - The LORD has strong words for those that forsake His counsel, burn incense to false Gods, and then enquire of the LORD by way of the prophets. See Jer 23:33; Eze 14:7-11

Jer 21:3

Jer 21:3 - Then said Jeremiah unto them, Thus shall ye say to Zedekiah - See Jer 23:33

Jer 21:5

Jer 21:5 - I myself will fight against you with an outstretched hand and with a strong arm - See Joe 2:1-11; Hab 1:5-10

Jer 21:7

Jer 21:7 - such as are left in this city from the pestilence, from the sword, and from the famine - the utter destruction of Jerusalem is prophecied. Those who remain from the pestilence, sword and famine would there be delivered into the hands of the Babylonians for their captivity.

Jer 21:8

Jer 21:8 Behold, I set before you the way of life and the way of death - God in mercy sends His servant, the prophet Jer to give the people counsel for the ways of life or death (Am 3:7). The choice lies with us. See Deut 30:15, 19; Joshua 24:14, 15

Jer 21:9

Jer 21:9 - He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey - God purposed evil for the city for their persistent rebellion. Thus all who remained, attempting to fight their enemies would die a horrific death. However, those who surrendered and yielded to the Chaldeans, would go into captivity but their lives would be spared.

Jer 21:10

Jer 21:10 - For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire - See Jer 7:12:-14

Jer 21:12

Jer 21:12 - O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings - See Micah 6:8

Jer 21:12

Jer 21:11 - deliver him that is spoiled out of the hand of the oppressor - perhaps a direct reproof to the king that he set free Jeremiah, who may still be imprisoned by Pashur the false prophet at the request of the priest and king. See Jeremiah 20:1-3

Jer 21:14

Jer 21:14 - But I will punish you according to the fruit of your doings, saith the LORD - See Rev 22:12

Jer 22:3

Jer 22:3 - Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place - See Jer 21:12

Jer 22:3

Jer 22:3 - execute ye judgment and righteousness - God expects justice and uprightness from leadership otherwise they become oppressors.

Jer 22:3

Jer 22:3 - deliver the spoil out of the hand of the oppressor - Leaders should defend those who are oppressed and subdue the oppressors. Yet, conditions had become so bad in Israel that the upright needed to fear for their lives (Isa 59:15). See Jer 21:12

Jer 22:3

Jer 22:3 - do no violence to the stranger - we are not to oppress or mistreat the stranger, as

we ourselves who are part of the Kingdom of God, are pilgrims and strangers here on earth - See Ex 22:21; Lev 19:34; Mk 3:33-35

Jer 22:5

Jer 22:5 - I swear by myself - Because God has nothing greater to swear by, He swears by Himself. In other words, Israel's destruction would be assured if they repented not. See Heb 6:13.

Jer 22:6

Jer 22:6, 7 - thou art Gilead unto me, and the head of Lebanon - God compares the House of Judah to the exalted nation of Lebanon, covered with its fair cedars. See Jer 22:15, 20, 23

Jer 22:8

Jer 22:8, 9 - many nations shall pass by this city... because they have forsaken the covenant of the LORD their God - Israel would be punished and made a reproach to the people of the earth because of their rebellion. See Deut 29:24; Jer 18:16

Jer 22:9

Jer 22:9 - Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them - See Deut 29:25

Jer 22:10

Jer 22:10 - Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country - See Dan 1:1, 2; Jer 22:11, 12, 26 CONTRAST Jer 22:18

Jer 22:11

Jer 22:11, 12 - touching Shallum the son of Josiah King of Judah - meaning "retribution", was the son of Josiah who immediately reigned in his stead. Though two years younger than his brother Eliakim, changed his name to Jehoahaz [meaning Jehovah is Sustainer or he whom Jehovah upholds] and assumed the throne. Because of his anti-Egyptian policies, Pharohnechoh sent armies and took him captive and brought him to Egypt. He was the first of the Hebrew kings to die in exile.

Jer 22:13

Jer 22:13 - Woe unto him that buildeth his house by unrighteousness - See Prov 15:25

Jer 22:13

Jer 22:13 - useth his neighbor's service without wages - See Jam 5:4-6

Jer 22:15

Jer 22:15 - shalt thou reign because thou closest thyself in cedar? - God asks if Jehoiakim has the right to reign because he was a child or privilege and because of the great wealth and opulence he surrounded himself with. The Crown of Pride is here questioned. See Isa 28:1

Jer 22:15

Jer 22:15 - did not thy father eat and drink, and do judgment and justice - speaking of good King Josiah, father of Jehoiakim (Eliakim) who did a great work of reformation throughout Judah. See 2Kin 22, 23

Jer 22:17

Jer 22:17 - but thine eyes and thine heart are not but for they covetousness - those who lust in the flesh and in the eyes and desire the pride of life are here spoken. They have not the love of God and the desire to please Him over pleasing themselves. See 1Jo 2:16

Jer 22:19

Jer 22:19 - He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem - See Jer 36:30, 8:1, 2; CONTRAST Jer 34:4, 5

Jer 22:20

Jer 22:20 - O inhabitant of Lebanon - God continues His comparison of Israel to the nation of Lebanon. See Jer 22:6, 23

Jer 22:21

Jer 22:21- I spake unto thee in thy prosperity; but thou saidst, I will not hear - The warnings given to the COI by Moses that they should not forget the LORD and all His benefits towards them when they enter the land of promise was not heeded. Therefore, the promise that God would destroy the nation, causing them to perish as those whom God displaced in the promise land on their behalf, would be fulfilled. See Deut 8:7-20; Isa 30:10, 11; Jer 6:16, 17; Rev 3:17, 18

Jer 22:22

Jer 22:22 - surely then shalt thou be ashamed and confounded for all thy wickedness - the COI shamelessly did as their corrupted hearts chose to do and would not be ashamed for their wickedness. It is only when they have been humbled in captivity that they would find shame and repent.

Jer 22:23

Jer 22:23 - O inhabitant of Lebanon - God continues His comparison of Israel to the nation of Lebanon. See Jer 22:6, 20

Jer 22:23

Jer 22:23 - how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail - A description of a time of trouble where men will hold their bowls in fear as a woman in travail to give birth. See Isa 13:6-9

Jer 22:24

Jer 22:24 - though Coniah, the son of Jehoiakim... were the signet upon my right hand - Coniah, brother of Jehoiachin, would be taken captive with his brother into Babylon. In both of their stead, Zedekiah (Mattaniah) their uncle would be appointed by Nebuchadnezzar and would reign. It appears as if Coniah was more upright than his brothers, therefore he may have been spoken in that manner (Jer 22:28). Yet, God assures he and his brother would go into captivity. See Jer 37:1

Jer 22:25

Jer 22:25 - And I will give thee into the hand of them that seek thy life, and into hand whose face thou fearest, even in to the hand of Nebuchadnezzar - See Dan 1:1, 2; Habakkuk 1

Jer 22:26

Jer 22:26 - into another country, where ye were not born; and there shall ye die - See Jer 22:10

Jer 22:28

Jer 22:28 - Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? - See Jer 22:9; Deut 29:25

Jer 23:1

Jer 23:1 - Woe be unto the pastor that destroy and scatter the sheep of my pasture - Jesus came and called Himself the Good Shepherd (Joh 10:1-16). Jesus saw His sheep as those who had no shepherd and were scattered and neglected, the ready prey of wolves. Eze similarly gave testimony against the wayward shepherds who fed themselves of the sheep rather than feeding the sheep. See Eze 34:2-10; Jer 3:15; 12:10; Eze 22:25-29; Isa 56:10, 11

Jer 23:2

Jer 23:2 - Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD - See 2Pet 3:16

Jer 23:3

Jer 23:3 - and will bring them again to their folds; and they shall be fruitful and increase - See Eze 36:24-30; Joh 10:16

Jer 23:4

Jer 23:4 - I will set-up shepherds over them which shall feed them - The LORD pronounces judgment on the idol shepherds who have made increase at the expense of the flock (Zech 11:17). The LORD will not seek to reform these shepherds but will replace/bypass them with those who will feed His flock. Consider Joh the Baptist (Lk 3:-18), William Miller (Mal 3:1), "the wise" among Adventists (Dan 12:3, 10). See Mt 24:45-47

Jer 23:5

Jer 23:5 - I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice - Jesus, the Offspring of David and the Root of Jesse is here spoken. He would be a King and Deliverer to both Jew and Gentile alike See 1Chron 17:14, 27; Ezek 37:24, 25; Mt 9:27, 15:22; Jer 33:15-18

Jer 23:5

Jer 23:5 - a righteous Branch - See Zech 3:8; Joh 15:1

Jer 23:5

Jer 23:5 - a King shall reign and prosper - See Rev 5:5, 19:16; Isa 9:6, 7, 32:1; Dan 7:14, 27; Mt 27:11

Jer 23:5

Jer 23:5 - execute judgment and justice in the earth - See 1Jo 1:9; Rev 12:5; 19:11

Jer 23:6

Jer 23:6 - In His days Judah shall be saved, and Israel will dwell safely - Jesus will heal the breach of the wound between Israel and Judah (Northern and Southern Kingdoms) and they will be joined together under one King. See Eze 37:16-24; Isa 33:22, 32:18

Jer 23:6

Jer 23:6 - this is His name whereby He shall be called - Jesus' name for the ceaseless ages of eternity will be mankind's Righteousness. See Eph 2:7; Deut 6:24, 25; Isa 48:17

Jer 23:6

Jer 23:6 - THE LORD OUR RIGHTEOUSNESS - Paul declares that we are saved by grace through faith, not of works, lest any man should boast. It is a gift of God. Jesus is our only claim to righteousness and sanctification. See 1Cor 1:30; 2Cor 5:21; 1Jo 2:1, 29, 3:7; Eph 2:8-10; Ps 119:142; Isa 45:24; Jer 33:15-18 “The fact that He [Jesus] perfectly “condemned sin in the flesh” of all fallen mankind gives Him title to that glorious name “Christ our Righteousness” - {Grace on Trial, R. Wieland, pg. 86} Righteousness: 1. Holiness, godliness: Eph 4:22-24, 5:9; 1Tim 6:11 - Constant agreement with God {HP 33.4} 2. Without sin: Heb 1:9; 1Jo 5:17; 1Cor 15:34; Rom 6:20 3. Right doing - Ps 119:172 Speaking of Jesus proleptically, “Gracious is the Lord, and Righteous” (Ps 116:5) - Jesus is said to be Righteous (a victorious character that has confronted sin), full of grace and truth. See Joh 1:14 Jesus, the Righteous, is He who judges: Ps 7:11, 9; Joh 5:22, 30 The Lord our Righteousness - Jer 23:6; Deut 6:24, 25 ‘"Righteousness" is a word that is never used of created beings with a sinless nature. We read of "holy angels" or "unfallen angels," but never do we find the phrase righteous angels. We read of Adam and Eve before the fall that they were "innocent and holy," but never do we see that they were righteous. They could have developed a "righteous character" if they had resisted temptation, but righteousness is always a term that means holiness that has confronted temptation in sinful nature and has overcome. The word itself means justification, and something that is sinless cannot need justification. The innate meaning of the word is declaring something that has been crooked to be straightened.’ {Wieland - Grace on Trial pg} We may flatter ourselves, as did Nicodemus, that our moral character has been correct and we need not humble ourselves before God like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts: “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake.” – {5T 219.3} Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. “With His stripes we are healed.” – {DA 25.2}

Jer 23:6

Jer 23:6 - LORD - translated Jehovah, the Supreme Being

Jer 23:7

Jer 23:7, 8 - Therefore, behold, the days come, saith the LORD, that they shall no more say, the LORD liveth which brought up...out of the land of Egypt - See Jer 16:14, 15

Jer 23:7

Jer 23:7 - The LORD liveth, which brought up the children of Israel out of the land of Egypt - See Heb 11:24-27

Jer 23:8

Jer 23:8 - But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land - The Loud Cry is here referenced, where God's people will be called out of Babylon, the north country where they were scattered. See Rev 18:1-5; Eze 36:24

Jer 23:8

Jer 23:8 - out of the north country - out of Babylon and its corruptions it has brought to the world - See Gen 11:31; Rev 14:8, 18:2-5

Jer 23:8

Jer 23:8 - and from all countries whither I had driven them - See Deut 28:64; 1Kin 14:14-16; Jer 18:15-17, 24:8-10

Jer 23:8

Jer 23:8 - and they shall dwell in their own land - See Eze 36:33-35

Jer 23:9

Jer 23:9 - mine heart is broken because of the prophets - Lying prophets and false teachers have grieved Jer and the LORD. See Jer 23:11-22; 14:14, 15

Jer 23:9

Jer 23:9 - because of the LORD, and because of the words of His holiness - Jer is aghast at the profanity of the prophets and fearful of the LORDS majesty and words of condemnation. See Isa 6:1-7

Jer 23:10

Jer 23:10 - For the land is full of adulterers - See James 4:4

Jer 23:10

Jer 23:10 - because of swearing the land mourneth - See Matt 5:34-36; Jam 5:12; Jer 12:11; Joe 1:10

Jer 23:11

Jer 23:11 - for both prophet and priest are profane - See Jer 12:10

Jer 23:11

Jer 23:11 - in my house have I found their wickedness, saith the LORD - See Eze 8:3-6

Jer 23:12

Jer 23:12 - Wherefore their way shall be unto them as slippery ways in the darkness - See Ps 35:6; Job 18:5

Jer 23:12

Jer 23:13 - even the year of their visitation, saith the LORD - God would bring a close to their probationary time (490yrs) by removing His hand of protection and permitting them to fall in to the hands of their enemies. See Mt 23:37 "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" O that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. "Ye will not come to Me, that ye might have life." Mt 23:37; Joh 5:40. – {GC 21.2} The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity." Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. – {GC 35.3}

Jer 23:13

Jer 23:13 - And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. - the prophets and priests of Samaria were not chosen of God but chosen by men from among the vilest of men, and caused the people to rebel and commit sin against God. See 1Kin 12:26-31; 2Pet 2:1

Jer 23:14

Jer 23:14 - I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah - See Jer 23:26

Jer 23:14

Jer 23:14 - they strengthen also the hands of evildoers, that none doth return from his wickedness - See Rom 1:29-32

Jer 23:14

Jer 23:14 - they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah - See Gen 18:20, 21; Mt 10:15||Mk 11:24||Mk 6:11

Jer 23:15

Jer 23:15 - I will feed them with wormwood, and make them drink the water of gall - See Isa 30:20; Ps 16:4

Jer 23:16

Jer 23:16 - Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD - See Deut 18:22;

Jer 23:17

Jer 23:17 - they say still unto them that despise Me - They affirm the wicked in their ways and say the LORD brings you peace. See Jer 6:14; 8:11, 23:14

Jer 23:17

Jer 23:17 - They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you - See Jer 23:14; 1Thess 5:1-4

Jer 23:18

Jer 23:18 - For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? - See Isa 40:13, 14; Rom 11:34; 1Cor 2:16

Jer 23:19

Jer 23:19 - Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked - See Hos 8:7

Jer 23:19

Jer 23:19 - whirlwind - tornado - See Hos 8:7

Jer 23:20

Jer 23:20 - The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart - See Isa 55:11

Jer 23:21

Jer 23:21 - I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied - false prophets will wax worse in the last days, giving false visions and counsel to misguide those who have not sunken the shaft deep into the soil of truth. See Deut 18:22; Jer 23:16, 25; Mt 24:23-26

Jer 23:22

Jer 23:22 - But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings - See 2Chron 7:14; Mal 4:5, 6

Jer 23:23

Jer 23:23 - Am I a God at hand, saith the LORD, and not a God afar off? - See Ex 33:14-16; Deut 4:6-8; Joel 2:27; Isa 7:14, 50:8, 57:15; Mt 1:23; Act 17:27; Compare Dan 2:11; 1Jo 4:1-3; Ps 119:151, 145:18

Jer 23:24

Jer 23:24 - can any hide himself in secret places that I shall not see him? - See Eze 8:12; Ps 139:11, 12 Isa 5:19; Eccl 8:11; CONTRAST Eze 8:12, 9:9

Jer 23:24

Jer 23:20 - Do not I fill heaven and earth? saith the LORD - See Isa 66:1

Jer 23:25

Jer 23:23-25 - I have dreamed, I have dreamed - See Deut 13:1, 18:22; Jer 27:9, 29:8; Zech 10:2

Jer 23:26

Jer 23:26 - How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart - See Jer 23:14

Jer 23:27

Jer 23:27 - Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal - The Great Controversy is waged through the false prophets, who seek to cause God's people to forget His name - See 1Kin 18:21, 22; Rev 2:20-23

Jer 23:27

Jer 23:27 - as their fathers have forgotten my name for Baal - See 1Kin 18:21

Jer 23:28

Jer 23:28 - he that hath my word, let him speak my word faithfully - See Eze 3:17-21

Jer 23:28

Jer 23:28 - What is the chaff to the wheat? saith the LORD - See Mt 3:12||Lk 3:17

Jer 23:29

Jer 23:29 - Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? - See Heb 4:12

Jer 23:30

Jer 23:30, 31 - I am against the prophets - See Eze 13:8-10

Jer 23:31

Jer 23:31 - Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith - See Jer 5:12-14

Jer 23:32

Jer 23:32 - Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD. - See Jer 28:13-17; 2Thess 2:8-12

Jer 23:33

Jer 23:33 - And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD - See Jer 5:1-9, 21:1-5

Jer 23:34

Jer 23:34 - And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house - See Deut 18:20; Jer 28:13-17

Jer 23:36

Jer 23:36 - for ye have perverted the words of the living God, of the LORD of hosts our God - See 2Pet 3:16

Jer 23:38

Jer 23:38 - But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD - See Deut 13:1-5; Lam 2:14

Jer 23:39

Jer 23:39 - Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence - CONTRAST Heb 13:5; Mt 28:19, 20

Jer 23:40

Jer 23:40 - I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten - Those who forsake the LORD will not have their sins blotted out and will be an everlasting reproach - See Jer 18:23, 25:9; Eze 21:31, 32

Jer 24:1

Jer 24:1 - two baskets of figs were set before the temple of the LORD - the two baskets before God's temple may represent the two classes of people who will have to stand before the judgment seat of Christ, to given an answer for the things done in the flesh (2Cor 5:10). See Jer 29:17

Jer 24:1

Jer 24:1 - and the princes of Judah - See 2Kin 20:18; Isa 39:7 Jer 27:20; Dan 1:1-3

Jer 24:2

Jer 24:2 - very good figs - good fruit - those who heed the warnings of the Lord and submit to the chastisement He purposed to bring upon the land . See Jer 27:4-7, 29:1-7; Mt 12:33

Jer 24:2

Jer 24:2 - very naughty fig - very bad fruit - the lying prophets and diviner's of Israel and those which follow their counsel to their hurt. See Lk 6:43, 44; Jer 27:9, 10, 28:1-17, 29:17

Jer 24:3

Jer 24:3 - and the evil, very evil, that cannot be eaten, they are so evil - See Jer 29:17

Jer 24:5

Jer 24:5 - like these good figs, so will I acknowledge them that are carried away captive of Judah - Those captives of Judah taken to Babylon were seen as good figs,compared to those who would be destroyed by sword, famine and pestilence in Jerusalem, Egypt and all the places they would be scattered (Jer 24:9, 10).

Jer 24:5

Jer 24:5 - whom I have sent out of this place into the land of the Chaldeans for their good - The Providence of God is here revealed as God sends out a people into captivity to Babylon for the purpose of preserving their lives. God purposed to destroy the city therefore those who remained would receive the retribution of the LORD while those who were scattered into the land of their captivity, their lives would be as a prey to them. What would appear to be for harm was for good. God needed to tear down the city and the temple that had become idols for the pride of Israel. He needed to remind them of the source of their power and strength, to turn their eyes back to Him - See Isa 55:8, 9, 28:1-3; Jer 24:7, 27:8

Jer 24:6

Jer 24:6 - For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. See Zeph 3:17; Am 9:11-15; Jer 31:27, 28

Jer 24:6

Jer 24:6 - and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up - After God had chastised His people for a short time, He purposed to restore them and re-establish them. See Joel 2:18-27

Jer 24:7

Jer 24:7 - and I will give them an heart to know me, that I am the LORD - See Jer 9:23, 24, 31:34; Eze *36:24-31; Ps 80

Jer 24:7

Jer 24:7 - and they shall be my people, and I will be their God - See Lev 26:12; Rev 21:3

Jer 24:7

Jer 24:7 - for they shall return unto me with their whole heart - See Jer 31:31-34; Mal 4:6

Jer 24:8

Jer 24:8-10 - And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of

Jerusalem, that remain in this land, and them that dwell in the land of Egypt: - See Jer 27:8-10, 12-17; Lev 26:36-39

Jer 24:9

Jer 24:9 - And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them - See Lev 26:31-35, Ezek 36:16-20

Jer 24:10

Jer 24:10 - And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers - See Jer 27:8-10, 12-22

Jer 25:1

Jer 25:1 - the fourth year of Jehoiakim - Jer began his prophetic ministry in the 13th year of king Josiah, Jehoiakim's (aka Eliakim) father. 1. Josiah's 13th year of 31yrs (2Kin 22:1) 2. Jehoahaz's 3-month reign 3. Eliakim's name changed to Jehoiakim by Pharaoh-nechoh and begins to reign

Jer 25:1

Jer 25:1 - Jehoiakim - Eliakim's name changed to Jehoiakim by Pharaoh-nechoh and begins to reign - See 2Kin 23:34

Jer 25:3

Jer 25:3 - From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me - Jeremiah had been preaching and testifying as a prophet for 10 consecutive years.

Jer 25:3

Jer 25:3, 4 - I have spoken unto you, rising early and speaking, but ye have not hearkened - God in mercy sent His prophets to warn His people of their peril but they would not hearken. See Jer 7:13, 25; 26:5; 29:19; 2Chron 36:15, 16

Jer 25:4

Jer 25:4 - And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear - See 2Chron 36:15, 16

Jer 25:6

Jer 25:5 - And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt - See 1Jo 5:21

Jer 25:6

Jer 25:6 - provoke me not to anger with the works of your hands - See Isa 46:5-7; Eze 8:5, 6; Jer 2:27

Jer 25:7

Jer 25:7 - provoke me to anger with the works of your hands to your own hurt - See Eze 36:17, 18; Jer 2:27

Jer 25:9

Jer 25:9 - Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations - Nebuchadnezzar was the sword of chastisement against Israel, purposed of the LORD - See Jer 25:1, 34:1; Habakkuk 1:6-10 PRESENT TRUTH: (2Pet 1:12) Time of Noah - Get in the boat a flood is coming (Gen 6:7; Heb 11:7; 2Pet 2:5) Time of Lot - Escape for thy life, do not look back, Leave the city and run for the mountains (Gen 19:17) Time of Jeremiah - the King of the North is coming - (Jeremiah 25:9) Time of Christ - Jesus is Messiah the Prince, Christ the Lord, heed His warning (Act 2:36; Mt 24:15-20) Today - All of the above and the 3 Angel's Messages (1Cor 10:11||1Pet 1:12; Lk 17:26-30; Dan 11:40-45; Rev 14)

Jer 25:9

Jer 25:9 - make them an astonishment, and an hissing, and perpetual desolations - See Jer 23:40; Eze 36:18-23

Jer 25:10

Jer 25:10 - moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, the voice of the bride, the sound of the millstone, and the light of the candle - See Rev 18:22, 23

Jer 25:10

Jer 25:10 - the sound of the millstones - there will be wasting and bareness

Jer 25:11

Jer 25:11 - And this whole land shall be a desolation, and an astonishment - See Jer 19:3; Deut 28:

Jer 25:11

Jer 25:11, 12 - these nations shall serve the king of Babylon seventy years - Seventy years was not an arbitrary length of time but exactly the amount of time necessary to permit the land to rest based on the covenant God made with the COI, to let the land rest every 7years which they ignored - See Lev 25:1-7, 26:42, 43; Jer 29:10; Dan 9:2; Zech 1:12, 7:5

Jer 25:12

Jer 25:12 - I will punish the king of Babylon...and the land of the Chaldeans, and will make it a perpetual desolation - The LORD gave Babylon 70years of probationary time for it to repent and turn from its sins, yet it would not be healed. See Jer 27:7, 51:9; Dan 5; Isa 21; 22; 33

Jer 25:12

Jer 25:12 - for their iniquity - Babylon's iniquity was in its ascribing its success and victories over Israel to its gods rather than the God of heaven which caused it to prosper. Hab 1:6-11;

Dan 5:1-4, 17-28

Jer 25:12

Jeremiah 25:12 - and will make it perpetual desolations - Babylon would never be rebuilt again. Isa 13:19, 20; Jeremiah 51:37

Jer 25:14

Jer 25:14-26 - for many nations and great kings shall serve themselves of them also - the COI, descendants of Abraham will be scattered upon the earth and will become the derision, scorn and prey of many nations. Such is the history of the black race - Jer 50:9-14

Jer 25:14

Jer 25:14 - and I will recompense them according to their deeds, and according to the works of their own hands - See Habakkuk 1:11

Jer 25:15

Jer 25:15 - For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it - See Ps 75:7, 8; Rev 15:6, 7

Jer 25:17

Jer 25:17 - Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me - As John took the book out of the hand of the Mighty Angel and ate it, so Jeremiah took the cup and made all nations God pronounced judgment upon, to drink from the cup. See Rev 10:8-10

Jer 25:18

Jer 25:18 - To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day - Israel was numbered among the nations as transgressors who must drink the cup of God's wrath - See Dan 8:23; Jer 19:1-13

Jer 25:19

Jer 25:19 - Pharaoh king of Egypt - See Isa 20:2-6

Jer 25:22

Jer 25:22 - And all the kings of Tyrus - See Isa 23:1-12

Jer 25:24

Jer 25:24 - And all the kings of Arabia - See Isa 21:13

Jer 25:25

Jer 25:25 - kings of Elam - kings of Persia

Jer 25:26

Jer 25:26 - And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them - The judgments of God are extended to all the kingdoms of the world, an allusion to the destructions at the end of the world.

Jer 25:29

Jer 25:29 - I begin to bring evil on the city that is called by my name and should you be utterly unpunished? -Judgment begins in the house of the LORD and will move to the wicked. See 1Pet 4:17; Lev 26:14-20

Jer 25:30

Jer 25:30 - the LORD shall roar from on high and utter His voice from His holy habitation - Just as the LORD spoke from mount Sinai and shook the earth, He will shake the earth once again as He brings mankind's probation to its close. See Heb 12:18-27; Hag 2:6

Jer 25:30

Jer 25:30 - as they that tread the grapes - Jesus alone will tread the grapes of wrath and will punish those who despise His love and His law. See Isa 63:2, 3; Rev 14:13-20

Jer 25:31

Jer 25:31 - a noise shall come, even to the ends of the earth - when God shall utter His voice upon the earth, all shall hear and the earth shall be shaken -

Jer 25:31

Jer 25:31 - for the LORD hath a controversy with the nations - See Jer 46:10

Jer 25:31

Jer 25:31 - he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD - God will reward everyone according to His works. The sword for the wicked and eternal life to those who are called by His name and keep His covenant. See Rev 22:11, 12; Nahum 1:3-6

Jer 25:32

Jer 25:32 - evil shall go forth from nation to nation - the Bible predicts world wide calamities and great peril that will overtake all nations in the last days, leading to the coming of the LORD.

Jer 25:32

Jer 25:32 - and a great whirlwind shall be raised up from the coasts of the earth - See Dan 2:35

Jer 25:33

Jer 25:33 - and the slain of the LORD shall be at that day from one end of the earth even to the other end of the earth - See Rev 19:17, 18, 21

Jer 25:34

Jer 25:34-38 - Howl ye shepherds and cry - woes are pronounced upon the idol, wasteful and oppressive shepherds who have forsaken God and scattered God's flock. See Zech 11:17; Jer 3:15; 12:10; 23:1; Eze 22:25-29; Isa 56:10, 11

Jer 25:35

Jer 25:35 - And the shepherds shall have no way to flee - See Jer 12:10

Jer 26:2

Jer 26:2 - stand in the court of the LORD's house - Jer was to bring a word of warning and reproof to those who called themselves the people of God, who gathered in His temple, as those who desired to know His ways. See Isa 58:1, 2; Jer 24:1-3

Jer 26:2

Jer 26:2 - speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee - Jer is a watchman for Israel called to cry aloud, spare not and lift up his voice like a trumpet. See Isa 58:1; Eze 3:1-21

Jer 26:2

Jer 26:2 - diminish not a word - The words of the prophet were not to be sweetened nor minimized, but were to be given full force, as God had spoken it to them.

Jer 26:3

Jer 26:3 - If so be they will hearken, and turn every man from his evil way - God needs us to speak the truth in love, not minimizing any word that if by chance, His people will listen and turn from their evil ways, He may hear and save them from the destruction that they are tending towards - See 2Pet 3:9

Jer 26:3

Jer 26:3 - that I may repent me of the evil which I purpose to do unto them because of the evil of their doing - See Eze 33:11; Jer 18:20

Jer 26:5

Jer 26:5 - To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened - See Jer 25:3, 4; 2Chron 36:15, 16

Jer 26:6

Jer 26:6 - Then will I make this house like Shiloh - See 1Sam 4, 5; Ps 78:60, 61; Jer 7:12

Jer 26:7

Jer 26:7 - So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD - God can be just in judgment as the people all heard the words of the Lord and repented not, but sought to harm the messenger of the Lord - Jer 11:20

Jer 26:8

Jer 26:8 - Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die - See Amos 5:10

Jer 26:8

Jer 26:8 - the priest and the prophets and all the people took him, saying, Thou shalt surely die - as Jesus said, all the prophets were mistreated and stoned, and thus the COI sought to do the same to Him. See Joh 8:56-59

Jer 26:9

Jer 26:9 - Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD - the people show a zeal and self-righteous indignation, accusing Jeremiah of speaking out against God's people and His temple. See Rom 10:3

Jer 26:11

Jer 26:11 - then spake the priests and the prophets unto all the princes and to all the people, saying this man is worthy to die - the religious leaders bring Jer to civil counsels to execute judgement. Those in civil power demonstrate more restraint and objectivity than those who are called to represent Christ to the people, the priests and prophets. See Lk 11:50, 51, 12:11, 12; Joh 16:1, 2; Isa 66:5

Jer 26:12

Jer 26:12 - Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard - See Jer 27:9, 10

Jer 26:13

Jer 26:13 - and the LORD will repent him of the evil that he hath pronounced against you - See Jer 26:19

Jer 26:15

Jer 26:15 - ye shall surely bring innocent blood upon yourselves - See Mt 23:35; Lk 11:51

Jer 26:16

Jer 26:16 - Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God - the princes and all the people were more noble minded and reasonable than the self-declared prophets and priests - See Act 17:11

Jer 26:17

Jer 26:17 - then rose up certain of the elders of the land - there were among the throng a group of aged/respected men who saw the folly of the crowd in seeking to kill Jer. They reminded the people of God's love in sending the prophet Mic to Hezekiah who repented and spared himself and the people God's wrath.

Jer 26:18

Jer 26:18 - Mic the Morasthite - See Mic 1:1

Jer 26:18

Jer 26:18 - Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest - See Micah 3:12; Jer 7:9-14

Jer 26:19

Jer 26:19 - and the LORD repented him of the evil which he had pronounced against them - See Jer 26:13

Jer 26:19

Jer 26:19 - Thus might we procure great evil against our souls - See Jer 26:15

Jer 26:20

Jer 26:20 - And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah - the Lord provided a second witness who testified against Israel according to the words of Jeremiah.

Jer 26:20

Jer 26:20 - Shemaiah - Shma`yah Proper Name Masculine shem-aw-yaw' from (08085) and (03050) or Shmamyahuw {shem-aw-yaw'-hoo}; from and ; Jah has heard; Shemajah, the name of twenty-five Israelites:--Shemaiah. Shemaiah = "heard by Jehovah"

Jer 26:20

Jer 26:20 - prophesied against this city and against this land according to all the words Jer - the LORD provided a second witness to affirm His warnings to the COI (2Cor 13:1). Just like Jer, Urijah's message was scorned and cost him his life.

Jer 26:21

Jer 26:21 - And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt - See 1Kin 19:1-3

Jer 26:22

Jer 26:22 - Élnathan Proper Name Masculine el-naw-thawn' from (0410) and (05414) from and ; God (is the) giver; Elnathan, the name of four Israelites:--Elnathan. Elnathan = "God has given"

Jer 26:23

Jer 26:23 - and they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword - See Jer 26:14, 15; Mt 23:31; Lk 11:47; Rom 11:3; 1Thess 2:15

Jer 26:24

Jer 26:24 - Áchiyqam Proper Name Masculine akh-ee-kawm' from (0251) and (06965) from and ; brother of rising (i.e. high); Achikam, an Israelite:--Ahikam. Ahikam = "my brother has risen (arisen)"

Jer 26:24

Jer 26:24 - Shaphan - shaphan shaw-fawn' from (08226) from ; a species of rock-rabbit (from its hiding), i.e. probably the hyrax:--coney. n m rock badger, coney, the hyrax n pr m

Jer 27:1

Jer 27:1 - In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying- Jer 36:1-3

Jer 27:3

Jer 27:3 - And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon - all the nations mentioned were either close descendants of the COI or their lands bordered Israel and were given an opportunity to know of the God of the Heb. Because of their obstinate rebellion against the knowledge of God, they would be punished.

Jer 27:6

Jer 27:6 - and now have I given all these lands into the hand of Nebuchadnezzar... and the beasts of the field have I given him also to serve - See Dan 4:10-13; Jer 34:22

Jer 27:6

Jer 27:6 - Nebuchadnezzer, the king of Babylon, my servant - God is no respecter of persons and views all His creation as under His services. See Act 10:34

Jer 27:6

Jer 27:6 - and the beasts of the field have I given him also to serve him - See Dan 4:12, 14, 21, 2:38; Gen 1:28

Jer 27:7

Jer 27:7 - and all nations shall serve him, and his sons, and his son's son - God foretold that the Babylonian Empire would exist until the 2nd generation after Nebuchadnezzar and then be overrun by many nations. See Dan 5

Jer 27:7

Jer 27:7 - then many nations and great kings shall server themselves of him - See Isa 44:27-45:3; 13:6-8; Jer 25:12-14, 50:9-46

Jer 27:8

Jer 27:8 - that nation will I punish with the sword, and with the famine and with the pestilence - See Jer 25:15, 16; Isa 51:22, 23

Jer 27:9

Jer 27:9 - hearken not ye to your prophets and your diviners, nor to your dreamers not to your sorcerers - See Jer 14:13-15; 23:15-19

Jer 27:10

Jer 27:10 - they prophesy a lie unto you - See Jer 14:14

Jer 27:10

Jer 27:10 - to remove you farm from your land - the false prophets, though speaking smooth words that bring "comfort" to a wayward guilty people, are actually ministers of unrighteousness who are controlled by the devil to bring the people to their end. See 2Cor 11:14, 15

Jer 27:12

Jer 27:12 - I spake also to Zedekiah king of Judah - Jer begins with the king of Judah, then the priests then the people in general, warning them not to take heed to the lying prophets but to submit to Nebuchadnezzar, king of Babylon that they might live.

Jer 27:12

Jer 27:14 - Bring your necks under the yoke of the king of Babylon - Jer gave sound warning to Zedekiah, not to resist but to submit to the punishment of the LORD lest he die.

Jer 27:13

Jer 27:13 - Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? - See Isa 65:12

Jer 27:14

Jer 27:14 - Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you - See Jer 28:15-17

Jer 27:16

Jer 27:16 - Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you - See Jer 28:1-3

Jer 27:20

Jer 27:20 - when he carried away captive Jeconiah... and all the nobles of Judah and Jerusalem - The prophet Dan had for 8yrs been taken captive to Babylon, under the captivity of Jehoiakim, father of Jeconiah. See Dan 1:1

Jer 27:22

Jer 27:22 - then will I bring them up, and restore them to this place - See Ezr 1:7-11

Jer 28:1

Jer 28:1 - Hananiah the son of Azur the prophet - false prophet comes to Judah speaking a message of peace and safety.

Jer 28:2

Jer 28:2 - Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon - the false prophet Hananiah, seeking to curry the people's favor, speaks lies to them against the words of the true prophet Jeremiah. See Jer 27:1-8

Jer 28:3

Jer 28:3 - within two full years will I bring again...all the vessels - In stark contrast to the prophet of the LORD, Hananiah proclaims that the vessels taken to Babylon will be restored in 2 years as opposed to the 70+ years that Jer prophesied. See Jer 27:16-22

Jer 28:5

Jer 28:5 - in the presence of the priests, and in the presence of all the people - we see a show-down here, similar to Elijah and the prophets of Baal on Mt. Carmel. Elijah, the prophet of the LORD is being contested by Hananiah, the false prophet. A public exhibition is seen where the people are left to chose whom they will serve and in whose words they must rely.

Jer 28:6

Jer 28:6 - Even the prophet Jer said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all that is carried away captive, from Babylon into this place - the prophet Jer speaks facetiously of the false prophet Hananiah's proclamation and claim. See Jer 27:16-22

Jer 28:8

Jer 28:8 - The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence - the prophets of old brought words of reproof warning and impending danger for waywardness. - See Jer 27:1-8

Jer 28:9

Jer 28:9 - the prophet which prophesieth of peace... - the words of the prophets according to Jer have always been of reproof and judgment. Only when the "smooth words" of a prophet come to pass will the prophet be confirmed to be true. See *Deut 18:22; Isa 30:9-11; 1Thess 5:3; Jer 27:9, 10

Jer 28:10

Jer 28:10 - Hananiah the prophet took the yoke from off the prophet Jer's neck, and brake it - the prophet of the LORD, who was commanded of God during the reign of Jehoiakim to make and wear bands and a yoke of wood around his neck as a continual reminder to the people of their impending captivity (Jer 27:2), is disrespected by the false prophet Hananiah who removes the yoke and breaks it.

Jer 28:13

Jer 28:13 - thou shalt make for them yokes of iron - because of the prophet's deceptive prophecy to the people, convincing them that they had nothing to fear, what was once yokes

of wood would be made yokes of iron. See Jer 5:5, 12-14; Hosea 9:8

Jer 28:14

Jer 28:14 - For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also - See Deut 28:48

Jer 28:14

Jer 28:14 - and I have given him the beasts of the field also - See Jer 27:6; Dan 4:12, 14, 21, 2:38; Gen 1:28

Jer 28:15

Jer 28:15 - Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie - See Amos 7:16; Jer 29:21-23, 32

Jer 28:15

Jer 28:15 - the LORD hath not sent thee - See Deut 18:22; Jer 5:12-14, 14:14; Zech 13:2-5; Act 13:6-11

Jer 28:15

Jer 28:15 - but thou makest this people to trust in a lie - See Jer 23:31, 32, 27:9, 10, 16, 17; Jon 2:8; 2Thess 2:10-12

Jer 28:16

Jer 28:16 - Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD - See Deut 18:20; Jer 23:34; Amos 7:17

Jer 28:16

Jer 28:16 - because thou hast taught rebellion against the LORD - See Jer 5:12-14; 23:31, 32

Jer 28:17

Jer 28:17 - died the same year in the seventh month - the LORD would bring judgment upon Hananiah for his false witness two months later, in the seventh month, most probably on the Day of Atonement - See Lev 23:29

Jer 29:4

Jer 29:4 - unto all that are carried away captive - the captives of Judah taken to Babylon the LORD likens to good figs whom He purposes to restore when the 70years are completed. See Jer 24:5-7

Jer 29:5

Jer 29:5, 6 - Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; 6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased

there, and not diminished - The Lord commanded the captives of Israel to build houses, take wives, have children and multiply until He brought deliverance to them. This was to encourage them that they had not been forgotten of God and that His plans towards them and their restoration had not diminished. See Jer 29:11

Jer 29:7

Jer 29:7 - seek the peace of the city - the captive Jews were not to pray for the overthrow of their captors or an insurrection or for mayhem but for peace so that they too would enjoy peace while in their captivity for 70yrs. - See

Jer 29:8

Jer 29:8 - For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed - See Isa 29:10, 14-16; Jer 28

Jer 29:9

Jer 29:9 - for they prophesy falsely unto you in my name - See Jer 14:14, 28:1-17; Deut 18:22

Jer 29:10

Jer 29:10 - after seventy years be accomplished - See Ps 90:3; Dan 9:2; 2Chron 36:21; Ezr 1:1; Zech 1:12, 7:5; Ezekiel 36:18-24; Mic 4:10

Jer 29:11

Jer 29:11 - For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end - See Ps 139:17, 18; Jer 32:41; Isa 55:8, 9

Jer 29:11

Jer 29:11 - thoughts of peace - God's thoughts of peace entail: 1. Being washed, forgiven, and made clean from my sins by His grace: Ezek 36:25 2. Receiving a new heart and Spirit that will love righteousness and holiness: Ezek 36:26 3. My life being ordered by His Law which brings peace and life above reproach: Ps 119:165 4. His righteousness, Jesus Christ (Jer. 23:5, 6) producing (working) peace in my life: Isa 32:17 5. Dwelling in a peaceable land with God as His people: Isa 32:18; Ezek 36:28; Rev 21

Jer 29:11

Jer 29:11 - to give you an expected end - a predetermined end in righteousness; we are all predestined before the foundation of the world, to adoption as sons and daughters of God - See Eph 1:4, 5

Jer 29:12

Jer 29:12 - Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you - See Isa 65:24; Ps 145:18

Jer 29:12

Jer 29:12 - and ye shall go and pray unto me, and I will hearken unto you - See 1Jo 5:14, 15

Jer 29:13

Jer 29:13 - And ye shall seek me, and find me, when ye shall search for me with all your heart - See 2Chron 15:2; Ps 25:2; Heb 11:6; Rom 10:12; CONTRAST Prov 1:28-32

Jer 29:13

Jer 29:13 - when ye shall search for me wth all your heart - though the LORD desires to reveal Himself to all men (Rom 10:14-21), He does not want men to have a superficial knowledge of Him, nor has He made all of His wisdom readily available to the convenience of the casual reader. As with any field of study and pursuit of knowledge, it requires effort. God would distinguish His true and sincere followers from the haphazard readers as they who pursue the greatest science, the Science of Salvation with all their hearts. See Heb 11:6, 5:11-14; Isa 28:9-13; Joh 7:17; Ps 27:8; Philippians 3:10

Jer 29:13

Jer 29:13 - search for me with all your heart - without a divided mind, conscience or heart. This requires COMPLETE SURRENDER to the Lord and yielding of my will to His will (Lk 9:23; Gal 2:20). We must employ the method God has outlined for the restoration of His covenant (Lev 26:40-46; Dan 9:1-19) - See Mt 6:33; Mk 12:29-33; Heb 11:6 CONTRAST Jam 1:5-8

Jer 29:14

Jer 29:14 - And I will be found of you, saith the LORD - Heb 11:6

Jer 29:14

Jer 29:14 - and I will turn away your captivity - our captivity came as a result of walking contrary to God, meaning, we made ourselves adversaries to Him, so He in turn made Himself an Adversary to us, permitting us to go into captivity in the land of our enemies. See Lev 26:40, 41

Jer 29:14

Jer 29:14 - I will gather you from all the nations - see Eze 36:24

Jer 29:14

Jer 29:14 - I will bring you again into the place whence I caused you to be carried away captive - See Eze 36:28

Jer 29:15

Jer 29:15 - Because ye have said, The LORD hath raised us up prophets in Babylon - the people are being deceived by false prophets, even among the captives in Babylon (Jer 29:20-23), and Jeremiah will set the record straight regarding the fate of those who remain in Jerusalem, even the King of the lineage of David that remained upon the throne. Even as Jeremiah had spoken in the past, so would it be performed that all would be utterly scattered and destroyed who did not peacefully submit to the Babylonians. See Jer 29:16-19

Jer 29:17

Jer 29:17 - and will make them like vile figs that can not be eaten - See Jer 24:1, 2

Jer 29:18

Jer 29:18 - And I will persecute them with the sword, with the famine, and with the

pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them - See Jer 24:8-10

Jer 29:19

Jer 29:19 - Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. - See 2Chron 36:15, 16; Jer 11:7, 25:4, 5, 35:14, 15

Jer 29:20

Jer 29:20 - Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon - See Jer 29:15

Jer 29:21

Jer 29:21 - Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes - See Jer 28:13-17

Jer 29:22

Jer 29:22 - And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire - See Dan 3:6

Jer 29:26

Jer 29:26 - maketh himself a prophet - the punishment for false prophets was to be locked up and placed in stocks.

Jer 29:27

Jer 29:27 - Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? - Jeremiah was a true prophet of God, ordained so from his mother's womb. The false prophet knew better than to reprove that man of God who' words from the Lord were established and never fell to the ground. See Jer 1:1-5; 1Sam 3:19

Jer 29:28

Jer 29:28 - For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them - See Jer 29:5-7

Jer 29:31

Jer 29:31 - Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: - See Jer 29:24-27

Jer 29:32

Jer 29:32 - Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion

against the LORD - See Jer 28:13-17

Jer 30:2

Jer 30:2 - Write thee all the words that I have spoken to thee in a book - the LORD commands Jer to document all that was conveyed to him so the COI would have record of God's judgments and commandments.

Jer 30:3

Jer 30:3 - I will bring again the captivity of my people - See Jer 51:34, 35

Jer 30:3

Jer 30:3 - I will cause them to return to the land that I gave to their fathers - See Eze 36:24; Jer 30:10

Jer 30:6

Jer 30:6 - whether a man doth travail with child? - See Jer 4:19, 20, 31, 51:30

Jer 30:7

Jer 30:7 - At the passing of the Sunday Law decree to kill those who honor the Sabbath, the faithful of God will experience the distress which Jacob experienced when he heard that Esau was coming with 400 men of war to meet him. Then men will have to wrestle with the Lord, pleading for His deliverance. Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said, "We have heard a voice of trembling, of fear, and not of peace.... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7. – {PP 201.1}

Jer 30:8

Jer 30:8 - I will break his yoke from off thy necks - the fulfillment of this was with the overthrow of Babylon and the liberation of the Nation of Israel to restore and rebuild Jerusalem. The perfect fulfillment of this will be during the Time of Trouble when Babylon the Great will fall and the faithful will be found hid under the shadow of the Almighty.

Jer 30:9

Jer 30:8 - and David their king, whom I will raise up unto them - See Eze 37:22-24

Jer 30:10

Jer 30:10 - I will save thee from afar - See Isa 43:5-7, 60:4, 9; Eze 36:24; Jer 30:3

Jer 30:10

Jer 30:10 - and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid - See Isa 33:20-24, 65:17-25

Jer 30:11

Jer 30:11 - though I make a full end of all nations whither I have scattered thee - God would

destroy all of Israel's captors - See Jer 30:16

Jer 30:11

Jer 30:11 - I will correct thee in measure - God will destroy Israel's captors but He will only punish Israel in measure. See Mic 7:9

Jer 30:11

Jer 30:11 - in measure - See Isa 27:8

Jer 30:15

Jer 30:15 - Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee - See Jer 30:12

Jer 30:17

Jer 30:17 - For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD - See Ps 103:3

Jer 30:18

Jer 30:18 - have mercy on his dwelingplaces; and the city shall be builded upon her own heap - The fulfillment of this prophecy was Israel's rebuilding and restoration in the time of Ezr and Neh. The perfect fulfillment of this prophecy will be in the New Earth where Righteousness reigns. See Eze 36:33-36

Jer 30:23

Jer 30:23 - Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked - See Hos 8:7

Jer 30:24

Jer 30:24 - The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart - See Isa 55:11

Jer 30:24

Jer 30:24 - in the latter days ye shall consider it - the perfect will of God will be revealed, seen and understood in the latter days (Time of the End?).

Jer 31:1

Jer 31:1 - At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people - See Jer 31:33; Eze 36:28, 37:23, 27; 2Cor 5:19

Jer 31:3

Jer 31:3 - The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. - Thank You My Heavenly Father! Thank You My Loving Savior! Thank you Sweet Holy Spirit!! See Joh 14:6, *15:16; Rev 14:6

Jer 31:3

Jer 31:2 - everlasting love - Rev 13:8; Gen 3:15; 2Cor 5:19

Jer 31:4

Jer 31:4 - Again I will build thee, and thou shalt be built - See Deut 30:3-10; Eze 26:23-28

Jer 31:6

Jer 31:6 - For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God - See 2Chron 30:1 CONTRAST 2Chron 30:10

Jer 31:8

Jer 31:8 - Behold, I will bring them from the north country - See Jer 23:7, 8

Jer 31:9

Jer 31:9 - walk by the rivers of waters in a straight way wherein they shall not stumble - See Ps 23:2

Jer 31:9

Jer 31:9 - Ephraim is my firstborn - See Jer 31:18

Jer 31:11

Jer 31:11 - ransomed him from the hand of him that was stronger than he - See Ex 19:3, 20:1; Mt 12:29; Heb 2:14, 15; Gal 3:13

Jer 31:12

Jer 31:12 - and their soul shall be as a watered garden - see Jer 17:7, 8; Ps 1; Isa 58:11, 12; Joh 7:38

Jer 31:15

Jer 31:15 - a voice was heard in Ramah, lamentation and weeping - See Mt 2:16-18

Jer 31:18

Jer 31:18 - I have surely heard Ephraim bemoaning himself - See Ps 31:10, 38:3-8; Proverb 5:22; Eze 36:31; Isa 57:15-18; Jer 8:6

Jer 31:18

Jer 31:18 - Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God - See Job 34:31, 32; Heb 12:5-8; Ps 25:18, 39:8-11, 69:5; Isa 57:13-18

Jer 31:18

Jer 31:18 - as a bullock unaccustomed to the yoke - one who fights against the restraint and that which would be his guide. An unconverted person. See Hos 7:8; 8:12; Mt 11:28-30 God

does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures. The path of transgression is the path of misery and destruction. – {SC 46.2}

Jer 31:19

Jer 31:19 - I was turned - the heart and mind is convicted of its wrong. True repentance. See 2Cor 7:10

Jer 31:19

Jer 31:19 - I repented - to admit wrong, ask forgiveness and return to the Lord. See Jer 31:21

Jer 31:19

Jer 31:19 - I was instructed - willing to learn, believe and heed the truth as written in God's Word - See Jer 6:8; 2Cor 4:13; Ezr 7:10; Ps 119:71

Jer 31:19

Jer 31:19 - I did bear the reproach of my youth - See Job 13:26; Eccl 11:9, 10; 12:1; Prov 5:12, 13; Mic 7:9

Jer 31:20

Jer 31:20 - Is Ephraim My dear son? - God asks in a soliloquy if Ephraim is the son of His delight? See Jer 31:9

Jer 31:20

Jer 31:20 - is he a pleasant child? - is Ephraim obedient and noble in works the Lord asks?

Jer 31:20

Jer 31:20 - my bowels are troubled for him - The LORD bemoans the hardship suffered by His people for their transgressions and seeks to show them everlasting kindness once they repent and seek the LORD with their whole heart. See Isa 57:15-18 A cast sheep is a sheep that has laid down and can't get up because its center of gravity is off – sometimes because it's pregnant or simply because it has a full fleece. Once down, gasses start to build up in their abdomen and they can die in a matter of hours. If you get them back up on their feet, then they're fine Christ's love for His children is as strong as it is tender. It is a love stronger than death, for He died for us. It is a love more true than that of a mother for her children. The mother's love may change, but Christ's love is changeless. “I am persuaded,” Paul says, “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom 8:38, 39). In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has He not been tempted in all points like as we are? And has He not invited us to take every trial and perplexity to Him? Then let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives

strength for today will give strength for tomorrow.... {IHP Sept 19}

Jer 31:20

Jer 31:20 - I will surely have mercy upon him - Praise God from Whom all blessings flow! Praise His Glorious Name!! Thank You! Mic 7:18-20

Jer 31:21

Jer 31:21 - Set thee up waymarks, make thee high heaps - apparently on the long march from Jerusalem to Babylon, waymarks were set-up to direct the path back home to Israel. The promise of God's restoration as spoken by the prophet Jer. Jer 31:21 (SDABC4): God's appeal to Israel is so to relate herself to Him in obedience and devotion that she may follow with joy and satisfaction the signposts, as it were, that will bring her safely back to her own land (see ch. 6:16).

Jer 31:26

Jer 31:26 - Upon this I awaked, and beheld; and my sleep was sweet unto me - Jeremiah dreamt of Israel's redemption which was sweet to him.

Jer 31:27

Jer 31:27 - Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast - See Am 9:11-15; Jer 24:6, 7

Jer 31:28

Jer 31:28 - And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict - See Jer 21:10, 39:16, 44:27; Am 9:1-10

Jer 31:28

Jer 31:28 - so will I watch over them, to build, and to plant, saith the LORD - See Am 9:11-15

Jer 31:29

Jer 31:29 - The fathers have eaten a sour grape, and the children's teeth are set on edge - See Eze 18:2 - A false saying suggesting that the children pay the price for the parents sins. This suggests that God punishes the children for the sins of the parents. This in no way is true. God punishes each individual for their sins. Though the parents sins and habits may have an influence/impact on their descendants, unto the 3rd and 4th generation, the punishment for sin is for the one who commits the sin.

Jer 31:30

Jer 31:30 - But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge - See Eze 18:20

Jer 31:31

Jer 31:31 - Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah - See Heb 8:8-13

Jer 31:31

Jer 31:31 - I will make a new covenant with the house of Israel - See Hebrews 8:8-13; Eze 16:60-62

Jer 31:32

Jer 31:32 - not according to the covenant that I made with their fathers - See Ex 19:3-8, 24:7; Eze 16:60, 61

Jer 31:32

Jer 31:32 - which my covenant they brake, although I was an husband unto them, saith the LORD - the covenant God made with Israel is not the covenant Israel established with God. God presented the Everlasting Covenant of Gen 3:15 to the COI, where He would betroth Israel to Himself as His bride and do all the works of redemption on their behalf. The COI responded with an alternate covenant based upon their own works and merits. God humored their error and gave them tenets by which they may uphold the covenant they established with the Lord, all of which they broke. See *Jer 13:10, 23-27; Ex 19:5, 6 Amos 3:2

Jer 31:33

Jer 31:33 - But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people - the New Covenant existed in the Old Testament in that it was confirmed by God by an oath and a promise and is ratified by the immutable truths that God never changes and God can not lie. This verse reaffirms the New Covenant that has always existed in the hearts of those who walk and believe God by faith. See Heb 6:17, 18

Jer 31:33

Jer 31:33 - After those days - after the days of rebellion for Israel. Applies to the time after the cross of Jesus Christ, when He would enter into covenant with the Christian Church, or after the 70-week prophesy completion or more broadly, whenever men forsake their lives of sin and purpose to seek the LORD.

Jer 31:33

Jer 31:33 - I will put my law in their inward parts, and write it in their hearts - God's law written in our hearts and inward parts by the abiding Holy Spirit, [Christ in you, Christ in me, the hope of glory- Col 1:27; Heb 10:15-17] enables us to be victorious over sin by Christ abiding in us Who will keep and fulfill the law of God. See Rom 8:2-4; Gen 3:15; Deut 10:16, 30:6; Jer 4:4; Hosea 2:19, 20; Rom 7:22 CONTRAST Jer 17:1 “How does the Lord write His law in human hearts? It’s easy to give a glib answer, “By the Holy Spirit:” but how does He do it? By capturing the affections of the soul, what Ellen White often said is “heart work.” The alienated heart is reconciled to God through that “blood of the cross.” When “the love of Christ constrains us,” we become new creatures. The cold, stony heart we were born with becomes melted; a new spirit fills the heart. We learn to hate the sins we once loved, and we love harmony and reconciliation with the Saviour. In short it is heart appreciation of the cross. Under the new covenant, the ten commandments become ten glorious promises. For example, says the Lord, when you believe that “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage,” inexpressible gratitude motivates you. Then “you shall never fall into adultery,” or “murder,” or “steal,” or any other sin. An appreciation of that cross cleanses those buried motivations of sin and selfishness that

have such deep roots. The fruit is not the cold “works of the law” that[…]” Excerpt From: Robert J. Wieland. “Grace On Trial.”

Jer 31:33

Jer 31:33 - will be their God and they will be my people - this has always been God’s intention, even from the establishment of the Old Covenant. See Ex 19:3-8; Jer 31:1, 32:38; Eze 36:28, 37:23, 27; 2Cor 6:16; Hosea 2:23; Zech 13:9

Jer 31:34

Jer 31:34 - And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them - God purposed for all of Israel to be a kingdom of priests, His royal priesthood to shine forth the praises of Him Who brought them out of darkness into His marvelous light. By all having the Mind of Christ and sharing in the unity of the faith, all would be on one accord and would see eye to eye, as glory would rise upon them. See 1Pet 2:9; Philippians 2:1-11; Isa 52:8

Jer 31:34

Jer 31:34 - for I will forgive their iniquity - a work of Christ’s ministerial work in the Holy Place from A.D.31 to Oct 22, 1844 - See Isa 44; 1Jo 1:9

Jer 31:34

Jer 31:34 - and I will remember their sin no more - the sealing of God's people occurs at the time when sins are being forgiven and blotted out so that they are remembered no more. This time is the Antitypical Day of Atonement which is spoken proleptically here. - See Jer 50:20; Act 3:19; Isa 43:25; Dan 8:14; Rev 10:6, 7, 11:19; Isa 44:22, 43:25

Jer 31:34

Jer 31:34 - remember their sin no more - the sealing of God's people occurs at the time when sins are being forgiven and blotted out so that they are remembered no more. This time is the Antitypical Day of Atonement.

Jer 31:35

Jer 31:35 - Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: - The Lord is drawing our attention to the ordinance of sun, moon and stars to show His consistency and that His words are as sure as those ordinances - See Isa 55:11

Jer 31:36

Jer 31:36 - then the seed of Israel shall cease from being a nation before Me for ever - Indeed, it is prophesied that a remnant of the biological COI shall remain and will be saved in God's eternal kingdom (Isa 1:9). Yet the seed of Israel here spoken, as expounded by Paul are they who embrace God's promises by faith, with whom God imputes His righteousness. See Gal 3:8, 9, 28, 29; Rom 4:11-13, 11:1-3

Jer 32:2

Jer 32:2 - For then the king of Babylon's army besieged Jerusalem - See 2Kin 25:1-7; Jer 21:3-7

Jer 32:2

Jer 32:2 - Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house - See Jer 26:14, 15

Jer 32:3

Jer 32:3 - Zedekiah king of Israel shut him up saying, wherefore dost thou prophesy - See Jer 26:8, 9; 36:29, *37:15-21

Jer 32:4

Jer 32:4 - and shall speak with him mouth to mouth, and his eyes shall behold his eyes - See 2Kin 25:6, 7

Jer 32:5

Jer 32:5 - And he shall lead Zedekiah to Babylon, and there shall he be until I visit him - See Jer 34:4, 5

Jer 32:5

Jer 32:6 - though ye fight with the Chaldeans, ye shall not prosper - See Jer 6:22-26, 27:1-8

Jer 32:8

Jer 32:8 - buy my field - the command of the Lord to Jer to buy the field of his cousin was to be a source of encouragement for the people of Judah. The land of Benjamin was already occupied by the Babylonians, Judah was being besieged and was about to fall, and Jer was well advanced in age so the promise of his redeeming the land for any purpose was improbable. The purchase of the land and the guarantee of its sale was to affirm the faith of those who heard and had faith that God would one day restore Judah. See Prophets and Kings 469, 470

Jer 32:8

Jer 32:8 - then I knew that this was the word of the LORD - As Jer meditated upon the word from the LORD that while yet in prison he would be visited by his cousin to purchase of field, he could not understand nor fully see its purpose. Yet with its fulfillment, seeing his cousin come and request he buy the field, Jer saw that indeed this was the will of the LORD.

Jer 32:12

Jer 32:12 - And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison - Jeremiah was forced to certify and notarize the purchase of his cousin's land by the jail house lawyers.

Jer 32:14

Jer 32:14 - put them in an earthen vessel, that they may continue many days - As the Dead Sea Scrolls were preserved for centuries in jars of earthen vessel, so Jer sought to preserve

the purchase right to his uncle's field.

Jer 32:15

Jer 32:15 - houses and fields and vineyards shall be possessed again in this land - The LORD, through the acts/works of the prophet was assuring the restoration of Israel to all who beheld the purchase of Jer's uncle's field. See Jer 32:36-44

Jer 32:17

Jer 32:17 - Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm - See Ps 33:6, 9

Jer 32:17

Jer 32:17 - and there is nothing too hard for thee - See Jer 32:27; Lk 1:37

Jer 32:18

Jer 32:18 - Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them - See Ex 20:6, Deut 5:9, 10

Jer 32:19

Jer 32:19 - Great in counsel - See Num 27:21; Ps 16:7; Isa 9:6

Jer 32:19

Jer 32:19 - for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings - See Ps 33:13, 14; Rev 22:12

Jer 32:20

Jer 32:20 - hast set signs and wonders in the land of Egypt - the 10 plagues of Egypt has gotten the LORD notoriety among the peoples of the earth.

Jer 32:21

Jer 32:21 - And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror - See Ex 7:3; Deut 6:22, 7:19, 26:8

Jer 32:22

Jer 32:22 - And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey - The Lord was true to His promise in giving the COI a land flowing with milk and honey - See Ex 3:8; Jer 11:5

Jer 32:23

Jer 32:23 - And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them - See Deut 10:12, 13; Jer 12:7-10; Lev 26:14-41

Jer 32:24

Jer 32:24 - Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it - See Jer 6:22-30

Jer 32:27

Jer 32:27 - Behold, I am the LORD, the God of all flesh: is there any thing too hard for me? - See Jer 32:17; Lk 1:37

Jer 32:28

Jer 32:28 - Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: - See Jer 27:1-8

Jer 32:29

Jer 32:29 - upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger - See Jer 12:16, 44:15-19; Eze 20:28

Jer 32:30

Jer 32:30 - the COI and the children of Judah have only done evil before me from their youth - God alone knew the COI and no other nation and yet they had gone astray from the LORD. See Am 3:2; Jer 32:23

Jer 32:33

Jer 32:33 - And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction - See Jer 2:27, 6:16, 17; Zech 7:11; Prov 21:29

Jer 32:34

Jer 32:34 - they set their abominations in the house, which is called by my name, to defile it - See Eze 8:3

Jer 32:35

Jer 32:35 - And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin - See Lev 18:21; Deut 18:10; Eze 20:26

Jer 32:36

Jer 32:36 - And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence - See Eze 20:37, 38

Jer 32:37

Jer 32:37 - Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely - God is great in mercy and lovingkindness. He promised to

gather His children who have been scattered, to call His people from Babylon (Rev 18:3-5) so that they may dwell in their own land - See Eze 36:24-38

Jer 32:38

Jer 32:38 - And they shall be my people, and I will be their God - See Ex 19:3-8; Jer 31:33; Eze 36:28, 37:23, 27; 2Cor 6:16; Hosea 2:23; Zech 13:9

Jer 32:39

Jer 32:39 - I will give them one heart and one way that they may fear me for ever - Those who comprise the 144,000 in the last days will see eye to eye and will be of one heart and mind in serving the LORD. See Isa 52:8; Jer 31:33, 34; Deut 5:29; Eze 36:26

Jer 32:39

Jer 32:39 - one way - See Joh 14:6

Jer 32:40

Jer 32:40 - I will make an everlasting covenant with them - God is entering covenant with His people throughout time, but particularly the 144,000. See Jer 31:31-34; Gen 3:15

Jer 32:40

Jer 32:40 - but I will put my fear in their hearts , that they shall not depart from me - the fear (love, reverence, fear for selfishly seeking one's one way apart from God) of God will be written upon the hearts of the 144,000 so that we will not sin against Him and that we would rather die than sin. See Jer 31:33, 34; Ps 119:11; Rev 12:11

Jer 32:40

Jer 32:40 - that they shall not depart from me - those who do not fear the Lord, turn away from Him. See Gen 4:16; Job 1:12, 2:7

Jer 32:41

Jer 32:41 - I will rejoice over them - the 144,000 is God's church triumphant and His Glorious Holy Mountain. He rejoices over them as they reflect His character perfectly to the world. See Dan 11:45

Jer 32:41

Jer 32:41 - to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul - God’s heart desire is to do us all good. See Jer 29:11

Jer 32:42

Jer 32:42 - For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them - God is great in mercy, forgiveness and in showing compassion.

Jer 32:43

Jer 32:43 - And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans - See Jer 33:12, 13

Jer 32:43

Jer 32:43 - whereof ye say, It is desolate without man or beast - See Eze 36:33-36

Jer 32:44

Jer 32:44 - Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD - See Jer 32:8-15

Jer 33:1

Jer 33:1 - Moreover the word of the LORD came unto Jer the second time - to assure Jer and his people, the LORD affirms His plans to restore the scattered COI in their land and rejoice over them once again. On the testimony of two or three witnesses, a thing is established - Deut 19:15; Mt 18:16; 2Cor 13:1

Jer 33:1

Jer 33:1 - while he was yet shut up in the court of the prison - See Jer 32:1-5

Jer 33:3

Jer 33:3 - Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not - See Ps 91:15; Isa 28:29; Jam 1:5; 1Cor 8:2; CONTRAST Isa 43:22

Jer 33:5

Jer 33:5 - They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city - See Jer 21:3-7, 32:3, 4

Jer 33:5

Jer 33:5 - for all whose wickedness I have hid my face from this city - See Jer 34:8-11

Jer 33:8

Jer 33:8 - And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me - See 1Jo 1:7; Act 3:19, 20; Eze 36:25; Isa 33:15-24

Jer 33:9

Jer 33:9 - and they shall fear and tremble for all the goodness and prosperity I procure unto it - God, for His holy name's sake will restore Israel and the surrounding nations will fear and tremble and His awe. The fear and trembling is to ultimately win them over to reverence the LORD. See Eze 36:22

Jer 33:10

Jer 33:10 - Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast - See Jer 25:11

Jer 33:11

Jer 33:11 - The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD. - CONTRAST Jer 7:34, 16:9, 25:10

Jer 33:12

Jer 33:12 - Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down - See Jer 32:43, 44

Jer 33:12

Jer 33:12 - shall be an habitation of shepherds causing their flocks to lie down - See Isa 65:17-25

Jer 33:15

Jer 33:15 - in those days and at that time - the LORD is referring to the era of covenant with the House of Israel given by the 70week prophecy of Dan. This era is when the LORD will re-establish Jerusalem, rebuild it so that that Glory of God, the Branch of David may come forth and visit His holy temple. See Dan 9:24, 25, Hag 2:6-9; Jer 23:5, 6

Jer 33:15

Jer 33:15 - will I cause the Branch of Righteousness to grow up unto David - Jesus is the Branch of Righteousness. See Zech 6:12, 13

Jer 33:15

Jer 33:15 - He shall execute judgment and righteousness in the land - Jesus says not to judge according to sight but with righteous judgment. See Joh 7:24

Jer 33:16

Jer 33:16 - In those days shall Judah be saved, and Jerusalem shall dwell safely: - See Rom 11:26

Jer 33:16

Jer 33:16 - The LORD our Righteousness - Jesus is shown to be King of Kings, LORD of Lord and our eternal High Priest that will make intercession for the sons of men eternally. Jer 23:5, 6

Jer 33:17

Jer 33:17 - David shall never want a man to sit upon the throne of the house of Israel - Blind Bartemaeus proclaimed Jesus to be the Son of David, the King Who was to reign eternally in righteousness and Jesus inquired of the Pharisees how the Messiah could be both the Root and Offspring of David. See Gen 49:10; 2Kin 7:4-17; Mt 9:27, 15:22, 20:30, 22:41-46; Mk 11:10; Jer 35:19

Jer 33:18

Jer 33:18 - neither shall the priests the Levites want a man before me to offer burnt offerings - Jesus has an eternal priesthood after the order of Melchizedek. See Ex 32:26-28; *Deut 10:8, 9, 18:1, 2; Heb 5:1-11; 7:1-22; Mal 3:3, 4; Jer 33:21

Jer 33:20

Jer 33:20 - Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season - See Ps 19:1-4; Jer 33:25

Jer 33:21

Jer 33:21 - Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne - Jesus, the root of Jesse and The Branch, will rule on the throne of David forever. See Ps 89:3, 4; Jer 17:25, 23:5, 6

Jer 33:21

Jer 33:21 - and with the Levites the priests, my ministers - the sons of Levi are to remain God's perpetual priesthood, whom He will purify that they may offer an offering in righteousness. See Deut 10:8, 9, 18:1, 2; Jer 33:18; Mal 3:3, 4

Jer 33:22

Jer 33:22 - As the host of heaven cannot be numbered, neither the sand of the sea measured - See Gen 15:5; Ps 139:17, 18

Jer 33:22

Jer 33:22 - and the Levites that minister unto me - the redeemed are to be a kingdom of priests, a royal priesthood of God - See Ex 19:6; 1Pet 2:9

Jer 33:25

Jer 33:25 - Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth - See Jer 33:20

Jer 33:26

Jer 33:26 - Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them - See Rom 11

Jer 33:26

Jer 33:26 - for I will cause their captivity to return, and have mercy on them - See Jer 32:37-44

Jer 34:1

Jer 34:1 - when Nebuchadnezzar... fought against Jerusalem - See Jer 1:3, 25:9-11

Jer 34:2

Jer 34:2 - Behold, I will give this city into the hand of the king of Babylon and he shall burn it with fire - See Jer 21:3-7, 32:1-5

Jer 34:3

Jer 34:3 - And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon - See Jer 32:4, 5, 39:5

Jer 34:5

Jer 34:5 - But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD - CONTRAST Jer 22:18, 19, 36:30, 8:1, 2

Jer 34:7

Jer 34:7 - When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah - See Jer 32:5

Jer 34:8

Jer 34:8 - This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them - King Zedekiah declared a special jubliee, freeing all Jewish slaves/servants/bondsmen who may or may not have been in service lawfully.

Jer 34:9

Jer 34:9 - that every man should let his manservant and every man his maidservant... go free - Reflective of the year of Jubilee, the king called for all to release their servants and to cut off oppression in order to seek the LORD's favor. See Lev 25:40-42; 19:13

Jer 34:10

Jer 34:10 - Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go - See Josh 24:16-19

Jer 34:11

Jer 34:11 - but afterwards they turned and caused the servants and handmaids, whom they let go free, to return - The rulers among the COI, like Pharaoh of Egypt, repented that they had done good and sought to do evil once again. The sad account of rebellion and turning from the LORD is here recorded, sealing the Southern Kingdom's doom. This oppression and enslavement of their brothers is also cause for the COI scattering and enslavement Seven-Times. See Jer 34:15, 16; Lev 26:18, 21, 24, 28

Jer 34:13

Jer 34:13 - I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt - See Ex 19:3-6; Lev 25, 26

Jer 34:14

Jer 34:14 - at the end of seven years let go every man his brother an Hebrew - Lev 25

Jer 34:16

Jer 34:16 - but ye turned and polluted my name - every time we rebel and turn from God and His principles, we pollute His name - "thou shalt not take the name of the LORD thy God in vain" Ex 20:7. We who are called by His name, misrepresent Him and His character to the rest of the world, fallen and unfallen.

Jer 34:17

Jer 34:17 - ye have not hearkened unto me in proclaiming liberty - God is a God of freedom who gives sight to the blind and sets the captives free. See Isa 61:1

Jer 34:18

Jer 34:18 - I will give the men that have transgressed my covenant - the quarrel of God's covenant will be avenged as He brings the enemies of the COI upon them. See Lev 26:25; Jer 16:10-13

Jer 34:18

Jer 34:18 - when they cut the calf in twain, and passed between the parts thereof - See Gen 15:9, 10, 17, 18

Jer 34:20

Jer 34:20 - I will even give them into the hand of their enemies, and into the hand of them that seek their lives - See Lev 26:17, 25

Jer 34:22

Jer 34:22 - Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant - See Jer 27:6, 37:8

Jer 35:1

Jer 35:1 - The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, - approximately 20-30yrs before the Babylonians would completely route Judah.

Jer 35:6

Jer 35:6 - We will drink no wine - the Rechabites, like the Nazzarines, vowed to drink no wine. They typify the 144,000 who are not drunken with the wine of Babylon. See Rev 14:4, 12; 15:2; 17:1, 2; 18:3

Jer 35:6

Jer 35:6 - for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever - See 2Kin 10:15

Jer 35:7

Jer 35:7 - live many days in the land where ye be strangers - The Rechabites typified the life

of pilgrimage, similar to their forefather Abraham (Heb 11:8-16) where they built no houses nor kept vineyards but were nomadic, living in tents as sojourners in a foreign land. So too, the 144,000 who are redeemed from the earth as a firstfruit will live as ones who are not tied to the earth but seek a city whose builder and maker is God.

Jer 35:9

Jer 35:9 - Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed - the Rechobites were to life as pilgrims upon the earth, not laying down roots or building houses as they, like Abraham sought a better country, Whose Builder and Maker is God. See Heb 11:9, 10, 14:16

Jer 35:10

Jer 35:10 - But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us - the Rechobites sought to live according to the counsels of God, not being reckoned among the nations but living apart from the world and its influences. See Num 23:9

Jer 35:14

Jer 35:14 - The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine- God contrasts our fear of men's words and our lack of reverence towards His statutes, words and law.

Jer 35:15

Jer 35:15 - I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me - See Jer 7:25, 26; 2Chron 36:15, 16

Jer 35:17

Jer 35:17 - all the evil that I have pronounced against them - See Lev 26:14-39; Jer 27:

Jer 35:18

Jer 35:18 - And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you - Jonadab's counsel to his sons was in harmony with God's desire for His people, to be a peculiar people, to be separate from the world and to honor God in so doing. Num 23:9; Titus 2:13, 14; Josh 24:14, 15

Jer 35:19

Jer 35:19 - shall not want a man to stand before me for ever - The sons of Rechab will be among the redeemed. See Ps 23:6, 27:4; Jer 33:17, 18

Jer 36:1

Jer 36:1 - And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying - approximately 25yrs

before Judah would be completely routed by Nebuchadnezzar of Babylon

Jer 36:2

Jer 36:2 - take thee a roll of a book - a scroll was commanded of Jer to take and write the words of the LORD against Judah. See Eze 2:9-3:3

Jer 36:2

Jer 36:2 - write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day - See Jer 27:1-22

Jer 36:3

Jer 36:3 - It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin - God was hoping that Israel would realize the Lord's anger and plans to bring judgment so that they would repent of their ways and turn to the Lord.

Jer 36:4

Jer 36:4 - Baruch - Baruwk Proper Name Masculine baw-rook' pass. participle from (01288) passive participle from ; blessed; Baruk, the name of three Israelites:--Baruch. Baruch = "blessed"

Jer 36:5

Jer 36:5 - And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: - the Lord did not want Jeremiah to imperil himself by going to the house of the Lord and reading the word of the Lord. God counseled Jeremiah to remain at home, shut up from the king and his henchmen.

Jer 36:6

Jer 36:6 - in the ears of the people in the LORD's house upon the fasting day - the people fast for strife and debate. The people drew near to the LORD but their hearts were far from Him. See Isa 58:1-4

Jer 36:7

Jer 36:7 - it may be that they will present their supplication before the LORD, and will return everyone from his evil ways - The hopeful anticipation of Jer is that the people repent, confess their sins and turn from their evil ways before the LORD, that the LORD may show mercy to them.

Jer 36:9

Jer 36:9 - And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem - See Jer 36:3

Jer 36:15

Jer 36:15 - And they said unto him, Sit down now, and read it in our ears. So Baruch read it in

their ears - all the scribes sought to hear the words of the Lord written by the prophet Jeremiah and read by Jeremiah's scribe, Baruch

Jer 36:16

Jer 36:16 - when they heard all the words, they were afraid both one and other - the scribes and princes of Israel were cut to the heart by the words of the LORD by the mouth of the Lord to Jer and written by Baruch. Their response was similar to Josiah's, years before. See 2Kin 22:9-13

Jer 36:19

Jer 36:19 - Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be - the scribes sought to protect the messengers and the message by telling them to conceal themselves so that the King's spies, the King and his false prophets did not come against them.

Jer 36:21

Jer 36:21 - So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king - the king sought to hear the word of the Lord, spoken to Jeremiah, which Jeremiah spoke to Baruch who wrote the words. The words were words of strong rebuke and warning, peradventure God's people would repent of their sins and turn to the Lord with all their hearts and minds. See Jer 36:3

Jer 36:23

Jer 36:23 - And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth - Jehoiakim's response was that of obstinate defiance, rebellion, recalcitrance, and pride.

Jer 36:23

Jer 36:23 - he cut it with the penknife, and cast it into the fire that was on the hearth - the response of Jehoiakim was in stark contrast to his father's response when read the book of the Law of God which contained the same commandments and warnings. Compare 2Kin 22:9-13

Jer 36:24

Jer 36:24 - yet they were not afraid nor rent their garments, neither the king, nor any of his servants that heard all these words - the bold defiance of the king and his servants showed that they had reached the place of no return Like Belshazzar, grandson of Nebuchadnezzar, they did not realize their kingdom was weighed in the balances, found wanting and was soon to come to an end - See Dan 5:18-23; CONTRAST 2Kin 22:9-13

Jer 36:24

Jer 36:24 - that heard all these words - those who were in the company of Jehoiakim who neither repented nor rent their garments were of a profane spirit (Heb 12:16). They heard the words of the LORD and took them to be the words of a common man. They ignored God's warnings and admonitions and thus sealed their doom.

Jer 36:25

Jer 36:25 - Nevertheless Elnathan, and Delaiah and Gemariah had made intercession to the king - three witness try to appeal to the king to repent and humble himself before the LORD but he would not hear.

Jer 36:26

Jer 36:26 - But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them. - See Jer 36:6,19; Mt 23:34-39

Jer 36:26

Jer 36:26 - Seraiah the son of Azriel - See Jer 52:24-27

Jer 36:26

Jer 36:26 - but the LORD hid them - See Ps 91:1-6; Rev 12:6, 14-16

Jer 36:28

Jer 36:28 - take thee again another roll - Jer is commanded to prophesy again against Judah and king Jehoiakim after he burned the first roll of the book. See Rev 10:11

Jer 36:29

Jer 36:29 - And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? - See Jer 32:1-5

Jer 36:30

Jer 36:30 - Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost - See Jer 22:18, 19, 8:1, 2; CONTRAST Jer 34:4, 5

Jer 36:31

Jer 36:31 - And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not - See Jer 16:10-13

Jer 37:2

Jer 37:2 - But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD - the scary thought of a condemned people who knew not that their hour of visitation was soon to come, who brazenly ignored the counsels of God and his prophet. - See Jer 32:1-5

Jer 37:3

Jer 37:3 - pray now unto the LORD our God for us - "Forasmuch as this people draw near [me] with their mouth, and their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isa 29:13, 14). Zedekiah

refused to hear the counsel of God from Jer yet asks prayer of the prophet that the LORD would help him. - See Jer 21:1, 2

Jer 37:4

Jer 37:4 - Now Jeremiah came in and went out among the people: for they had not put him into prison - CONTRAST Jer 32:1-5, 37:15

Jer 37:5

Jer 37:5 - then Pharaoh's army came forth out of Egypt - the king of Judah, Zedekiah, called on Pharaoh, the king of the world, to his aid, but to no avail.

Jer 37:7

Jer 37:7 - Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me - See Jer 37:3

Jer 37:8

Jer 37:8 - And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire - See Jer 34:22, 37:10, 38:18

Jer 37:9

Jer 37:9 - Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart - See Jer 21:4-7, 38:21-23

Jer 37:10

Jer 37:10 - For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire - See Jer 37:8, 38:18

Jer 37:11

Jer 37:11 - And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh’s army - the Chaldeans retreated from Judah so as not to face the army of the Egyptians. Nevertheless, they would return to finish what they began in Israel.

Jer 37:12

Jer 37:12 - to separate himself thence in the midst of the people - Jer was called to flee from the imminent destruction that was to befall Israel. This move of the prophet should have been an omen to any who would take heed.

Jer 37:13

Jer 37:13 - Irijah - יִרִיָּה Yiríyayh Proper Name Masculine yir-ee-yaw' from (03373) and (03050) from and ; fearful of Jah; Jirijah, an Israelite:--Irijah. Irijah = "Jehovah sees me"

Jer 37:13

Jer 37:13 - Shelemiah - the captain of the guards in the land of Benjamin

Jer 37:13

Jer 37:13 - Thou fallest away to the Chaldeans - you have a become a spy and traitor for the Chaldeans - See Jer 38:2

Jer 37:15

Jer 37:15 - Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison - CONTRAST Jer 37:4

Jer 37:17

Jer 37:17 - Is there any word from the LORD? - See Jer 21:1, 2, 37:3, 7, 8, 10

Jer 37:17

Jer 37:17 - And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon - See Jer 37:8, 10

Jer 37:18

Jer 37:18 - Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? - See Jer 26:15

Jer 37:19

Jer 37:19 - where are now your prophets which prophesied unto you - See Isa 29:13-15; Jer 28:1-17, 27:9, 10

Jer 37:21

Jer 37:21 - Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison - See Jer 32:1-5, 38:13, 28

Jer 38:2

Jer 38:2 - Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live - See Jer 37:13

Jer 38:3

Jer 38:3 - Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it - See Jer 37:8, 10

Jer 38:4

Jer 38:4 - we beseech thee, let this man be put to death - the obstinate and unbelieving sought to silence the prophet of God. See Jer 26:1-8

Jer 38:4

Jer 38:4 - for this man seeketh not the welfare of this people but their hurt - the wicked take

the merciful counsels of God as the words of hurt and harm. For those deceived in their rebellion God's words of mercy are mistaken for the words to their harm.

Jer 38:5

Jer 38:5 - behold, he is in your hand - the whimpy, vacillating king who assured Jer's protection and provision by placing him in the court of the prison (Jer 37:21; 17:5, 6), now hands him over to his captors to be killed. - See Jer 26:15

Jer 38:5

Jer 38:5 - for the king is not he that can do anything against you - What is the point of having a king or person in authority if he can not enforce law and justice?? This cowardly act by Zedekiah is reflective of Pilot washing his hands of defending Jesus from his captors (Mt 27:24).

Jer 38:7

Jer 38:7 - Ebedmelech - Ebed Proper Name Masculine from (05650) and (04428) from and ; servant of a king; Ebed-Melek, a eunuch of Zedekeah:--Ebed-melech. Ebed-melech = "servant of the king"

Jer 38:9

Jer 38:9 - My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city - a foreigner had more compassion for the prophet of God than God’s own people (Jer 38:4, 5). The eunuch would be rewarded with his life being spared for the kindness he showed to Jeremiah. See Jer 39:15-18

Jer 38:13

Jer 38:13 - So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison - See Jer 37:21

Jer 38:14

Jer 38:14 - Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me - Zedekiah acted cowardly, wavering from seeking to please and appease his false advisors (Jer 37:15, 38:4-6) to wanting to know the will of the Lord. See Jer 37:3, 17, 38:24, 25

Jer 38:16

Jer 38:16 - So Zedekiah the king sware secretly unto Jer - the cowardly king (Jer 38:19) persecuted the prophet of God openly (Jer 37:15, 38:4-6, 25), but secretly befriended him and sought his counsels (Jer 37:3, 17, 38:24)

Jer 38:17

Jer 38:17 - Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon’s princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house - The Lord finally offered the best deal for king Zedekiah and Israel, if only they

would humble themselves and accept the punishment; but they wouldn't.

Jer 38:18

Jer 38:18 - But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand - See Jer 37:8, 10, 38:21-23

Jer 38:19

Jer 38:19 - And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me - the cowardly, prideful king was more scared of ridicule than to spare his life, the lives of the people and the fate of the city.

Jer 38:20

Jer 38:20 - But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live - See Jer 38:17

Jer 38:22

Jer 38:22 - and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back - the worman of the king of Judah's house will mock the king for listening to his lying counselors who had fled.

Jer 38:23

Jer 38:23 - and thou shalt cause this city to be burned with fire - the destruction of Jerusalem and its temple could have been prevented had Zedekiah heeded the words of the Lord

Jer 38:24

Jer 38:24 - Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die - See Jer 38:14

Jer 38:28

Jer 38:28 - So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken - See Jer 37:21, 38:13

Jer 39:1

Jer 39:1 - Nebuchadrezzar - Nbuwkadne'tstsar Proper Name Masculine neb-oo-kad-nets-tsar' of foreign derivation or Nbukadneotstsar (2 Kings 24:1,) {neb-oo-kad-nets-tsar'}; or Nbuwkadnetstsar (Esther 2:6; Daniel 1:18) {neb-oo-kad-nets-tsar'}; or Nbuwkadreotstsar {neb-oo-kad-rets-tsar'}; or Nbuwkadreltstsowr (Ezra 2:1; Jeremiah 49:28) {neb-oo-kad-rets-tsore'}; or foreign derivation; Nebukadnetstsar (or -retstsar, or -retstsor), king of Babylon:--Nebuchadnezzar, Nebuchadrezzar. Nebuchadnezzar or Nebuchadrezzar = "may Nebo protect the crown" Nabu (Akkadian: cuneiform: □□ Nabû,[1] Jewish Babylonian Aramaic: נְבוֹ, romanized: Nəḇo[2]) is the Babylonian patron god of literacy, the rational arts, scribes, and wisdom. He is associated with the classical planet Mercury in Babylonian astronomy.

{Wikipedia}

Jer 39:3

Jer 39:3 - Nergalsharezer - Nergal Proper Name Masculine from (05370) and (08272) from and ; Nergal-Sharetser, the name of two Babylonians:--Nergal-sharezer. Nergal-sharezer = "prince of fire"

Jer 39:3

Jer 39:3 - Samgarnebo - Camgar Proper Name Masculine of foreign origin of foreign origin; Samgar-Nebo, a Babylonian general:--Samgar-nebo. Samgar-nebo = "sword of Nebo"

Jer 39:3

Jer 39:3 - Sarsechim - Sarckiym Proper Name Masculine sar-seh-keem' of foreign derivation of foreign derivation; Sarsekim, a Babylonian general:--Sarsechim. Sarsechim = "prince of the eunuchs"

Jer 39:3

Jer 39:3 - Rabsaris - Rab-Cariyc Proper Name Masculine rab-saw-reece' from (07227) and a foreign word for a eunuch from and a foreign word for a eunuch; chief chamberlain; Rab-Saris, a Babylonian official:--Rab-saris. chief eunuch Rab-saris, chief eunuch, a high ranking Babylonian official

Jer 39:3

Jer 39:3 - Rabmag - Rab-Mag Noun Masculine rab-mawg' from (07227) and a foreign word for a Magian from and a foreign word for a Magian; chief Magian; Rab-Mag, a Bab. official:--Rab-mag. soothsayer, magician, chief soothsayer Rab-mag, chief soothsayer, or chief of princes, an official of Babylonia

Jer 39:4

Jer 39:4 - And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain - See Jer 52:7

Jer 39:5

Jer 39:5 - But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him - See Jer 34:3, 52:8, 9

Jer 39:6

Jer 39:6 - Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah - See Jer 52:10

Jer 39:7

Jer 39:7 - Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon - See Jer 52:11

Jer 39:8

Jer 39:8 - And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem - See Jer 37:8, 10, 38:18

Jer 39:9

Jer 39:9 - Nebuzaradan - See Jer 52:15 Nbuwzaradan Proper Name Masculine neb-oo-zar-ad-awn' of foreign origin of foreign origin; Nebuzaradan, a Babylonian general:--Nebuzaradan. Nebuzaradan = "Nebo has given seed"

Jer 39:10

Jer 39:10 - But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time - See Jer 52:16

Jer 39:11

Jer 39:11 - Now Nebuchadnezzar king of Babylon gave charge concerning Jer - the King of Babylon was made to understand that Jer was a man of God and needed to be treated with kindness. God takes care of His own!! See Jer 40:1-5

Jer 39:12

Jer 39:12 - Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee - See Jer 40:4

Jer 39:14

Jer 39:14 - Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people - See Jer 40:4, 5

Jer 39:15

Jer 39:15 - Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying - See Jer 38:28

Jer 39:17

Jer 39:17 - But I will deliver thee in that day, saith the LORD - the LORD remembered Ebedmelech the Ethiopian who showed integrity and great kindness towards the prophet of God. When God's people forsook righteousness and sought to do harm to God's messenger, a foreigner, and yet one moved with compassion and a sense of justice for the treatment towards Jer, reproved the leadership of Israel. See Jer 38:7-13; Neh 13:14

Jer 39:18

Jer 39:18 - For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD - See Isa 56:3-5; Jer 45:5

Jer 40:1

Jer 40:1 - when he had taken him being bound in chains among all that were carried away

captive of Jerusalem and Judah, which were carried away captive unto Babylon - See Jer 24:5-7

Jer 40:2

Jer 40:2 - And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place - The Lord placed a spirit of prophecy upon the captain of the guard of Nebuchadnezzar to pronounce judgments upon the land but blessings upon the servant of God, Jeremiah. See Deut 29:24-28; Dan 9:16

Jer 40:4

Jer 40:4 - but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go - See Jer 39:14

Jer 40:5

Jer 40:5 - Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go - See Jer 39:14

Jer 40:5

Jer 40:5 - Gedaliah - Gdalyah Proper Name Masculine ghed-al-yaw' from (01431) and (03050) or (prolonged) Gdalyahuw {ghed-al-yaw'- hoo}; from and ; Jah has become great; Gedaljah, the name of five Israelites:--Gedaliah. Gedaliah = "Jehovah is great"

Jer 40:7

Jer 40:7 - Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; - See 2Kin 25:23, 24

Jer 40:8

Jer 40:8 - Ishmael the son of Nethaniah - this man was of royal lineage and envied the honor and position granted to Gedaliah over the remnant of the COI of Israel that remained after the captivity. He secretly sought to kill Gedaliah. See Jer 41:1, 2

Jer 40:9

Jer 40:9 - And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you - the very counsel Jeremiah had given, not to fight the Chaldeans but to yield to them and it would be well with the people, is what Gedaliah spoke to the captains of the armies of Judah which had fled and then returned to Jerusalem once the armies of Babylon had returned to Babylon.

Jer 40:10

Jer 40:10 - but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels,

and dwell in your cities that ye have taken - See Jer 39:9, 10

Jer 40:13

Jer 40:13 - Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah - See Jer 40:15

Jer 40:15

Jer 40:15 - Johanan the son of Kareah - The LORD revealed to Johanan the plotting of Ishmael and he sought to kill Ishmael before he kill Gedaliah and cause the remnant of Israel to be scattered. Unfortunately, Gedaliah did not discern the workings of Ishmael and did not heed Johanan's counsel.

Jer 40:16

Jer 40:16 - But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael - Obviously, Gedaliah did not consult with the prophet Jeremiah who dwelt in the city with him regarding the rumors regarding Ishmael's attempt to kill him. Perhaps this was in God's will that all that He said regarding the scattering of Judah would be fulfilled. See Jer 40:5, 6, 42:1-4

Jer 41:1

Jer 41:1 - Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah - in the seventh month, when the people were to have confessed their sins, repent and seek the Lord for atonement, the rebels Ishmael and his cohorts came to kill Gedaliah.

Jer 41:2

Jer 41:2 - Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land - See Jer 40:5, 6, 13-16

Jer 41:3

Jer 41:3 - Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war - See Jer 40:7-12

Jer 41:9

Jer 41:9 - which Asa the king had made for fear of Baasha king of Israel - See 1Kin 15:16

Jer 41:10

Jer 41:10 - Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites - See Jer 40:13, 14

Jer 41:11

Jer 41:11, 12 - But when Johanan the son of Kareah, and all the captains of the forces that

were with him, heard of all the evil that Ishmael the son of Nethaniah had done, 12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon - See Jer 40:13-16

Jer 41:17

Jer 41:17 - to go to enter into Egypt - the captives of Israel, in fear of reprisal from the Babylonians after their guards were killed by Ishmael, sought to return to Egypt for refuge. This is in fulfillment of the word of God Who foresaw the remnant of Judah being scattered to the 4-winds and returning to Egypt - See Jer 42:13-19

Jer 41:18

Jer 41:18 - Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land - See Jer 39:9, 10, 14, 40:5, 6

Jer 42:3

Jer 42:3 - that the Lord thy God may shew us the way wherein we may walk - The people gather together as if they desire to know the will of the LORD but it is just for show because they purposed to do their own thing and return to Egypt - See Jer *41:16, 17, 42:18-22, 43:1-7; Isa 58:1-3; 29:13

Jer 42:4

Jer 42:4 - whatsoever the LORD shall answer you, I will declare it unto you; I will keep nothing back from you - See 1Sam 3:19, 20; 1Kin 22:14; Jer 1:17; 2Pet 1:20, 21

Jer 42:5

Jer 42:5 - The LORD be a true and faithful witness between us - See Rev 3:14

Jer 42:7

Jer 42:7 - and it came to pass after ten days - The LORD waited for 10 days to try His people and to see if their hearts would remain steadfast in seeking to do His will. We often are motivated by an impulsive fervor and seem to be zealous to do God's work when initially impressed upon us. However, with time the zeal often wains and we make excuses for not doing the course we initially committed to follow. God knows this and proves us to see what heart we have, whether we will obey God in the good or bad and regardless of delay. Help me LORD!! - See 1Sam 13:8-15

Jer 42:14

Jer 42:14 - Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell - See Jer 41:17, 44:1-30

Jer 42:18

Jer 42:18 - For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more - after being

delivered from Egyptian bondage, the Jews were never to return to the land of captivity. To return to Egypt would bring a reproach upon the God Who brought deliverance and led them to a land flowing with milk and honey. To return to Egypt was to return to the most abject bondage!

Jer 42:20

Jer 42:20 - for you dissembled in your hearts when ye sent me unto the LORD your God - Jer discerned that the people had no intention of following after God's counsels but had made up their minds to flee to Egypt. Jer therefore scolds the people and warns them not to return to Egypt lest they encounter that which they feared and worst. - See Jer 42:1-6; Jam 3:14; Ex 9:27-30

Jer 42:21

Jer 42:21 - And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you - See Amos 3:7

Jer 43:2

Jer 43:2 - Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there - See Amos 5:10

Jer 43:2

Jer 43:2 - and all the proud men - the brash and proud men who turn aside to lies were in league with Johanan and spoke harshly towards the prophet Jer and his counsels from the LORD. See Ps 40:4

Jer 43:2

Jer 43:2 - Go not into Egypt to sojourn there - in defiance to God, God's prophet and in seeking to deliver themselves from Nebuchadnezzar who they feared would seek retribution for the death of his people stationed in Judah, the rebels look to return to Egypt. Despite their efforts to flee the king of Babylon, Jer prophecies that Nebuchadnezzar will soon come to Egypt and raise the nation and spoil all who are within. See Jer 43:7, 10-13

Jer 43:6

Jer 43:6 - Even men, and women, and children, and the king’s daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah - Jeremiah was forced to return to Egypt with Johanan and all the captains of Judah

Jer 43:7

Jer 43:8 - for they obeyed not the voice of the LORD - Compare Jer 42:2, 3, 5, 6

Jer 43:11

Jer 43:11 - And when he cometh, he shall smite the land of Egypt - See Jer 25:17-19

Jer 43:11

Jer 43:11 - and deliver such as are for death to death; and such as are for captivity to

captivity; and such as are for the sword to the sword - See Jer 42:22

Jer 44:1

Jer 44:1 - The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying - it was never God's intention that Israel would see the face of the Egyptians in their land again. Egypt represented the worst and most oppressive form of bondage, likened to the bondage of sin. When they in rebellion returned to Egypt, seeking safety after the overthrow of Samaria and Judah, God would forsake those Jews and scatter them forever. See Ex 14:13

Jer 44:3

Jer 44:3 - and to serve other gods, whom they knew not, neither they, ye, nor your fathers - See Dan 11:37, 38

Jer 44:4

Jer 44:4 - Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate - See Jer 11:7

Jer 44:6

Jer 44:6 - Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day - See Jer 11:11, 12

Jer 44:8

Jer 44:8 - In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? - See Jer 11:12

Jer 44:8

Jer 44:8 - God does not destroy the wicked. The wicked destroy themselves

Jer 44:11

Jer 44:11 - Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah - See Lev 20:3-6, 26:17

Jer 44:12

Jer 44:12 - execration - The act of cursing; a curse pronounced; imprecation of evil; utter detestation expressed.

Jer 44:13

Jer 44:13 - For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: - See Jer 8:3

Jer 44:15

Jer 44:15 - then all the men that knew that their wives had burned incense... and all the women that stood by - the unrepentant, unconverted host of Judah that sojourned in Egypt refused to hear the counsel from the prophet of the LORD. The women were foremost in burning incense to Semeramis, the "queen of heaven" and weeping for Tammuz. The men, rather than reproving their wives, followed in and condoned their idolatrous worship. See Eze 8:11, 14; Isa 3:4, 12; Amos 5:10

Jer 44:15

Jer 44:16 - that dwelt in the land of Egypt - against God's counsel the COI return to the land of their former bondage (to the world) and seek rest in a weary land wherein there is no rest.

Jer 44:16

Jer 44:16 - we will not hearken unto thee - despite the peoples pleas to hear a word from the LORD (Jer 43:1-3), they purposed in their hearts not to obey His counsels but to do their own will. See Isa 30:9-11; Jer 6:16, 17

Jer 44:17

Jer 44:17 - But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil - See Jer 7:18

Jer 44:17

Jer 44:17 - burn incense unto the queen of heaven - the people were accustomed to worshipping the false deity Semiramis and her pagan false christ Tammuz. See Dan 11:38

Jer 44:17

Jer 44:20 - for then had we plenty of victuals, and were well, and saw no evil - the devil had so blinded the people that they ascribed the blessings from the LORD to a false god. These are a people who have not developed a love for God and His truth and have fallen under a strong delusion. See 2Thess 2:11, 12

Jer 44:21

Jer 44:21 - The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? - See 1Cor 10:20; Jer 18:13-17

Jer 44:25

Jer 44:25 - We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows - See Dan 11:38

Jer 44:26

Jer 44:26 - that my name shall no more be named in the mouth of any man of Judah - the LORD had pronounced His utter divorce from all who sojourned in Egypt.

Jer 44:27

Jer 44:27 - Behold, I will watch over them for evil, and not for good - Compare Jer 29:11

Jer 44:28

Jer 44:28 - and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs - God's word will not return unto Him void but will accomplish all that He sets forth to do - See Isa 55:11

Jer 44:30

Jer 44:30 - I will give Pharaohhophra king of Egypt into the hand of his enemies - See Eze 29:1-20; Jer 46

Jer 44:30

Jer 44:30 - as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life - See Jer 39:1-7

Jer 45:1

Jer 45:1 - Baruch - Baruwk Proper Name Masculine baw-rook' pass. participle from (01288) passive participle from ; blessed; Baruk, the name of three Israelites:--Baruch. Baruch = "blessed"

Jer 45:1

Jer 45:1 - Neriah - Neriyah Proper Name Masculine nay-ree-yaw' from (05216) and (03050) or Neriyahuw {nay-ree-yaw'-hoo}; from and ; light of Jah; Nerijah, an Israelite:--Neriah. Neriah = "lamp of Jehovah"

Jer 45:1

Jer 45:1 - when he had written these words in a book at the mouth of Jer - See Jer 36

Jer 45:5

Jer 45:5 - and seekest thou great things for thyself? Seek them not - the LORD offers counsel to the scribe Baruch not to seek the glories of the world because He has brought destruction upon all that He had established in Israel. God assured Baruch that his life would be his reward for his service. The same counsel applies to the people of God today. We are not to seek great things but to humble ourselves, take up our cross, Follow Christ and look for the blessed hope and glorious appearing of Jesus Christ our Saviour.

Jer 45:5

Jer 45:5 - but thy life will I give unto thee for a prey - the LORD would reward Baruch for his works in proclaiming as a scribe for Jer, the destruction of Judah. God would protect Baruch and spare his life wherever he goes - See Jer 39:15-18

Jer 46:1

Jer 46:1 - against the Gentiles - the Judgments of GOD by the mouth of Jer are pronounced against the following peoples: Egyptians (chpt 46); Phillistines (chpt 47); Moabites (chpt 48); the COI are also to be punished among the heathen (in measure - See Jer 46:28). Egypt's

judgment is highlighted in this chapter.

Jer 46:4

Jer 46:4 - brigandines - A brigandine is a garment with small metal plates riveted to the fabric, worn over mail or gambeson. Learn about its origins, construction, use, and variations in Europe, Asia, and America.

Jer 46:9

Jer 46:8 - the Ethiopians and the Libyans, that handle the shield - the two people groups here mentioned are seen in war-league with the Egyptians against the King of the North.

Jer 46:10

Jer 46:10 - for the Lord GOD of hosts has a sacrifice in the north country - the LORD's sacrifice is to be carried out by the king of the north against all the nations of the earth, particularly the Egyptians. See Jer 25:31-33

Jer 46:11

Jer 46:11 - Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured - God does not approve of the use of medicines and pharmaceuticals but rather natural remedies. See Rev 18:23, 22:15 compare 2Kin 20:7; Prov 17:22

Jer 46:13

Jer 46:13 - how Nebuchadnezzar king of Babylon should come and smite the land of Egypt - See Jer 44:30

Jer 46:28

Jer 46:28 - I will make a full end of all the nations whither I have driven thee - perhaps an allusion to the utter destruction of the wicked at the conclusion of the Millennium, where sin shall not rise again. See Rev 20:11-15; Nah 1:9

Jer 46:28

Jer 46:28 - but correct thee in measure - God will punish His people for their trespasses, sins and iniquities in measure. He will not allow His people to go wholly unpunished. This correction is done in mercy so that we never desire to turn from the LORD again. See Jer 31:18-20; Heb 12:9, 10; Isa 28:24-29

Jer 47:2

Jer 47:2 - waters rise up out of the north - Babylon, the King of the North is here mentioned again

Jer 47:2

Jer 47:2 - an overflowing flood - See Isa 28:15, 17, 18

Jer 47:3

Jer 47:3 - At the noise of the stamping of the hoofs of his strong horses, at the rushing of

his chariots, and at the rumbling of his wheels - See Dan 7:4

Jer 47:3

Jer 47:3 - stamping of the hoofs of his strong horses - see Hab 1:6-8

Jer 47:4

Jer 47:4- Tyrus and Zidon - two cities of the Philistines bordering the Mediterranean Sea. Jezebel was from Zidon. These heathen cities would be visited by Jesus during His first advent. See Mt 15:21; Mk 7:24; Lk 4:26

Jer 47:4

Jer 47:4 - Caphtor - Kaphtor Proper Name Location kaf-tore' apparently the same as (03730) or (Am. 9:7) Kaphtowr {kaf-tore'}; apparently the same as ; Caphtor (i.e. a wreath-shaped island), the original seat of the Philistines:--Caphtor. Caphtor = "a crown"

Jer 47:5

Jer 47:5 - how long wilt thou cut thyself? - the heathen believed that their gods required the shedding of their own blood, including sacrificing their children, a practice wholly condemned of the Lord - See 1Kin 18:28; Lev 19:28, 21:5

Jer 47:6

Jer 47:6, 7 - O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. 7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it. - See Jer 48:10

Jer 47:7

Jer 47:7 - Ashkelon - Áshqlown Proper Name Location ash-kel-one' probably from (08254) in the sense of weighing-place (i.e. mart) probably from in the sense of weighing-place (i.e. mart); Ashkelon, a place in Palestine:--Ashkelon, Askalon. Askelon or Ashkelon = "the fire of infamy: I shall be weighed" a maritime city of the Philistines, southwest of Jerusalem

Jer 48:1

Jer 48:1 - Moab - the proud descendants of Lot, born of fornication (incest) and who warred against their near of kin, the COI. See Gen 19:37; Num 22-24; *Jer 48:29, 30; Dan 11:41

Jer 48:1

Jer 48:1 - Nebo - the land of Nebo, the land of the Moabites was located on the eastern side of the Jordan and was settled by the tribes of Gad and Reuben which had cattle. See Num 32:1-33

Jer 48:2

Jer 48:2 - come, and let us cut it off from being a nation - See Ps 83:4

Jer 48:6

Jer 48:6 - Flee, save your lives, and be like the heath in the wilderness - See Gen 19:17; Jer

51:6; Rev 18:1-5

Jer 48:7

Jer 48:7 - Chemosh shall go forth into captivity with his priests and his princes together - See Jer48:46 - Kmowsh Proper Name kem-oshe' from an unused root meaning to subdue or (Jer. 48:7) Kmiysh {kem-eesh'}; from an unused root meaning to subdue; the powerful; Kemosh, the god of the Moabites:--Chemosh. Chemosh = "subduer" the national deity of the Moabites and a god of the Ammonites also identified with 'Baal-peor', 'Baal-zebub', 'Mars' and 'Saturn' worship of this god was introduced into Jerusalem by Solomon and abolished by king Josiah of Judah

Jer 48:8

Jer 48:8 - the spoiler shall come upon every city - "the spoiler" of God's people and of the heathen nations is Babylon. See Isa 21:2; Jer 6:26; 15:5-8

Jer 48:10

Jer 48:10 - Cursed be he that doeth the work of the LORD deceitfully - See 1Sam 15:1-35; Act 5:1-10

Jer 48:10

Jer 48:10 - and cursed be he that keepeth back his sword from blood - See Jer 47:6, 7

Jer 48:11

Jer 48:11 - Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed - Moab had never been “shaken-up” and had become comfortable in its rebellion towards God.

Jer 48:11

Jer 48:11 - lees - The grosser parts of any liquor which have settled on the bottom of a vessel; dregs; sediment; as the lees of wine.

Jer 48:13

Jer 48:13 - And Moab shall be ashamed of Chemosh - See Judg 11:24; Num 21:29; 1Kin 11:7, 33; 2Kin 23:13

Jer 48:13

Jer 48:13 - as the house of Israel was ashamed of Bethel their confidence - as the Lord spoiled Bethel (Shiloh) so would he spoil the high places of Moab - See 1Sam 4:4

Jer 48:25

Jer 48:25 - The horn of Moab is cut off - the strength of Moab has been broken

Jer 48:26

Jer 48:26 - and he also shall be in derision - See Ps 2:4

Jer 48:27

Jer 48:27 - For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy - Moab rejoiced at the chastisement of Israel, and now their day had arrived.

Jer 48:29

Jer 48:29 - we have heard of the pride of Moab - See Isa 16:6-8

Jer 48:32

Jer 48:32 - O vine of Sibmah, I will weep for thee with the weeping of Jazer - See Isa 16:9-14

Jer 48:32

Jer 48:32 - the spoiler is fallen upon thy summer fruits and upon thy vintage - See Isa 65:22

Jer 48:33

Jer 48:33 - I have caused wine to fail from the winepresses - See Isa 16:10, 11

Jer 48:35

Jer 48:35 - him that offereth in the high places - See Isa 16:12, 13

Jer 48:40

Jer 48:40 - For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab - See Dan 7:4

Jer 48:41

Jer 48:41 - and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs - See Dan 7:4

Jer 48:44

Jer 48:44 - He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD - See Am 5:19; Eze 15:7

Jer 48:46

Jer 48:46 - the people of Chemosh - See Jer 48 7

Jer 48:47

Jer 48:47 - yet will I bring again the captivity of Moab in the latter days - The LORD promises to restore a remnant of Moab in the latter days, the day of the East Winds. See Dan 11:41

Jer 49:1

Jer 49:1 - Concerning the Ammonites, thus saith the LORD - See Gen 19:38

Jer 49:3

Jer 49:3 - cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges - See Rev 11:3

Jer 49:6

Jer 49:6 - afterward I will bring again the captivity of the children of Ammon - the LORD foretells his restoration of a remnant in Ammon in the latter days. See Dan 11:41

Jer 49:12

Jer 49:12 - For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it - See Jer 25:17-33; Rev 14:10

Jer 49:22

Jer 49:21 - and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs - See Jer 48:41

Jer 49:34

Jer 49:34 - Elam - the Medes are here mentioned as those who will fall under the rod of God's judgment.

Jer 49:36

Jer 49:36 - will I bring the four winds from the four quarters of heaven - a possible reference to Greece, which will rule the world and eventually be divided in four directions according to the compass. See Dan 8:8

Jer 49:39

Jer 49:39 - I will bring again the captivity of Elam - God will restore a remnant of Elam as He gathers in His people from the world. See Dan 11:41

Jer 50:1

Jer 50:1 - Chaldeans - Kasdiy kas-dee' (occasionally with enclitic) Kasdiymah {kas-dee'- maw} (occasionally with enclitic) Kasdiymah {kas-dee'- maw}; towards the Kasdites:--into Chaldea), patronymically from 3777 (only in the plural); a Kasdite, or descendant of Kesed; by implication, a Chaldaean (as if so descended); also an astrologer (as if proverbial of that people:--Chaldeans, Chaldees, inhabitants of Chaldea. Chaldea or Chaldeans = "clod-breakers" n pr loc a territory in lower Mesopotamia bordering on the Persian Gulf n pr m the inhabitants of Chaldea, living on the lower Euphrates and Tigris those persons considered the wisest in the land (by extension)

Jer 50:2

Jer 50:2 - Bel is confounded, Merodach is broken - the chief gods of Babylon are here put to shame as God subdues Babylon.

Jer 50:3

Jer 50:3 - for out of the north there cometh up a nation - the Medes and Persians would descend upon Babylon and spoil her. See Jer 50:9, 10

Jer 50:5

Jer 50:5 - thitherward - Toward that place.

Jer 50:5

Jer 50:5 - Come and let us join ourselves to the LORD - See Eze 37:26-31

Jer 50:5

Jer 50:5 - in a perpetual covenant that shall not be forgotten - See Jer 31:31-37; Gen 3:15; Rev 14:6

Jer 50:6

Jer 50:6 - their shepherds have caused them to go astray - the idol shepherds have been a snare to the houses of Israel. See Zech 11:17; Isa 3:12; CONTRAST - John 10:11

Jer 50:6

Jer 50:6 - turned them away on the mountains - the leaders have led the people to offer sacrifices to devils in the high places and mountains - See Isa 30:10, 11

Jer 50:7

Jer 50:7 - We offend not, because they have sinned against the LORD - See Eze 36:20; Hab 1:6-11

Jer 50:8

Jer 50:8 - Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks - See Jer 51:6-8; Rev 18:4

Jer 50:14

Jer 50:14- for she hat sinned against the LORD - in its pride and arrogance, Babylon ascribed its victory over Israel to its gods, offending the LORD - See Hab 1:6-11; Jer 50:29-32 A possible reference to spiritual Babylon which too offended God, usurping God's glory and in pride, defying the God of heaven. See Rev 18:5-7

Jer 50:15

Jer 50:15 - take vengeance upon her, as she has done, do unto her - See Rev 18:

Jer 50:17

Jer 50:17 - Israel is a scattered sheep - the 2520 prophecy is here spoken that commences the scattering of Israel. See Lev 26:18

Jer 50:17

Jer 50:17 - the lions have driven him away - the old and young lions of Assyria and Babylon respectively were responsible for scattering Israel. See Hos 5:14

Jer 50:19

Jer 50:19 - And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead - See Eze 36:21-38

Jer 50:20

Jer 50:20 - the iniquities of Israel shall be sought for, and there shall be none - the time of the Latter Rain and Refreshings from the LORD when He will utterly blot out the sins of His people is here spoken. See Jer 31:34; Act 3:19; Eze 36:24-27; Isa 43:25 I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. {Broadside 3, April 7, 1847}

Jer 50:20

Jer 50:20 - I will pardon them who I reserve - God will pardon the remnant and cause them to blossom. His vineyard will in that day bring forth good fruit and not wild fruit. See Isa 27:2, 3, 6; 5:2, 7, 43:25

Jer 50:21

Jer 50:21 - Merathaim - Mrathayim Proper Name Feminine mer-aw-thah'-yim dual of (04751) dual of feminine; double bitterness; Merathajim, an epithet of Babylon:--Merathaim. Merathaim = "double rebellion" another name for 'Babylon'

Jer 50:21

Jer 50:21 - Pekod - Pqowd Proper Name pek-ode' from (06485) from ; punishment; Pekod, a symbolic name for Bab.:--Pekod. Pekod = "visitation" a people in the Babylonian army and a tribe in southeast Babylonia bordering Elam

Jer 50:23

Jer 50:23 - How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! - Hab 1:6-11

Jer 50:24

Jer 50:24 - because thou has striven against the LORD -Babylon has in defiance failed to pay homage to God, but has exalted itself. Thus, God will punish the nation once used as God's hammer of chastisement. See Eze 21:20, 21; Hab 1:11; Dan 3:15, 5:1-6,13-23; Rev 13:5, 6

Jer 50:28

Jer 28:50 - The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple - See Rev 18:4-8

Jer 50:29

Jer 50:29 - recompense her according to her work - See Rev 18:6-18

Jer 50:29

Jer 50:29 - for she hath been proud against the LORD - See Jer 50:31, 32; Isa 47:8-10; Rev 18:7; Hab 1:11; Joe 2:17||Dan 3:15, 5:2-4, 13;

Jer 50:31

Jer 50:31 - O thou most proud - See Jer 50:29, 32

Jer 50:32

Jer 50:32 - And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him - See Dan 5:30

Jer 50:36

Jer 50:36 - dote - To be delirious; to have the intellect impaired by age, so that the mind wanders or wavers; to be silly.

Jer 50:37

Jer 50:37 - and they shall become as women - See Jer 50:43

Jer 50:38

Jer 50:38 - A drought is upon her waters; and they shall be dried up - See Rev 16:12

Jer 50:38

Jer 50:38 - for it is the land of graven images, and they are mad upon their idols - Babylon was known as “the gates of the gods”

Jer 50:43

Jer 50:43 - the king of Babylon ...hands waxed feeble - See Dan 5:6

Jer 50:46

Jer 50:46 - at the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations - See Rev 14:8, 18:8-18

Jer 51:1

Jer 51:1 - and against them that dwell in the midst of them that rise up against me, a destroying wind - the contempt shown by Belshazzar to God and His sacred, hallowed vessels, taken from the temple in Jerusalem is what brings the ire of the Lord. The same contempt is shown by the man of sin and lawless one, who blasphemously sets himself up in the temple of men’s hearts as god and seeks to change times and laws. See Dan 7:25; 2 Thessalonians

Jer 51:2

Jer 51:2 - And will send unto Babylon fanners, that shall fan her, and shall empty her land - perhaps as the east wind blows the chaff from the summer threshing floor, so Babylon will be fanned. See Dan 2:35

Jer 51:2

Jer 51:2 - in the day of trouble - the Time of Trouble, when Michael stands up and the plagues are falling upon the earth. See Dan 12:1; Rev 15, 16

Jer 51:3

Jer 51:3 - brigandine - Anciently, a coat of mail. The name has ceased to be used, with the disuse of the thing. It consisted of thin jointed scales of plate, pliant and easy to the body.

Jer 51:3

Jer 51:3 - destroy ye utterly all her host - See Rev 18:6-8

Jer 51:5

Jer 51:5 - For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel - God has remembered His people after 70yrs of captivity and will deliver them, though they played the harlot and corrupted the land the Lord had given them. See Isa 24:5; Lev 18:24, 25; Deut 24:4; Jer 3:1-6

Jer 51:6

Jer 51:6 - Flee out of the midst of Babylon - See Rev 18:4-6

Jer 51:6

Jer 51:6 - deliver every man his soul - deliver every man his life - See Jer 51:45; Eze 18:20

Jer 51:7

Jer 51:7 - Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken - See Isa 14:4, 5; Rev 17:4, 6

Jer 51:7

Jer 51:7 - the nations have drunken of her wine; therefore the nations are mad - see Rev 14:8; 18:3

Jer 51:8

Jer 51:8 - Babylon is suddenly fallen and destroyed - See Rev 14:8, 18:2

Jer 51:8

Jer 51:8 - howl for her; take balm for her pain - See Rev 18:9, 10, 15-19

Jer 51:8

Jer 51:8 - if so be she may be healed - In mercy, God extended 70years of probationary time to Babylon, if per adventure she may repent of her sins and be healed, yet, she would not. God in mercy gave Babylon Dan and the 3 Hebrew boys as His ambassadors and prophets to seek to turn the heart of the kingdom, but it would not. See Am 3:7

Jer 51:9

Jer 51:9 - We would have healed Babylon, but she is not healed - God gave the Babylonian Empire 70years of probation so that she might turn from her evil ways, repent and be healed, but unlike Nineveh, she would not be healed. See Jon 3:5-10; Rev 2:21

Jer 51:9

Jer 51:9 - forsake her, and let us go every one into his own country - See Hos 4:17

Jer 51:9

Jer 51:9 - for her judgment reacheth unto heaven - see Rev 18:4, 5, 20, 21

Jer 51:10

Jer 51:10 - the LORD hath brought forth our righteousness - The LORD has vindicated His people who have been oppressed by Babylon and the redeemed stand justified, purified, sanctified and glorified before the earth because Christ is their Righteousness. Salvation has come to Israel, Who is Christ the Lord!! See Rev 12:10, 18:20; Jer 23:6; Isa 60:1-3

Jer 51:11

Jer 51:11 - the LORD hath raised up the spirit of the kings of the Medes - See Dan 5:28; 2:28; 4:17; Isa 45:1-3

Jer 51:11

Jer 51:11 - the vengeance of his temple - the LORD is wrath for His temple that has been destroyed by the ruthless Babylonians - See Jer 51:1, *34, 52:13; Hab 1:5-11; Dan 1:2

Jer 51:13

Jer 51:13 - O thou that dwellest upon many waters - See Rev 17:15

Jer 51:13

Jer 51:13 - covetousness - idolatry. See Col 3:5

Jer 51:14

Jer 51:14 - sworn by Himself - See Heb 6:13; Rev 10:6; Dan 12:7

Jer 51:15

Jer 51:15 - He hath made the earth by his power - See Ps 33:6; Jer 10:12

Jer 51:15

Jer 51:15 - he hath established the world by his wisdom - See Jer 10:12; Prov 3:19; Heb 1:3

Jer 51:16

Jer 51:16 - When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures - See Rev 10:3, 4

Jer 51:17

Jer 51:17 - Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them - Isa 44:10-20; 1Cor 8:4

Jer 51:19

Jer 51:19 - The portion of Jacob is not like them; for he is the former of all things: and Israel

is the rod of his inheritance: the LORD of hosts is his name - See Isa 58:14

Jer 51:20

Jer 51:20 - thou art my battle ax and weapons of war - the 144,000 are they with whom the LORD goes to battle against the nations. The youth are as arrows in God's quiver that shoot out, taking the gospel to the ends of the earth (Ps 127:3, 4). These proclaim God's glory to the ends of the earth. See Eze 9:2-11, 37:10-14 Jeremiah 51:20-24 may be the text that the "Shepherds Rods" in Adventism use to justify their doctrine as reprovers of the brethren.

Jer 51:27

Jer 51:27 - Ararat - Árarat Proper Name Location ar-aw-rat' of foreign origin of foreign origin; Ararat (or rather Armenia):--Ararat, Armenia. Ararat = "the curse reversed: precipitation of curse" a mountainous region of eastern Armenia, between the river Araxes and the lakes Van and Oroomiah, the site where Noah's ark came to rest

Jer 51:27

Jer 51:27 - Minni - Minniy Proper Name Location min-nee' of foreign derivation of foreign derivation; Minni, an Armenian province:--Minni. Minni = "division" a region in Armenia

Jer 51:27

Jer 51:27 - Ashchenaz - Áshknaz Proper Name Masculine ash-ken-az' of foreign origin of foreign origin; Ashkenaz, a Japhethite, also his descendants:--Ashkenaz. Ashkenaz = "a man as sprinkled: fire as scattered" a descendant of Japheth a northern people, perhaps of Bithynia

Jer 51:28

Jer 51:28 - Prepare against her the nations with the kings of the Medes - See Dan 5:28

Jer 51:29

Jer 51:29 - the land shall tremble and sorrow - see Jer 50:43

Jer 51:30

Jer 51:28 - men of Babylon have forborn to fight - See Jer 51:32, 30:5, 6, 4:19, 20

Jer 51:31

Jer 51:30 - to shew the king of Babylon that his city is taken at one end - See Dan 5:30

Jer 51:32

Jer 51:32 - and the men of war are affrighted - See See Jer 51:30, 30:5, 6, 4:19, 20

Jer 51:34

Jer 51:34 - Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out - See Jer 51:11; 52:13

Jer 51:36

Jer 51:36 - I will dry up her sea, and make her springs dry - see Isa 45:1-3; Rev 16:12

Jer 51:37

Jeremiah 51:37 - And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. - See Isa 14:4, 5; Jer 25:12; Isa 13:19, 20

Jer 51:38

Jer 51:38 - They shall roar together like lions - speaking perhaps of the Medes and Persians in their conquest of Babylon

Jer 51:39

Jer 51:39 - and sleep a perpetual sleep, and not wake - See Job 14:7-12

Jer 51:41

Jer 51:41 - Sheshach - another name for Babylon meaning “thy fine linen”

Jer 51:42

Jer 51:42 - The sea is come up upon Babylon: she is covered with the multitude of the waves thereof - See Rev 17:15; Jer 51:13, 27, 28

Jer 51:44

Jer 51:44 - Bel in Babylon - a possible reference to Marduk?

Jer 51:44

Jer 51:44 - and I will bring forth out of his mouth that which he hath swallowed up - See Jer 51:10, 34-36, 45

Jer 51:45

Jer 51:45 - My people, go ye out of the midst of her - See Rev 18:4

Jer 51:45

Jer 51:45 - deliver ye every man his soul - deliver your lives - See Jer 51:6; Ezek 18:20

Jer 51:46

Jer 51:46 - ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler - two rumors would announce the destruction of Babylon. On in 539 and the other in 538, just as the city was to be besieged and fall. The first was to be a forewarning to “come out of her my people” but regarding the second rumor, there was no time, and immediate departure was required otherwise, one would be caught up in the destruction.

Jer 51:49

Jer 51:49 - As Babylon has caused the slain of Israel to fall - see Rev 13:8-10, 18:2-6

Jer 51:51

Jer 51:51 - strangers are come into the sanctuaries of the LORD's house - the image of jealousy had been erected in the house of the LORD. See Eze 8:3

Jer 51:57

Jer 51:57 - and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts - See Job 14:7-14

Jer 51:58

Jer 51:58 - The broad walls of Babylon shall be utterly broken - the walls around the city of Babylon where said to be wide enough that two chariots could ride side-by-side upon the tops of them

Jer 51:58

Jer 51:58 - and her high gates shall be burned with fire - Ishtar Gate

Jer 51:60

Jer 51:60 - So Jer wrote in a book all the evil that should come upon Babylon - the message of Babylon's destruction would be rehearsed, committed to memory by the captives in Babylon and would be later studied buy Dan near the time of Israel's deliverance. See Dan 9:1-3

Jer 51:63

Jer 51:63 - And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: - See Rev 18:21

Jer 52:3

Jer 52:3 - Zedekiah rebelled against the king of Babylon - the last king of the Southern Kingdom of Israel (Judah), Zedekiah reneged on the agreement made with Nebuchadnezzar. Eze 17:11-18; 2Chron 36:11-13

Jer 52:7

Jer 52:7 - all the men of war fled - the defensed city, Jerusalem was left without any protection. - See Jer 39:4

Jer 52:10

Jer 52:10 - And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah - See Jer 29:21, 39:6

Jer 52:11

Jer 52:11 - Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death - See 2Kin 25:7

Jer 52:13

Jer 52:13 - And burned the house of the LORD, and the king’s house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire - See Jer 51:11, 34

Jer 52:15

Jer 52:15 - Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude - See Jer 39:9

Jer 52:16

Jer 52:16 - But Nebuzaradan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen - See Jer 39:10

Jer 52:22

Jer 52:22 - chapiter - The upper part or capital of a column or pillar; a word used in the scriptures. [See Capital.]

Jer 52:24

Jer 52:24 - Seraiah the chief priest - See Jer 36:26

Jer 52:31

Jeremiah 52:31 - Evilmerodach - Éviyl Proper Name Masculine of Aramaic derivation and probably meaning soldier of Merodach of Aramaic derivation and probably meaning soldier of Merodak; Evil-Merodak, a Babylonian king:--Evil-merodach. Evil Merodach = "man of Merodach" son and successor of Nebuchadnezzar, king of Neo-Babylonian empire, 562-560 BC

Jer 52:31

Jer 52:31 - lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison - The Lord showed favor to Jehoiachin, where the king of Babylon showed kindness to him for the rest of his life.

Lamentations

Lam 1:1 Back to Table of Contents

Lam 1:1 - How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! - Jerusalem, the glory of the nations was left in ruins and God’s holy name was profaned by His people who were led into captivity. See Ezek 36:17-21; Zeph 3:1-7

Lam 1:2

Lam 1:2 - among all her lovers she hath none to comfort - the harlotries of Israel are here

noted and the effects of her rebellions. See Eze 36:16-18

Lam 1:3

Lam 1:3 - Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the strait - See Jer 52:4-30

Lam 1:4

Lam 1:4 - the ways of Zion do mourn - the exalted city, Jerusalem has none to attend her feast days, her gates are broken down, and her people are in affliction.

Lam 1:4

Lam 1:4 - because none come to the solemn feasts - the annual feats of Israel have ceased as the people are in captivity.

Lam 1:4

Lam 1:4 - all her gates are desolate - none enter the gates which are torn down and destroyed - Jer 52:13, 14

Lam 1:5

Lamentations 1:5 - Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. - See Dan 1:1-4

Lam 1:5

Lam 1:5 - for the LORD hath afflicted her for the multitude of her transgressions - See

Lam 1:7

Lam 1:7 - the adversaries saw her, and did mock at her sabbaths - See Eze 36:19, 20

Lam 1:10

Lam 1:10 - The adversary hath spread out his hand upon all her pleasant things: - See Dan 1:2, 5:2-4

Lam 1:10

Lam 1:10 - the heathen entered into her sanctuary - the same fate that befell the first temple at the hands of the Babylonians would befall the second temple at the hands of the Rom. See Deut 23:3; Neh 13:1

Lam 1:11

Lam 1:11 - All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul - in the straitness of the Babylonian siege, the people sought food by selling all they had - See Lam 1:19

Lam 1:12

Lam 1:12 - Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger - a Messianic prophecy of all who pass by and wag their heads at Christ while upon the cross. See Mt 27:43

Lam 1:15

Lam 1:15 - The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress - See Isa 5:5; Rev 14:20

Lam 1:15

Lam 1:15 - the Lord hath trodden the virgin, the daughter of Judah, as in a winepress - See Rev 14:18-20

Lam 1:18

Lam 1:18 - the LORD is righteous, for I have rebelled against His commandments - See Dan 9:5-8; Jer 31:18-20

Lam 1:19

Lam 1:19 - I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city - perhaps referring to the false prophets and false leaders who forecasted good and not evil, that spoke vain things in light of the Lord's revealed judgments. See Jer 28

Lam 1:19

Lam 1:19 - while they sought their meat to relieve their souls - See Lam 1:11

Lam 2:1

Lam 2:1 - and remembered not his footstool in the day of his anger! - See 1Chron 28:2; Ps 132:7

Lam 2:3

Lam 2:3 - he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about - God removed His hand of protection and Israel was spoiled.

Lam 2:4

Lam 2:4 - He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. See Lev 26:24, 25

Lam 2:11

Lam 2:11 - swoon - To faint; to sink into a fainting fit, in which there is a suspension of the apparent vital functions and mental powers.

Lam 2:14

Lam 2:14 - Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment - See Jer 28, 23:9-40; Zeph 3:4

Lam 2:15

Lam 2:15 - all that pass by clap their hands at thee - See Eze 36:20

Lam 2:15

Lam 2:15 - Is this the city that men call The perfection of beauty, The joy of the whole earth? - See Ps 48:2

Lam 2:17

Lam 2:17 - The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. - See Lev 26:24-35

Lam 2:17

Lam 2:17 - he hath thrown down, and not pitied - See Eze 36:17, 18

Lam 2:20

Lam 2:20 - shall the woman eat their fruit - See Deut 28:53;

Lam 3:1

Lam 3:1 - the rod of God's wrath was placed upon Jesus

Lam 3:14

Lam 3:14 - I was a derision to all my people; and their song all the day - See Lam 3:63

Lam 3:19

Lam 3:19 - Remembering mine affliction and my misery, the wormwood and the gall - See Rev 8:11

Lam 3:22

Lam 3:22 - It is of the LORD's mercies that we are not consumed - despite any hardships that may befall us, we must still give praise that we are not utterly destroyed. God's long suffering towards us has granted us grace so that we may repent and avoid His wrath. See Mal 3:6; Nehemiah 9:31; Isa 30:18; Ps 119:90; Jam 4:3; Heb 4:2; Gen 6:8

Lam 3:23

Lam 3:23 - They are new every morning: great is thy faithfulness - All I have needed God's hand has provided, Great is Thy faithfulness Lord unto me! See Ps 145:15, 16, 26:3; Hymn #100

Lam 3:24

Lam 3:24 - The LORD is my portion, saith my soul; therefore will I hope in him - as God spoke to the COI, the Lord would be their portion of inheritance. So too, God is our inheritance and all of His promised blessings. Let us place our faith in Him. See Deut 10:9, 18:1, 2

Lam 3:25

Lam 3:25 - The LORD is good unto them that wait for him, to the soul that seeketh him - Heb 11:6

Lam 3:25

Lam 3:25 - wait for Him - See Ps 27:14, 37:7, 46:1, 31:23, 24, 33:20, 121:1, 2; Isa 30:15, 50:10, 65:4; Prov 27:18; Mic 7:7

Lam 3:26

Lam 3:26 - It is good that a man should both hope and quietly wait for the salvation of the LORD - We are all to quietly wait and anticipate the fulfillment of every act in God's Plan of Redemption - See 1Cor 13:13; Heb 11:13

Lam 3:26

Lam 3:26 - quietly wait for the salvation of the LORD - See Isa 32:15-17; Ps 131:2; Lk 21:19

Lam 3:27

Lam 3:27 - It is good for a man that he bear the yoke in his youth - it is good that a young man be industrious and learn the disciplines that labor brings. See Gen 3:17-19

Lam 3:28

Lam 3:28 - because he hath borne it upon him - Jesus is He who bore our sorrows and infirmities. See Isa 53:4, 5

Lam 3:30

Lam 3:30 - He giveth His cheek to him that smiteth Him - See Mt 5:39; Isa 50:6

Lam 3:31

Lam 3:31, 32 - For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. - See Ps 103:9; Isa 28:24-29

Lam 3:32

Lam 3:32 - But though he cause grief, yet will he have compassion according to the multitude of his mercies - See Isa 54:7, 8; Isa 30:20

Lam 3:33

Lam 3:33 - For he doth not afflict willingly nor grieve the children of men - See Heb 12:6; 1Pet 4:12, 13

Lam 3:34

Lam 3:34 - the prisoners of the earth - See Ps 142:7; Heb 2:11-14; 1Pet 3:19

Lam 3:37

Lam 3:37 - Who is he that saith, and it cometh to pass, when the Lord commandeth it not? - See Deut 18:22; Jer 23:16-18, 21, 25-27; Dan 7:25

Lam 3:38

Lam 3:38 - Out of the mouth of the most High proceedeth not evil and good? See Jam 3:12, 1:17

Lam 3:39

Lam 3:39 - Wherefore doth a living man complain, a man for the punishment of his sins? - The rebellious in heart does not search himself, for he would see his own transgressions and rebellions against the Lord. Rather, he accuses and condemns the Lord of unrighteousness. See Gen 4:13, 14; Lam 3:40-42

Lam 3:40

Lam 3:40 - Let us search and try our ways - See Ps 139; 2Cor 13:5

Lam 3:45

Lam 3:45 - Thou hast made us as the offscouring and refuse in the midst of the people - See 1Cor 4:13

Lam 3:63

Lam 3:63 - Behold their sitting down, and their rising up; I am their musick - See Lam 3:14

Lam 4:3

Lam 4:3 - the daughter of my people is become cruel - See Deut 28:56, 57

Lam 4:10

Lam 4:10 - the pitiful women have sodden their own children - See Deut 28:56, 57; Lam 4:3, 4; Isa 49:15

Lam 4:19

Lam 4:19 - swifter than the eagles of the heaven - See Hab 1:6-9

Lam 4:20

Lam 4:20 - the anointed of the LORD, was taken in their pits - See Mt 26:50, 55, 56

Lam 4:20

Lam 4:20 - Under His shadow we shall live among the heathen - See Ps 91:1-8

Lam 4:21

Lam 4:21 - Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz - See Job

1:1

Lam 5:9

Lam 5:9 - We gat our bread with the peril of our lives because of the sword of the wilderness - that which befell Israel during the Babylonian captivity was a foreshadowing of what would occur again in A.D.70 Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. Great numbers of the people would steal out at night to gather wild plants growing outside the city walls, though many were seized and put to death with cruel torture, and often those who returned in safety were robbed of what they had gleaned at so great peril. The most inhuman tortures were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future. – {GC 31.2}

Lam 5:12

Lamentations 5:12 - Princes are hanged up by their hand - The Roman leaders endeavored to strike terror to the Jews and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the Valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was visited that awful imprecation uttered before the judgment seat of Pilate: “His blood be on us, and on our children.” Mt 27:25. – {GC 32.2}

Ezekiel

Eze 1:1 **Back to Table of Contents**

Eze 1:1 - visions - mara

Eze 1:2

Eze 1:2 - In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity - There are three prophets that identify with the last three kings of Judah, fulfilling the 3:1 prophetic pattern at the scattering of Israel. Dan was taken with the first besiegement by Nebuchadnezzar of Babylon and two others would follow: 3: Jehoiakim - Dan - Dan 1:1 Jehoiachin - Eze - Eze 1:2 Zedekiah - Jer - Jer 1:3 1: Nebuchadnezzar God would from Babylon

overturn (Babylon to Medo-Persia), overturn (Medo-Persia to Greece), overturn (Greece to Rome) until He would once again establish the Kingdom under its rightful owner, Shiloh (Eze 21:27; Gen 49:10)

Eze 1:3

Eze 1:3 - The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him - Ezekiel was a priest of God and was called of the Lord to prophecy to His people while near the river Chebar in Babylon.

Eze 1:5

Eze 1:5 - the four living creatures - represent the redeemed out of every kindred and tongue and people and nation, including the Gentiles as well as the Jews. {Views of Prophecy by William Miller pg 63}

Eze 1:6

Eze 1:6 - every one had four faces - denoting the four principal features of the church as she has appeared to the world since her establishment on the earth. {Views of Prophecy by William Miller pg 64}

Eze 1:10

Eze 1:10 - face of a man - The face of a man denotes that state under which the church lived in the days of Constantine and his successors, when the kingdoms of the world, represented in prophecy by beasts, were more or less under the control of the church and her ambitious clergy, as beasts are under the rule of man; and when the church united with the state, and became haughty, imperious, and proud, like a man. {Views of Prophecy by William Miller - pg 64}

Eze 1:10

Eze 1:10 - face of a lion - A lion represents authority, kingship. The lion represents the church in the apostles' age, when they went forth bold as lions, preaching the gospel of Jesus Christ in all the world. {Views of Prophecy by William Miller pg 64}

Eze 1:10

Eze 1:10 - face of an ox - The ox represents the church in a state of subjection and persecution, under the Roman emperors Nero, Domitian, and others, when they were delivered unto the slaughter and were made slaves by the Roman power. {Views of Prophecy by William Miller pg 64}

Eze 1:10

Eze 1:10 - face of an eagle - an eagle represents vision and insight, swiftness and movement. See Hab 1:8

Eze 1:15

Eze 1:15 - behold one wheel upon the earth by the living creatures - The wheels denote the government of God

Eze 1:16

Eze 1:16 - wheel in the middle of a wheel - The outer or outside wheel is God's general government with the world, and the kingdoms thereof, in which the church now moves. The inner wheel is the government of God over His church while in this state, under the control or power of the kingdoms of the world, and shows us that God has a people, a remnant, in the world, children of the kingdom, invisible perhaps to us, but known unto God from the creation, as all his works were. {Views on Prophecy by William Miller pg 64}

Eze 1:24

Eze 1:24 - And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings - See Eze 3:12, 13

Eze 1:27

Eze 1:27 - from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about - See Dan 7:9; Heb 12:29

Eze 1:28

Eze 1:28 - As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD - See Gen 9:9-16

Eze 1:28

Eze 1:28 - And when I saw it, I fell upon my face - See Ex 3:6, 34:8; Eze 3:23; Dan 10:8-10; Rev 1:17; Isa 6:5 6 CONTRAST 1Sam 6:19

Eze 2:2

Eze 2:2 - And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me - See Amos 7:14, 15; Lk 1:15

Eze 2:3

Eze 2:3 - I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me - See Isa 6:8-13; CONTRAST Joshua 24:16-18, 21, 24

Eze 2:5

Eze 2:5 - And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. - See Eze 2:7; John 15:22, 24

Eze 2:5

Eze 2:5 - yet shall know that there hath been a prophet among them - It is important to God to give all men warning and evidence of His purposes. Whether they choose to heed the warning or reject it is left to the individual, but God makes sure that all have the ability to exercise free will. See Am 3:7; Mt 24:14

Eze 2:6

Eze 2:6 - be not afraid of them, neither be afraid of their words - See Isa 8:12, 13

Eze 2:6

Eze 2:6 - briers and thorns be with thee - See Isa 27:4, 5

Eze 2:6

Eze 2:6 - dismayed at their looks - The messengers of the Lord are never to fear the face of man, but are to stand unflinchingly for the right. So long as they put their trust in God, they need not fear; for He who gives them their commission gives them also the assurance of His protecting care. – {PK 105.1}

Eze 2:7

Eze 2:7 - And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious - See Eze 2:5; John 15:22, 24

Eze 2:8

Eze 2:6 - be not thou rebellious like that rebellious house - Israel's rebellion was in not opening their mouths and receiving that [message] which God gave them to eat. They were to hear and obey and teach the message (Ezr 7:10), walking in the old paths that God had given, but they would not. See Jer 6:16, 17

Eze 2:8

Eze 2:8 - open thy mouth, and eat that I give thee - Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming (Manuscript 173, 1902). – {4BC 1161.6}

Eze 2:10

Eze 2:10 - And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe - God spread a book containing judgments against His people that Eze was to declare against them. This would test his faith and resolve to do God's will, no matter the consequences. See Amos 7:10-13; Jer 11:21

Eze 3:1

Ezekiel 3:1 - eat that thou fondest; eat this roll - Eating the Word of God implies a careful study until the meaning is fully comprehended. Jesus often used the figure in a spiritual sense, referring to His body and the. "bread of life." {Steven Haskell - Story of the Seer of Patmos, chpt 11 pg 189}

Eze 3:2

Eze 3:2 - caused me to eat that roll - eating the roll is as honey for sweetness in the mouth of the prophet. See v3; Jer 15:16; Rev 10:8-11; 1Sam 14:23-30 The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the

eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.—Manuscript 59, 1900 (Manuscript Releases 19:319-321). – {CTr 344.6}

Eze 3:3

Eze 3:3 - honey for sweetness - the words of the scroll eaten by Eze were as honey for sweetness. The same experience was held by Jer and Joh. Honey is that which enlightens the eyes of the blinded Laodiceans so that they may see. Ironically, the words written in the scroll, which enlighten the eyes and are as sweet to the prophet are filled with lamentations, and mourning, and woe. "Yet the disclosure of the threatened calamity was the means God used to awaken sin-hardened hearts that He might heal them with the gospel balm. As Eze's work developed, it was often his privilege to temper his discourses of denunciation with appeals of proffered mercy." See SDA Commentary vol 4, 583; Eze 2:10; Jer 15:16; Rev 10:8-11; 1Sam 14:23-30; Ps 119:103

Eze 3:6

Ezekiel 3:6 - Surely, had I sent thee to them, they would have hearkened unto thee - See Mt 11:21; Lk 10:13

Eze 3:7

Ezekiel 3:7 - But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted - Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Joh 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jer a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the state will so conflict with the law of God that whosoever would obey all the divine precepts must brave reproach and punishment as an evildoer. – {GC 458.2} In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's word, because it excites opposition, than had earlier Reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world. – {GC 459.1}

Eze 3:7

Eze 3:7 - for they will not hearken unto me - See Isa 30:8-12; Jer 2:9-13, 6:16, 17

Eze 3:8

Eze 3:8 - thy forehead strong - Eze is being sealed by the LORD that he can not be shaken. See Rev 7:3

Eze 3:9

Eze 3:9 - As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house - See Heb 13:6; Joshua 1:5

Eze 3:9

Eze 3:9 - fear them not, neither be dismayed at their looks - See Hymn #533 O For a Faith

Eze 3:10

Ezekiel 3:10 - Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears - the prophet was to take in God's message intellectually and spiritually. See Ezra 7:10; Dan 10:12; Jer 31:34

Eze 3:11

Eze 3:11 - whether they will hear, or whether they will forbear - the message goes forth regardless of the people's reception. It is important that the message be proclaimed so that its seed may fall on all hearts, whether fertile or rocky. The condition of the heart determines its reception. God is found just for having made known His purposes, whether received or rejected - See Mt 24:14

Eze 3:12

Eze 3:12 - Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place - See Eze 1:24

Eze 3:17

Eze 3:17 - I have made thee a watchman - See Eze 33:7-9 Christ's ministers are the spiritual guardians of the people entrusted to their care. Their work has been likened to that of watchmen. In ancient times sentinels were often stationed on the walls of cities, where, from points of vantage, they could overlook important posts to be guarded, and give warning of the approach of an enemy. Upon their faithfulness depended the safety of all within. At stated intervals they were required to call to one another, to make sure that all were awake and that no harm had befallen any. The cry of good cheer or of warning was borne from one to another, each repeating the call till it echoed round the city. – {AA 360.3}

Eze 3:17

Eze 3:17 - hear the word of my mouth, and give them warning from me - See 1Cor 14:8

Eze 3:18

Eze 3:18 - but his blood will I require at thine hand. See Act 20:26, 27 I did not realize the danger and sin of such a course, until in vision I was taken into the presence of Jesus. He looked upon me with a frown, and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown! Then could I realize, in some degree, what the feelings of the lost will be when they cry: "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath

of the Lamb." – {1T 74.1} Presently an angel bade me rise, and the sight that met my eyes can hardly be described. Before me was a company whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and rubbed their garments upon mine. As I looked at my garments, I saw that they were stained with blood. Again I fell like one dead at the feet of my accompanying angel. I could not plead one excuse, and longed to be away from that holy place. The angel raised me to my feet, and said: "This is not your case now, but this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you. But if you are faithful to the end, you shall eat of the tree of life, and shall drink of the river of the water of life. You will have to suffer much, but the grace of God is sufficient." I then felt willing to do all that the Lord might require me to do, that I might have His approbation, and not feel His dreadful frown. – {1T 74.2}

Eze 3:20

Eze 3:20 - When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die - Eze 33:12, 13, 18

Eze 3:20

Eze 3:18 - stumblingblock - that which causes one to stumble and fall. In the sense spoken, a stumblingblock causes one to fall and perish in their sins. See Isa 8:14, 28:16; Rom 9:33

Eze 3:21

Eze 3:21 - Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul - the work of the Holy Spirit, (conviction of sin, of righteousness, of judgment) as typified through the Three Angel's Messages is demonstrated in this one verse: 1. The righteous are made aware of sin and are convicted of their sin 2. The righteous seek forgiveness and turn from their wicked ways, claiming Christ's righteousness 3. The LORD finds them not guilty but righteous and spares their lives See Rev 3:19; Eze 18:5-9

Eze 3:23

Eze 3:23 - Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face - See Eze 1:26-28

Eze 3:26

Eze 3:26 - And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house - See Eze 24:27

Eze 3:27

Eze 3:27 - But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house - When the time is right, the Lord will loose His prophet's lips to call the people to a decision, to either accept the message and live or reject the message and die.

Eze 4:1

Eze 4:1 - Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it

the city, even Jerusalem: - God is commanding His prophet to write the vision He is giving him and illustrate through a drawing the destruction that is to befall Jerusalem. See Habakkuk 2:1-4

Eze 4:3

Eze 4:3 - set it for a wall of iron between thee and the city - the LORD reveals to His prophet that He will be a sure defense for His prophet against the rebellious city, Jerusalem.

Eze 4:4

Eze 4:4 - According to the number of the days that thou shalt lie upon it thou shalt bear their iniquity - See Eze 4:5, 6; Num 14:34

Eze 4:6

Eze 4:6 - each day for a year - See Num 14:34; Dan 8:14, 9:24-27; Rev 12:6

Eze 4:9

Eze 4:9 - Take thou also unto thee wheat, barley, and beans and lentils, and millet, and fitches - Eze bread, the bread of adversity and the water of affliction - See Isa 30:20!

Eze 4:16

Eze 4:16 - I will break the staff or bread in Jerusalem - God will cut off the supply of food by famine and in the besiegement such that the people will eat the bread of adversity and water of affliction. They will be in want and will need to ration their daily portion of food. See Eze 5:16

Eze 5:1

Eze 5:1 - take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard - Eze is again a sign to the people of Israel, giving forewarning of the three fold fate that is to befall the people of Israel - the burning fire, the sword and being scattered by the wind.

Eze 5:6

Eze 5:6 - she hath changed by judgments into wickedness more than the nations - the sins of Israel outweighed those of the heathen nations surround them in that they took wickedness to extremes, forsaking God's law.

Eze 5:8

Eze 5:8 - Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations - See 2Kin 21:12; Jer 19:3

Eze 5:10

Eze 5:10 - Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds - See Deut 28:54-57

Eze 5:11

Eze 5:11 - Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations - See Eze 8:3-16

Eze 5:16

Eze 5:16 - break your staff of bread - See Eze 4:16

Eze 5:17

Eze 5:17 - So will I send upon you famine and evil beasts, and they shall bereave thee - See Lev 26:22; Eze 22:25, 27; Deut 32:24; Jer 5:6, 15:7, 18:21

Eze 6:5

Eze 6:5 - And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars - See Eze 6:13

Eze 6:8

Eze 6:8 - Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries - See Deut 4:27; Isa 1:9

Eze 6:9

Eze 6:9 - and they shall lothe themselves for the evils which they have committed in all their abominations - See Jer 31:18, 19

Eze 6:10

Eze 6:10 - And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them - See Lev 26:14-39; Deut 4:23-28

Eze 6:13

Eze 6:13 - Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols - See Eze 6:5

Eze 7:2

Eze 7:1 - An end, the end is come - the statement is repeated in verse 1, verse 5 and verse 6, showing that the prophecy is sure and will occur. See Gen 41:32

Eze 7:16

Eze 7:16 - But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity - See Eze 6:9; Jer 31:18, 19

Eze 7:19

Eze 7:19 - They shall cast their silver in the streets, and their gold shall be removed - See

Eze 7:19

Eze 7:19 - it is the stumblingblock of their iniquity - wealth and riches, that which brought pride and ease of living among the inhabitants of Sodom, was seen in Israel. See Jam 5:1-5; Eze 14:3

Eze 7:20

Eze 7:20 - the beauty of His ornament, He set it in majesty - a reference to the temple in Jerusalem perhaps.

Eze 7:20

Eze 7:20 - but they made the images of their abominations and of their detestable things therein - the people set up the images of jealousy in the temple of the LORD, and profaned God's house. See Eze 8:1-3

Eze 8:1

Eze 8:1 - sixth year, in the sixth month, in the fifth day of the month - the timing of the vision is one day before, the cusp of 666.

Eze 8:1

Eze 8:1 - the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me - Eze is taken in an open vision before the presence of the elders gathered in his house. See Num 24:4, 16; 1Sam 3:1

Eze 8:2

Eze 8:2 - lo a likeness as the appearance of fire: from the appearance of his loins even downard, fire - See Eze 1:27; Rev 10:1

Eze 8:3

Eze 8:3 - towards the north - the Father and Jesus have established Their throne of Righteousness on the farthest sides of the north (Heb 1:1-3, 8. The position towards the north is the object of Satan's desire as he seeks to establish his throne of iniquity above the throne of God's righteousness (Ps 94:20; Isa 14:12-14).

Eze 8:3

Eze 8:3 - image of jealousy - The first of four abominations seen is the "daily" the self-exalting image of jealousy, first born within Lucifer, causing him to oppose and rebel against Christ. The Catholic Confessional is the modern image of jealousy that usurps the prayers of the people from Jesus' work of Mediation on their behalf. See Deut 32:16; 2Kin 21:7; Isa 65:3; Jer 7:18 Sister White spoke about a jealous rivalry (self-exaltation) between the publishing houses in Battle Creek (to become the Review and Herald) and that which was in Oakland, the Pacific Press. Satan had known that he did not hold absolute sway over the world. There was seen in men the working of a power that withstood his dominion. With intense interest he watched the sacrifices offered by Adam and his sons. In these ceremonies he discerned a symbol of communion between earth and heaven. He set himself to intercept this communion. He misrepresented God, and misinterpreted the rites that pointed to the Saviour. Men were led to fear God as one who delighted in their destruction. The sacrifices that should have revealed His love were offered only to appease His wrath. {DA 115.1}

Eze 8:4

Eze 8:4 - behold, the glory of the God of Israel was there, according to the vision that I saw in the plain - See Eze 1:26-28

Eze 8:6

Eze 8:6 - that I should go far off from my sanctuary - See Jer 23:11 compare Lev 26:11-12

Eze 8:7

Eze 8:7 - a hole in the wall - a breach is seen in the walls of the temple, the law of God.

Eze 8:11

Eze 8:11 - seventy - the number of Elders from the COI appointed to judge with Moses in Israel (Ex 24:1, 9; Num 11:16, 24, 25)

Eze 8:11

Eze 8:11 - with every man his censer in his hand - as the rebellious Korah incited the COI to rebel against God and His servants Aaron and Moses, telling them to take censers to offer to the Lord because they too were holy unto the Lord, so these elders of Israel have rejected the Lord and worship their graven images. Further, these weak men follow in the abominations committed by their wives, worshipping the "queen of heaven", the god of forces (Isa 3:4, 12; Dan 11:38). See Num 16:5-7; Eze 8:14; Jer 44:15-21

Eze 8:12

Eze 8:12 - Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth - CONTRAST Jer 23:23, 24

Eze 8:12

Eze 8:12 - ancients of the house of Israel - the leadership, the elders and those in positions of authority, trust and respect are the ones committing the grievous abominations in Israel. They who should be a light to the younger generations have gone astray.

Eze 8:12

Eze 8:12 - do in the dark - as if the darkness hides from the LORD the works of iniquity committed, the people do their works of rebellion in the dark. See Ps 139:11, 12

Eze 8:12

Eze 8:12 - every man in the chamber of his imagery - the second abomination identified is Spiritualism and idolatry. See Mt 24:26

Eze 8:12

Eze 8:12 - The Lord seeth us not - the boast of the wicked is that the Lord can not see their foolish rebellion. The psalmist however answers: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? (Ps 94:7-11, 139:11, 12; Isa 29:15, 16; Jer 23:24; Heb 4:13). The wicked in their boldness believe they will not be recompensed for their evil (Isa 5:18, 19, 29:15; Eccl 8:11; Ps 10:11).

Eze 8:14

Eze 8:14 - weeping for Tammuz - the third abomination here presented is a false Christ, Tammuz. See Jer 44:15-19

Eze 8:16

Eze 8:16 - five and twenty men - the High Priest and 24 ministering priests (see 1 Chronicles 24:1-19) or the 25 princes in Israel that give a peace and safety message (see Eze 11:1-3) The three steps of abomination lead to ultimately worshipping the sun (Sunday Law) 1. Self-exaltation (the daily) - v3 2. Spiritualism - v10-12 3. False Christ - v14 4. Sunday Worship - v16 THE GENERAL CONFERENCE COMMITTEE. In forming the General Conference Committee for 1901-02, the number of members was increased from thirteen to twenty-five, and care was taken to place on the Committee, ministers, physicians, teachers, printer's, and business men. Reasons for this change are plain—that the affairs of the Conference might come before many minds, and that all the most important phases of our great work might be definitely represented in the Committee. The ultimate point to be gained is that every department of, the cause shall receive the fairest and most efficient administration possible. [SDA General Conference Bulletin Vol 4. April 22,1901] Among those chosen to lead was L.R. Conradi, chosen as chair who was a participant in the Alpha Apostasy, denying the sanctuary message, the 3-Angel's Messages as applying to the work of the SDA Movement and denying the significance of the SDA church. This, by Conradi's own admission, began as he rejected the doctrine of Righteousness by Faith as presented by Jones and Waggoner in 1888 and endorsed by EGW: After the election of this Committee, it met and organized itself, W. W. Prescott being chosen temporary Chairman, and E. J. Waggoner temporary Secretary. A committee of four, including the chairman, was appointed to make recommendations for the permanent organization. It was agreed that this Committee take upon itself the same class of work as was done by the General Conference Committee in America. P. A. Hansen, J. C. Ottosen, 13, G. Wilkinson, and W. C. Sisley were chosen to act as this Committee on Organization. They reported as follows :— Chairman, L. R. Conradi; Secretary, 0. A. Olsen; Treasurer, W. C. Sisley; Auditor, E. Lind.

Eze 8:16

Eze 8:16 - worshipped the sun - See Deut 4:19, 17:1-5; Jer 8:1, 2; Job 31:26-28

Eze 8:17

Eze 8:17 -put the branch to their nose- the suggestion is that their sins leave a stench and they mask the sin and stench by holding a (pleasant smelling) branch to their nose while continuing in their sin.

Eze 8:18

Eze 8:18 - Therefore will I also deal in fury - because the people have bowed down to worship the sun (the Image to the Beast), God's wrath will be poured out as described by the 3rd and 4th Angels' Messages.

Eze 9:1

Eze 9:1 - Cause them that have charge over the city to draw near - A judgment is to begin upon the leadership (of the church) at the hands of angels granted command over the city. Compare Rev 7:1 showing 4 angels given command over the earth to rain destructions upon the earth.

Eze 9:2

Eze 9:3 - one man among them was clothed with linen - See Dan 10:5, 12:6, 7

Eze 9:2

Eze 9:2 - with a writer's inkhorn by his side - See Rev 7:2-4

Eze 9:3

Eze 9:3 - the glory of the God of Israel was gone up from the cherub - See Eze 1:26-28; 8:4

Eze 9:4

Eze 9:4 - set a mark upon the foreheads of the men - the seal of God is to placed on the foreheads of those who sigh and cry for the sins done among God's people. They have a zeal for God's law and honor (see Num 14:11-20, 25:6-13) such that they are repulsed by the sins committed in the open and behind closed doors (See Eze 8).

Eze 9:4

Eze 9:4 - men that sigh and that cry for all the abominations that be done in the midst thereof - See Ps 119:136, 158; Zeph 3:18; Ezra 9:4; Philippians 3:18 Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God’s people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord’s side. – {RH August 23, 1892 Par. 3}

Eze 9:4

Eze 9:6 - cry - Unlike the women who weep for Tammuz (Eze 8:), the saints of God are they who cry aloud, spare not, lifting up their voice like a trumpet and showing the people their transgressions (Isa 58:1-4). See Ps 119:136

Eze 9:5

Ezekiel 9:5 - And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: - “In 1844 after the Disappointment, a new work was to be done which had never been attempted before. The believers were to see and understand the rebellion of the human heart against God and truth. Their enmity had remained unconscious, awaiting revelation in the final atonement. The work begun then would result in complete reconciliation; the atonement would become a fact. There would be a people sealed and made ready to see God face to face. This sealing work described in both Rev and Ezekiel awaits its culmination and is portrayed by the Lord's messenger as a solemn experience: The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who

had stood as guardians of the spiritual interests of the people, had betrayed their trust." Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright.

Eze 9:6

Eze 9:6 - Slay - spiritually speaking, those who have rejected the LORD and are left spiritually dead. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God. – {GC 615.1}

Eze 9:6

Eze 9:6 - but come not near any man upon whom is the mark - See Rev 9:4.

Eze 9:6

Eze 9:6 - and begin at my sanctuary - See 1Pet 4:17

Eze 9:6

Eze 9:6 - Then they began at the ancient men which were before the house - See Isa 3:14, Eze 8:16; Jer 19:1-6

Eze 9:8

Eze 9:8 - residue - remnant. See Eze 14:22, 23; Isa 1:10 As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end. – {AA 535.2}

Eze 9:9

Eze 9:9 - for they say, The LORD hath forsaken the earth, and the LORD seeth not - See Isa 5:19; Eze 8:12; Eccl 8:11 CONTRAST Jer 23:23, 24

Eze 9:11

Eze 9:11 - I have done as thou has command me - I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done". And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." – {EW 279.2} We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished." – {OHC 150.6}

Eze 10:1

Eze 10:1 - the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne - Eze 1:26

Eze 10:2

Eze 10:2 - coals of fire - the coals of fire represent purification (Isa 6:5, 6; Zech 3:2; Mal 3:2, 3) that is taking place in Adventism starting at 9/11/2001 leading up to the Sunday Law crisis.

Eze 10:3

Eze 10:3 - when the man went in, and smoke filled the inner court - The glorious presence of the LORD filled the inner court - See Ex 40:33-35; 1Kin 8:10, 11

Eze 11:1

Eze 11:1 - and behold at the door of the gate five and twenty men - See Eze 8:16

Eze 11:3

Eze 11:3 - Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh - the peace and safety message from the leadership discouraged vigilance and making the requisite preparation to meet the coming crisis. 1Thess 5:3

Eze 11:3

Eze 11:3 - this city is the caldron, and we be the flesh - as food is cooked in a sealed vessel, so the false teachers instructed the people that they were secure in their rebellion.

Eze 11:15

Eze 11:15 - Get you farm from the LORD - See Isa 30:10, 11

Eze 11:19

Eze 11:19 - I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh - See Jer 31:33

Eze 11:20

Eze 11:20 - and they shall be my people, and I will be their God - See Jer 31:34

Eze 11:24

Eze 11:24 - Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea - a continuation of the same open vision given to Eze, starting at Eze 8:1.

Eze 12:2

Eze 12:1 - thou dwellest in the midst of a rebellious house - See Eze 2:3-5, 3:7-9; Isa 6:5

Eze 12:2

Eze 12:2 - eyes to see and see not; they have ears to hear, and hear not - See Isa 6:9, 29:10,

11; Joh 9:39-41

Eze 12:3

Eze 12:3 - it may be they will consider, though they be a rebellious house - See Am 3:7; Isa 8:18; Eze 12:6

Eze 12:6

Eze 12:6 - thou shalt cover thy face, that thou see not the ground - foreshadowing King Zedekiah, whose eyes will be plucked out and will travel to Babylon blind. See Eze 12:12, 13; 2Kin 25:7; Jer 39:6, 7

Eze 12:6

Eze 12:6 - I have set thee for a sign unto the house of Israel. See Isa 8:18

Eze 12:22

Eze 12:22 - The burden of this prophecy is time and the fulfillment of the things spoken therein. The word that the Lord will speak is the true time, unlike false visions spoken.

Eze 12:22

Eze 12:22 - Son of man, what is the proverb that ye have in the land of Israel saying, The days are prolonged, and every vision faileth? - See 2Pet 3:4; Isa 5:18, 19

Eze 12:23

Eze 12:23 - the days are at hand, and the effect of every vision - God will bring to pass visions and prophecies. There will be no tarry or delay in their fulfillment.

Eze 12:23

Eze 12:23 - the effect of every vision - the fulfillment, consummation of every vision. See Eze 12:25, 27, 28

Eze 12:25

Eze 12:25 - For I am the LORD: I will speak, and the word that I shall speak shall come to pass - See Isa 55:11

Eze 12:27

Eze 12:27 - The vision that he seeth is for many days to come, and he prophesieth of the times that are far off - See 2Pet 3:3, 4

Eze 13:9

Eze 13:9 - mine hand shall be upon the prophets that see vanity - See Jer 23:30, 31

Eze 13:9

Eze 13:9 - that divine lies - See Deut 18:10

Eze 13:9

Eze 13:9 - they shall not be in the assembly of my people - see Joe 3:17; Ps 1:5

Eze 13:10

Eze 13:10 - seduced my people, saying Peace, and there was no peace - a refuge of lies is the false security the idol shepherds speak to the people. See Isa 28:17; 1Thess 5:3

Eze 13:10

Eze 13:10 - one built up a wall - the wall built with untempered mortar is equivalent to the covenant with death and hell that is supposed to protect the wicked from the overflowing scourge. The lying and seducing words that give God's people a false sense of security is the wall daubed with untempered mortar. See Isa 28:15, 18

Eze 13:11

Eze 13:11 - daub it with untempered mortar, that it shall fall - See Isa 30:13

Eze 13:11

Eze 13:11 - an overflowing shower - See Isa 28:17, 18

Eze 13:11

Eze 13:11 - great hailstones shall fall - See Isa 28:17; Job 38:22; Rev 16:21

Eze 13:14

Eze 13:14 - bring it down to the ground, so that the foundation thereof shall be discovered - a possible reference to the utter destruction of Jerusalem, prophesied by Jesus who said not one stone would be left upon another - See Mt 24:2

Eze 13:17

Eze 13:17 - daughters of thy people, which prophesy out of their own heart - false prophetesses that pervert justice and condemn the righteous and exalt the wicked for gain. See Eze 13:18, 19, 22

Eze 13:18

Eze 13:18 - upon the head of every stature - that exalt men [of war and violence] of all degrees (stature - height/strength)

Eze 13:19

Eze 13:19 - will ye pollute Me among my people (Job 8:3, 34:12) for handfuls of barley and for pieces of bread - the wicked prophetesses speak in the name of the LORD while taking bribes, condemning the innocent and pardoning the lawless. See Prov 17:23

Eze 13:22

Eze 13:22 - strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life - See Eze 3:18

Eze 14:3

Eze 14:3 - set up their idols in their heart - the most here's mentioned me the most false move that's Eze beforehand rebukes my prophecying my the Lord had more spoken and daubing my walls must the most with untempered mortar.

Eze 14:3

Eze 14:3 - stumblingblock of their iniquity - the teachings and dogmas of the false prophets were heeded at the expense of inquiring of God and searching the scriptures to understand the will of God. The material wealth, gold and silver of those who oppress the poor and widows, is their stumblingblock. See Eze 7:19

Eze 14:4

Eze 14:4 - I the LORD will answer him that cometh according to the multitude of his idols - God will reward the wicked according to their own wickedness (Rev 16:4-11

Eze 14:8

Eze 14:8 - will make him a sign and a proverb, and I will cut him off from the midst of my people - those who rebel against God and excel in wickedness, God makes them a sign and proverb to warn the people never to walk in such paths. Consider: Korah, Dathan, Abiram; Baalam (Ju 11); Sodom and Gomorrha (Ju 7)

Eze 14:10

Eze 14:10 - And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him - See Jer 14:15, 16

Eze 14:13

Eze 14:12 - when the land sinneth against me by trespassing grievously - See Isa 24:5-12, 10:1

Eze 14:13

Eze 14:12 - stretch out mine hand upon it - See Ex 9:13-15 (7th plague)

Eze 14:13

Eze 14:12 - break the staff of bread thereof - See Lev 26:20; Eze 4:15-17

Eze 14:14

Eze 14:14 - Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD - These three men were heirs of righteousness by faith and were intercessors for the people and for their sins before God - See Jer 15:1; Heb 11:7

Eze 14:14

Eze 14:14 - Noah - "But Noah found grace in the eyes of the Lord... Noah was a just man, perfect in his generations, and Noah walked with God." Noah became an “heir of righteousness by faith: Gen 6:8, 9; Heb 11:7; 2Pet 2:5

Eze 14:14

Eze 14:14 - Dan - "At the beginning of thy supplications the commandment came forth, and I

am come to show thee; for thou art greatly beloved..." "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done not hurt." Dan 9:1-23, 6:22

Eze 14:14

Eze 14:14 - Job - "that man was perfect and upright, and one that feared God, and eschewed evil." Job 1:1 Job as an heir of righteousness by faith - See Job 13:15, 19:25, 42:10

Eze 14:14

Eze 14:14 - they should deliver but their own souls by their righteousness - God in the past sought for men to stand in the gap so that He may show grace to a people and not bring destruction. However, God's mercy has its limits and in time He will spare only the righteous and destroy the wicked in their sins. See Eze 22:30, 18:20; Isa 59:16; 63:5; Jer 15:1

Eze 14:14

Eze 14:14 - by their righteousness - See Jer 23:5, 6

Eze 14:16

Eze 14:16 - Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate - God saves us individually. The righteousness of the righteous will be upon themselves and the wickedness of the wicked upon themselves. See Eze 18:20; Am 4:7

Eze 14:17

Eze 14:17 - Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it - Eze 9:1-4

Eze 14:18

Eze 14:18 - Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves - See Ez 14:14, 20; Jer 15:1

Eze 14:20

Eze 14:20 - deliver their own souls - See Isa 27:12: Jer 15:1; Ezek 18:20; Am 4:7

Eze 14:21

Eze 14:21 - Four sore judgments upon Jerusalem - See Jer 15:3 the judgments here mentioned are to affect the southern kingdom specifically and would occur successively, during the reign of the last four kings. These last four kings and judgments upon them typify the four generations of Adventism: 1. The sword - Mannaseh 2. The famine - Jehoiakim 3. The noisome beasts - Jehoiachin 4. The pestilence - Zedekiah

Eze 14:22

Eze 14:21 - therein shall be left a remnant that shall be brought forth, both sons and daughters, they shall come forth unto you and yes shall see their way and their doings - the remnant that shall remain after God's four sore judgments will keep God's commandments and have the testimony of Jesus Christ. Rev 12:17

Eze 14:22

Eze 14:22 - they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it - See Eze 14:23; Rom 3:4

Eze 14:23

Eze 14:23 - And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD - See Rom 3:4

Eze 15:2

Eze 15:1 - What is the vine tree more than any tree - Symbolic of a worthless thing, fit solely for destruction.

Eze 15:7

Eze 15:7 - they shall go out from one fire, and another fire shall devour them - See Am 5:18, 19; Jer 48:44

Eze 16:7

Eze 16:7 - I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments - See Deut 1:8-11, 10:22

Eze 16:8

Ezekiel 16:8 - I spread my skirt over thee - See Ruth 3:8, 9

Eze 16:8

Eze 16:8 - covered thy nakedness - See Rev 16:15

Eze 16:8

Eze 16:8 - I sware unto thee, and entered into a covenant with thee - See Ex 19:4-6

Eze 16:9

Eze 16:9 - Then washed I thee with water - the imagery is of baptism, the washing away of the old person and life of sin by the Word of God and entering into a new life of obedience to Christ. See Eph 5:26; Tit 3:5

Eze 16:9

Eze 16:9 - I anointed thee with oil - God made Israel a royal priesthood - See Ex 28:41; Ps 133:2, 23:5

Eze 16:10

Eze 16:10 - I clothed thee with broidered work - The intricately embroidered work of the sanctuary and the high priest's vestment is here mentioned. See Ex 28:2-43

Eze 16:10

Eze 16:10 - shod thee with badger's skin - a continuation of sanctuary language where badger's skins were used to line the roof of the tabernacle - See Ex 25:5,

Eze 16:10

Eze 16:10 - fine linen - the white linen of the outer court as well as the clothing of the priests. See Ex 38:9-20, 28:42

Eze 16:12

Eze 16:12 - And I put a jewel on thy forehead - the High Priest's mitre bore an engraved golden plate that read "HOLINESS TO THE LORD". Ex 39:30, 31

Eze 16:13

Eze 16:13 - thou didst eat fine flour, and honey, and oil - the bread which the priests at was made from fine flour, honey and oil.

Eze 16:13

Eze 16:13 - thou didst prosper into a kingdom - God promised Abraham to make of him a great nation. See Gen 12:2

Eze 16:14

Eze 16:14 - thy renown went forth from among the heathen for thy beauty, for it was perfect through my comeliness, which I had put upon thee - This is the essence of righteousness by faith. We are made beautiful and exalted because of God's comeliness that He imparts to us. See 1Kin 10:1-10; Deut 4:5-8; Zech 3:3, 4; Isa 60:1-3 This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isa 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1Jo 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." Joh 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. – {COL 311.4}

Eze 16:15

Eze 16:15 - But thou didst trust in thine own beauty - pride and self-exaltation, the very thing that caused Lucifer to fall, took hold of Israel, causing them too to fall. See Ezek 28:15-17

Eze 16:16

Eze 16:16 - deckedst thy high places with divers colours - See Eze 6

Eze 16:21

Ezekiel 16:21 - That thou hast slain my children - like the children of Israel who caused their children to pass through the fire, abortion today takes the lives of one of God's children.

Eze 16:43

Eze 16:43 - Because thou hast not remembered the days of thy youth - See Prov 2:17

Eze 16:44

Eze 16:44 - As is the mother, so is her daughter - See Rev 17:5; Isa 4:1

Eze 16:47

Eze 16:47 - thou wast corrupted more than they in all thy ways - See Eze 16:32-34, 48

Eze 16:49

Ezekiel 16:49 - Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy - Gluttony and intemperance lie at the foundation of the great moral depravity in our world. Satan is aware of this and he is constantly tempting men and women to indulge the taste at the expense of health and even life itself. Eating, drinking, and dressing are made the aim of life with the world. Just such a state of things existed before the Flood. And this state of dissipation is one of the marked evidences of the soon close of this earth's history.—Letter 34, 1875. – {LDE 22.2} The picture which Inspiration has given of the antediluvian world represents too truly the condition to which modern society is fast hastening.—Patriarchs and Prophets, 102 (1890). – {LDE 22.3} We know that the Lord is coming very soon. The world is fast becoming as it was in the days of Noah. It is given over to selfish indulgence. Eating and drinking are carried to excess. Men are drinking the poisonous liquor that makes them mad.—Letter 308, 1907. – {LDE 23.1}

Eze 16:54

Eze 16:54 - that thou art a comfort unto them - Sodom and Samaria will look upon Judah and say that they were not as bad as she. See Eze 16:32-34

Eze 16:59

Eze 16:59 - hast despised the oath in breaking the covenant - See Ex 19:4-8

Eze 16:60

Eze 16:60 - I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant - See Ex 19:4-6; Gen 3:15; Jer 31:31-34

Eze 16:61

Eze 16:61 - but not by thy covenant - not by the Old Covenant, based on men's works and shallow promises. See Ex 19:8; Jer 31:32

Eze 16:62

Eze 16:32 - thou shalt know that I am the LORD - See Jer 31:34

Eze 17:2

Eze 17:2 - Son of man, put forth a riddle, and speak a parable unto the house of Israel - God spoke to the prophets in riddles and vailed messages to convey to the COI. Not so however, with Moses. God spoke candidly and directly to Moses as a friend. See Num 12:7, 8

Eze 17:3

Eze 17:3 - A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: - speaking of the king of Babylon, who took of the choicest of the kingdom captive with him to Babylon. He set-up by covenant, baser men (Jehoiachin) to rule over the kingdom so that they might honor him, keep their vow and preserver their lives. See Eze 17:12

Eze 17:3

Eze 17:3 - took the highest branch of the cedar - See Eze 17:12, 13

Eze 17:4

Eze 17:4 - cropped off the top of his young twigs - the best and brightest of the land of Israel were taken and placed in the kings court in Babylon - See Dan 1:1; 2Kin 20:17, 18

Eze 17:4

Eze 17:4 - carried it into a land of traffick; he set it in a city of merchants - Spiritual Babylon was rich in commerce with the kings and merchants of the world as was literal Babylon. See Rev 18:7-16

Eze 17:7

Eze 17:7 - another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him - the land of Judah reneged on their covenant with the king of Babylon and aligned themselves with the Egyptians.

Eze 17:7

Eze 17:5 - this vine did bend her roots toward him - Judah would rebel against Nebuchadnezzar and alley with Egypt. See 2Kin 24:1, 7, 20; Eze 17:15

Eze 17:22

Eze 17:22, 23 - highest branch of the high cedar - It was still the Lord’s purpose, as it had been from the beginning, that His people should be a praise in the earth, to the glory of His name. During the long years of their exile He had given them many opportunities to return to their allegiance to Him. Some had chosen to listen and to learn; some had found salvation in the midst of affliction. Many of these were to be numbered among the remnant that should return. They were likened by Inspiration to “the highest branch of the high cedar,” which was to be planted “upon an high mountain and eminent: in the mountain of the height of Israel.” Eze 17:22, 23. – {PK 599.2}

Eze 18:2

Eze 18:2 - The fathers have eaten sour grapes, and the children's teeth are set on edge - See also Jer 31:29 - A false saying suggesting that the children pay the price for the parents sins. This suggests that God punishes the children for the sins of the parents. This in no way is true. God punishes each individual for their sins. Though the parents sins and habits may

have an impact on their descendants, unto the 3rd and 4th generation, the punishment for sin is for the one who commits the sin.

Eze 18:4

Eze 18:4 - sins shall die - see Deut 24:16

Eze 18:4

Ezekiel 18:4-21 - the Lord in the following verses describe three generations of men to show that the idea of generational curses are not so. He first describes a righteous father (v5-9), a wicked son (v10-13) and a righteous grandson (v14-17). See Ex 20:4-6

Eze 18:4

Eze 18:4 - the soul that sinneth, it shall die - See Eze 18:20; Deut 24:16

Eze 18:6

Eze 18:6 - hath not eaten upon the mountains - See Isa 65:3, 4

Eze 18:7

Ezekiel 18:7 - but hath restored to the debtor his pledge - has paid off his debts and dues.

Eze 18:7

Ezekiel 18:7 - hath given his bread to the hungry - is generous to those who are in need - See Isa 58:7, 10

Eze 18:7

Ezekiel 18:7 - hath covered the naked with a garment - Has sought to cover the shame of others. Provides for the wants of others. Considers that they would want others to do the same for them if in need. See Gen 9:23; Ezekiel 16:8

Eze 18:8

Ezekiel 18:8 - He that hath not given forth upon usury, neither hath taken any increase - has not robbed through usury, extortion, etc.

Eze 18:8

Ezekiel 18:8 - that hath withdrawn his hand from iniquity, hath executed true judgment between man and man - See Isa 33:15

Eze 18:10

Ezekiel 18:10 - If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things - See 1Sam 2:30

Eze 18:14

Ezekiel 18:14 - Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like - God will show mercy to the one who recognizes his father's sins and turns from them. See Ex 20:6

Eze 18:19

Eze 18:19 - Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live - See Mt For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejectors of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Lk 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity. – {GC 27.3}

Eze 18:20

Eze 18:20 - The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son - Contrast Ezekiel 18:4, 14:14, 16; Jer 15:1, 31:30; Am 4:7; Dan 6:24

Eze 18:20

Eze 18:20 - the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him - See Ezek 14:14, 20; Ex

Eze 18:20

Ezekiel 18:20 - the wickedness of the wicked shall be upon him - See Isa 26:10; Job 27:10

Eze 18:21

Eze 18:21 - But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die - See 1Kin 21:20-29; Jer 18:8

Eze 18:22

Ezekiel 18:22 - All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live - God is all or nothing. We are either all in or all out. The evil we have committed, if repented of, will not be remembered ever again! Praise God!! See Jer 31:34, Heb 8:12

Eze 18:23

Ezekiel 18:23 - Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? See 2Pet 3:9

Eze 18:24

Ezekiel 18:24 - But when the righteous turneth away from his righteousness, and committeth

iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? - See Ex 32:33; Jer 18:9, 10 By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {1888 813.2}

Eze 18:24

Eze 18:24 - all his righteousness that he hath done shall not be mentioned - God is all or nothing; we are either all in or all out. Any good we have done, if we turn to wickedness, will not be remembered. See Eze 18:26; Dan 7:10; Rev 3:5, 22:19

Eze 18:26

Eze 18:26 - when a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. See Eze 18:24

Eze 18:30

Eze 18:30 - Therefore I will judge you, O house of Israel, every one according to his ways - See 1Cor 4:5

Eze 18:31

Eze 18:32 - and make you a new heart and a new spirit - See Jer 31:31-34; Eze 36:26

Eze 19:4

Eze 19:4 - he was taken in their pit, and they brought him with chains unto the land of Egypt - a reference to King Jehoahaz of Judah, who after three months reign was taken by Pharoahneko to Egypt where he died. See 2Kin 23:30-33

Eze 19:9

Eze 19:9 - they put him in ward in chains, and brought him to the king of Babylon - a reference to Jehoiakin, King of Judah who after 3yrs of subjection to Babylon, rebelled and was taken captive to Babylon where he died and ignominious death. See 2Kin 23:34-24:6

Eze 19:12

Eze 19:12 - But she was plucked up in fury - See Habakuk 1:6-10

Eze 20:1

Eze 20:1 - certain of the elders of Israel came to enquire of the LORD - See Eze 8:9-12

Eze 20:3

Eze 20:3 - As I live, saith the LORD GOD, I will not be enquired of by you - See Eze 8:9-12

Eze 20:6

Eze 20:7 - a land that I had espied for them, flowing with milk and honey, which is the glory of all lands - the Promised Land, Palestine, once occupied by 10 heathen nations, was ordained of God for His people to inherit. They were to posses the land based on their submission to the covenant which God made with them and their father Abraham.

Eze 20:7

Eze 20:8 - Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt - A command makes to all who would live godly in Christ Jesus. We must cast away the abominations, the lust of the flesh, the lust of the eyes and the pride of life, and all the allurements of the world [Egypt].

Eze 20:11

Eze 20:11 - which if a man do, he shall even live in them - Compare Rom 7:9

Eze 20:12

Eze 20:12 - Moreover also I gave them my sabbaths, to be a sign between me and them - the weekly Sabbath and the feast day sabbaths were a covenant sign of a relationship between God and His people. God entrusted them to the COI so that they would reverence them and hallow them as God's special people, sanctified/consecrated unto Himself. See Ex 31:13, 17; Lev 23:1-44; Deut 5:12-15

Eze 20:12

Eze 20:12 - that they might know that I am the LORD that sanctify them - the sanctification of the Sabbath day by the LORD from the Creation as well as the hollowed sabbaths is the ultimate symbol of the sanctification the LORD fulfills in the lives of those who obey Him and keep His commandments. Further, as no servile work was to be performed on these hollowed days (Lev 23:7), the LORD foreshadows His completed works of redemption by Grace from the foundation of the world, not of works lest any man should boast, it is a gift from God. See 1Cor 5:7, 8; Gen 3:15; *Ex 31:14, 33:14-16; Eph 2:9; 1Jo 5:11-13; Lev 20:8

Eze 20:12

Ezekiel 20:12 - sanctify - meaning to make holy and to consecrate for holy use. The presence of the Lord is what makes a thing holy, therefore, sanctification is the continual abiding of Christ by way of the Holy Spirit which results in one being sealed. One is sealed by the Sabbath, the ultimate sign of our sanctification. Sanctification in Scripture: 1. To grow from glory to glory; to move from the corrupted glory of man to the perfect glory of Christ. 1Cor 3:18; Ps 8:5 2. To come to the unity of the faith, knowledge of the Sonf of God, unto a perfect man, unto the measure of the stature of the fullness of Christ - Eph 4:10-14 3. To become a partaker of the divine nature, having escaped the corruptions of the world through lust - 2Pet 1:1-4 4. Let the mind of Christ become resident in you - Phil 2:5-8 5. A chosen generation, a royal priesthood, a holy nation, a peculiar people shining forth the praises of God Who has called us out of darkness into His marvelous light.

Eze 20:13

Eze 20:13 - But the house of Israel rebelled against me in the wilderness - See Ex 32

Eze 20:20

Eze 20:20 - and they shall be a sign between me and you, that ye may know that I am the

LORD your God - the Sabbath is a covenant sign between God and His people signifying that we worship the Creator God (Ex 20:11) and the Redeemer God (Deut 5:15). The Sabbath affirms our allegiance to the true God, unlike the spurious sabbaths of men's devising that draw men to worship on the first and sixth days of the week. See Ex 31:13, 17

Eze 20:25

Eze 20:25 - Wherefore I gave them also statutes that were not good, and judgments whereby they should not live - Just as the Lord permitted the lying spirit to deceive Ahab to his destruction, so the Lord will permit the wicked to be deceived of the enemies in their own sins. See Hos 4:17; 1Kin 22:20-23||2Chron 18:19-22; 2Thess 2:11, 12; Isa 66:4; Rom 1:24, 28-32, 11:7;

Eze 20:26

Eze 20:26 - And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD - See Eze 20:31; Jer 32:35

Eze 20:28

Eze 20:28 - For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings - See Jer 32:29, 30, 44:15-19

Eze 20:29

Ezekiel 20:29 - What is the high place whereunto ye go - the word is translated Bamah a high place. See Isa 58:14

Eze 20:29

Eze 20:29 - Bamah - Bamah Proper Name Location baw-maw' the same as (01116), See also (01120) the same as ; Bamah, a place in Palestine:--Bamah. See also . Bamah = "high place"

Eze 20:31

Eze 20:31 - For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you - See Lev 18:21; Deut 18:10; Eze 20:26; Jer 32:35;

Eze 20:32

Eze 20:32 - And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone - See 1Sam 8:4, 5

Eze 20:37

Eze 20:37 - I will bring you into the bond of the covenant - God will enter covenant with the people but before doing so, He must purge the people of all who defile and refuse to submit to the provisions of the covenant. See Eze 20:38

Eze 20:38

Eze 20:38 - And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD - God will weed out all the rebels and those who cause defilement so that they nevermore enter into the land of Israel - See Nahum 1:9

Eze 20:49

Eze 20:49 - Then said I, Ah Lord GOD! they say of me, Doth he not speak parables? - Eze is rejected and reproved to the men who seek counsel from God but their hearts are far from Him. See Hab 2:1; Isa 28:12, 13

Eze 21:10

Eze 21:10 - it contemneth the rod of my son - the sword that the LORD has prepared against His son Judah, shows contempt for the branches (rod) of trees used as switches for punishment (See 2Sam 7:14). God purposed to chasten His children with a rod for disobedience in hopes of their repentence, but Ancient (and Modern) Israel crossed the line of mercy and therefore God would cut off His people with a sword. God has prepared a slaughter for His people.

Eze 21:20

Eze 21:20 - sword may come to Rabbath of the Ammonites - See Eze 21:28

Eze 21:21

Eze 21:20 - to use divination: he made his arrows bright, he consulted with images, he looked in the liver - See Hab 1:11

Eze 21:23

Eze 21:23 - to them that have sworn oaths - The children of Israel have made a covenant with death and hell and believe that the divinations of Babylon against them would have no effect (Isa 28:15). Though in truth their divinations were worthless, yet God would cause the Babylonians to be an overflowing scourge against Israel because of their iniquities. Literally, Zedekiah the king double crossed Nebuchadnezzar and formed an alliance with the Egyptians. This alliance would not stand as the Babylonians would overthrow both Israel and the Egyptians.

Eze 21:23

Eze 21:23 - that they may be taken - See Isa 28:13

Eze 21:25

Eze 21:25 - Profane wicked prince of Israel - King Zedekiah's cup of apostasy had run full. He was to be punished for disregarding the commandments of God, paying no heed to God's prophet (Jer), and double-crossing his benefactor, Nebuchadnezzar, the king of Babylon. The King and his kingdom of Judah would come to its end.

Eze 21:26

Eze 21:26 - Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high - God would remove the theocratic kingdom from the earth until the establishment of Jesus' eternal kingdom. See Lk 1:32

Eze 21:27

Eze 21:27 - I will overturn, overturn, overturn - God will take away the kingdom of Judah and will not restore it until Christ (Shiloh - Gen 49:10-12), Whose "right it is" will rule. The three overturns parallel the three woes that would befall spiritual Babylon as well as the destructions foretold in the Three Angel's Messages. 1. Babylon is overturned by Medo-Persia 2. Medo-Persia is overturned by Greece 3. Greece is Overturned by Rome 4. Christ appears - Lk 1:32

Eze 21:27

Eze 21:27 - until he come whose right it is - Shiloh. See Gen 49:10-12; Lk 1:32

Eze 22:2

Eze 22:2 - yea, thou shalt shew here all her abominations - See Isa 58:1

Eze 22:7

Eze 22:6 - set light by father and mother - perhaps causing their children to pass through the fires in worship to idol gods?

Eze 22:8

Eze 22:8 - despised mine holy things - the COI caused idols to be set up in the temple of God, the image of jealousy. They built high places on the hills and the groves to their idols (Eze 22:9).

Eze 22:9

Eze 22:9 - they eat upon the mountains: in the midst of thee they commit lewdness - the high places were places of great abomination where Israel defiled themselves among themselves and with idols.

Eze 22:13

Eze 22:13 - Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee - See Jam 5:1-6

Eze 22:14

Eze 22:14 - Can thine heart endure, or an thy hands be strong in the days that I will deal with thee? - the Day of the LORD is here spoken, the day of the Sunday Law, when men's hearts will fail them for fear of the things that come upon the earth. See Lk 21:26

Eze 22:14

Eze 22:14 - I the LORD have spoken it, and will do it - See Number 23:19

Eze 22:15

Eze 22:15 - I will scatter thee among the heathen, and disperse thee in the countries - See Lev 26:17

Eze 22:16

Ezekiel 22:16 - And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD - "I shall be defiled through you in the sight of the heathen" (see chs. 20:9; 36:20). {SDA Bible Commentary vol 4}. See Ezekiel 36:19-23

Eze 22:19

Eze 22:19, 20 - I will gather you into the midst of Jerusalem... I will leave you there and melt you - See Lev 26:

Eze 22:24

Eze 22:25 - Thou art the land that is not cleansed, nor rained upon in the day of indignation - The drunkards of Adventism who reject the old paths and present truth will find themselves unclean when their probation has ended and not having received the Latter Rain to bring them to spiritual maturity when the overflowing scourge of a Sunday Law arrives. See Am 8:11-14; Lev 26:19, 20

Eze 22:25

Eze 22:25-29 - there is a conspiracy of her prophets - See Jer 12:10; Eze 34:1-4; Isa 56:10, 11; Jer 14:13-16, 23:24-26, 32

Eze 22:25

Eze 22:25 - like a roaring lion ravening the prey; they have devoured souls - See Lev 26:22

Eze 22:25

Eze 22:25 - they have taken the treasure and precious things - the false prophets throughout time have been ones who deceive for personal gain. They rob widows of their income and leave the people bereft of hope when their lies fall through. See Eze 22:27

Eze 22:26

Ezekiel 22:26 - Her priests have violated my law, and have profaned mine holy things: - See Ps 119:126

Eze 22:26

Ezekiel 22:26 - they have put no difference between the holy and profane - the claim that any day can be honored as the Sabbath is a profanation of God's holy day and law. See Ex 20:9, 10; 2Tim 2:20; Lev 10:1; Isa 5:20

Eze 22:26

Ezekiel 22:26 - neither have they shewed difference between the unclean and the clean - the claim that everything is sanctified by prayer, including unclean animals used as food is making no difference between the clean and unclean. See Act 11:5-8; 1Tim 4:4, 5; 1Cor 10:31;

Eze 22:27

Ezekiel 22:27 - Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain - See 1Tim 3:2, 3

Eze 22:28

Eze 22:28 - untempered morter - See Eze 13:10-15

Eze 22:28

Ezekiel 22:28 - seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken - 1Kin 22:6; Deut 18:22

Eze 22:30

Eze 22:30 - I sought for a man among them, that should make up the hedge, and stand in the gap - See Isa 59:16; 63:5; Jer 5:1; 15:1; Eze 14:14

Eze 22:30

Eze 22:30 - Regarding the Congressional Bill of 1888 by Senator Blair, Robert J. Wieland writes: "Americans are indebted to those obscure, humble 1888 messengers for this continuing century of religious liberty, because a national Sunday Law in violation of the American Constitution would have opened the floodgates for persecution and consequent failure of the American dream of liberty and prosperity." {Grace on Trial pg 11.2}

Eze 22:30

Eze 22:30 - stand in the gap - just as Moses stood uprightly before the LORD and before a rebellious people, while making intercession for them, God seeks the same in this age. See Ex 32:31, 32; Jer 15:1 The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, “Let the punishment fall on Me. I will stand in man’s place. He shall have another chance.” – {FLB 75.3}

Eze 23:2

Eze 23:1 - there were two women, the daughters of one mother - the daughters of Babylon. See Rev 17:5

Eze 23:4

Eze 23:4 - Aholah - meaning "she has her own tent"

Eze 23:4

Eze 23:4 - Aholibah - meaning "my tent is in her"

Eze 23:4

Eze 23:5 - Samaria is Aholah - the Northern Kingdom, which "had its own tent" early apostatized from the LORD and set-up alters in Dan and Bethel to worship a golden calf.

Eze 23:4

Eze 23:4 - Jerusalem Aholibah - the LORD declares that He "has His tent in Jerusalem" though they were also rebellious as their older sister Aholah.

Eze 23:8

Eze 23:8 - Neither left she her whoredoms from Egypt - speaking of the golden calves erected by Jeroboam in Dan and Bethel.

Eze 23:8

Eze 23:8 - in her youth they lay with - very early, with the establishment of the Northern Kingdom, they apostatized with the golden calves of Jeroboam.

Eze 23:11

Ezekiel 23:11 - she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms - See Col 3:5; 2Tim 3:6

Eze 23:15

Eze 23:15 - the land of their nativity - a reference to Abraham having left Ur of the Chaldes.

Eze 23:19

Eze 23:19 - in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt - a reference to the idolatry learned in Egypt while in bondage; an era of spiritual darkness.

Eze 23:40

Eze 23:40 - wash thyself, paintedst thy eyes, and deckedst thyself with ornaments - the ornamented dress and painted face denotes a harlot - See Rev 17:4

Eze 23:41

Eze 23:41 - whereupon thou has set mine incense and mine oil - the sacred incense was of a special formulation, not to be used by any other outside the service in God's sanctuary.

Eze 23:42

Eze 23:42 - Sabeans - a term referring to a band of robbers and "drunkards". See Job 1:15

Eze 24:13

Eze 24:13 - I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee - Speaking of His delivering Israel from bondage, entering covenant with them and establishing them as a royal priesthood and holy nation, the people had not forsaken their rebellious idolatries but played the harlot towards the LORD. We too have sought our own ways and refuse to be converted and therefore the LORD must punish/chasten us until we repent and are willing to obey. See Heb 12:11

Eze 24:14

Eze 24:14 - I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent - See Num 23:19; Isa 46:10, 48:11

Eze 24:19

Eze 24:19 - Wilth thou not tell us what these things are to us, that thou doest so? The people understood the office of the prophet, that his words and actions were object lessons to be understood by all. That Eze neither mourned nor lamented the death of his beloved wife, was an ominous sign to the people for which they inquired an answer. See Eze 24:24; Isa 8:18

Eze 24:21

Eze 24:21- I will profane my sanctuary, the excellency of your strength, the desire of your eyes. - God purposed to destroy that which the people exalted above Himself, that which was worshipped and reverenced more than the Creator. See Mt 23:37-24:2

Eze 24:23

Eze 24:23 - ye shall pine away for your iniquities, and mourn on toward another - the people lament as they recognize their own sins have brought their troubles. See Jer 31:18, 19

Eze 24:24

Eze 24:24 - Thus Eze is unto you a sign - See Isa 8:18; Eze 24:19 the prophet was appointed to convey God's messages to the people which involved at times, acting out through their life experiences, the messages that God sought to convey. Hosea - he named his child Loammi, meaning "not my people", meaning his wife Gomer played the harlot, had illegitimate children while married to Hosea and thus representing the unfaithfulness of Israel towards God. Hosea 1:9 Ezekiel - God would permit Ezekiel's wife to drop dead suddenly and the prophet was instructed not to mourn for her death. Thus, God foreshadowed through His prophet what would befall Israel when the Babylonians would besiege them and there would be mass straitness so that people in their helplessness could not mourn for their dead. Ezekiel 24:16-27 Ezekiel - would act out and demonstrate the rebellions of Jerusalem by lying on his sides at the command of the Lord. Ezekiel 4:3-6 Ezekiel - would act out the besiegement of Israel at the command of the Lord - Ezekiel 12:1-15

Eze 24:27

Eze 24:27 - In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD. - The LORD will loose the tongue and open the mouth of His prophet to declare the sins that have brought upon Israel its calamities. See Eze 3:22-27, 24:16, 17, 33:21, 22

Eze 25:3

Eze 25:3 - Because thou saidst, Aha, against my sanctuary, when it was profaned, and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivity - See Eze 25:6; Ps 35:19

Eze 25:4

Eze 25:4 - I will deliver thee to the men of the east - the sons of Ishmael and Keturah.

Eze 25:6

Eze 25:6 - Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel - See 1Cor 13:6; Prov 24:17, 18

Eze 26:4

Eze 26:4 - I will also scrape her dust from her, and make her like the top of a rock - The prophecy was fulfilled to the letter when Alexander the Great destroyed the old city of Tyrus on the mainland and cast its stones in the sea to make a causeway for his army to attack the relocated island city of Tyrus. See Eze 26:14

Eze 26:17

Eze 26:17 - How are thou destroyed... the renowned city - See Rev 18:10, 16, 17, 19

Eze 26:21

Eze 26:21 - I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD - See Mal 4:3

Eze 27:3

Eze 27:3 - thou hast said, I am of perfect beauty - pride is the spirit of Tyre, an allusion to the whore Babylon and Satan.

Eze 27:4

Eze 27:4 - thy builders have perfected thy beauty - the Vatican is a most splendid city to behold, having been enriched through the centuries from the finest and most costly wares from around the world. See Dan 11:39

Eze 27:13

Eze 27:13 - they traded the persons of men - slave trade. See Dan 11:39; Rev 18:13

Eze 27:21

Eze 27:21 - Arabia, and all the princes of Kedar - the sons of Islam were herdsmen.

Eze 27:26

Eze 27:26 - the east wind hath broken thee in the midst of the seas - See Eze 19:12; Ps 48:7

Eze 27:30

Eze 27:30 - shall cast up dust upon their heads - See Rev 18:19

Eze 27:32

Eze 27:32 - What city is like Tyrus, like the destroyed in the midst of the seas - See Rev 18:16-18

Eze 27:33

Eze 27:33 - When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. - the merchandise that went out to the masses, filled many people and enriched the kings of the earth was the gospel of Jesus Christ. This “spiritual merchandise” is acceptable to God, unlike the literal merchandise the merchants attempt to sell in the temple during the time of Christ. See Joh 2:15, 16

Eze 27:33

Eze 27:33 - thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise - See Rev 18:9

Eze 28:2

Eze 28:2 - prince of Tyrus - the Prince of Tyrus, the Papacy, is the heir and understudy of the King of Tyrus, the devil.

Eze 28:2

Eze 28:2 - thine heart is lifted up - gadal, pride, self-exaltation

Eze 28:2

Eze 28:2 - I sit in the seat of God - see 2Thess 2:3, 4

Eze 28:2

Eze 28:2 - midst of the seas - he sits among he multitudes of peoples, nations, kindreds and tongues. See Rev 17:15.

Eze 28:3

Eze 28:3 - wiser than Dan - the Papacy would be given insights to the ways and purposes of God from the arch deceiver, Satan (Isa 47:10). The papacy's knowledge of prophecy among mortals is second only to the "wise", to whom God imparts His Spirit of Prophecy to understand Bible Prophecy and end time events (see Dan 12:10, 3, 4). The papacy knows prophecy sufficiently well enough to create counterfeits designed to deflect any accusation or suggestions that could be brought against itself. See Lk 16:8 Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth.—Testimonies for the Church 9:16. – {ChS 54.3} When God’s written word was given through the Hebrew prophets, Satan studied with diligence the messages concerning the Messiah. Carefully he traced the words that outlined with unmistakable clearness Christ’s work among men as a suffering sacrifice and as a conquering king. In the parchment rolls of the Old Testament Scriptures he read that the One who was to appear was to be “brought as a lamb to the slaughter,” “His visage ... so marred more than any man, and His form more than the sons of men.” Isa 53:7; 52:14. The promised Saviour of humanity was to be “despised and rejected of men; a man of sorrows, and acquainted with grief; ... smitten of God, and afflicted;” yet He was also to exercise His mighty power in order to “judge the poor of the people.” He was to “save the children of the needy,” and “break in pieces the oppressor.” Isa 53:3, 4; Ps 72:4. These prophecies caused Satan to fear and tremble; yet he relinquished not his purpose to thwart, if possible, the merciful provisions of Jehovah for the redemption of the lost race. He determined to blind the eyes of the people, so far as might be possible, to the real significance of the Messianic prophecies, in order to prepare the way for the rejection of Christ at His coming. – {PK 686.1}

Eze 28:3

Eze 28:3 - no secret that they can hide - the Papacy would be foremost in promoting [witch] craft and having intelligence with fallen angelic beings. The Papacy, the front man for the dragon, is known for being the root and spiritual father of every secret society on the earth. Utilizing the intelligence of the False Prophet, the Central Intelligence Agency (CIA), the

Papacy has access to any and all information, public and private for any individual or entity. Examples of secret societies fathered by the Papacy include: 1. Secret Cabals [i.e. the Bilderburgs] 2. Masons 3. Witchcraft and necromancy 4. Satanism & Wicca 5. Islam 6. Fraternities & Sororities

Eze 28:4

Eze 28:4- with thy wisdom and thy understanding - the wisdom of the wicked descends not from above but arises from beneath and is devilish (Jam 3:15). See 1Cor 3:18; Lk 16:18

Eze 28:4

Eze 28:4 - hast gotten thee riches - See Isa 23, Ps 73:12. Many of the wealthy upon the earth receive special insights from the Papacy and the dragon that allow them to amass wealth. Consider Satan's temptation of Jesus while in the wilderness (Lk 4:5-7). For example, consider the financial run on Wall Street by some of the wealthiest men, months before the attacks on 9/11/2001. These same men after the attack repurchased their stock holdings for pennies on the dollar, allowing them to amass extreme wealth in the months and years following.

Eze 28:4

Eze 28:4 - gotten gold an silver into thy treasuries - the centuries of exploitation of people groups through colonialism, sponsored and funded by the Papacy has allowed it to amass large stores of gold and silver in its treasuries. This gold and silver was used to adorn their strange gods (statues of Mary and the saints) in their ornate strong holds (cathedrals and basilicas) [see Dan 11:38, 39]

Eze 28:5

Eze 28:5 - thy traffick - See Eze 26, 27. Much of the illegal trade around the world has its roots or ultimate end at the Vatican. 1. Drug trade 2. Human trafficking 3. Arms trade 4. "High Crime" thefts 5. Genocide and ethnic cleansing 6. Looting of the Jews during WWII 7. Aiding and abetting [providing asylum and immunity] criminals, including priests that molest children 8. Money Laundering The Vatican Bank was exposed in 2012's Vatileaks scandal for laundering and serving as banker/creditor to some of the most ruthless criminals on earth.

Eze 28:7

Eze 28:7 - terrible of the nations - a term signifying Babylon, particularly under Nebuchadnezzar. The term also relates to the wicked who, after the world's probation has closed and they realize their deception by the whore Babylon, will turn and destroy her (Rev 17:16, 17). The terrible of the nations" (Eze 28:7), it was given Nebuchadnezzar, after years of patient and wearing labor, to conquer Tyre; Egypt also fell a prey to his victorious armies; and as he added nation after nation to the Babylonian realm, he added more and more to his fame as the greatest ruler of the age. – {PK 514.2}

Eze 28:7

Eze 28:7 - they shall draw their swords - a double prophetic allusion. First the forces of Napoleon Bonaparte who wielded the sword and took the papacy captive in A.D.1798 (Rev 13:9, 10). Secondly, those who are among the wise, who have the full armor of God and are skilled in "wielding" the Sword of the Spirit [the Bible] will expose Modern Babylon's corruptions and defile the beauty of her wisdom and brightness before the people (Dan 12:10, 3, 4; Eph 6:17; Heb 4:12; Rev 19:15)

Eze 28:8

Eze 28:8 - die the deaths - See Rev 18:4-20.

Eze 28:10

Eze 28:10 - deaths of the uncircumcised - the death of those who have not entered covenant with God, therefore, the death of the wicked. See Gen 17:9-14

Eze 28:12

Eze 28:12 - perfect in beauty - Lucifer was created as a beautiful being to behold and one to give God glory - See Isa 14:

Eze 28:13

Eze 28:13 - Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: Lucifer appeared as the rainbow, where the reflected light of God's glory shone upon the stones of many colors, giving the appearance of a rainbow. Lucifer bore and reflected the light of God - See Ex 34:29-35 This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear.—The Signs of the Times, January 9, 1879. – {TA 48.6}

Eze 28:13

Eze 28:13 - thy tabrets - a transliteration of tabor, a small snare drum (rhythm maker).

Eze 28:13

Eze 28:13 - thy pipes - the vocal chords of Lucifer were such that he could sing the lead melody and multipart harmonies by himself. He was a music maker from his creation.

Eze 28:14

Eze 28:14 - Thou art the anointed cherub that covereth - See Isa 37:16

Eze 28:15

Eze 28:15 - Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee - Lucifer abode in Christ, his Creator, and happily kept all of God's commandments without being aware of their existence until sin was found in him. See 1Tim 1:9, 10

Eze 28:15

Eze 28:15 - perfect - tamiym Adjective taw-meem' from (08552) from ; entire (literally, figuratively or morally); also (as noun) integrity, truth:--without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole. complete, whole, entire, sound complete, whole, entire whole, sound, healthful complete, entire (of time) sound, wholesome, unimpaired, innocent, having integrity what is complete or entirely in accord with truth and fact (neuter adj/subst)

Eze 28:15

Eze 28:15 - from the day that thou wast created - Lucifer's aspirations of becoming God

were futile for the very reason stated here in the verse, he was created. He had a beginning and he will have an end, unlike the Eternal, Almighty God. See Ps 90:1, 2

Eze 28:15

Eze 28:15 - till iniquity was found in you - As Lucifer entertained the thoughts of self-exaltation and rebellion, which led to desiring that which he entertained in his mind (lust), sin was found in him. Lucifer in proud arrogance, presumption and boldness, went places in his mind that God Himself would not dare to go, thus becoming the author (father) of iniquity and sin. - Jam 1:14, 15; Ezek 28:17

Eze 28:16

Eze 28:16 - By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned - The brilliant mind, most gifted above all other creation, was perverted such that Lucifer corrupted his wisdom. Lucifer traded in pride, self-exaltation, jealousy, envy, deceptions, half-truths, slanders, malice and all forms of wickedness to malign God's character and to allure and ensnare the unsuspecting hosts of heaven. See Rev 18:12 When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him one third of the angels lost their innocence, their high estate, and their happy home. Satan is instigating men to continue on earth the same work of jealousy and evil surmising that he commenced in heaven. – {5T 291.1}

Eze 28:16

Eze 28:16 - merchandise - the devil's merchandise, that which he traffics and trades is sin: 1. Subtlety and deception: Gen 3:1 2. Stratagem and out maneuvering: Judges 9:1-5; 2Sam 15:1-6 3. Signs and lying wonders: 2Thess 2:8-10 4. Lies and deception: 1Kin 21:7-11 5. Flattery: 2Sam 15:3-6 5. Murder: John 8:44; Judges 9:8;

Eze 28:16

Eze 28:16 - violence - chamac Noun Masculine khaw-mawce' from (02554) from ; violence; by implication, wrong; by meton. unjust gain:--cruel(-ty), damage, false, injustice, oppressor, unrighteous, violence (against, done), violent (dealing), wrong. violence, wrong, cruelty, injustice - The devil was a murderer from the beginning. His trade in lies and misrepresentation caused injustice (violence) and character assassination - See Joh 8:44

Eze 28:16

Eze 28:16 - therefore I will cast thee as profane out of the mountain of God - Lucifer disqualified himself from the society of heaven. His hardened defiance and rebellion forced the hand of God to expel him. See Lk 10:18; Isa 30:22; Rev 12:7-9 The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love. But Israel had turned from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed. – {GC 20.2}

Eze 28:16

Eze 28:16 - covering cherub - a cherub angel that stood in the presence of God's glory. He bore the radiance of God's glory just as Moses' face shown with a brightness after bing in God's presence for 40days. See Ex 34:29-34

Eze 28:17

Eze 28:17 - Thine heart was lifted up because of thy beauty - See Eze 28:12, 16:15; Prov 6:17

Eze 28:17

Eze 28:17 - corrupted thy wisdom by reason of thy brightness - to the extent of the brightness and glory (honor, majesty, wisdom) entrusted to Lucifer, so he corrupted himself to be most debased among the creation. Pride and self-love caused Lucifer to think he was deserving of honor and praise above his assigned station. See Jude 1:6

Eze 28:17

Eze 28:17 - lay thee before kings - the saints are the kings here mentioned who will judge the devil and his angels. See Rev 5:10; 1:6; 1Cor 6:3; Satan is also compared to the wicked who he figuratively meets in the grave. They see him and revile and taunt him that he too is made low. Unlike the honored kings of the world, Satan will be cast down with no burial but will be a carcass and as dung upon the earth. Isa 14:9-11, 16-20

Eze 28:18

Eze 28:18 - Thou hast defiled thy sanctuaries by the multitude of thine iniquities - See Rev 2:9, 3:9; Dan 11:36-39

Eze 28:18

Eze 28:18 - by the iniquity of thy traffick - See Dan 11:38, 39; Rev 18:4-13

Eze 28:18

Eze 28:18 - I will bring thee to ashes upon the earth - See Isa 14:15, 19, 20; Mal 4:1, 3

Eze 28:18

Eze 28:18 - in the sight of all them that behold thee - See Isa 14:16-18

Eze 28:19

Eze 28:19 - never shalt thou be any more - See Mal 4:1, 3; Isa 47:14; Eze 26:19-21; Ps 59:13, 68:2; Nahum 1:9, 14

Eze 28:24

Eze 28:24 - And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them - the nations that were not displaced by Israel became as thorns and briers, pests to the people of God who harassed them and led them into idolatry. See Judges 1:27-36

Eze 28:26

Eze 28:26 - And they shall dwell safely therein, and shall build houses, and plant vineyards... - See Isa 65:19-23

Eze 29:3

Eze 29:3 - the great dragon that lieth in the midst of his rivers - Pharaoh of Egypt is likened

unto the great dragon, Satan (Rev 12:7-9). This is an apt symbol as Pharaoh was not willing to free God's enslaved people only upon his own death, so Satan fights for the souls that belong to God unto the death.

Eze 29:3

Eze 29:3 - My river is mine own, and I have made it for myself - the blasphemous boast of Pharaoh, like the king of Tyre (Eze 28:1-10) is that he is a god and that he made the river Nile for himself. A statement that echoes the proud claims of Nebuchadnezzar, king of Babylon. See Eze 29:9; Dan 4:30

Eze 29:3

Eze 29:3 - and I have made it for myself - Dan 4:30

Eze 29:5

Ezekiel 29:5 - I have given thee for meat to the beasts of the field and to the fowls of the heaven - See Rev 19:17, 18

Eze 29:6

Eze 29:6 - a staff of reed to the house of Israel - Israel sought the help of Egypt in their rebellion and they were as a cane made from straw, no help whatsoever.

Eze 29:9

Eze 29:9 - because he hath said, The river is mine, and I have made it - See Eze 29:3

Eze 29:12

Eze 29:12 - shall be desolate forty years - the judgment upon Egypt was for 40years, whereas for the Nation of Israel, 70yrs.

Eze 29:14

Eze 29:14 - and they shall be there a base kingdom - Egypt would never again be an exalted empire as in the past, after their Babylonian captivity.

Eze 29:17

Eze 29:17 - the first month, in the first day of the month - On September 11, 2001, Republicanism was given into the hands of the papacy as the USA was on the brink of passing a Sunday Law but was distracted by Islam

Eze 29:18

Eze 29:18 - every shoulder was peeled - through hard rigorous labor, the shoulders of all were worn raw.

Eze 29:18

Eze 29:18 - yet had he no wages, nor his arm for Tyrus, for the service that he had served against it - Babylon under Nebuchadnezzar was a hireling for the LORD, to do His biddings in punishing the nations for their rebellions.

Eze 29:19

Eze 29:19 - I will give the land of Egypt unto Nebuchadnezzar - the world, more specifically Republican America (US speaks as a dragon - Eze 29:3; Atheistic France [Egypt] typifies Republicanism in the USA) are given into the hand of the King of the North on September 11, 2001. Similarly, Protestant America (Licentious France [Sodom]) was overthrown on April 19, 1844 when Protestantism rejected their 3rd test during the Advent Movement. Dan 11:42; Eze 30

Eze 29:21

Eze 29:21 - The righteous will be lifted up as an ensign and God will fill their mouths to proclaim the gospel in the time of the Latter Rain. This was first typified in the Millerite history when Protestantism was passed by and God chose the Millerites to be His mouth piece. The Millerites bud as the rains (Early Rains) appear through the Holy Spirit giving the Midnight Cry message.

Eze 29:21

Eze 29:21 - In that day - In the day of the Sunday Law, when the US, the world and the global economy is given into the hand of the papacy, then God will lift up the horn of Israel like an ensign.

Eze 29:21

Eze 29:21 - the horn of the house of Israel - the strength of the house of Israel, the remnant. The righteous will be lifted up as an ensign and God will fill their mouths to proclaim the gospel in the time of the Latter Rain. This was first typified in the Millerite history when Protestantism was passed by and God chose the Millerites to be His mouth piece. The Millerites bud as the rains (Early Rains) appear through the Holy Spirit giving the Midnight Cry message.

Eze 29:21

Eze 29:21 - to bud forth - See Isa 27:6

Eze 29:21

Eze 29:21 - I will give thee the opening of the mouth in the midst of them - the righteous will proclaim God's Everlasting Covenant and the 3 Angel's Messages.

Eze 30:5

Eze 30:5 - Ethiopia, and Libya and Lydia and all the mingled people - See Dan 11:43

Eze 30:11

Eze 30:10 - the terrible of the nations - Babylon is he who punished the nations for the LORD. See Eze 29:

Eze 30:22

Eze 30:22 - Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand - See Isa 27:1, Eze 29:3

Eze 31:10

Eze 31:10 - Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height - See Deut 8:14; Habakkuk 2:4; Dan 5:20

Eze 31:12

Eze 31:12 - and strangers, the terrible of the nations, have cut him off - Babylon has destroyed Assyria.

Eze 31:18

Eze 31:17 - This is Pharaoh and all his multitude, saith the Lord GOD - Pharaoh will be desolated just as God utterly destroyed Assyria.

Eze 32:4

Eze 32:4 - Then will I leave thee upon the land, and will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill all the beasts of the whole earth with thee - the LORD will cause a great feast for the beasts and fowl of the air to be upon Egypt, whom He will overthrow. See Rev 19:17, 18, 21

Eze 32:7

Eze 32:7 - I will cover the heaven and make the stars thereof dark, I will cover the sun with a cloud and the moon shall not give her light - The destruction of Egypt is likened to the issuance of the seven last plagues upon spiritual Egypt, the world. The darkness to cover Egypt is like unto the fifth plague upon the seat of the beast. See Rev 16:10, 11

Eze 33:2

Ezekiel 33:2 - When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: - the watchman is appointed to bring warning to the people of impending doom. See Ezekiel 3:17-21

Eze 33:11

Eze 33:11 - I have no pleasure in the death of the wicked - God would rather show mercy than judgment. He appeals that all should turn and repent of their sins. See 2Chron 12:5-7, 12; Jam 2:13; Isa 27:4, 5; Ps 81:15, 16; Deut 30:19

Eze 33:11

Ezekiel 33:11 - turn ye, turn ye from your evil ways; for why will ye die - See 2Pet 3:9; Jer 4:1

Eze 33:12

Eze 33:12 - The righteousness of the righteous shall not deliver him in the day of his transgression - See Ps 125:3; Deut 28:14-68

Eze 33:13

Eze 33:13 - if he trust to his own righteousness - See Isa 64:6; 57:12

Eze 33:15

Eze 33:15 - If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. - These are the evidences of true repentance - See Rom 2:4, 5; 2Cor 7:10-12 "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa 1:16, 17.

Eze 33:18

Eze 33:18 - When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby - See Ezek 33:13

Eze 33:19

Eze 33:19 - But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby - See Eze 33:14, 15

Eze 33:22

Eze 33:22 - Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and opened my mouth, until he came in the morning; and my mouth was opened, and I was no more dumb - See Eze 24:27

Eze 33:24

Eze 33:24 - Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance - the people presumptuously claim God's promises and blessings when they have forsaken His covenant and do wickedness. The attitude is commonly seen in the sons of disobedience. See Lk 3:7, 8

Eze 33:30

Eze 33:30-32 - Come I pray you and hear what is the word that cometh forth from the Lord - See Isa 58:1, 2

Eze 34:2

Eze 34:2 - should not the shepherds feed the flocks? - See Jer 3:15; 12:10; 23:1; Eze 22:25-29; Isa 56:10, 11

Eze 34:3

Eze 34:3 - Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock - See Amos 6:3-8

Eze 34:4

Eze 34:4 - The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them - Compare Zech 11:15-17; Isa 58:4-11; Joh 9:34

Eze 34:4

Eze 34:4 - neither have ye brought again that which was driven away, neither have ye sought that which was lost; - See Zech 11:17

Eze 34:5

Eze 34:5 - And they were scattered, because there is no shepherd: - See Mt 9:37, 38; Jer 10:21

Eze 34:6

Eze 34:6 - My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Mt 9:36

Eze 34:11

Eze 34:11 - For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. - See Mt 18:12-14; Joh 10:14-16; Neh 1:9; Lk 15:4-7; Eze 36:23-38

Eze 34:12

Eze 34:12 - As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day - See Lk 15:4

Eze 34:12

Eze 34:12 - scattered in the cloudy and dark day - a reference to the 1,260 years of spiritual darkness when God's people were instructed by the doctrine of men. See Dan 7:25

Eze 34:15

Eze 34:15 - I will feed my flock, and I will cause them to lie down, saith the Lord GOD - See Ps 23:2

Eze 34:17

Eze 34:17 - Behold, I judge between cattle and cattle, between the rams and the he goats - See Lk 12:48 Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing. – {GC 489.3}

Eze 34:22

Eze 34:22 - Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. - Jesus will separate the sheep from the goat. - See Isa 59:15

Eze 34:23

Eze 34:23 - And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd - See Joh 10:11

Eze 34:25

Eze 34:25 - And I will make with them a covenant of peace - See Zech 6:12, 13; Eze 37:26

Eze 34:25

Eze 34:25 - and they shall dwell safely in the wilderness, and sleep in the woods - Then we

entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out: "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion. – {1T 68.1}

Eze 34:26

Eze 34:26 - And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing - See Zech 10:1; Hymn #195 Showers of Blessings

Eze 34:26

Eze 34:26 - there shall be showers of blessing - Hymn #195

Eze 34:28

Eze 34:28 - And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid - My Sheep May Safely Graze by J.S. Bach

Eze 34:29

Eze 34:29 - And I will raise up for them a plant of renown - See Joh 15:1-11

Eze 34:31

Eze 34:31 - And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD - See Ps 95:7; Joh 10:16

Eze 35:2

Eze 35:1 - against mount Seir - The Land of the Edomites is here prophesied against. The LORD has retribution for the descendants of Esau who spoiled the remnant of the COI when taken captive by the Babylonians. See Gen 36:8; Obadiah 1

Eze 35:5

Eze 35:5 - Because thou hast had a perpetual hatred, and hast shed the blood of the COI by the force of the sword in the time of their calamity, in the time that their iniquity had an end - The Edomites sought to seize the land of Israel when they ad been taken captive for their iniquities. See Deut 2:1-6; 2Chron 20:10-23

Eze 36:4

Eze 36:4 - a prey and derision to the residue of the heathen nations that are round about - See Nehemiah 2:19

Eze 36:5

Eze 36:5 - Idumea (Grk) - Edom

Eze 36:8

Eze 36:8 - for they are at hand to come - God was to restore His people after 70yrs of Babylonian captivity and He would cause the land to abound once again for them. See Jer

29:10; Nehemiah 4:1-3

Eze 36:11

Eze 36:11 - will do better unto you than at your beginnings - See Job 42:12

Eze 36:17

Eze 36:17 - Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. - See Deut 31:16

Eze 36:18

Eze 36:18 - Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: - See Deut 31:17

Eze 36:20

Eze 36:20 - they profane my holy name - See Isa 52:4, 5; Jer 50:7

Eze 36:22

Eze 36:22 - I do not this for your sakes... but for mine holy name's sake, which ye have profaned among the heathen - God seeks to vindicate His holy name before the nations who He seeks to reach, even through the rebellious House of Israel. See Jer 33:9

Eze 36:23

Eze 36:24 - when I shall be sanctified in you before their eyes - God's holy character and name will be vindicated before the world as He purifies His people, gives them a new heart and a new spirit within them. God's character will be seen in Israel (144,000) and the earth will be drawn to God's glorious holy mountain. See Isa 44:23; 55:4; 60:1, 2; 62:1

Eze 36:24

Eze 36:24 - For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land - See Isa 43:5-7, 60:4, 9; Eze 36:24; Jer 30:3

Eze 36:25

Eze 36:25 - will I sprinkle clean water upon you and ye shall be clean - the cleansing at the Lavar and of baptism is here referenced. See Joh 3:3, 5; Heb 10:22; Eph 5:26; Isa 52:15; Jer 33:8

Eze 36:25

Ezekiel 36:25 - from all your filthiness - all of my filthy, abominable acts that bring defilement and cause the shedding of innocent blood. See Prov 6:16-19; Ezek 36:29

Eze 36:25

Ezekiel 36:25 - and from all your idols, will I cleanse you - all the idols I set up in my heart (1Jo 2:16), will the Lord cleanse me from.

Eze 36:26

Eze 36:26 - A new heart also will I give you, and a new spirit will I put within you: - the work of conversion is spoken here, where we desire to live and do according to God's will and not our own. God gives us a new heart with new desires for righteousness. See Lk 1:35; Ezek 18:31; Ps 51:10; Jer *24:7, 31:31-34

Eze 36:26

Eze 36:26 - and a new spirit will I put within you - Joh 3:3, 5, 6; Ps 51:10; Rom *8:14-16

Eze 36:26

Eze 36:36 - I will take away the stony heart out of your flesh - See Jer 17:1

Eze 36:27

Eze 36:27 - And I will put my spirit within you - Receiving the Spirit of God is a prerequisite to walking in God's statues and His judgments. We can not "keep" God's commandments without the converting power of the Spirit of God. See Rom 7:22; Act 1:8

Eze 36:28

Eze 36:28 - And ye shall dwell in the land that I gave to your fathers - covenant with the land, and inheritance is an integral part of God's promises to His people. See Lev 26:42, 43; Jer 29:14; Isa 32:18

Eze 36:28

Eze 36:28 - ye shall be my people and I will be your God - See Jer 31:33; Lev 26:45

Eze 36:29

Eze 36:29 - I will also save you from all your uncleannesses - See Ezek 36:25; 1Jo 1:7, 9

Eze 36:31

Eze 36:31 - Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations - See Jer 31:18, 19; Eze 16:60-62

Eze 36:32

Eze 36:32 - Not for your sakes do I this, saith the Lord GOD, be it known unto you - See Isa 48:11, 37:35

Eze 36:32

Eze 36:32 - be ashamed and confounded for your own ways, O house of Israel - See Ps 80

Eze 36:33

Eze 36:33 - in that day - see Isa 58:12

Eze 36:35

Eze 36:34, 35 - land that was desolate is become like the garden of Eden - See Isa 51:3

Eze 36:36

Eze 36:36 - See Eze 39:7, 27, 28

Eze 36:38

Eze 36:38 - As the holy flock - Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4}

Eze 37:1

Eze 37:1 - midst of the valley which was full of bones - But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live. – {RH January 17, 1893 Par. 8}

Eze 37:2

Eze 37:2 - they were very dry - See Prov 17:22; Dan 9:8

Eze 37:3

Eze 37:3 - can these bones live? - A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer.—Selected Messages 1:121 (1887). – {LDE 189.1} The light that Dan received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass. – {TM 112.2} Consider the circumstances of the Jewish nation when the prophecies of Dan were given. – {TM 113.1} Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Rev opens with an injunction to us to understand the instruction that it contains. “Blessed is he that readeth, and they that hear the words of this prophecy,” God declares, “and keep those things which are written therein: for the time is at hand.” When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it. – {TM 113.2}

Eze 37:4

Eze 37:4 - O ye dry bones, hear the word of the LORD - The messages to the dry bones typify the work of the first two angel's messages of Rev 14. The messages are a cry from

the wilderness that gathers together the disjointed bones and then breathes life into them so they may be an army for the LORD to proclaim the third angel's message.

Eze 37:7

Eze 37:7 - So I prophesied as I was commanded - that which Eze speaks over the dry bones is a message (Latter Rain - 1st Angel's) message that will bring life. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and his righteousness! A life-giving message was needed to give life to the dry bones.—Manuscript 24, 1888. – {3SM 177.2}

Eze 37:7

Eze 37:7 - as I prophesied, there was a noise - the noise which stirs the dry bones is a voice crying out in the wilderness (Lk 3:4, 5). Moses was in the wilderness, Joh the Baptist was in the wilderness, and God's church was in the wilderness for 1260yrs and they cried forth with a message that stirred the sleeping, dead dry bones of their time.

Eze 37:7

Eze 37:7 - and behold a shaking - the Latter Rain message to the dead church of Laodicea will cause a shaking.

Eze 37:7

Eze 37:7 -the bones came together, bone to his bone... - the prophetic word preached and made known brings unity to the flock of God - See Act 2:14-44, 46

Eze 37:9

Eze 37:9 - come from the four winds - Here the four winds (4 directions of the compass) from which the Holy Spirit is to blow also can typify the 4 winds upon the Great Sea of Dan 7:2 and the 4 winds of strife in Rev 7:1. The message two the 4 winds here points to the sealing message of Rev 7 The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. – {20MR 216.6} Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait

Eze 37:10

Eze 37:10 - So I prophesied as he commanded me, and the breath came into them, and they lived - See Eph 5:14-16 The book of Rev opens with an injunction to us to understand the instruction that it contains. “Blessed is he that readeth, and they that hear the words of this prophecy,” God declares, “and keep those things which are written therein: for the time is at hand.” When we as a people understand what this book means to us, there will be seen among us a great revival {TM 113.2}

Eze 37:10

Eze 37:10 - stood up upon their feet, an exceeding great army - the latter rain from the presence of the LORD produces a mighty army to proclaim God's final message to the world. I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, “It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.” – {EW 271.2}

Eze 37:14

Eze 37:14 - And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD - See Gen 2:7; 1 John 5:11, 12

Eze 37:19

Eze 37:19 - Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellow, and will put them with him, even with the stick of Judah, and make them one stick - Ephraim and his fellows, representing the new/gospel covenant, "Kingdom of Heaven", and the gathering in of the scattered Jews and Gentiles (his fellows) are to be joined to the first/old covenant, "Kingdom of Israel", represented by Judah, as one kingdom in the hand of Christ. See Zech 10:3-12

Eze 37:19

Eze 37:19 - stick of Judah - the stick of Judah represents the first/old covenant or "kingdom of Israel" that would reign until Shiloh (Jesus) comes - "The sceptre (or rod) shall not depart from Judah, nor a lawgiver between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen 49:10

Eze 37:19

Eze 37:19 - and they shall be one in mine hand - the time when God's people become one stick or as Christ spoke of one fold (Joh 10:16) is at the Sunday Law, when the church militant becomes the Church Triumphant and gathers in the 11th hour workers

Eze 37:21

Eze 37:21, 22 - gather them into - See Isa 11:11-14

Eze 37:22

Eze 37:22 - And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all - God would reunite the houses of Israel in Jesus, the Righteous King (Melchizedek). See Rom 1:3

Eze 37:23

Eze 37:23 - so shall they be my people, and I will be their God - See Jer 31:1, 33; Eze 36:28, 37:27

Eze 37:24

Eze 37:24 - David shall rule over them - David (a type of Christ) is a figure of the new leadership that the Lord will raise up to rule over a church (lamp) that will take the message to the world and call forth the Loud Cry. David is anointed 3x (1x before the death of Saul [1 Sam16:3, 13]; 1x after Saul's death by Judah [2 Sam 2:4]; 1x by Israel [2 Sam 5:3]). David's horn is said to bud forth [a work of the Latter Rain] so that he may proclaim the message to the world - See Eze 29:21, Ps 132:17, 18; Isa 11:10-16

Eze 37:24

Eze 37:24 - they all shall have one Shepherd - See Joh 10:16

Eze 37:26

Eze 37:26 - Moreover I will make a covenant of peace with them - See Zech 6:12, 13; Isa 54:10, 48:16; Eze 34:25

Eze 37:26

Ezekiel 37:28 - and will set my sanctuary in the midst of them for evermore - See Lev 26:11, 12; Rev 21:22, 23

Eze 37:27

Ezekiel 37:27 - My tabernacle also shall be with them: yea, I will be their God, and they shall be my people - See Lev 26:11, 12; Jer 31:1, 33; Eze 36:28, 37:23; Rev 21:22, 23

Eze 37:28

Ezekiel 37:28 - And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore - See Ezekiel 38:14

Eze 37:28

Eze 37:28 - when my sanctuary shall be in the midst of them for evermore - by context, the Israel here spoken represents both Jesus and the redeemed of God (all the saints), not the biological Nation of Israel. The sanctuary here typifies the living temple that we are to be for the LORD (1Cor 12:1) and the tabernacle of God that will be with men for eternity (Rev 21:22)

Eze 38:2

Ezekiel 38:1 - Gog, which is in the land of Magog is one part of a three part union of Gog, Meshech and Tubal. This parallels the three parts of Modern Babylon comprised of Dragon, Beast and False Prophet. See Rev 16:13-17, 19

Eze 38:4

Eze 38:4 - And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords - See 2Kin 19:37

Eze 38:12

Eze 38:12 - people that are gathered out of the nations... that dwell in the midst of the land -

See Mt

Eze 38:14

Ezekiel 38:14 - In that day when my people of Israel dwelleth safely, shalt thou not know it? - See Ezekiel 37:28

Eze 38:16

Eze 38:16 - it shall bee i the latter days - the prophecy is for the end time, when Gog and Magog will wage war against God and His People. See Rev 16:14, 16; 20:8, 9

Eze 38:17

Ezekiel 38:17 - Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? - the Power Gog is one who has been prophesied of old by the prophets to come against God and His people in the latter days. This must be the papacy and the confederacy of nations that lend their power to it. See Rev 17:12-14

Eze 38:22

Eze 38:22 - And I will plead against him - Gog, meaning the wicked or persecuting world.

Eze 39:1

Eze 39:1 - Gog - a name translated Meshech who was the sixth son of Japheth who settled in that part of the world when the world was divided after the flood. The name occurs in Ps 120:5 and is synonymous with foreigners or barbarians. if a character: signifies "to draw by force". If a place: the Moschi, a people inhabiting the Moschian Mountains between the Black and Caspian Seas - Russian in Asia, Georgia.

Eze 39:1

Eze 39:1 - O Gog - here spoken means the great powers which Dan gives us to understand which were to arise successively in the Northern Mediterranean to rule over the world: The Babylonians, the Medes & Persians, the Grecians and the Rom. Gog therefore represents the wicked powers of the earth ("kings of the East"), especially Antichrist, or Papal Rome. {William Miller's Voice of Prophecy pg 39}

Eze 39:1

Eze 39:1 - Tubal - signifies confusion or properly, "the earth or world". Tubal was the 5th son of Japheth. If a place is designated, it would mean Syria, Armenia.

Eze 39:2

Eze 39:2 - leave but the sixth part of thee - or destroy you with six plagues

Eze 39:2

Eze 39:2 - mountains of Israel - or governments of God's people.

Eze 39:3

Eze 39:3 - I will smite thy bow... - destroy their power

Eze 39:4

Eze 39:4 - ravenous birds - warriors of the common people

Eze 39:4

Eze 39:4 - beasts of the field - small kingdoms (Isa 56:9). This was fulfilled by all four of the Great Empires previously mentioned as Gog: 1. Babylon fell to the smaller Medes and Persians 2. Persia was destroyed by the small state of Grecia 3. Grecia was destroyed by the Roman republic 4. Rome, when it became the mistress of the world, was destroyed by the barbarians to the north

Eze 39:5

Eze 39:5 - open field - the world

Eze 39:6

Eze 39:6 - Magog - supporters of Gog.

Eze 39:7

Eze 39:7 - I will not let them pollute my holy name any more - See Eze 36:20-27, 32, 36

Eze 39:7

Eze 39:7 - heathen - Gentiles

Eze 39:7

Eze 39:7 - Holy One in Israel - Holy One in the church.

Eze 39:8

Eze 39:8 - Behold, it is come and it is done - This establishes that the aforementioned scattering of God's people and retribution upon their oppressors had taken place by the time of Eze's prophecy. See Isa 14:4-9 and Am 6:1-14

Eze 39:9

Eze 39:9 - shall go forth - be scattered over the world or in the kingdoms of Gog.

Eze 39:9

Eze 39:9 - set on fire and burn the weapons - Israel's armor of opposition to the word of God, which is compared to fire. See Jer 5:14.

Eze 39:9

Eze 39:9 - they shall burn them with fire - the armor of opposition will be burned with fire for seven years. See Lk 12:49; Isa 10:12-25 (particularly 16-18); Obadiah 18

Eze 39:10

Eze 39:10 - take no wood out of the field... for they shall burn the weapons with fire - the COI will not have to go out to the world to find subjects to operate upon God's word but

would have an abundance among themselves

Eze 39:10

Eze 39:10 - spoil those that spoiled them... rob those that robbed them - the rise and fall of the nations that constitute Gog (Babylon through Rome) is testament of this fact.

Eze 39:11

Eze 39:11 - Israel - meaning the entire household of faith, whether Jew or Gentile according to Rom 5:6, 7.

Eze 39:17

Eze 39:17-21 - parallels Rev 19:17-21

Eze 39:17

Eze 39:17 - gather yourselves on every side to my sacrifice that I do sacrifice for you - See Isa 34:6-15

Eze 39:23

Eze 39:23 - house of Israel went into captivity for their iniquity - See Eze 36:17-20

Eze 43:2

Eze 43:2 - And, behold, the glory of the God of Israel came from the way of the east - See Dan 11:45

Eze 43:2

Eze 43:2 - and his voice was like a noise of many waters - See Rev 1:15, 14:2

Eze 43:2

Eze 43:2 - and the earth shined with his glory - See Rev 18:1

Eze 43:5

Eze 43:5 - So the spirit took me up, and brought me into the inner court - See Rev 11:2

Eze 43:8

Eze 43:8 - they have even defiled my holy name by their abominations that they have committed: - See Ezek 36:17-21

Eze 43:9

Eze 43:9 - and I will dwell in the midst of them for ever - See Rev 21:22, 23

Eze 43:10

Eze 43:10, 11 - The Lord counseled Elder Jam White to write the Review and Herald publication to: 1. Be a rebuke to those who failed to enter into the Holy Place with Christ after October 22, 1844 that they might be ashamed. They were to be made ashamed by their

rejection of truth of the 3rd Angel's Message (measuring / studying the house of God) that was prophesied in Eze and repeated in Rev 11:1-2 2. Be a reminder to those of the faith once held by the saints and the revelations in God's Word that led the early Adventist Movement to the truths they came to know and embrace The Lord has shown Ellen that I must publish the testimonies of those who acknowledged the work done and the Advent move of God after 1844. Now this is my first work. I expect to get out a paper called the Advent Review, sixteen pages, the size of the Present Truth. I shall, if I have means, put in a slice of Cook's Testimony and [Bates's] Way Mks, et cetera, et cetera. The cause calls for it. I hope to get out six numbers, three thousand copies each, [which] will cost $250. I shall move as the means come in.... – {1BIO 179.4} My way is onward. Men of Israel, help. Now is the time to work for God. For your encouragement I will state one case where the papers did much good. Someone requested me to send the paper to Betsey Benson. I sent two copies. She read one and sent the other to Sister Thomas. Both came into the truth. At the Johson, Vermont, conference, Sister Thomas gave me $25 to publish with. So you see the cause will move on. —JW to "Dear Brother," July 21, 1850. – {1BIO 179.5} In early August, Jam and Ellen White moved to the home of Brother Harris at Port Byron, New York. There he undertook to publish the journal reviewing the experiences called for through the vision. He could get it printed at nearby Auburn. He explained the object of the paper in an opening editorial statement: – {1BIO 180.1} Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of prophecy in the past wonderful work of God, in calling out, and separating from the world and the nominal church, a people who are looking for the second advent of the dear Saviour. – {1BIO 180.2} Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the Advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the Advent people to look for the Lord. – {1BIO 180.3} If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope" would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the devil." – {1BIO 180.4} What! shall we rejoice in the "blessed hope," and then turn round and curse the means that heaven has employed to bring us to its light and glory? God forbid it. Such a course, ... such a position, is not only inconsistent in the extreme, but blasphemous.—AR, August, 1850. – {1BIO 180.5} He declared his intention to republish the writings of the leaders in the Advent cause and to "show that they once boldly advocated, and published to the world, the same position, ... that we now occupy." This he declared would show "who have Left the Original Faith." – {1BIO 180.6} As the content was to be largely a reprinting of earlier published materials, he was able to pull things together rather quickly, with four numbers put out in August and September. Added to this was an Extra in September bearing the same theme but carrying the signature of Hiram Edson in nearby Port Gibson. – {1BIO 181.1}

Eze 43:10

Eze 43:10 - The Lord counseled Elder Jam White to write the Review and Herald publication to: 1. Be a rebuke to those who failed to enter into the Holy Place with Christ after October 22, 1844 that they might be ashamed. They were to be made ashamed by their rejection of truth of the 3rd Angel's Message (measuring / studying the house of God) that was prophesied in Eze and repeated in Rev 11:1-2 2. Be a reminder to those of the faith once held by the saints and the revelations in God's Word that led the early Adventist Movement to the truths they came to know and embrace The Lord has shown Ellen that I must publish the testimonies of those who acknowledged the work done and the Advent move of God

after 1844. Now this is my first work. I expect to get out a paper called the Advent Review, sixteen pages, the size of the Present Truth. I shall, if I have means, put in a slice of Cook's Testimony and [Bates's] Way Mks, et cetera, et cetera. The cause calls for it. I hope to get out six numbers, three thousand copies each, [which] will cost $250. I shall move as the means come in.... – {1BIO 179.4} My way is onward. Men of Israel, help. Now is the time to work for God. For your encouragement I will state one case where the papers did much good. Someone requested me to send the paper to Betsey Benson. I sent two copies. She read one and sent the other to Sister Thomas. Both came into the truth. At the Johson, Vermont, conference, Sister Thomas gave me $25 to publish with. So you see the cause will move on. —JW to "Dear Brother," July 21, 1850. – {1BIO 179.5} In early August, Jam and Ellen White moved to the home of Brother Harris at Port Byron, New York. There he undertook to publish the journal reviewing the experiences called for through the vision. He could get it printed at nearby Auburn. He explained the object of the paper in an opening editorial statement: – {1BIO 180.1} Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of prophecy in the past wonderful work of God, in calling out, and separating from the world and the nominal church, a people who are looking for the second advent of the dear Saviour. – {1BIO 180.2} Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the Advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the Advent people to look for the Lord. – {1BIO 180.3} If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope" would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the devil." – {1BIO 180.4} What! shall we rejoice in the "blessed hope," and then turn round and curse the means that heaven has employed to bring us to its light and glory? God forbid it. Such a course, ... such a position, is not only inconsistent in the extreme, but blasphemous.—AR, August, 1850. – {1BIO 180.5} He declared his intention to republish the writings of the leaders in the Advent cause and to "show that they once boldly advocated, and published to the world, the same position, ... that we now occupy." This he declared would show "who have Left the Original Faith." – {1BIO 180.6} As the content was to be largely a reprinting of earlier published materials, he was able to pull things together rather quickly, with four numbers put out in August and September. Added to this was an Extra in September bearing the same theme but carrying the signature of Hiram Edson in nearby Port Gibson. – {1BIO 181.1}

Eze 43:11

Eze 43:11 - And if they be ashamed of all that they have done, shew them the form of the house - the conditions for erecting the stated temple were not met and therefore the temple was not set-up.

Eze 44:20

Ezekiel 44:20 - they shall only poll their heads - in light of what is said in the verse, a priest is not to shave his head, neither is he to allow it to grow in long locks, therefore the priest is to keep the hair trimmed to conform to his head alone, neither shaving nor allowing it to become locks.

Eze 44:21

Ezekiel 44:21 - Neither shall any priest drink wine, when they enter into the inner court - See

Lev 10:1-9; Lk 22:18

Eze 44:22

Ezekiel 44:22 - nor her that is put away - a divorced woman is not to be considered for the wife of a priest - Mt 5:31, 32

Eze 44:22

Ezekiel 44:22 - or a widow that had a priest before - the restriction of a priest taking a wife of a widow who was married to a priest or a maiden, but not a divorced woman is interesting. It appears that the Lord is speaking of the character of the individuals who would be entering into the marriage vow. A widow once married to a priest is more desirable than an ordinary widow not married to a priest or a divorced woman because the widow once married to a priest understands the call of the priest and is willing to support the priest in a manner that would exalt God and compliment the life work he is commissioned to perform.

Eze 45:10

Eze 45:10 - Ye shall have just balances, and a just ephah, and a just bath - See Lev 19:36

Eze 47:12

Eze 47:12 - And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. - Ps 1:3; Jer 17:8

Eze 47:12

Eze 47:12 - and the leaf thereof for medicine - See Rev 22:2

Daniel

Dan 1:1 Back to Table of Contents

Dan 1:1 - In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzr ... unto Jerusalem - See Jer 22:25 There are three prophets that identify with the last three kings of Judah, fulfilling the 3:1 prophetic pattern at the scattering of Israel. Dan was taken with the first besiegement by Nebuchadnezzar of Babylon and two others would follow: 3: Jehoiakim - Dan - Dan 1:1 Jehoiachin - Eze - Eze 1:2 Zedekiah - Jer - Jer 1:3 1: Nebuchadnezzar God would from Babylon overturn (Babylon to Medo-Persia), overturn (Medo-Persia to Greece), overturn (Greece to Rome) until He would once again establish the

Kingdom under its rightful owner, Shiloh (Eze 21:27; Gen 49:10)

Dan 1:1

Dan 1:1 - came Nebuchadnezzar king of Babylon unto Jerusalem - Nebuchadnezzar was God's appointed servant to bring punishment upon His wayward children, Judah. See Jer 25:9

Dan 1:1

Dan 1:1 - Babylon - meaning the gates of the gods. Babylon is contrasted with the image Jacob saw when the gate of heaven was seen as a Ladder extended from heaven to the earth (Gen 28:12, 13). Modern Babylon, like ancient Babylon, claimed that entry to the heavens was based upon entry into the city (membership in the Universal Church) whereas, Jacob saw access to the heavens by way of the Ladder, Jesus Christ. [Spiritual Babylon has removed the Ladder and has made itself the entry point to the kingdom of God.

Dan 1:2

Dan 1:2 - And the Lord gave Jehoiakim king of Judah into his hand with part of the vessels of the house of God - See Jer 27:19-22

Dan 1:2

Dan 1:2 - part of the vessels of the house of God - it was not until the third besiegement by Nebuchadnezzar under Zedekiah that all the remaining vessels of the house of God were taken to Babylon See Jer 39:1-14; Ezra 1:7-11

Dan 1:2

Dan 1:2 - and he brought the vessels into the treasure house of His god - unlike during the time of David when the ark of God was taken into the house of the gods of the Philistines and God raised His hand against Dagon and plagued the people (1Sam 5), Babylon neither saw plague nor harm because the ark had not been taken captive to Babylon and God had ordained that Babylon be the place of captivity for the COI for their rebellion. See Jer 27

Dan 1:3

Dan 1:3 - he should bring certain of the children of Israel, and of the king's seed, and of the princes - Those who had been taken captive in chains (Jer 40:1) were seen as good figs by the LORD (Jer 24:5-7), compared to those who remained to suffer the destruction of Jerusalem. See Jer 29:1-3, 39:6; Eze 17:3-16; Deut 28:41

Dan 1:4

Dan 1:4 - Children in whom was no blemish - no physical defects, handicaps. Though most likely these young men would be made eunuchs as wisemen in the court of Nebuchadnezzar. See 2Kin 20:18; Isa 39:7

Dan 1:4

Dan 1:4 - well favored, and skillful in all wisdom and cunning in knowledge, and understanding science - See Jer 24:1

Dan 1:4

Dan 1:4 - and whom they might teach the learning and the tongue of the Chaldeans - See

Deut 28:36

Dan 1:5

Dan 1:5 - And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king - food and diet are central themes in this chapter, where more than half (11 of 21) of the verses deal with the topic of diet. Diet and appetite is that which our forefathers were first tested and failed and upon which Jesus was first tested and succeeded. Our ability to gain the victory in this area, a seemingly small detail, will govern our ability to gain victory over other areas of life.

Dan 1:6

Dan 1:6 - Now among these were of the children of Judah, Dan, Hananiah, Mishael, and Azariah - The four Hebrew worthies were among a group of Jewish captives brought into the king's training program. These 4, a remnant proved faithful above all others.

Dan 1:7

Dan 1:7 - Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego - part of the re-education and indoctrination involved changing the captives' names and thus their identity.

Dan 1:7

Dan 1:7 - Belteshazzar - Beltsha'tstsar Proper Name Masculine bale-tesh-ats-tsar' of foreign derivation of foreign derivation; Belteshatstsar, the Babylonian name of Daniel:--Belteshazzar. Belteshazzar = "lord of the straitened's treasure"

Dan 1:8

Dan 1:8 - But Dan purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank - During the 4month (Ezra 7:9) trek from Jerusalem to Babylon, Dan purposed in his mind to be faithful to God and to uphold the principles he had been taught from a youth. Dan demonstrated Righteousness by faith as he emulated and followed in the footsteps of his Heavenly Father (Eph 3:11). See *Rev 2:20; Josh 1:7-9; Ezek 37:23; Prov 20:1, 23:29-35; Lev 11; Deut 14:1-21; Act 15:29; 1Cor 10:19-21; Ps 17:3, 57:7; Ezra 7:10 Dan's love for God in his heart far outweighed his fear of men ("perfect love casteth out fear" - 1Jo 4:18) such that as a slave, he was willing to be subjected to punishment, including death, before dishonoring his God. Israel would not be subject to diseases of Egypt if they kept God's health laws: Ex 15:26, Deut 7:15. If they rebelled God would bring Egyptian diseases upon them - Deut 28:60 The Lord made Dan and Joseph shrewd managers. He could work through them because they did not live to please their own inclination but to please God. – {COL 350.4} The will is the governing power in the nature of man. If the will is set right, all the rest of the being will come under its sway. The will is not the taste or the inclination, but it is the choice, the deciding power, the kingly power, which works in the children of men unto obedience to God or to disobedience. – {CTBH 147.3} Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities. God brought Dan and his fellows into connection with the great men of Babylon, that these heathen men might become acquainted with the principles of true religion. In the midst of a nation of idolaters, Dan was to represent the character of God. How did he become fitted for a position of so great trust and honor? It

was his faithfulness in the little things that gave complexion to his whole life. He honored God in the smallest duties, and the Lord co-operated with him. To Dan and his companions God gave "knowledge and skill in all learning and wisdom; and Dan had understanding in all visions and dreams." Dan 1:17. – {COL 356.3}

Dan 1:9

Dan 1:9 - Now God had brought Dan into favour and tender love with the prince of the eunuchs - See Prov 16:7; 2Kin 20:18; Isa 39:7; 2Chron 30:8, 9

Dan 1:10

Dan 1:10 - worse liking than the children which are of your sort - the words of the eunuch implies that there were other young Hebrew captives besides Dan and his 3 friends who were under training to be in the kings court. See Dan 1:13

Dan 1:12

Dan 1:12 - let them give us pulse to eat and water to drink - a simple plant based diet with water was requested by the Hebrew worthies. They understood the spiritual conflict that was raging and would not put themselves on the enemies vantage ground through even their diet. See Gen 9:20-24; Prov 23:1-3

Dan 1:12

Dan 1:12 - pulse - Leguminous plants or their seeds; the plants whose pericarp is a legume or pod, as beans, peas, etc.

Dan 1:13

Dan 1:13 - Then let our countenances be looked upon before thee, and the countenances of the children that eat the portion of the king's meat - a physical inspection (visible test) was to be held for those who honor God and those who honor Him not. Notice both classes mentioned are of they who profess to honor the true God of heaven. See 1Cor 10:31, 9:24-27

Dan 1:14

Dan 1:14 - proved them ten days - observed and tested them ten days.

Dan 1:15

Dan 1:15 - And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat - See Jer 24:5-7

Dan 1:17

Dan 1:17 - God gave them knowledge and skill in all learning and wisdom - Aparently, beyond the training offered by the Babylonians, the 4 Hebrew worthies applied themselves in the knowledge and teaching of their God. This is proven in that after 3years they were found to be 10x wiser than all the wisemen of Babylon. How could one exceed one's teachers by 10x if they were not instructed by a higher source? See Deut 4:1-8

Dan 1:17

Dan 1:18 - and Dan had understanding in all visions and dreams.- While Dan clung to his God with unwavering trust, the spirit of prophetic power came upon him. While he was

instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days. [49] – {CC 248.4} "Taking the Bible as the supreme guide of her life, she became fully convinced, by its teaching, that the second coming of Christ was near at hand. On this point she never wavered, and, believing it with her whole soul, she felt that the one supreme purpose of every individual at this time should be to live a blameless life in Christ, and to devote every resource at command to the salvation of the lost. – {LS 468.2} "This view led her to unceasing prayer for the indwelling presence of the Holy Spirit. Her yearning for this divine presence was answered beyond all that she had conceived.... Her life of full surrender, obedience, and prayer for divine help was rewarded by the bestowal of the gift of prophecy, one of the choicest of all the gifts of the Spirit. – {LS 468.3}

Dan 1:19

Dan 1:18 - Dan, Hananiah, Mishael, and Azariah: therefore stood they before the king - See 2Kin 20:18; Isa 56:3

Dan 1:21

Dan 1:21 - continued even unto the first year of king Cyrus - Dan here represents the 144,000, one who continues until the coming of the King from the East who dries up the rivers from the east (Jesus). Dan represents those who go through the Time of Trouble and endures until the coming of Christ. See Rev 16:12 Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again, while the cloud drew still nearer the earth. – {CET 58.3}

Dan 2:1

Daniel 2:1 - Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him - the nature of the dreams Nebuchadnezzar dreamt were such that they troubled him, causing him to be waken from his sleep. Neb sought to understand the fate of his glorious empire and in pride, the revelation in his dreams troubled him. See Dan 2:29

Dan 2:2

Dan 2:2 - Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king - though Daniel and his three friends were found to be 10x wiser than all the wise men of Babylon, Nebuchadnezzar sought to ask counsel of the Babylonian wise men to the exclusion of Daniel and his friends. This perhaps suggests that Nebuchadnezzar may

have had a disdain for the Hebrew youths who were foreigners and slaves, or, that he purposely sought to interrogate and test the Babylonian wise men who grossly came up short when compared to the Hebrew youth.

Dan 2:4

Dan 2:4 - tell thy servants the dream, and we will shew the interpretation - the wise men of Babylon were accustomed to manipulating, misleading and giving false discernment as required. See Dan 2:8, 9

Dan 2:6

Dan 2:6 - But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: - See Dan 2:48, 49

Dan 2:8

Dan 2:8 - I know of certainty that ye would gain the time, because ye see the thing is gone from me - the king detected the wise men of Babylon's stalling tactics and warned them that they not seek to gain time, hoping he would forget or change his mind about the dream and its interpretation. See Dan 2:9

Dan 2:9

Dan 2:9 - therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof - Neb was calling the wise men's bluff of being wise men. He demanded the dream be stated which would give assurance that they could also give its interpretation.

Dan 2:10

Dan 2:10 - There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean - The wise men first stated it was impossible for any man upon the earth to perform what the king demanded, and therefore, no ruler nor king would ever make such a request. This sealed the wise men's doom. See Dan 12:10

Dan 2:11

Dan 2:11 - And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods - the heathen Babylonian wise men worshipped many gods, however, none were near at hand nor accessible to answer such a request as made by Neb.

Dan 2:11

Dan 2:11 - dwelling is not with flesh - pagan belief (doctrines of Babylon) that God is not with man but far away (spirit of Antichrist - 1Jo 4:1-3) was held by the Babylonians. Israel was placed in the midst of Babylon to reveal the truth regarding the God of Creation, Emmanuel, God with us. Had Israel been faithful to their trust under King Hezekiah nearly 100years prior to this event, the course of history may have been greatly altered. This spirit of antichrist is found in the Catholic teaching of an Immaculate Conception, where Jesus did not bear fallen man's nature and is therefore, not with us, our Emmanuel. See *Deut 5:24; 2Kin 20; 2Chron 32:31; Isa 7:14; Mt 1:23; Rom 8:3; Heb 2:14-17; Jer 23:23 The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the

living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God! – {PK 344.4} It has been Satan's work always to get men to think that God is as far away as possible.... The great trouble with heathenism was to think that God was so far away.... Then the papacy came in,... and again puts God and Christ so far away that nobody can come near to them.... the false idea that He is so holy that it would be entirely unbecoming in Him to come near to us, and be possessed of such a nature as we have,—sinful, depraved, fallen human nature. Therefore Mary must be born immaculate ... and ... Christ must... take His human nature in absolute sinlessness from her.... {Grace on Trial, pg 188, R. Wieland}

Dan 2:13

Dan 2:13 - And the decree went forth that the wise men should be slain; and they sought Dan and his fellows to be slain - "the image" test is here represented for the people of God. Dan and his friends as wise men were subject to the death decree for all who could not interpret the dream of the image. The Second Angel's Message (Rev 14:8) is here typified.

Dan 2:16

Dan 2:16 - desired of the king that he would give him time - the history of the Tarrying Time (March 22/April 19, 1844) is here marked as Dan requests time from the king to inquire with God about the king's dream

Dan 2:17

Dan 2:17, 18 - Then Dan went to his house, and made the thing known to... that they should desire mercies of the God of heaven - The 4 Hebrew boys sought God in prayer (confession, humiliation, repentance and earnest prayer), bringing a revival of true godliness. See Selected Messages, bk 1, 121-122.

Dan 2:19

Dan 2:19 - Then the secret was revealed unto Dan - Consistent with His word and Self-prescribed method of revelation to men, God revealed the kings secret to His prophet who then made known the dream and its interpretation. See Am 3:7 the LORD, Who removed His hand to uncover the mistake of the 1843 chart, leading to the Midnight Cry, here removes His hand to reveal the mysterious dream and its interpretation to Dan.

Dan 2:19

Dan 2:19 - in a night vision - the significance of mentioning a night vision is that this history parallels the Midnight Cry, when God would remove His hand, bringing an increase of knowledge and causing a revival to occur among the sleeping virgins (Mt 25:5-7). It is also the Midnight Cry in Egypt with the tenth plague and in the time of Esther. The Bible mentions both night visions and open visions. Here are examples of both: Open Vision - Balam (Num 24:2-4); Samuel (1Sam 3:1); Stephen (Act 7:54-60)

Dan 2:21

Dan 2:21 - He changeth the times - This prophetic statement was realized during the Tarrying Time of the Millerite Movement when the LORD removed His hands, revealing the mistake in the time reckoning so that the year 1843 was better understood to be the year

1844.

Dan 2:21

Dan 2:21 - and the seasons - the phrase again refers to the Millerite Movement when Samuel Snow returned to study the ceremonial feasts held in different seasons of the year to better understand the 2300year prophecy. He realized that the prophecy was not to be fulfilled in the sowing time, Spring, but the Autumn, the gathering time.

Dan 2:21

Dan 2:21 - he removeth kings, and setteth up kings - See Act 17:26; Ps 75:6, 7; Contrast: Hosea 8:4

Dan 2:22

Dan 2:22 - He revealeth the deep and secret things - God knows and will bring to light all the secret things men have done.

Dan 2:22

Dan 2:22 - he knoweth what is in the darkness - the darkness is no vail for the Lord Who sees all things at night or in the day light.

Dan 2:22

Dan 2:22 - God dwells in unapproachable light. See Ps 104:1, 2; Heb 1:3; Rom 3:23; 1Tim 6:16

Dan 2:23

Dan 2:23 - O thou God of my fathers - the God of Daniel's forefathers is still with him, though in captivity.

Dan 2:25

Dan 2:25 - Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation - Arioch proudly takes credit for finding one, Daniel, who can make known the king's dream.

Dan 2:27

Dan 2:27 - Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king - Daniel highlights the futility of the so-called wise men of Babylon in conveying the king's request.

Dan 2:28

Dan 2:28 - But there is a God in heaven that revealeth secrets - True to His word and His prescribed method, the LORD revealed the secret given to Nebuchadnezzar through Dan, His prophet. See Gen 41:16; Am 3:7; Ps 40:16; Ps 119:46

Dan 2:28

Dan 2:28 - and maketh known to the king Nebuchadnezzar what shall be in the latter days -

God would reveal the course of world history to Nebuchadnezzar

Dan 2:29

Dan 2:29 - As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter - Nebuchadnezzar sought answers for what would become of his kingdom and God gave him the answer and much more.

Dan 2:30

Dan 2:30 - But as for me, this secret is not revealed to me for any wisdom that I have more than any living - in true fashion as a prophet of God, Daniel takes no credit for the revelation but seeks to magnify the God of heaven.

Dan 2:30

Dan 2:30 - but for their sakes that shall make known the interpretation to the king - Daniel states that the dream was revealed to him for the sake of himself and his three friends, that they not suffer the wrath of the king and his decree.

Dan 2:30

Dan 2:30 - and that thou mightest know the thoughts of thy heart - the dream was revealed to Daniel so that he might convey the thoughts of the kings mind and give answer to his questioning. Daniel is revealing that the God of heaven knows and understands the thoughts of the kings mind and cares enough about him to give him an answer. Daniel's efforts were 100% evangelistic.

Dan 2:34

Dan 2:34 - a stone was cut out without hands - the stone that is cut out from the mountain of God represents Jesus Christ's Spirit working through the 144,000, a remnant who were separated from the church by the cleaver of truth (Joh 1:12, 13) and whose characters and garments are woven in the loom of heaven and not by men's devising. See Dan 2:45; Heb 11:10, 13 God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Rev 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declares to His followers: "Ye are the light of the world." To every soul that accepts Jesus the cross of Calvary speaks: "Behold the worth of the soul: 'Go ye into all the world, and preach the gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers. – {5T 455.2}

Dan 2:35

Dan 2:35 - became like the chaff of the summer threshingfloors; an the wind carried them away - The kingdoms of the earth shall be broken and made to be as the chaff. See Lk 3:7; Isa 41:15, 16; Ps 35:5; Mt 3:12 Miller's Dream: Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened

the windows, and began to brush the dirt and rubbish from the room. – {EW 83.2} I cried to him to forbear, for there were some precious jewels scattered among the rubbish. – {EW 83.3} He told me to "fear not," for he would "take care of them". – {EW 83.4}

Dan 2:35

Dan 2:35 - and the wind carried them away, that no place was found for them - See Jer 25:32

Dan 2:35

Dan 2:35 - great mountain - God's Glorious Holy Mountain. See Dan 11:45; Micah 4:1, 2

Dan 2:35

Dan 2:35 - filled the whole earth - See Mt 28:18-20

Dan 2:37

Dan 2:37 - Thou, O king art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory - Daniel conveys that his God, the God of heaven, is He Who established Neb and his kingdom. Neb is likened to Jesus as a king among kings. Babylon is reckoned as the first world empire, having conquered Egypt, a symbol of the world. (Heb 11:23-26; Ezek 29:1-15, 30:12, 13)

Dan 2:37

Dan 2:37 - hath given thee a kingdom, power, and strength, and glory - the very things Jesus receives during the Investigative Judgment, Neb received - See Dan 7:13, 14

Dan 2:38

Dan 2:38 - and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven has He given into thine hand - the only other human spoken of in Scripture given dominion over the beasts of the field and the fowls of heaven was Adam. Nebuchadnezzar typifies both Adam and Jesus. See Jer 27:5-7, 28:14; Gen 1:28; Dan 4:12

Dan 2:38

Dan 2:38 - Thou art this head of gold - Nebuchadnezzar himself is represented as the head of gold because the kingdom would reach its zenith under his reign. Further, he would come to praise and extol the God of heaven, showing the nobility of character he came to exhibit.

Dan 2:39

Dan 2:29 - And after thee shall arise another kingdom inferior to thee - though mightier militaristically than Babylon, the Medes and Persians were of baser metal, signifying the decrease in spirituality and receptivity to the gospel of the God of heaven. See Zech 2:8, 9; Dan 8:20

Dan 2:39

Dan 2:39 - and another third kingdom of brass, which shall bear rule over all the earth - Grecia is here spoken - See Dan 8:21

Dan 2:40

Dan 2:40 - And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise - Caesar Augustus was a Roman emperor See Lk 2:1

Dan 2:40

Dan 2:40 - bruise - Rome is described as the nation that would bruise God and His people. This is a fulfillment of Gen 3:15, where the woman's Seed, Jesus, would have His heals bruised upon a Roman cross. See Gen 3:15

Dan 2:41

Dan 2:41 - the kingdom shall be divided; but there shall be in it of the strength of the iron - the divided kingdom will still have the strength of the iron, meaning, it will still have the authoritative and executive arms of civil government to enforce the dictates of the miry clay, corrupt church craft. The Western Empire of Rome, between the years A.D. 356 and 483, was divided into ten divisions, or kingdoms: 1. The Huns, in Hungary, A.D. 356; 2. The Ostrogoths, in Mysia, 377; 3. The Visigoths, in Pannonia, 378; 4. The Franks, in France, 407; 5. The Vandals, in Africa, 407; 6. The Sueves and Alans, in Gascoigne and Spain, 407; 7. The Burgundians, in Burgundy, 407; 8. The Heruli and Rugii, in Italy, 476; 9. The Saxons and Angles, in Britain, 476; 10. The Lombards, in Germany, 483. Thus the kingdom was divided, as designated by the ten toes. {1865? JW, TTKGG 7.1}

Dan 2:41

Dan 2:41 - the iron mixed with miry clay - iron represents statecraft (Rev 12:5) whereas clay represents church craft (Jer 18:4-6). The two ought not mix unless under a theocracy, where God rules and not men. When these two institutions are melded together by men, what the Bible terms fornication, great oppression will be the result. See GC 108.2-109.2

Dan 2:42

Dan 2:42 - And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken - parts of the final empire represented by the feet of iron and miry clay would be strong due to the iron and fragile due to the clay. The

Dan 2:43

Dan 2:43 - miry - dirty, corrupt, false religion. See Ps 40:2, 69:14; 2Sam 22:43; Job 30:19; Isa 57:20; 2Pet 2:22 Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God's people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side. – {RH August 23, 1892 Par. 3}

Dan 2:43

Dan 2:43 - clay - God's people; the church. See Isa 64:8; Jer 18:6

Dan 2:43

Dan 2:43 - mingle themselves with the seed of men - the Bible foretells the vain attempts of men to unify the once might Roman Empire through intermarriage among the monarchs of

the divided kingdoms. However, God foretells that those attempts would be in vain because He would not permit Rome to ever be reunited. The "mingling of the seed of men" prophetically was first seen in the antediluvian world with the intermarriage of the sons of God with the daughters of men. The results of these illicit marriages were that godliness was diminished upon the earth as the hearts of the sons of God were turned away from God and to the lusts of the flesh. Hence "the wickedness of man was great in the earth, and that very imagination of the thoughts of his heart was on evil continually" Gen 6:1-5. This language is descriptive of the state of the kingdoms into which the fourth kingdom should be broken. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently united to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the intermarriage of the reigning families succeed in causing these kingdoms to cleave together. - {1865? JW, TTKGG 7.3} The massacre (St. Bartholomew's Day - August 24, 1572) erupted after years of religious tension in France, beginning with the spread of the 'new teachings' of the Protestant Reformation c. 1521, worsening after the 1534 Affair of the Placards, and becoming armed conflict in 1562, setting off the French Wars of Religion (1562-1598). The third war concluded in 1570 with the Peace of Saint-Germain-en-Laye, negotiated by the Protestant Queen of Navarre, Jeanne d'Albret (l. 1528-1572), and the Catholic Queen Mother of France, Catherine de' Medici (l. 1519-1589). In the hopes of establishing peace, a marriage was arranged between Catherine's Catholic daughter Margaret of Valois (l. 1553-1615) and d'Albret's Protestant son, Henry of Navarre (later King Henry IV of France, l. 1553-1610). The wedding took place in Paris, drawing a large assembly from around the country, including Protestant leaders. Paris was a Catholic city, and the influx of a large Protestant crowd for the festivities elevated tensions. These came to a head a few days after the wedding, when Gaspard II de Coligny, Admiral of France (l. 1519-1572), a leading Protestant, was wounded in an assassination attempt. The Protestants voiced their outrage and, fearing an uprising, Catherine de' Medici and her son Charles IX of France (r. 1560-1574), along with the city council, authorized the execution of Protestant leaders. Coligny was the first killed on 24 August, with others following quickly. {The World History Encyclopedia}

Dan 2:44

Dan 2:44 - And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever - a possible allusion to the 2520 scattering of Israel, where God will build His kingdom of sons of god while dwelling under the yoke of desolators (Joh 8:33) until the times of restitution. See Dan 2:34, 35, 7:13, 14; Ps 145:4, 11-13; Lk 19:12-27, 17:21 "He that soweth the good seed is the Son of man." Mt 13:37. Christ had come, not as a king, but as a sower; not for the overthrow of kingdoms, but for the scattering of seed; not to point His followers to earthly triumphs and national greatness, but to a harvest to be gathered after patient toil and through losses and disappointments. – {CSA 19.6}

Dan 2:45

Dan 2:45 - stone was cut out of the mountain - The mountain of the LORD is said to be that which all the nations flow to, representing God's spiritual body, the church (Mic 4:1, 2). However, the stone is said to be cut from the mountain, representing a remnant which is carved forth to smite the nations (mountains and hills). According to Isa 41:15, 16, the stone is a threshing instrument (see also Jer 51:33; Mic 4:11-13) in the hand of the LORD against the mountains and hills, and will thresh them as chaff for the winds to scatter abroad.

Dan 2:45

Dan 2:45 - without hands - this is a work of God and not of man and is therefore to be interpreted spiritually. The work is wrought by the power of God's Holy Spirit, working upon the hearts and minds of men. See Zech 4:6, 7; Joh 1:12, 13, 3:5-8; Gal 1:1; *Heb 11:10

Dan 2:45

Dan 2:45 - brake in pieces the iron, the brass, the clay, the silver, and the gold - the remnant of God, the 144,000 are to glorify God and through them, God will overthrow all the kingdoms of the earth. See Jer 51:33; Mic 4:11-13; Jer 51:19-24; Rev 12:5, 19:11-21; 2Thess 2:8

Dan 2:45

Dan 2:46 - and the dream is certain, and the interpretation thereof sure - Daniel assures the king that all that has been revealed and spoken will come to pass. See Gen 42

Dan 2:46

Dan 2:46 - Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him - Nebuchadnezzar falls to his knees and worships Daniel as he would worship one of his pagan idols.

Dan 2:47

Dan 2:47 - The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret - See Isa 46:9-11

Dan 2:48

Dan 2:48 - Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon - See Dan 2:6

Dan 3:1

Dan 3:1 - Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon - Nebuchadnezzar in bold defiance made a statue, much like the dream given to him by the God of Daniel, but entirely of gold. The suggestion was that his golden kingdom would never come to an end, despite what Daniel’s God had revealed to him - See Dan 2:31-45; 1Sam 20:31||1Sam 13:13, 14

Dan 3:2

Dan 3:2 - gather together the princes, the governors, and the captains... - The LORD makes multiple references to the various branches of office and leadership within Babylon who were present for the dedication ceremony of Nebuchadnezzar's image (v2, 3, 27). They all partook of the ceremony, complied with the command to worship the image, and witnessed the miraculous deliverance of God's faithful witnesses. The repetition of the various officers and their participation in the events of the chapter shows God's desire and His efforts made to reveal Himself, demonstrate His power above all other gods, and to grant these men the knowledge necessary for them to make an intelligent decision for or against the truths spoken through His messengers. That Babylon was utterly destroyed a few years after Nebuchadnezzar's death implies the universal rejection of the light granted and the

close of God's probation upon the Babylonians.

Dan 3:4

Dan 3:5 - To you it is commanded, O people, nations, and languages - the universal (global) decree foreshadows the global death decree regarding the worship to the beast, his image and the number of his name. See Rev 13:11-18

Dan 3:5

Dan 3:5 - ye fall down and worship the golden image that Nebuchadnezzar the king hath set up - As a god/king such as Pharoah, and Nimrod, Nebuchadnezzar commanded not only civil obedience, but worship. See Ex 32:1-6, 18, 19, 25; Deut 28:36

Dan 3:6

Dan 3:6 - And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace - See Jer 29:22

Dan 3:7

Dan 3:7 - all the people, the nations, and the languages - The Bible shows that Babylon was indeed a world empire with representation from all people, nations and languages.

Dan 3:8

Dan 3:8 - Wherefore at that time certain Chaldeans came near, and accused the Jews - In times of crisis, the worst behavior comes from men. Native Babylonians who were envious of the promotion and authority granted the Hebrew captives, sought every opportunity to subvert them.

Dan 3:10

Dan 3:10 - all kinds of musick, shall fall down and worship the golden image - Music was used to ignite the idolatrous worship (see Ex 32:1-25). Further worshipping the image spoke to the following (v12): 1. Acknowledging/Regarding the one who erected it (the King/Papacy) 2. Serving the god of the one who erected the statue (Satan) 3. Worshipping the image itself, a dumb idol.

Dan 3:11

Dan 3:11 - whoso falleth not down and worshippeth - The appointed day came, and a vast concourse from all “people, nations, and languages,” assembled on the plain of Dura. In harmony with the king’s command, when the sound of music was heard, the whole company “fell down and worshipped the golden image.” On that eventful day the powers of darkness seemed to be gaining a signal triumph; the worship of the golden image bade fair to become connected permanently with the established forms of idolatry recognized as the state religion of the land. Satan hoped thereby to defeat God’s purpose of making the presence of captive Israel in Babylon a means of blessing to all the nations of heathendom. – {PK 506.1}

Dan 3:12

Dan 3:12 - these men have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up - the open defiance of the three Hebrew worthies to King Nebuchadnezzar was driven by their allegiance to the ultimate authority in heaven and

earth. It is true that God establishes civil authority and His people are to obey and abide by their rules, but the three boys' acts were not out of rebellion but were works of righteousness, upholding and standing for truth against error: Dan 2:20, 21 Rom 13:1-9 1Pet 2:13-17 Yet, when the commandments of men violate or impinge upon the Laws of God, God's commandments overrule: Ex 20:1-6 Act 4:18-20 Act 5:27-29 Mk 12:13-17 To bow down when in prayer to God is the proper attitude to occupy.... But such an act was homage to be rendered to God alone ..., the Ruler of the universe; and these three Heb refused to give such honor to any idol even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon....

Dan 3:13

Dan 3:13 - Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king - Nebuchadnezzar was known for his ruthlessness. Whomsoever he found to be of no value, he slew. The fact that he did not give the order to immediately execute the three Hebrew worthies, is because he saw great value in them and would give them another chance to acknowledge him, his commands and his gods before throwing them to their death. See 2Kin 25:18-21

Dan 3:15

Dan 3:15 - Now if ye be ready - Nebuchadnezzar realized that the three Hebrew boys, unlike the other wise men of his kingdom had proven faithful in carrying out all other duties. They were upright and above reproach in all other tasks. Therefore, Nebuchadnezzar thought to give them another opportunity to bow to his statue, rather than cast them immediately into the fiery furnace.

Dan 3:15

Dan 3:15 - who is that God that shall deliver you out of my hands? - Nebuchadnezzar's prideful boast turned the contest in a marked way. Like defiant Pharaoh who refused to release God's people, Nebuchadnezzar pitted himself against the God of gods. See 2 Kings 18:35, 19:22

Dan 3:16

Dan 3:16 - we are not careful to answer thee in this matter - "we have no need to answer thee in this matter", in other words, they three Hebrew boys felt no burden to justify themselves or even respond to the challenge. They had proven time and again their fidelity to their God and purposed to remain faithful to the lifestyle they had begun. Nebuchadnezzar was aware of their convictions, they were an open book to be read of all.

Dan 3:17

Dan 3:17 - our God whom we serve is able to deliver us from the burning fiery furnace - See 1Pet 4:12, 13; Isa 43:1, 2

Dan 3:17

Dan 3:17 - and He will deliver us out of thine hand, O king - the Hebrew boys made known to the king the One whom they feared and Who was capable of defying the king and delivering His servants.

Dan 3:18

Dan 3:18 - be it known unto thee, O king, that we will not serve thy gods - as the Levities in the time of Israel's sojourn from Egypt, the three Hebrew worthies purposed in their hearts not to transgress God's commandments, no matter the consequences. See Ex 32:26; Mal 3:3; Ps 119:112

Dan 3:20

Dan 3:20 - he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego - In support of his boast "who is that God that shall deliver you out of my hands?", Nebuchadnezaar engages the strongest, most valiant forces in his army against God's people. In spite of it all, no weapon formed against them prospered. See Isa 54:17; Dan 3:15, 22

Dan 3:21

Dan 3:21 - and were cast into the midst of the burning fiery furnace - Joh was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Heb in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, Joh declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in His mouth. These words had their influence, and Joh was removed from the caldron by the very men who had cast him in. [37] – {Conflict and Courage 361.5}

Dan 3:22

Dan 3:23 - the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego - See Ps 9:16, 91:7, 8

Dan 3:23

Dan 3:23 - fell down bound into the midst of the burning fiery furnace - But the Lord did not forget His own. As His witnesses were cast into the furnace, the Saviour revealed Himself to them in person, and together they walked in the midst of the fire. In the presence of the Lord of heat and cold, the flames lost their power to consume. – {PK 508.3}

Dan 3:24

Dan 3:24 - three men bound - the image of the three Hebrew boys bound with cords may represent those who are bound by sin (Lk 13:16) and death (Joh 11:44) who, once placed in Jesus' refining fires for purification and deliverance, will be set free.

Dan 3:25

Dan 3:25 - Lo, I se four men loose - The three Hebrew boys represented the Three Angel's Message of: 1. Gospel power to be upright in all aspects of their lives 2. Having a testimony of faithfulness that drew others out of Babylon idolatry 3. Self-sacrificing love for God that was willing to lay down their lives for Him The Three Angel's Message is joined by the Fourth Angel when Christ joins the three boys in the furnace, empowering their testimony!

Dan 3:25

Dan 3:25 - and they have no hurt - Just as Jesus defied what man deems a natural law of nature when He calmed the sea (Mk 4:39), His complete preservation of the Hebrew worthies

shows God's omnipotence. See Rev 20:6 While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Revelation 20:6; Ps 84:11. – {DD 60.2}

Dan 3:25

Dan 3:25 - the form of the fourth is like the Son of God - the Hebrew worthies, through their faithfulness to God, were exalted to the highest ranks in Babylon. They were then granted an audience with the king where they shared with him the love and character of their God. They shared: 1. Their God was the Creator of heaven and Earth 2. Their God devised a plan to redeem all men after the fall of Adam and Eve. Their God would one day dwell among men 3. Their God brought a great flood upon the earth 4. Their God made a covenant to bless all inhabitants of the earth through Abraham 5. Their God delivered Abraham's descendants from the mightiest army on earth 6. Their God routed all the heathen nations before His people 7. Their God placed His people in a land flowing with milk and honey 8. Their God permitted them to go into captivity because of their rebellion. 9. Their God promised to be with His people, even in captivity and would deliver them The knowledge gained through Nebuchadnezzar's interaction with the Hebrew worthies enabled him to discern the character and person of God, the Son of God, as He delivered His people from the fiery furnace.

Dan 3:27

Dan 3:27 - upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. - Like the redeemed, upon whom the Second Death (Hell Fire - Rev 20:14) has no power, the three Hebrew boys came forth from the flames unscathed. The one thing that changed as they emerged from the furnace was that their bonds were burnt off. So too, the remnant would have gone through the purifying, refining fires of God so that whatever sins that had them bound would be removed (Isa 61:1). See Isa 43:1, 2; Rev 20:6; Mal 3:2-4; Dan 6:23

Dan 3:28

Dan 3:28 - Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word - Nebuchadnezzar blesses the God of the Heb Who revealed the secrets of his dreams and now confounded the king's boastful, prideful and defiant acts. See Dan 2:46-49

Dan 3:28

Dan 3:28 - and yielded their bodies, that they might not serve nor worship any god - The testament of the remnant is their faithfulness to God, even to death. Death before dishonor. See Dan 6:10; Rev 6:9-11, 12:11, 17, 13:7, 20:4

Dan 3:29

Dan 3:29 - Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: - the ruthless king had still not learned his lesson as he issues another unrighteousness decree.

Dan 3:29

Dan 3:29 - there is no other God that can deliver after this sort - See Isa 43:2; Ps 77:13

Dan 3:30

Dan 3:30 - Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon - See Ps 27:5, 6, 23:5, 86:17; Jam 4:10

Dan 4:1

Dan 4:1 - Nebuchadnezzar the king, unto all people, nations, and languages - in all the inspired writings of Dan, there is one portion that too is inspired but written by one other than the prophet, Dan 4 - chronicling Nebuchadnezzar's second dream. Similarly, in all of the inspired writings of the Spirit of Prophecy, another than the writings of the prophet is also found, William Miller's 2nd Dream is written in Early Writings. Nebuchadnezzar in Dan 4 typifies the experience of the Adventists in relation to the inspired writings and counsels of William Miller.

Dan 4:3

Dan 4:3 - How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. - This declaration is in accord with the vision of the Stone cut-out without men's hands in Daniel 2, but in stark contrast to the golden image erected by Nebuchadnezzar in Daniel 3:1. See Dan 2:34, 35, 44, 45

Dan 4:5

Dan 4:5 - I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me - God's second vision and dream to Nebuchadnezzar was specifically for him. God desired to ultimately capture Nebuchadnezzar's heart. See Dan 2:1

Dan 4:6

Dan 4:6 - Nechadnezzar appears to give deference to the wise men of Babylon, before seeking counsel of the Hebrew captives. See Dan 2:1-12

Dan 4:6

Dan 4:6 - make known unto me the interpretation of the dream - God gave Nebuchadnezzar remembrance of the dream, unlike his first dream where he neither remembered the dream, nor could discern its interpretation. See Dan 4:2-5

Dan 4:7

Dan 4:7 - but they did not make known unto me the interpretation thereof - similar to chapter 2, the wise men, who were not wise at all, could not interpret the kings dream. See Dan 2:10-12, 27, 28

Dan 4:8

Dan 4:8 - and in whom is the spirit of the holy gods - Nebuchadnezzar recognized the spirit of the Holy God abiding in Daniel. See Dan 5:11, 4:18; John 14:16-18

Dan 4:9

Dan 4:9 - O Belteshazzar, master of the magicians - Daniel was appointed head of the wise men and "magicians" of Babylon. See Dan 2:48, 49

Dan 4:10

Dan 4:10 - a tree in the midst of the earth - Nebuchadnezzar is likened to a mighty tree that provides sustenance for all the earth. The Assyrian Empire, which was overthrown by Babylon was also likened to a mighty tree glorious tree, the envy of the world. See Eze 31:3-11

Dan 4:12

Dan 4:12 - the leaves thereof were fair and the fruit thereof much, and in it was meat for all - The inspired writings of William Miller were to be food for Adventist Christians for all generations. See Jer 15:16, 27:6, 7

Dan 4:12

Dan 4:12 - Nebuchadnezzar is compared to both Adam and Jesus, Who Both had dominion over all the beasts of the earth and fowl of the air. See Gen 1:28; Jer 27:6; Dan 2:38

Dan 4:13

Dan 4:13 - I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven - the Watcher and Holy One Who gives the command is an angel sent by God with authority make a decree upon Nebuchadnezzar. See Job 1:6; 1Kin 22:19-22; Ps 103:20; Mk 8:38; Mt 13:41

Dan 4:14

Dan 4:14 - scatter his fruit - the fruit of Nebuchadnezzar's dream gave sustenance to all people and animals in his kingdom. When the tree was cut down and the fruit were scattered, it was as a drought, with no food. So too, when the writings of William Miller, which was fruit/food for the Adventist people was cast aside (1863), it was as a drought for the people of God, a land with no rain.

Dan 4:15

Dan 4:15 - Nevertheless leave the stump of his roots in the earth - there was hope that the one humbled and cut-down would bud again with newness of life. See Job 14:7-9

Dan 4:15

Dan 4:15 - iron - severe servitude; judgment by state-craft. See Jer 28:13, 14

Dan 4:15

Dan 4:15 - brass - judgment and affliction from God. See Lev 26:19; Deut 28:23

Dan 4:15

Dan 4:20 - let his portion be with the beasts in the grass of the earth - Nebuchadnezzar was to graze with the beasts which eat grass of the earth - horses, donkeys, cattle, etc.

Dan 4:16

Dan 4:16 - Let his heart be changed from man’s, and let a beast’s heart be given unto him - his heart, thoughts and mind were to be changed from that of a man to that of a beast.

Dan 4:16

Dan 4:16 - let seven times pass over him - 7x360days = 2,520 literal days the numeric equivalent of the statement must be in terms of literal days rather than prophetic days or years, given the probable lifespan of Nebuchadnezzar.

Dan 4:17

Dan 4:17 - This matter is by the decree of the watchers, and the demand by the word of the holy ones - the language of the Scripture suggests that the decree originates with the watchers and holy ones, the ministering spirits or angels. This need not preclude the counsels coming directly from God and given by the decree of the watchers and holy ones.

Dan 4:18

Dan 4:18 - but thou art able; for the spirit of the holy gods is in the - See Dan 4:8, 5:11

Dan 4:19

Dan 4:19 - Belteshazzar was astonied for one hour, and his thoughts troubled him - Dan understands the judgments pronounced upon the prideful king, based on his understanding of God's covenant blessings and judgments given by seven times. He ponders the fate of the kingdom and his people during the fore said period of seven years while the king will be driven to the wild beasts.

Dan 4:19

Dan 4:19 - more than a courteous statement, Daniel may have become fond of Nebuchadnezzar and bemoan the fate pronounced by God against the prideful king.

Dan 4:22

Dan 4:22 - for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth - Nebuchadnezzar was a king among kings. His greatness and notoriety was known throughout the earth because God established it so.

Dan 4:23

Dan 4:23 - the king saw a watcher and an holy one coming down from heaven - the scene describes an Investigative Judgment of the living upon Nebuchadnezzar, similar to that done to Nimrod. See Gen 11:5

Dan 4:30

Dan 4:30 - The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? - See Eze 29:3

Dan 4:34

Dan 4:34 - at the end of the days - the term is used 3x in the book of Dan and the three instances combined reveal a truth for all times: 1. Dan 4:34 - end of Nebuchadnezzar's 2,520yrs of scattering 2. Dan 1:18 - end of a time of testing (3yrs) for the four Hebrew boys 3. Dan 12:13 - Dan was to "stand in his lot" at the end of the days [AD1798, the conclusion of a 2,520 prophecy]

Dan 4:35

Dan 4:35 - And all the inhabitants of the earth are reputed as nothing - See Isa 40:6-8

Dan 4:35

Dan 4:34 - and none can stay his hand, or say unto him, What doest thou? - See Job 9:12

Dan 4:36

Dan 4:36 - my counselors and my lords sought unto me - God restored all of Nebuchadnezzar's glory and honor before his subjects. Dan too, who understood the vision and new the appointed time of Nebuchadnezzar's restoration, was present to honor and serve him "at the end of the days". See Ex 34:24

Dan 4:36

Dan 4:36 - and excellent majesty was added unto me - God prospered Nebuchadnezzar even more than before, since he humbled himself before the Lord.

Dan 4:37

Dan 4:37 - Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase - the power of the Gospel of Jesus Christ is seen here in the conversion and transformation of Nebuchadnezzar. Only Jesus can change the heart!! - See Isa 45:13

Dan 4:37

Dan 4:37 - and his ways judgment - God’s ways are righteous and true. See Jer 4:2; Lev 19:36

Dan 4:37

Dan 4:37 - and those that walk in pride he is able to abase - See Prov 16:18

Dan 5:1

Dan 5:2 - Belshazzar - Belsha'tstsar Proper Name Masculine bale-shats-tsar' corresponding to (01112) (Aramaic) corresponding to :--Belshazzar. Belshazzar = "Bel protect the king"

Dan 5:1

Dan 5:1 - king made a great feast - the feast was the "Last Supper" for Belshazzar, just as the Last Supper in the time of Christ was Judas' last supper before being scattered.

Dan 5:2

Dan 5:2 - Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem - See Jer 27:18-22

Dan 5:2

Dan 5:2 - his wives and his concubines - daughters of Babylon

Dan 5:3

Dan 5:3 - the golden vessels - the vessels typify the people of God who are vessels for the

LORD to use. However, these vessels are being filled with the wine (doctrine) of Babylon. This therefore, typifies the mystery of iniquity, the amalgamation of the holy and the unholy.

Dan 5:4

Dan 5:4 - They drank wine - the cup of Belshazzar's iniquity ran full and very suddenly, judgment would be pronounced upon him. See Joh 13:27

Dan 5:4

Dan 5:4 - gods of gold, silver, brass, iron, wood and stone - The Lord here gives a synopsis of the world empires mentioned in Dan 2 but with an additional empire, represented by wood and stone. 1. Gold - Babylon 2. Silver - Medo-Persia 3. Brass - Greece 4. Iron - Pagan Rome 5. Wood and Stone - Papal Rome (See Hab 2:18, 19; Isa 44:6-20) Note that with each empire represented, they decrease in material value but their pride and arrogance is ever increasing. See Hab 2:19, 20 When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, were devoted to their idols. The people rejoiced in their success, and praised the gods of silver and gold, and set themselves against the Ruler of heaven and earth. {PP}

Dan 5:6

Dan 5:6 - joints of his loins were loosed - See Isa 45:1, 21:1-4, 13:6-8

Dan 5:10

Dan 5:10 - Now the queen - the person here mentioned was the wife of Nebuchadnezzar, possibly the grandmother of Belshazzar. She is as a wise virgin (a female - a church), having studied the words and ways of the prophet Dan and is able to give counsel to the foolish king.

Dan 5:10

Dan 5:10 - O king, live forever - See Dan 2:29, 6:21

Dan 5:10

Dan 5:10 - let not thy thoughts trouble thee - See Dan 4:19

Dan 5:11

Dan 5:11 there is a man in thy kingdom - Dan had fallen into obscurity because like Rehaboam, Belshazzar had little regard for the wise counsel of the aged advisors of his fathers. Further, Dan may have understood by the prophecy of Jer that the kingdom would fall under Belshazzar (2nd generation after Nebuchadnezzar) and therefore chose to live a simple life of obscurity. See Jer 27:7

Dan 5:11

Dan 5:11 - in whom is the spirit of the Holy God - Belshezzar's grandmother must have been reading from the writings of Dan and of Nebuchadnezzar to have discerned the wisdom in Dan and the testimony born of his spirit. See Dan 4:8, 11, 18

Dan 5:11

Dan 5:11 - light, and understanding and wisdom, like the wisdom of the gods, was found in him - See Dan 2:10, 11, 20-23, 26-28, 47, 48

Dan 5:11

Dan 5:11 - thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers - See Dan 2:48

Dan 5:12

Dan 5:12 - an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts were found in the same Dan - See Prov 17:27; Dan 4:9

Dan 5:12

Dan 5:12 - now let Dan be called, and he will shew the interpretation - the wise virgins, typified by the queen mother, counsels the foolish virgins (Belshazaar) to call Dan, or search the writings of Dan so that they may find the interpretation to the present truth messages. 1. The foundations of many generations 2. The old waste places or old desolations - the two desolators (pagan/papal Rom) 3. Repair the breach among God's people 4. Return to the old paths

Dan 5:18

Dan 5:18 - O thou king, the most high God - Daniel is very diligent in identifying the Most High God as the One responsible for establishing the kingdom of Belshazzar's grandfather Nebuchadnezzar and also He Who humbled Nebuchadnezzar. Daniel reminds Belshazzar that Nebuchadnezzar's kingdom was the apex of Babylonian society and it was God Who caused him to prosper. Daniel meticulously reminds Belshazzar of all of these facts which he well knew and yet ignored -showing his rebellion was deliberate and without excuse.

Dan 5:18

Dan 5:5 - Nebuchadnezzar thy father - Belshazzar was the grandson of Nebuchadnezzar and it was prophesied that the empire of Babylon would fall under his reign. See Jer 27:7

Dan 5:20

Dan 5:20 - But when his heart was lifted up, and his mind hardened in pride - See Dan 4:27-30

Dan 5:22

Dan 5:22 - And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this - the condemnation rests heavy upon Belshazzar as Dan emphasizes that his actions were not in ignorance, but with full knowledge of God's workings, having his grandfather's example and that which was required of him. See Jer 36:21-24; 51:8, 9

Dan 5:23

Dan 5:23 - hast lifted up thyself against the Lord of heaven - See Hab 2:4

Dan 5:23

Dan 5:23 - brought the vessels of His house before thee... have drunk wine in them -

Belshazzar mixed the profane with the sacred (the mystery of iniquity), thereby filling the cup of God's indignation against him.

Dan 5:23

Dan 5:23 - has praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know - See Hab 2:18, 19

Dan 5:23

Dan 5:23 - wood and stone - a possible foretelling of the papacy. See Deut 28:64; Hab 2:18, 19; Isa 44:6-20; Dan 11:38

Dan 5:23

Dan 5:23 - and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified - See Hab 2:20; Job 12:9, 10

Dan 5:24

Dan 5:24 - Then was the part of the hand sent from Him; and this writing was written - on three occasions God writes in the Bible and with each it pertains to the conviction of sin: 1. God issued the 10 Commandments and wrote them with His fingers (Ex 20:1-17, 31:18; Deut 9:10) 2. God's hand writes on the palace walls of Belshazzar, pronouncing judgment upon the king and the Empire 3. Jesus writes in the sand, judging those who judged the woman caught in adultery

Dan 5:25

Dan 5:25 - Mene, Mene - the words of doom regarding Babylon's end are doubled by the Hand of the Lord to affirm that the thing is true and will shortly be brought to pass. See Gen 41:32; Isa 21:9; Rev 14:8

Dan 5:27

Dan 5:27 - Thou art weighed in the balances, and art found wanting. - Watch ye therefore: ... lest coming suddenly He find you sleeping." Mk 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: "Thou art weighed in the balances, and art found wanting." Dan 5:27. – {GC 491.2} Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind, and naked. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart; and soon the word that was given concerning Eli's house will be spoken to the angels of God concerning you: Your sins "shall not be purged with sacrifice nor offering forever." Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the Lord was whetting His sword in heaven to cut them down. Oh, that every lukewarm professor could realize the clean work that God is about to make among His professed people! Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness: "I know thy works." The third angel is leading up a people, step by step,

higher and higher. At every step they will be tested. – {1T 189.2}

Dan 5:28

Dan 5:28 - given to the Medes and the Persians - See Isa 13, 14:4-11; Jer 25:12, 13; 51:11, 28, 29

Dan 5:30

Dan 5:30 - In that night was Belshazzar the king of the Chaldeans slain - See Jer 51:28-32

Dan 6:3

Dan 6:3 - Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him - an excellent Spirit was within Daniel and will be within the 144,000. See Dan 5:11, 12

Dan 6:3

Dan 6:3 - and the king thought to set him over the whole realm - Darius saw that Daniel would effectively manage the entire realm, but he also realized the appearance of such a promotion of a Hebrew slave would raise the ire of his enemies.

Dan 6:4

Dan 6:4 - but they could find none occasion nor fault; foreasmuch as he was faithful, neither was there any error or fault found in him - Dan here typifies the 144,000 who will be able to stand faultless before God's throne of grace. See Ju 24; 2Pet 3:14; Rev 14:5

Dan 6:5

Dan 6:5 - Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God - See Ps 119:110

Dan 6:5

Dan 6:5 - find it against him concerning the law of his God - no artful deception or trickery would Dan fall for because he walked with the LORD and was upright. Therefore, his enemies reasoned that they could cause him to stumble in no ways save to construct a cause against him based on his strict adherence to God and His laws.

Dan 6:6

Dan 6:6 - Then these presidents and princes assembled together - a confederacy against the righteous is here shown. See Ps 83:1-8, 2:1-4; Isa 8:9-14

Dan 6:7

Dan 6:7 - All the presidents of the kingdom, the governors, and the princces, and counsellors, and captains have consulted together - all within the confederacy dissembled and boldly lied, suggesting all, including Dan were in agreement with the unrighteous decree. See Prov 29:5

Dan 6:7

Dan 6:7 - All the presidents of the kingdom, the governors, and the princes, the counsellors,

and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions - We need to shun everything that would encourage pride and self-sufficiency; therefore we should beware of giving or receiving flattery or praise. It is Satan's work to flatter. He deals in flattery as well as in accusing and condemnation. Thus he seeks to work the ruin of the soul. Those who give praise to men are used by Satan as his agents. Let the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. Christ alone is to be exalted. "Unto Him that loved us, and washed us from our sins in His own blood," let every eye be directed, and praise from every heart ascend. (Revelation 1:5). – {COL 161.2}

Dan 6:7

Dan 6:7 - whoseover shall ask a petition of any God or man for thirty days, save of thee, O king - using flattery, the confederacy gained the support and approval of the king.

Dan 6:8

Dan 6:8 - that it be not changed, according to the law of the Medes and Persians - that the decrees of kings could not be changed speaks of infallability, a boast of popes and the Church of Rome. See Dan 6:12, 15; Esther 8:8

Dan 6:10

Dan 6:10 - Now when Dan knew that the writing was signed, he went into his house; and his window being opened in his chamber... he kneeled upon his knees - Dan purposed not to deny God in any manner, even if it cost him his life. He refused to change his method of worship despite the decree. To alter his method of worship would have been a sin to him (dissembling - See Gal 2:11-14) of which he purposed not to commit. Glorifying God in life or in death was of utmost importance to Dan. See Mt 10:32, 33; 1Cor 10:31; 2Tim 4:6-8; Phil 1:21; Rev 2:10 Compromise was not an option for Dan and it is not an option for God. Complete integrity is that which glorifies God (Gen 39:7-9; Dan 1:8, 3:16-18). God does not make excuses for compromise. Consider: 1. Moses - Num 20:7-12 2. Sons of God - Gen 6:1-7 The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes; and He has them now,—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?" men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto.—Prophets and Kings, 148. – {ChS 236.6}

Dan 6:10

Dan 6:10 - toward Jerusalem - See 2Chron 6:21, 26; 1Kin 8:30; Ps 138:2

Dan 6:10

Dan 6:10; Ps 55:17

Dan 6:10

Dan 6:10 - three times a day - See Ps 55:17; Act 3:1

Dan 6:12

Dan 6:12 - according to the law of the Medes and Persians, which altereth not - See Esther 8:8; Dan 6:8, 15

Dan 6:13

Dan 6:13 - Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day - See Ps 55:9-11

Dan 6:14

Dan 6:14 - Then the king, when he heard these words, was sore displeased with himself - Compare Dan 3:113, 14

Dan 6:15

Dan 6:15 - O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed - See Dan 6:8, 12; Esther 8:8

Dan 6:16

Dan 6:16 - Thy God whom thou servest continually, he will deliver thee - Daniels faith and uprightness earned the confidence and admiration of Darius regarding Daniel's God.

Dan 6:20

Dan 6:20 - whom thou servest continually - See John 8:31, 32

Dan 6:22

Dan 6:22 - My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me - See Ps 34:7; Mk 1:13; Heb 1:14

Dan 6:22

Dan 6:22 - innocency was found in me - See 2Tim 4:17 Dan was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character and unwavering fidelity are equaled only by his humility of heart and his contrition before God. We repeat, The life of Dan is an inspired illustration of true sanctification. – {SL 52.1} Dan typifies the guiltless, spotless character of the 144, 000 at the end of time. See Rev 14:1-5

Dan 6:23

Dan 6:23 - So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God - See Dan 3:24-27

Dan 6:24

Dan 6:24 - And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives - It was customary for kings to ruthlessly eliminate his enemies, their wives and their posterity so that there would be no future rebellion or challenge to his kingdom and its peace. Contrast Ezek 18:20

Dan 6:25

Dan 6:25 - Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you - Like Nebuchadnezzar, Darius gives testimony to the goodness of the Living God, the God of Daniel. Through Daniel's influence, the Lord was able to reach this once heathen king to honor the Living God whose Kingdom is eternal. See Dan 4:1-3, 37

Dan 6:26

Dan 6:26 - I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel - See Dan 3:29

Dan 6:26

Dan 6:26 - for he is the living God, and stedfast for ever - See Dan 4:37

Dan 6:26

Dan 6:26 - and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end - See Dan 2:44,

Dan 6:27

Dan 6:27 - He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions - See Dan 3:27, 28

Dan 6:27

Dan 6:27 - and he worketh signs and wonders in heaven and in earth - See Gen 1:15, Mt 24:29; Rev 6:12, 13

Dan 6:28

Dan 6:28 - So this Daniel prospered in the reign of Darius - See Dan 5:30, 31

Dan 6:28

Dan 6:28 - and in the reign of Cyrus the Persian - See Ezra 1; Isa 44:28-45:6

Dan 7:1

Dan 7:1 - Dan had a dream and visions of his head upon his bed - Dan had a night vision as opposed to an "open vision" (1Sam 3:1). That Dan recalled all the details of the dream vividly gives evidence of the inspiration and power of God.

Dan 7:2

Dan 7:3 - four winds of the heaven strove upon the great sea - the Bible describes warfare (winds) coming from the four directions of the compass about the great sea (the

Mediterranean Sea). See Jer 49:36, 37

Dan 7:3

Dan 7:3 - And four great beasts came up from the sea - in the vision, the beasts arise from the sea, however, the interpretation of the vision describes nations arising from densely populated areas of the earth. See Dan 7:17, Rev 17:15

Dan 7:3

Dan 7:3 - diverse one from another - the rise of each empire introduces a "New World Order", distinct from its predecessor.

Dan 7:4

Dan 7:4 - lion with eagle's wings - Hos 5:14, 15 describes Assyria as a lion and Babylon as a young lion that come upon the Northern and Southern kingdoms of Israel respectively. God vowed to desolate both kingdoms until they confess their sins and seek His face. Isa 5:26-30 describes Babylon as flying swiftly (as an eagle) upon Israel to desolate. See also Hab 1:6-11

Dan 7:4

Dan 7:4 - man's heart was given to it - See Isa 21:3, 4; Dan 5:1-6; Jer 48:41

Dan 7:5

Dan 7:5 - And behold another beast, a second, like to a bear, and it raised up itself on one side - The Medo-Persian Empire fulfills this prophecy. That the bear was raised-up on one side denotes one component of the alliance, namely the Persians, was the stronger of the two. The Persians under Cyrus, and the Medes under Darius (Cyrus' uncle), conquered the Babylonian Empire in 539B.C. and Darius assumed the throne over the province of Babylon at the age of 62 (Dan 5:30, 31). See Isa 21:2

Dan 7:5

Dan 7:5 - and it had three ribs in the mouth of it between the teeth of it - the three ribs in the bear's mouth represent the three mighty empires, directionally all relative to Palestine that would eventually fall to Medo-Persia: 1. Babylon to the north 2. Lydia to the west 3. Egypt to the south

Dan 7:5

Dan 7:5 - and they said thus unto it, Arise, devour much flesh - the Watcher and Holy One (Dan 4:13, 17) apparently gives the command to the Meades and Persians to "Arise, devour much flesh", suggesting they should go forth conquering and to conquer many lands. See Rev 6:2

Dan 7:6

Dan 7:6 - like a leopard - the leopard is a patient, observant predator that seeks out the week among its victims. With an oversized head and jaw, it is able to subdue and drag to its lair, captured prey much larger than itself. See Jer 5:6; Hos 13:7

Dan 7:6

Dan 7:7 - the beast had also four heads - a time elapsed view of Greece which, after the

death of its commanding king, Alexander, was divided into four provinces headed by four generals.

Dan 7:6

Dan 7:6 - dominion was given to it - like the Greek Empire, Jesus' Eternal Kingdom will be given dominion. See Dan 7:14

Dan 7:7

Dan 7:7 - great iron teeth - See Dan 2:33, 40

Dan 7:7

Dan 7:7 - stamped the residue with the feet of it - the utter destruction left in the wake of the Roman legions is here described. The fate pronounced upon Israel was shown to Moses prophetically as he describes its destruction at the hands of Tit. See Deut 28:49-68 By the Spirit of Inspiration, looking far down the ages, Moses pictured the terrible scenes of Israel's final overthrow as a nation, and the destruction of Jerusalem by the armies of Rome: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." –{PP 467.1}

Dan 7:7

Dan 7:7 - diverse from all the beasts before it - Rome was distinct in that: 1. It's religious practices were not to disparage the gods of other nations as inferior, but rather it became the haven for all gods and false worship 2. It grew in time without having to go to war. The fear of the Roman armies was sufficient to cause nations to set-up terms of peace such that those nations became a part of Rome without any bloodshed.

Dan 7:7

Dan 7:7 - ten horns - the ten horns are the 10 divisions of Rome, brought about by the 7 Trumpets of Rev 8.

Dan 7:8

Dan 7:8 - three of the first horns plucked up by the roots - Heruli, Vandals, Ostrogoths

Dan 7:8

Dan 7:8 - plucked up by the root - See Lk 3:9

Dan 7:8

Dan 7:8 - eyes like the eyes of man - God seeks to guide us with His own eyes (Ps 32:8), yet the horn is not led by God's vision. The eyes of men are covetous and never satisfied. See Job 10:4; Prov 27:20; 1Sam 16:7

Dan 7:8

Dan 7:8 - mouth speaking great things - great things are boastful, self-exalting, blasphemous things. See Isa 36:11-22; Rev 13:1, 5; Mk 2:7; Lk 5:21; Dan 7:20, 8:4, 8, 9

Dan 7:9

Dan 7:9 - cast down - to set-up, unlike “cast down” in Dan 8:11 which is the Hebrew word ‘shalak’ rmah Verb rem-aw' corresponding to (07411) (Aramaic) corresponding to ; to throw, set, (figuratively) assess:--cast (down), impose. to cast, throw (Pál) to cast to throw 1a of tribute (fig) (Peil) to be cast to be placed, be set (Ithpél) to be cast

Dan 7:9

Dan 7:9 - the Ancient of days - See Lev 16:2; Ps 90:2, 41:13; Mic 5:2

Dan 7:9

Dan 7:9 - Ancient of Days did sit - I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.” Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory. – {EW 54.2} I saw the Father rise from the throne, [see page 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, “Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.” Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, “My Father, give us Thy Spirit.” Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. – {EW 55.1} I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children. – {EW 56.1}

Dan 7:9

Dan 7:9 - and his wheels as burning fire - the throne of God is a moveable throne with wheels. See Eze 1, 2

Dan 7:10

Dan 7:10 - a fiery stream issued - the fiery stream that comes from the Father is holy fire, once used in the earthly sanctuary to consume offerings, light the Tabernacle, to burn sweet smelling incense, and used today to purge and purify the Sons of Levi - See Mal 3:3, 4; Isa 6:5, 6; Rev 21:23 CONTRAST Lev 10:1

Dan 7:10

Dan 7:10 - thousand thousands ministered unto him, and ten thousand times ten thousand stood before him - the angelic host of heaven is here referenced numbering 1,000,000 and 100,000,000. See Rev 5:11 Among the angel hosts are a group called the Sons of God who represent Dominions and Principalities, heads of worlds that God has appointed to rule over. These are they who gathered to meet the Lord when Satan appeared as recorded in Job 1:6-8; Lk 15:4 - See Eph 3:9-11; Lk 3:37, 38; Rom 8:16, 17; John 1:12, 13||Rev 20:4

Dan 7:10

Dan 7:10 - ministered unto him - the ministering angels are here referred to. See Heb 1:14; Rev 5:11

Dan 7:10

Dan 7:10 - the judgment was set, and the books were opened - see Rev 20:12; Eccl 3:17; 2Cor 5:10; Hymn #416 He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment. – {COL 314.2} Those who in the judgment are "accounted worthy" will have a part in the resurrection of the just. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, ... are equal unto the angels; and are the children of God, being the children of the resurrection." Lk 20:35, 36. And again He declares that "they that have done good" shall come forth "unto the resurrection of life." Joh 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of "the resurrection of life." Hence they will not be present in person at the tribunal when their records are examined and their cases decided. – {GC 482.3}

Dan 7:10

Dan 7:10 - books were opened - The books contain the record of men's lives, good and bad. The sins in our lives, recorded in the books, defile the heavenly sanctuary of God. The records are a re-enactment of the works containing sight, sound, smell, etc. and the motives of the heart. See Jam 2:12; Mal 3:16; Job 13:26; Isa 34:16; Ps 56:8; Eccl 12:14; Act 10:4; 1Cor 4:5; Mat 12:36, 37 Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene. – {1888 810.2}

Dan 7:11

Dan 7:11 - then - Dan beholds at the time of the Investigative Judgment that has just been

introduced in the preceding verses, that the little horn will utter its blasphemies and be given to the burning flames. See 2Thess 2:8

Dan 7:13

Dan 7:13 - Son of Man - See Mt 26:64; Rev 14:14

Dan 7:13

Dan 7:13 - came with the clouds of heaven - See Rev 1:7; Mt 24:30, 31, Mt 25:31, 32

Dan 7:13

Dan 7:13 - clouds of heaven - See Ps 68:17; 104:3

Dan 7:13

Dan 7:13 - came to the Ancient of Days - Jesus, the Son of Man and Son of God stands from His seat next to the Father in the Holy Place (Heb 1:3) to accompany the Father into the Holiest of Holy in heaven. Jesus stands up now to plead and judge His people - See Isa 3:13; Joh 9:39; 2Tim 4:1

Dan 7:13

Dan 7:13 - brought him near before Him - See John 5:22, 23 I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. – {EW 42.1} I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev 3:7, 8); [see page 86. See also appendix.] and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question. – {EW 42.2}

Dan 7:14

Dan 7:14 - And there was given him dominion - of the 4 earthly empires to rule, Greece was noted as being given dominion. See Dan 7:6, 4:34

Dan 7:14

Dan 7:14 - dominion - Sovereign or supreme authority; the power of governing and controlling.

Dan 7:14

Dan 7:14 - and glory - See Rev 5:12

Dan 7:14

Dan 7:14 - a kingdom - the kingdom that Jesus receives is the kingdom of glory, comprised

of those who dwell in heavenly places in Christ Jesus. See Lk 17:21; Eph 2:6; Lk 19:12-27; Ps 2:8, 9 A kingdom can never be truly said to pass into the hands of another power, while either the territory, the capital, or the subjects, are beyond its control. It takes the three: subjects, capital, and territory, to make the full kingdom. The work of the investigative judgment, is Christ making up the number of the subjects, or in other words, taking one-third part of His kingdom; when the judgment is ended, then is given to Him the Holy City, the capital of the kingdom,-the second third part. When He comes to the earth, He takes possession of the territory, and possesses the kingdom in all its fullness forever. The enrollment for the new kingdom is made by Christ in the presence of the Father, while angels are watching. The books are open, the judgment begins; the measuring reed is applied to character. Christ offers the prayers of all His saints,-those whose names are written in the book of life,-together with the fragrant incense of His own righteous life; in this way the heirs of the kingdom are enrolled. {1905 SNH, SSP 204.1} When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested. – {SpM 3.2}

Dan 7:14

Dan 7:14 - Parable of the Nobleman who went to a far country to receive a kingdom refers to the Investigative Judgment where Jesus will receive 1/3 part of His Kingdom before returning to the reap the earth of its harvest. Lk 19:12-27

Dan 7:14

Dan 7:14 - His kingdom that which shall not be destroyed - Jesus shares the throne and kingdom with His Father. See Dan 2:44; Mt 6:13; Heb 1:3; Rev 12:5, 21:22

Dan 7:15

Dan 7:15 - I Daniel was grieved in my spirit in the midst of my body - the great vision of earthly kingdoms and the fearsome court scene caused Daniel much consternation.

Dan 7:15

Dan 7:15 - and the visions of my head troubled me - See Dan 7:28

Dan 7:16

Dan 7:16 - I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things - in his dream, Dan sees a heavenly messenger (Watcher and Holy One perhaps - see Dan 7:5) standing by in vision and inquires of the vision's meaning. See Dan 8:16, 10:11-14

Dan 7:17

Dan 7:17 - though the beasts arise out of the sea in the vision, the explanation speaks of kings of the earth. This lets us know that the imagery of seas is symbolic, representing a densely populated area of the earth. See Rev 17:15

Dan 7:18

Dan 7:18 - But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever - God will restore dominion over the earth to Adam and his descendants which overcome. See Rev 2:26, 20:4. 21:21-27; Dan 7:14, 22, 27

Dan 7:19

Dan 7:19 - the 4th beast, Rome, was different from all the others in that: 1. It could not be described by any animal in nature 2. It had iron teeth, brass nails 3. It destroyed wonderfully See Dan 11:15-28 (Dan 11:24 predicts a 360yr rule of Rome)

Dan 7:19

Dan 7:19 - whose teeth were of iron, and his nails of brass - the teeth of iron reflect the legs of iron in the vision of Dan 2. Iron and brass, symbols of punishment, reflect the war-like, oppressive nature of this 4th kingdom. See Lev 26:19; Dan 4:15; Gen 4:22; Isa 60:17

Dan 7:20

Dan 7:20 - the ten horns that were in his head - See Dan 7:24

Dan 7:20

Dan 7:20 - a mouth that spake very great things - the mouth speaking great things in blasphemy is what will bring the 4th kingdom down to its demise. See Isa 36:11-22; Dan 7:11, 25; Rev 13:1, 5

Dan 7:20

Dan 7:20 - more stout - meaning large, strong, bulky, proud, obstinate. harsh, chief, the leader, strongest; "The Lord of the World" - catholic book that outlines the world's "only" response to terrorism. See Mal 3:13-15

Dan 7:21

Dan 7:21 - made war with the saints - the warfare is in the mind where the enemy has sought to corrupt, distort, pervert our perception of God through cunningly devised fables. See Rev 13:7, 13, 14; 2Cor 10:3-6; Dan 11:33, 34; 2Pet 1:16; Col 2:8; 1Tim 1:4; Titus 1:14; Isa 5:20-24 It has been Satan's work always to get men to think that God is as far away as possible.... The great trouble with heathenism was to think that God was so far away.... Then the papacy came in,... and again puts God and Christ so far away that nobody can come near to them.... the false idea that He is so holy that it would be entirely unbecoming in Him to come near to us, and be possessed of such a nature as we have,—sinful, depraved, fallen human nature. Therefore Mary must be born immaculate ... and ... Christ must... take His human nature in absolute sinlessness from her.... {Grace on Trial, pg 188, R. Wieland} Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. 0 – {CC 32.5}

Dan 7:21

Dan 7:21 - and prevailed against them - See Dan 11:33, 34; Rev 13:7, 17:6

Dan 7:22

Dan 7:22 - Until the Ancient of Days came - the era spoken in a literal sense is Oct 22, 1844 and onward when God the Father would take His seat in judging the Little Horn. See Dan 7:9, 10 In a secondary sense, the Ancient of Days will also, with Christ, “come” forth from the

Most Holy Place and bid His Son to go get His Children for the Second Coming. Rev 8:1;

Dan 7:22

Dan 7:22 - judgment was given to the saints of the Most High - Judgment is given in favor of the saints. See Dan 7:27; 1Cor 4:5, 6:2, 3; Rev 19:1, 2, 6:9; judgment: 01780 TWOT - 2674? דִּין diyn Noun Masculine deen corresponding to (01779) (Aramaic) corresp. to :--judgement. judgment duwn Noun Masculine doon from (01777) from ; judgement (the suit, justice, sentence or tribunal); by impl. also strife:--cause, judgement, plea, strife. judgment judgment cause, plea condemnation, judgment dispute, legal suit, strife government Also, judgment will be given to the saints during the Millennium to judge the wicked dead (Rev 11:18). See 1Cor 4:5, 6:2, 3; Mt 19:28; Dan 7:22; Isa 32:1; Psa 122:5, 149:9; Lk 22:30; Rev 20:4 The "judgment" that is given to the saints is discernment, wisdom, counsel, understanding so that they may perceive the lies of the enemy in light of the glorious truths coming forth from Scripture and God's throne of grace. If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man. And as we see how he succeeds in disguising himself and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that Book is read, the mercy and love of God will be revealed; it will be seen that He lays upon men none of these heavy burdens. All that He asks is a broken and contrite heart, a humble, obedient spirit. – {GC 570.1}

Dan 7:22

Dan 7:22 - and the time came that the saints possessed the kingdom - the saints will possess the kingdom from Jesus' Second Coming as they rule with Him on thrones and finally when all things are placed under Jesus' feet, the wicked are destroyed and the New earth is re-established. See Mt 19:28; Lk 22:30; Dan 7:14, 18, 27

Dan 7:23

Dan 7:23 - shall be diverse from all kingdoms - Rome would be a different kingdom from all other nations before it: 1. Rome would magnify Paganism above all other nations, acknowledging all gods of the nations 2. Rome would promote a strange language 3. Rome would conquer by inheritance, a manner never scene before 4. Rome would morph/adapt such that it would continue to exist without being subdued

Dan 7:23

Dan 7:23 - and shall devour the whole earth - more so than the other world empires that preceded it, this 4th kingdom would engulf the whole world.

Dan 7:23

Dan 7:23 - and shall tread it down - See Dan 8:13

Dan 7:24

Dan 7:24 - And the ten horns out of this kingdom are ten kings that shall arise - barbarian tribes from Northern Europe that divided the Roman Empire: 1. Franks - French 2. Suevi - Portugues 3. Visigoths - Span 4. Vandals - Extinct 5. Ostrogoths - Extinct 6. Alamani - Germans 7. Heruli - Extinct 8. Anglo Saxons - English 9. Burgundian - Swiss 10. Lombards -

Italy

Dan 7:24

Dan 7:24 - the Little Horn, arises after and among the other 10 horns. Therefore, the Little horn must arise after the 10th division of Rome in A.D.476, the Anglo-Saxons

Dan 7:24

Dan 7:24 - he shall be diverse from the first - the other 10 horns were civil powers, the Little Horn was both civil and spiritual

Dan 7:24

Dan 7:24 - he shall subdue three kings - the Little Horn, through the agency of the armies of 7 other horns (kingdoms), would uproot three of the 10 kingdoms of the divided Roman Empire, the Heruli, Ostrogoths and Vandals

Dan 7:25

Dan 7:25 - speak great words against the Most High - The Rev states “And there was given unto him a mouth speaking great things and blasphemies“. This power is given a mouth to fulfill the works of his father, the devil (Joh 8:44). See Dan 7:11; Rev 13:5; 2Thess 2:3, 4; Eze 28:2-5; John 10:30-33; Mark 2:7; Lk 5:21; Mt 9:2-8

Dan 7:25

Dan 7:25- wear out the saints of the Most High - the power spoken would war against the saints, setting up strongholds, imaginations and every high thing that exalts itself against the knowledge of God (2Cor 10:3-5). The saints are said to have the faith of Jesus Christ and keep His commandments. The commandment most controverted is the 4th Commandment and will be the basis for near future persecution. See Rev 14:12, 17:6, 18:20, 24 If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man. And as we see how he succeeds in disguising himself and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that Book is read, the mercy and love of God will be revealed; it will be seen that He lays upon men none of these heavy burdens. All that He asks is a broken and contrite heart, a humble, obedient spirit. – {GC 570.1}

Dan 7:25

Dan 7:25 - think to change times and laws - the word "think" (cbar - Aram - to bear in mind, hope, intend) is not as the Hebrew word "think" (chashab - Hebr - See Jer 23:35-27) which involves deceptive scheming and plotting, but means that one is thoroughly convinced in one's mind. Therefore, the papal system, being under strong delusion of the enemy of souls, promotes the doctrine that it has the moral right to change God's commandments by "the plentitude of that divine power granted unto it" - *Lam 3:37 From the first the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable. – {PP 69.1} The work of the papacy has been to cause men to

transgress the laws, they have changed the ordinance and have broken the everlasting covenant (Isa 24:5). Therefore the earth will languish under a curse from the hand of the Lord. See Isa 24:1-9 The man of sin or lawless one is he who has no regard for law, nor order but believes they are subject to change. Therefore, he thinks to change times and laws at his will. See 2Thess 2:3, 4 But now we come to a fact of remarkable interest. The way having been prepared, as we have just seen, for the doctrine of the change of the Sabbath, and the circumstances of the case demanding its production, it was at this very point brought forward for the first time. Eusebius, the special friend and flatterer of Constantine, was the man who first put forth this doctrine. In his "Commentary on the Pss," he makes the following statement on Ps xcii. respecting the change of the Sabbath:- {1873 JNA, HSFD 356.2} "Wherefore as they [the Jews] rejected it [the Sabbath law] the Word [Christ], by the new covenant, TRANSLATED and TRANSFERRED the feast of the Sabbath to the morning light, and gave us the symbol of true rest, viz., the saving Lord's day, the first [day] of the light, in which the Saviour of the world, after all his labors among men, obtained the victory over death, and passed the portals of Heaven, having achieved a work superior to the six-days' creation." 1 {1873 JNA, HSFD 357.1} "On this day, which is the first [day] of light and of the true Sun, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbaths, even all nations redeemed by him throughout the world, and do those things according to the spiritual law, which were decreed for the priests to do on the Sabbath." {1873 JNA, HSFD 357.2} "And all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."

Dan 7:25

Dan 7:25 - they shall be given into his hand - to be placed under the control of another; to be spoiled, controlled or destroyed by one who rules over, or an oppressor. See Dan 11:41; Ezekiel 34:12

Dan 7:25

Dan 7:25 - time, times, and the dividing of time - See Dan 12:7; Rev 12:6, 14, 13:5

Dan 7:26

Dan 7:26 - But the judgment shall sit, and they shall take away his dominion - The judgment of the Little Horn takes place during the Antitypical Day of Atonement where it is condemned to receive the judgements of God and to be burned in the Lake of Fire. See Dan 7:9, 10; Rev 16; 19:19, 20

Dan 7:26

Dan 7:26 - to consume and to destroy it unto the end - the Little Horn will be thrown into the Lake of Fire at the commencement of the Millennium and will continue to burn until it is consumed, after the Millennium, the White Throne Judgment and the destruction of the wicked. See Isa 14:4-11; Rev 16, 18:4-20; 19:20

Dan 7:27

Dan 7:27 - And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High - See Dan 7:22; Lk 12:32 Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein

forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God. – {PP 65.2} Then joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, outmeasured even the anguish and sacrifice of the Prince of life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem—"Glory to God in the highest, and on earth peace, good will toward men." Lk 2:14. With a deeper gladness now than in the rapture of the new creation, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. – {PP 65.3}

Dan 7:27

Dan 7:27 - whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him - See Dan 2:34, 35, 44

Dan 7:28

Dan 7:28 - cogitation - contemplation; the act of thinking deeply about something - See Dan 7:15

Dan 8:1

Dan 8:1 - Dan's vision appears to be an open vision, not at night as immediately after the vision he fainted. See 1Sam 3:1

Dan 8:2

Dan 8:2 - Shushan - Dan, while living in Babylon, the capital city of that Empire, is taken in vision, forward in time to Shushan, the capital city of Elam (meaning "hidden"), the capital of Medo-Persia. This vision is chronicling the history of Esther (Est 1:5, see also Neh 1:1, 2)

Dan 8:2

Dan 8:2 - province of Elam - Elam was one of the sons of Shem, Noah's son, who was the forefather of the Persians. Elam and Media were the conquerors of Babylon. Elam would be scattered to the four corners of the earth by the four Generals of Greece under Alexander the Great. See Jer 49:34-38

Dan 8:2

Dan 8:1 - river of Ulai - the river Ulai is complimented by its sister the Hiddekel where Dan is given a vision showing the events of world history (chazown) leading to the appearance of Christ in the Most Holy Place (mareh). Jesus is shown standing on the banks of or above either river. Symbolically the river Ulai flows into the sea of glass before the throne of God.

Dan 8:3

Dan 8:3 - there stood before the river a ram - the ram, a symbol of the Medo-Persian empire is the first nation in the tale of nations mentioned in the prophecy. Though Babylon is still the ruling empire, they are passed by for these two reasons: 1. The Babylonian Empire is soon to be taken off the scene as Medo-Persia arises to subdue it 2. Medo-Persia is referenced to give a place holder for defining the Empire, later represented by the daily (the religion of paganism practiced by Medo-Persia and the other empires) under which the prophesied desolations of God' host (His people) and His sanctuary would occur for the starting point of a prophecy spanning 2,300 years.

Dan 8:3

Dan 8:3 - one was higher than the other, and the higher came up last - The Medes and Persians were an alliance of two nations who came together to overthrow Babylon. Persia, the stronger of the two, was given reign over the provinces of Babylon after the death of Darius, uncle of Cyrus the Persian.

Dan 8:4

Dan 8:4 - I saw the ram pushing westward, and northward and southward - The three territories subdued by Medo-Persia were: 1. Westward - Lydia 2. Northward - Babylon 3. Southward - Egypt The three directions of Medo-Persia's conquest give answer to the meaning of the three ribs in the bear's mouth of Dan 7:5

Dan 8:4

Dan 8:4 - great - the word "great" (Heb. gadal) signifies pride, and self exaltation as opposed to size and strength as used in Dan 7:17. The Bible in this chapter gives reference to the religious tenets, beliefs, and practices of the kingdoms mentioned. The religion of these kingdoms is paganism, which embodies all counterfeit and false religions and are an affront to the One True Creator God. With each successive kingdom, we see greater reproach of the True God and ever increasing "gadal", self-exaltation. gadal signifies self-exaltation whereas rabrab (Dan 7:17) means strength and might [rabrab Adjective rab-rab' from (07229) (Aramaic) from ; huge (in size); domineering (in character):--(very) great (things).] The religion paganism has its origin in the rebellious angel Lucifer who purposed to ascend and exalt his throne of iniquity above God, God's government [throne of righteousness] and all that is called God (Isa 14:12-14; Ps 94:20; 2Thess 2:3-10). The religion was first manifested on earth in Eve, who through deception was convinced to exalt herself and her position above that which was ordained for her (Gen 3:1-6). Since the fall of mankind with Adam's transgression, the seed of sin is in each individual, causing us to naturally be inclined to the self-exalting principles of paganism. Jesus has come to break the chains of sin, suffering and the power of death so that we may be new creatures in Him, having His seed of righteousness within (1Jo 3:9; Act 13:37). God detests all false religions, hence paganism, and will not share His holy name, title, position or glory with counterfeit gods (Isa 42:5-8; 1Sam 5:1-7). Therefore Ecumenism [founded by the Roman Catholic faith] or any Interfaith [spirituality] communion by definition is anti-Christian. God's character has been under trial since the fall of Lucifer and He is zealous to have His name, His works, and His glory revealed in their true light (Hab 1:5-11; Deut 32:27; Joe 2:17; Jer 50:9-14).

Dan 8:5

Dan 8:5 - an he goat - The symbol here introduced is also explained by the angel to Dan. Verse 21: "And the rough goat is the king [or kingdom] of Grecia." Concerning the fitness of this symbol to the Grecian or Madedonian people, Bishop Newton observes that the Macedonians, "about two hundred years before the time of Dan, were called AEgeadae, the goats' people:" the origin of which name he explains, according to heathen authors, as follows: "Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was advised by an oracle to take the goats for his guides to empire: and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, and made the goats his ensigns, or standards, and called the city AEgae, or the goats' town, and the people AEgeadae, or the goats' people." "The city of Aegeae, or Aegae, was the usual burying-place of the Macedonian kings. It is also very remarkable that Alexander's son by Roxana was named Alexander Aegus, or the son of the goat; and some of Alexander's successors are represented in their

coins with goats' horns." - Dissertation on the Prophecies, p.238. {Dan & The Rev by Uriah Smith, pg 168}

Dan 8:5

Dan 8:5- from the west on the face of the earth - The Greeks under Alexander came from Greece which was west of the Persian Empire's lands. Alexander had no navy and therefore his warfare was primarily by land. His armies used ferries where needed to cross large bodies of water.

Dan 8:5

Dan 8:5 - touched not the ground - the goat touched not the ground because of his swift speed in battle and in flight as noted by the 4-wings of Daniel 7:

Dan 8:5

Dan 8:5 - notable horn between his eyes - a reference to Alexander, the commanding King of the Greeks.

Dan 8:8

Dan 8:8 - he goat waxed very great - the exaltation and boastful pride of paganism was increased under Alexander and the Greeks. Believing himself to be the son of Amon Zeus, Alexander and the Greeks scorned all other religions, especially the faith of the Jews.

Dan 8:8

Dan 8:8 - and when he was strong, the great horn was broken - at the pinnacle of the Greek Empire, the notable horn, the primary king, Alexander the Great would be broken.

Dan 8:8

Dan 8:8 - and for it came up four notable ones - of the many generals under Alexander, for notable or prominent Generals arose to divid his kingdom into 4parts towards the fours directions of the compass.

Dan 8:8

Dan 8:8 - toward the four winds of heaven - With the fall of Alexander, four generals rose to prominence and divided the territories of the Greek Empire according to the four directions of the compass: 1. Ptolemy - South (Egypt) 2. Seleucus 3. Lysimachus 4. Cassander

Dan 8:9

Dan 8:9 - (Masculine) - the Daily, Pagan Rome

Dan 8:9

Dan 8:9 - out of one of them - out of the four winds most likely or one of the directions of the compass came forth a little horn. The little horn is a power that arises outside of the bounds of the former Greek Empire and came from the west.

Dan 8:9

Dan 8:9 - waxed exceeding great - the pride, blasphemy and self-exaltation exhibited by the

little horn was unsurpassed. The Little Horn here is described by both masculine and feminine pronouns, denoting its representation of two distinct entities. The masculine which arises first (v9, 11), speaks to Pagan Rome and its conquests and exaltation of paganism. The feminine speaks of Papal Rome (v10, 12) and its conquests and exaltation of catholicism.

Dan 8:10

Dan 8:10 - (Feminine) - the Little Horn, Papal Rome

Dan 8:10

Dan 8:10 - even to the host of heaven - the boast of the papacy is that it is the vicar (substitute) and representative of Christ on earth. It's boast of being the God over heaven and earth (and even the under world as evinced through the triple crown tiara) is a demonstration of its exaltation even to the hosts of heaven. See Eze 28:1-3;

Dan 8:10

Dan 8:10 - cast down some of the host and the stars of heaven - the host of heaven speaks of those who dwell in heavenly places through Christ Jesus (Eph 1:3; 2:5, 6; Col 1:12, 13). See Joh 17:14-16; Mt 6:19-21; Lk 21:24; Rev 11:1, 2, 13:5-7

Dan 8:10

Dan 8:10 - stamped upon them - the little horn "treads-down", "wears-out", "makes war and overcomes" the people of God. See Dan 7:25; 8:13; Rev 13:7

Dan 8:11

Dan 8:11 - (Masculine) - the Daily, Pagan Rome

Dan 8:11

Dan 8:11 - Prince of the host - Jesus, Who is Michael is also called the "Great Prince which standeth for the children of thy people" (Dan 12:1, 10:12)

Dan 8:11

Dan 8:11 - by him the daily sacrifice was taken away, and the place of his sanctuary was cast down - Rome itself disposed of its pagan faith, primarily with Constantine's conversion. As if over night, that which had been established for centuries as the religion of choice was discarded for the new found faith of the emperor. The compromises of the Roman bishops made the transition from paganism to Christianity completely seamless. The principle spoken by Paul - "he taketh away the first, that he may establish the second" (Heb 10:9) is clearly reflected here. The church, so recently persecuted, was now suddenly showered with favors: the construction of magnificent churches (Rome, Constantinople), donations and grants, exemptions from decurial duties for the clergy, juridical competencies for the bishops, and exceptional promotions for Christian officials. Pagans were not persecuted however, and Constantine retained the title of pontifex Maximus. But he spoke of the pagan gods with contempt and forbade certain types of worship, principally nocturnal sacrifices. In AD 331 he ordered an inventory of pagan property, despoiled the temples of their treasure, and finally destroyed a few Eastern sanctuaries on the pretext of immorality. {Encyclopedia Britannica}

Dan 8:11

Dan 8:11 - the daily - "the continual" - See Isa 52:5, 6 - the religion of paganism, a continual affront to the religion of Christ (1Sam 17:10, 43, 45, 46), that embodies every counterfeit religion is historically known for the following characteristics: 1. Polytheistic (many gods) 2. Sun god worship 3. God of fertility (hedonistic worship) 4. Kings were gods 5. Idolatry 6. Man has an immortal soul 7. Communication with the dead 8. Angry gods must be appeased 9. Human sacrifices 10. Man must improve himself through his own merits; work his way up to be like, or become a god The Image of Jealousy that was set-up in the temple of God by the rebellious Houses of Israel, causing God to forsake His tabernacle and the people. (Eze 8:3, 5) Gods of the Nations: Babylon - Bel and Merodach (Jer 50:2) Moab - Chemosh (Jer 48:7) The mystery of iniquity spoken by Paul (2Thess 2:7) had its early appearance in Adventism with the promotion of pantheism, for which Kellogg would become known, as well as the moving away from the Old Paths and adoption of new teachings/philosophies and spurious doctrines. See below: In 1847 O.R.L. Crosier had expressed the view that the "daily" refers to the high-priestly ministry of Christ in the heavenly sanctuary (Psa 50:8). Uriah Smith in 1854 briefly expounded this position (The Review and Herald, March 28, 1854). But Smith, rising to prominence shortly afterward in his Thoughts on the Book of Dan (1873 ed., p. 163), went back to the view of William Miller. Smith's became the accepted position until the turn of the century, and thus was known as the "old view." Prescott's position was similar to Crosier's but nevertheless acquired the less-than-accurate designation as the "new view." – {WV 510.6} Comments re Prescott's inspiration: And there was Brother Danls, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven. Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. To correct little things in the books written, you suppose would be doing a great work. But I am charged, Silence is eloquence. – {20MR 17.1} I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, you had no moral right to blaze out as you did upon the subject of the "Daily" and suppose your influence would decide the question. There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities. – {20MR 19.3} Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But let us now investigate the matter. We must now reconsider whether it is the Lord's judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, there should be a change take place in you and Elder Prescott. And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for if ever men needed to be reconverted at this present [time], it [is] Elder Danls and Elder Prescott. – {20MR 19.4} Seven men should be chosen that are men of wisdom and through the working of the grace of God [give] evidence [of] a reconversion. For any men who are so blinded that they cannot reason from cause to effect, that they would ignore the men who have borne the responsibilities of the work and these presidents of conferences, [that] men [who] carry the work for over two years should be disregarded and such an impulsive consequence take place that men would neglect the very work kept before them for years—work the cities—and no, or but very little, attention [be] given to the old men for counsel, but proclaim the things they choose to give the people, bears its own testimony of the unsafety of the men to be entrusted with such a grand and wonderful work. – {20MR 20.1} "Many will honestly

search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground, in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. " {Ms32-1896.} Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They "endured a great fight of afflictions." Heb 10:32. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Heb 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy. – {GC 39.2}

Dan 8:11

Dan 8:11 - See Heb 7:27, 28; 9:28, 11,12; 10:11-13 - the Bible affirms that Jesus need not offer sacrifices daily, because this He did once, when He offered up himself, entered into the tabernacle built by God and sat down until His enemies be made His footstool. It is Roman Catholic doctrine that sacrifices Jesus daily with the Eucharist, crucifying Jesus with each communion. Miller's Dream: - I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. – {EW 82.3} ALPHA APOSTASY: 1901 - the "daily sanctuary" introduced as official position in Adventism (paralleling A.D. 508 when the Daily is taken away) - parallels the first abomination in Eze 8, the "image of jealousy" 1908 - Pantheism takes hold (paralleling A.D. 533 when the amalgamation of church and state occurs with Justinian's decree) which amalgamates the holy with common, suggesting God is in everything - parallels the second abomination in Eze 8, the secret chambers of Spiritualism 1919 - Publishing of W.W. Prescott's book (paralleling A.D.538 with the arrival of the antichrist) and its promotion globally on the "Doctrine of Christ" which is a false christ. This is a neutered christ not having the prophetic word.

Dan 8:11

Dan 8:11 - sacrifice - Heb 7:27, 28; 9:28, 11,12; 10:11-13 - the Bible affirms that Jesus need not offer sacrifices daily, because this He did once, when He offered up himself, entered into the tabernacle built by God and sat down until His enemies be made His footstool. It is Roman Catholic doctrine that sacrifices Jesus daily with the Eucharist, crucifying Jesus with each communion. Miller's Dream: - I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. – {EW 82.3} ALPHA APOSTASY: 1901 - the "daily sanctuary" introduced as official position in Adventism (paralleling A.D. 508 when the Daily is taken away) - parallels the first abomination in Eze 8, the "image of jealousy" 1908 - Pantheism takes hold (paralleling A.D. 533 when the amalgamation of church and state occurs with Justinian's decree) which amalgamates the holy with the common, suggesting God is in everything - parallels the second abomination in Eze 8, the secret chambers of Spiritualism 1919 -

Publishing of W.W. Prescott's book (paralleling A.D.538 with the arrival of the antichrist) and its promotion globally on the "Doctrine of Christ" which is a false christ. This is a neutered christ not having the prophetic word.

Dan 8:11

Dan 8:11 - the Hebrew word Ruwm means to lift up, to extol, to elevate, to magnify. As the daily is being magnified (lifted up) by Pagan Rome, we see it is soon to be offered up as a wave offering by the Papal priesthood who will cast down its sanctuary of strength. Paganism would be deposed and the abomination of desolation would take its place, the papacy.

Dan 8:11

Dan 8:11 - place of his sanctuary - the city of Rome, the sanctuary of strength for paganism (the Roman Pantheon). See Dan 11:31

Dan 8:11

Dan 8:11 - Sanctuary (Miqdash) is the term for any shrine or sacred place used in pagan practices, specifically the Pantheon. The church, so recently persecuted, was now suddenly showered with favours: the construction of magnificent churches (Rome, Constantinople), donations and grants, exemptions from decurial duties for the clergy, juridical competences for the bishops, and exceptional promotions for Christian officials. Pagans were not persecuted, however, and Constantine retained the title of pontifex maximus. But he spoke of the pagan gods with contempt and forbade certain types of worship, principally nocturnal sacrifices. In 331 he ordered an inventory of pagan property, despoiled the temples of their treasure, and finally destroyed a few Eastern sanctuaries on the pretext of immorality. {Encyclopedia Britannica - Ancient Rome, The reign of Constantine}

Dan 8:11

Dan 8:11 - The Daily would be deposed when the 7 Barbarian Monarchs forsook paganism as their state sponsored religion for the Abomination of Desolation, the Papacy. The devil in essence took away the first abomination [paganism] to establish the second [papalism] (Heb 10:9)

Dan 8:12

Dan 8:12 - (Feminine) - the Little Horn, Papal Rome

Dan 8:12

Dan 8:12 - host was given him - the host here spoken are the armies of the former pagan Roman kings turned catholic, who pledged their allegiances to the Bishop of Rome and their military strength to oppose his enemies. See Dan 11:31

Dan 8:12

Dan 8:12 - by reason of transgression - the transgression committed by the abomination that maketh desolate (Mt 24:15) is the sin of fornication, where Babylon has had relations with all the kings and the merchants of the earth. See Rev 2:20-22, 18:3, 7-9.

Dan 8:12

Dan 8:12 - cast down the truth to the ground; and it practiced and prospered - the era here marked by truth being cast to the ground and it prospering is none other than the Dark Ages (AD538-1798). It is this era where the workers of iniquity rose up against God's holy covenant and placed God's two witness, the Old and New Testaments in bonds so that they gave their testimony in sackcloth. This era of spiritual darkness came in like a flood to overflow Bible truth and extinguish a knowledge of the True God and His precepts. See Dan 11:31, 32; Rev 12:13-15 The Church of Rome prospered while the Church of God suffered. As truth was cast to the ground, superstition, men's dogmas and rituals of pagan origin all took the helm. The church played upon pagan's belief in an immortal soul by introducing the concept of eternal torment in hell and purgatory. The priests' fables of individuals dead relatives suffering in incessant anguish, day and night until a monetary payment was made for their release and relief, enriched the church while leaving the peoples faith in a loving God bankrupt.

Dan 8:13

Dan 8:13 - one saint speaking, and another saint said unto that certain saint which spake - THE TWO SAINTS 1. The two saints in conversation. The angel selected to especially instruct Dan, says to him, in chap. 10:21, "There is none that holdeth with me in these things, but Michael your prince." Ju, verse 9, has the expression, "Michael the archangel." Archangel is the head over angels, as archbishop is head over bishops. BIAD 119.9 But who is the archangel? The apostle, in 1Thess 4:16, says, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first." And Joh 5:25, proves that it is the voice of the Son of God that wakes the dead to life: "The dead shall hear the voice of the Son of God; and they that hear shall live." These texts prove that Michael is the Son of God. Therefore the Son of God was one of the two heavenly beings. And as there were but two engaged in revealing to Dan the great facts of the vision, the angel Gabriel, mentioned in chapter 8:16; 9:21, is the other heavenly being. How beautifully grand the scene! The Son of God and the angel Gabriel in conversation! One inquires of the other, "How long the vision" concerning Persia, Grecia, and Rome? The other directs the answer to the prophet, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." BIAD 120.1

Dan 8:13

Dan 8:13 - How long shall be the vision concerning the daily - The vision concerning the daily speaks to the era from whence the daily (paganism) began to tread down both God's host and sanctuary. The COMPLETE answer to this question must include the initial scattering of the Northern and Southern Kingdoms by the Assyrians (723BC and 677BC respectively) which commenced the treading down of both God's host and sanctuary. This duration of 2,520years, is the complete and accurate answer to the question. However, the vision of the chapter deliberately begins with the Medo-Persian Empire to denote the kingdom associated with the starting point of the specific term of the daily (paganism) that would give understanding to the commencement of the partial answer of 2,300 years for which the sanctuary would be trodden down and would be cleansed.

Dan 8:13

Dan 8:13, 14 - The argument that the daily relates to Christ's ministerial work in the sanctuary is aimed at undermining the entire Adventist Church Movement. In truth, we understand that the culmination of the prophecy given in Dan 8:14, the cleansing of the sanctuary leading to the year 1844AD, was the event that catalyzed the Advent Movement. This prophecy has its starting point while the people of God were under pagan rule (the daily) by Medo-Persia, when the third and final decree to rebuild Jerusalem and its temple

[(1st decree - Cyrus) Ezr 1:1-4; (2nd decree - Darius) Ezr 4:23, 24, 6:1-12; (3rd decree - Artaxerxes) Ezr 7:11, 25, 26] was issued in 457BC. The prophecy has its conclusion 2,300 years later in 1844AD when Christ entered the Most Holy place in the heavenly sanctuary to cleans it (the Antitypical Day of Atonement). However, the counter argument suggests that the 2,300 year prophecy has its starting point at the time wen Christ began His ministerial work in the heavenly sanctuary as High Priest and King of Grace. This date occurred no sooner than 31AD, when Christ returned to heaven after His glorification. If the year 31AD is the actual starting point of the prophecy based on the interpretation "daily sacrifice", and time is projected 2,300 years into the future, we are brought to the year 2,331AD, the counterfeit time for the cleansing of the sanctuary. This theory and teaching destroys the entire Advent Movement, its message/doctrine (the Three Angel's Message) and its interpretations of time and prophecies. The actual answer to the question "how long the vision of the daily (paganism) and transgression of desolation (papalism) treading down God's people and sanctuary" must be viewed in light of the term of the captivity of the two houses of Israel and must encompass the terminus date October 22, 1844 given by the commencement of the cleansing of the sanctuary. Based on the two scatterings of the houses of Israel, separated by 46years, we conclude that the answer to the question how long, must be 2520years (seven times) in duration. THE TWO DESOLATIONS 3. The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, “The daily, and the transgression of desolation.” These are two desolating powers; first, paganism, then, papacy. Of these, Paul, in 2Thess 2:3-8, says: “Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” That which withheld the manifestation of the papacy in Paul’s day was paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan 8. BIAD 127.1

Dan 8:13

Dan 8:13 - daily - THE DAILY CONTRADICTED - The argument that the daily relates to Christ's ministerial work in the sanctuary is aimed at undermining the entire Adventist Church Movement. In truth, we understand that the culmination of the prophecy given in Dan 8:14, the cleansing of the sanctuary leading to the year 1844AD, was the event that catalyzed the Advent Movement. This prophecy has its starting point while the people of God were under pagan rule (the daily) by Medo-Persia, when the third and final decree to rebuild Jerusalem and its temple [(1st decree - Cyrus) Ezr 1:1-4; (2nd decree - Darius) Ezr 4:23, 24, 6:1-12; (3rd decree - Artaxerxes) Ezr 7:11, 25, 26] was issued in 457BC. The prophecy has its conclusion 2,300 years later in 1844AD when Christ entered the Most Holy place in the heavenly sanctuary to cleans it (the Antitypical Day of Atonement). However, the counter argument suggests that the 2,300 year prophecy has its starting point at the time wen Christ began His ministerial work in the heavenly sanctuary as High Priest and King of Grace. This date occurred no sooner than 31AD, when Christ returned to heaven after His glorification. If the year 31AD is the actual starting point of the prophecy based on the interpretation "daily sacrifice", and time is projected 2,300 years into the future, we are brought to the year 2,331AD, the counterfeit time for the cleansing of the sanctuary. This theory and teaching destroys the entire Advent Movement, its message/doctrine (the Three Angel's Message) and its interpretations of time and prophecies. The actual answer to the question "how long the

vision of the daily (paganism) and transgression of desolation (papalism) treading down God's people and sanctuary" must be viewed in light of the term of the captivity of the two houses of Israel and must encompass the terminus date October 22, 1844 given by the commencement of the cleansing of the sanctuary. Based on the two scatterings of the houses of Israel, separated by 46years, we conclude that the answer to the question how long, must be 2520years (seven times) in duration. THE TWO DESOLATIONS 3. The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, “The daily, and the transgression of desolation.” These are two desolating powers; first, paganism, then, papacy. Of these, Paul, in 2Thess 2:3-8, says: “Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” That which withheld the manifestation of the papacy in Paul’s day was paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan 8. BIAD 127.1

Dan 8:13

Dan 8:13 - transgression of desolation - the little horn" power has "cast truth down to the ground" and developed a "transgression of desolation."20 It has hidden Christ from clear view while professing to worship Him, and has substituted a far-away "Christ" who cannot save from sin. And billions do not know the switch that has happened. {Grace on Trail, R. Wieland pg 199}

Dan 8:13

Dan 8:13 - Sanctuary trodden under foot - the 2,300 Day Prophecy presents a partial answer to the time period in which the sanctuary would be trodden down by the enemies of God and His people, two desolators (the daily - paganism; and the Abomination of Desolation - Papal Rome from 538AD-1798AD) - Eze 7:21, 22; Isa 63:18. The culmination of the treading down is the rebuilding and cleansing of the sanctuary. The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. 8:13; 11:31; 12:11. These two desolations, as we have already seen, are paganism and papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in Heaven that such a sanctuary is not susceptible of being trodden under foot. But we answer, This is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the Minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. 10:29; 8:1, 2. If they can tread under foot the Minister of that sanctuary, then they can tread under foot the sanctuary itself. It is not impossible that the pagan and papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars; Dan. 8:10; and when it is expressly predicted that the papal power 77 should war against the tabernacle of God in Heaven. Rev. 13:5-7. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities. {1872 JNA, S23D 76.2}

Dan 8:13

Dan 8:13 - Sanctuary trodden under foot - the 2,300 Day Prophecy presents a partial answer to the time period in which the sanctuary would be trodden down by the enemies of God and His people, two desolators (the daily - paganism; and the Abomination of Desolation - Papal Rome from 538AD-1798AD) - Eze 7:21, 22; Isa 63:18. The culmination of the treading down is the rebuilding and cleansing of the sanctuary. The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. 8:13; 11:31; 12:11. These two desolations, as we have already seen, are paganism and papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in Heaven that such a sanctuary is not susceptible of being trodden under foot. But we answer, This is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the Minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. 10:29; 8:1, 2. If they can tread under foot the Minister of that sanctuary, then they can tread under foot the sanctuary itself. It is not impossible that the pagan and papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars; Dan. 8:10; and when it is expressly predicted that the papal power 77 should war against the tabernacle of God in Heaven. Rev. 13:5-7. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities. {1872 JNA, S23D 76.2}

Dan 8:13

Dan 8:13 - the host trodden under foot - the conclusion of the first 2,520 time prophecy (723BC-AD1798) gives the point in which the host, God's holy city, His people are gathered together and re-established for the purpose of entering into covenant and becoming God's church triumphant. See Dan 12:7; Rev 11:1

Dan 8:13

Dan 8:13 - trodden under foot - See Isa 10:5, 6, 22:4, 5, 28:18, 58:13, 64:10-12; Mt 5:13; Lk 21:24; Ps 41:9

Dan 8:14

Dan 8:14 - And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed - "The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment."{GC 457.1}. See Rev 14:6

Dan 8:14

Dan 8:14 - Unto two thousand three hundred days - Protestantism's rejection of the 1st Angel's Message by April 19, 1844 led to the sounding of the 2nd Angel. However, the rejection was not made fully manifest until Oct 22, 1844, when the wise virgins enter into the Most Holy Place with Christ and the rebellious are left in the Holy Place- "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children." – {EW 56.1} God’s time clock is extremely precise. On the Day of Atonement after 2300yrs, the sanctuary in heaven would begin to be cleansed - See Ex 12:40, 41, 51

Dan 8:14

Dan 8:14 - then shall the sanctuary be cleansed - the cleansing of the sanctuary is to save us, blotting out all records of sin, not to condemn us. Lev 16:29, 30; Tit 2:11-14; 2Pet 3:9; Dan 7:22 "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. – {COL 69.1} Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Rev 14. – {GC 425.1} The cleansing of the sanctuary guarantees that there will be a people upon the earth that will receive heaven's blessings and will be purified of all of their sins, partaking of the divine nature while still in sinful flesh, just like our Great Exemplar, Jesus Christ. Faith will embrace this prophetic revelation of God and cooperate with the Great High Priest in His closing work of atonement. See 2Pet 1:4; 1Jo 4:1-3 The sanctuary will be cleansed when God has a people who no longer require the blood for remission of sins because they no longer sin. The first work of the cleansing of the sanctuary is the cleansing of the people. The stream of sin and iniquity "must be stopped at its fountain, in the hearts and lives of the worshippers, before the sanctuary itself could possibly be cleansed." {AT Jones, The Consecrated Way to Christian Perfection, pg 118}. See 1Jo 4:1-3 Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance. – {GC 620.1}

Dan 8:14

Dan 8:14 - the sanctuary (qodesh) refers to a sacred place the Holy Place in heaven. The 2,300 year period extends beyond the cross of Christ, therefore the reference can not be for the sanctuary of the Old Covenant but of the New Covenant in heaven, the sanctuary established upon better promises. With the cleansing of the records of men's sins during the antitypical Day of Atonement, man will stand faultless before God and therefore their own tabernacles, their bodies will also be and remain cleansed. See Heb 8:2, 6; 1Cor 6:19; Ps 56:13 The Cleansing of the Sanctuary = The Cleansing of God's people's hearts. It is the human temple that needs to be cleansed at the end of the 2300 years. We must be cleansed of all of the lies placed upon God, causing Him and His character to be on trial (Judgment hour has come - Rev 14:7) since Satan's rebellion. Mal 3:1-3 Sons of Levi are cleansed 1Pet 2:5 - the holy priesthood of believers Eph 2:19-22 - we are part of God's temple, built upon Apostles and Jesus, the Chief Cornerstone Heb 9: - God's temple not built by [man's] hands Zech 6:12, 13 - The BRANCH will build the temple of the Lord Rev 3:12 - We are pillars in God's temple Ps 23:6, 27:4 - I will dwell in God's house forever: I am a living representative forever of God's house (temple) no matter where I am

Dan 8:14

Dan 8:14 - sanctuary- the sanctuary (qodesh) refers to a sacred place the Holy Place in heaven, the sanctuary of the New Covenant. The 2,300 year period extends beyond the cross of Christ, therefore the reference can not be for the sanctuary of the Old Covenant but of the New Covenant in heaven, the sanctuary established upon better promises. With the cleansing of the records of men's sins during the antitypical Day of Atonement, man will stand faultless before God and therefore their own tabernacles, their bodies will also be and remain cleansed. See Heb 8:2, 6; 1Cor 6:19; Ps 56:13 The Cleansing of the Sanctuary = The Cleansing of God's people's hearts. It is the human temple that needs to be cleansed at the end of the 2300 years. We must be cleansed of all of the lies placed upon God, causing Him and His character to be on trial (Judgment hour has come - Rev 14:7) since Satan's rebellion. Mal 3:1-3 Sons of Levi are cleansed 1Pet 2:5 - the holy priesthood of believers Eph 2:19-22 - we are part of God's temple, built upon Apostles and Jesus, the Chief Cornerstone Heb 9: - God's temple not built by [man's] hands Zech 6:12, 13 - The BRANCH will build the temple of the Lord Rev 3:12 - We are pillars in God's temple Ps 23:6, 27:4 - I will dwell in God's house forever: I am a living representative forever of God's house (temple) no matter where I am

Dan 8:14

Dan 8:14 - cleansed - The mystery of Godliness (Mystery of God) is virtually one in the same as the message of the Cleansing of the Sanctuary, the mystery of the Most Holy Place in that the cleansing of the Most Holy Place signifies the hallowing of it and the cleansing of it from the uncleanness of the children of Israel (Lev 16:9). The uncleanness of the COI is caused by sin: So the Mystery of God and the Mystery of the Most Holy Place is the mystery of God's removal of sin from His people so that they are sealed, as if they had never sinned, and never to sin again. - See Dan 9:24 "From the Heb. sadaq, "to be just," "to be righteous." The verb occurs in the form here found (niphal) only this once in the OT, which may suggest that a specialized meaning of the term is indicated. Lexicographers and translators suggest various meanings, such as "be put right," or "be put in a rightful condition," "be righted," "be declared right," "be justified," "be vindicated." . . . Thus the Heb. sadaq may convey the additional thought that God's character will be fully vindicated as the climax to "the hour of his judgment" (Rev. 14:7), which began in 1844." {SDA Bible Commentary} "Our key text, Daniel 8:14, has a much larger meaning than "cleansed." After the fulfillment of the time in 1844, His sanctuary was to be restored to its rightful place, to be consecrated again, to be purified and returned to the original state. Then the truth of God's government, the gospel itself, would be manifest to the whole universe. Christ will have imparted to "finite man the attributes which man would ever have possessed had he remained loyal and true to God."12 Then it will be proven that the High Priest has ever had a work dealing with the heart of man and the blotting out of sin from that heart. Then it will be seen that God has not changed but man has been recreated. Then it will be understood that sin in reality is the will to kill God, and righteousness by faith truly equals the will to die to self. Then it will be plain that God has from eternity been willing to lay down His life for His children, and His children will be willing eternally to lay aside their self and proclaim, "worthy is the Lamb." Thus sin will not rise the[…]" {pg 135; Excerpt From Then Shall the Sanctuary Be Cleansed; Donald Karr Short}

Dan 8:16

Dan 8:16 - Gabriel - See Lk 1:19 It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Dan. It was Gabriel, "His angel," whom Christ sent to open the future to the beloved Joh; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Rev 1:3 {Desire of Ages 234.2}

Dan 8:16

Dan 8:16 - understand the vision - vision (mar'eh) Gabriel is commanded by Jesus to make Dan understand the mar'eh vision of Jesus in the Most Holy Place of the sanctuary during the Antitypical Day of Atonement. In light of the mar'eh being juxtaposed with the chawzon, Jesus wants us to see His ministerial work in the Most Holy Place in light of the rise and fall of nations. His work in the Most Holy Place, besides reviewing the books includes blotting out sins and gathering in His everlasting Kingdom (Dan 2:44; 7:14; Isa 6:5-7) There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. – {EW 63.1} But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future.

Dan 8:17

Dan 8:17 - So he came near where I stood: and when he came, I was afraid, and fell upon my face - See Dan 10:9; Rev 1:17

Dan 8:18

Dan 8:18 - but he touched me, and set me upright - the first touch upon Dan. In each instance Dan is praying, making supplication or weakened by the presence (mar'eh) of the LORD. See Dan 9:21, 10:16, 18

Dan 8:19

Dan 8:19 - And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be - God would bring revelation to the prophet and those with understanding, by way of a riddle (Ezek 17:2), the following truths: 1. An identification of God's sacred remnant church movement, the literal continuation of Ancient Israel, identified by the termination of the two individual times of scattering 2. With the identification of God's chosen Movement, we also see God's endorsed methods of study identified by which He will teach knowledge 3. Affirmation of the principle of the establishment of a truth on the testimony two or three witnesses (Deut 19:15; Mt 18:16; 2Cor 13:1) by providing a second witness 1844 being the commencement of the Antitypical Day of Atonement) - See Also Dan 8:14

Dan 8:19

Dan 8:19 - last end of the indignation - conclusion of the second period of scattering (677BC-AD1844) Last implies a First, meaning there are two indignation's a first and a Last (See 1Cor 15:45) The era 1798AD-1844 was a sacred history bounded by the first and last end of the indignation. This era, which marks the conclusion of the two times of scattering, lasting 2,520years is described as follows by Robert J. Wieland in the book Grace on Trial pg 20.2: "The 1840s movement was the first tie since the apostles that Jesus could find a community of believers on earth whose hearts were knit with His in joyful expectation of His soon return. The were among those of whom Jesus said, "Blessed are they that have not seen, and yet have believed".

Dan 8:19

Dan 8:19 - for at the time appointed the end shall be - See Dan 11:35, 36

Dan 8:20

Dan 8:20 - The ram which thou sawest having two horns are the kings of Media and Persia - a reference to Darius the Meade and Cyrus the Persian. See Dan 5:31, 1:21

Dan 8:21

Dan 8:21 - And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king - the first and prominent king of the Greek Empire was Alexander.

Dan 8:22

Dan 8:22 - Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power - with the death of Alexander the Great, the empire would be divided among 4 of Alexander's prominent generals. The four divisions would like the glory of the empire once ruled by Alexander.

Dan 8:23

Dan 8:23 - a king of fierce countenance - Cruel and ruthless. See Deut 28:49-55 Jewish BIble translation of verse: "A king with impudent face and understanding deep schemes". A perfect description of the papacy in time.

Dan 8:23

Dan 8:23 - understanding dark sentences - speaking a strange or foreign language - See Num 12:6-8; 1Kin 10:1; Ps 49:1-4, 78:1-5; Prov 1:5-7; Isa 28:11, 29:15, 33:19; Eze 3:4, 5, 28:3-5; Dan 5:12; *Jer 5:15; Deut 28:49, 50

Dan 8:23

Dan 8:23 - stand up - come to power. See Dan 11:2, 3

Dan 8:24

Dan 8:24 - but not by his own power - the Papacy would be mighty because arms would stand on his part. Papal Rome was empowered by the civil and military powers of the 7 kingdoms that converted to Catholicism See Dan 8:12, 11:31

Dan 8:24

Dan 8:24 - he shall destroy wonderfully, and shall prosper, and practice - Pagan Rome: The iron fist of Rome subdued all kingdoms in its path and prospered militarily, financially (through taxation) and in culture. Papal Rome: The Church of Rome prospered wonderfully in wealth as its wasteful bishops enriched merchants of the world through their lavish and extravagant living (Rev 13:7, 18:3, 9-13)

Dan 8:24

Dan 8:24 - and shall destroy the mighty and the holy people - Pagan Rome: rose up and persecuted Christ at His birth and death. Pagan Rome also martyred most of the apostles of Christ Papal Rome: Historians estimate that Papal Rome is responsible for the death, imprisonment and torture of 50-100million people who opposed its doctrine over a period of 1,260years

Dan 8:25

Dan 8:25 - through his policy also he shall cause craft to prosper in his hand - Through cunning and craft, the Papacy brought world monarchs under its control, promoting its agenda of world dominance (Ezekiel. 28:2-5). The subtle and deceptive doctrinal lies introduced by the church of Rome was designed to keep the people in darkness to Scriptural truth while fleecing them of any and all of their wealth. See Mk 14:1; Eph 4:14; 2Cor 4:2

Dan 8:25

Dan 8:25 - craft - deceptive, flattering, underhanded, scheming works. See Ps 12:2, 3 casuistry - the use of clever but unsound reasoning, especially in relation to moral questions; sophistry. The resolving of moral problems by the application of theoretical rules to particular instances.

Dan 8:25

Dan 8:25 - he shall magnify himself in his heart - Pagan Rome: Caesars were revered as gods: building monuments auto their glory (arches, coliseums, sanctuaries for their pagan gods) Papal Rome: The self-exaltation of papal bishops, usurping the glory and praise due God, yet in the name of God, was prophesied by Jesus and the apostles (Mk 13:6; 2Thess 2:3, 4)

Dan 8:25

Dan 8:25 - by peace shall destroy many - Pagan Rome: Rome would wax strong and become the dread of all nations. Kings, rather than be subdued by the Roman armies, bequeathed their kingdoms and subjects to Rome after their death. In so doing, Rome would increase in an unprecedented manner. See Dan 11:24 Papal Rome: Bearing the outward frock of piety but inwardly vicious power mongers, the Roman bishops, ravenously hunted Protestant Christians who dwelt in remote mountain wildernesses in supposed obscure peace and safety. See Rev 12:6; Heb 11:36-38

Dan 8:25

Dan 8:25 - he shall also stand up against the Prince of princes - Pagan Rome: Jesus Christ was tried in a Roman court, condemned by a Roman governor, beaten by Roman guards, nailed to a Roman cross and pierced by a Roman spear Papal Rome: The boast of the pope is that he is Christ's vicar, representative or substitute, but God declares him a mere man who will be broken. See Ezekiel 28:1-10; 2Thess 2:3-9; 2Jo 1:7

Dan 8:25

Dan 8:25 - but he shall be broken without hand - God has assured the utter destruction of the papacy by God Himself. See Dan 7:26; Rev 16 especially 10-21; Rev 18:2-17; 19:20

Dan 9:1

Dan 9:1 - Darius the son of Ahasuerus, of the seed of the Medes - Darius apparently must have been born of his mother a Mede and Xerxes (Ahasuerus) a Persian.

Dan 9:2

Dan 9:2 - I understand by books - Dan was studying the law and prophets according to the prescribed method of God, line-up-line, precept-upon-precept (Isa 28:9-14) and he discovered that which God foretold would be the term of Israel's captivity. Dan first had to understand God's covenant and its provisions written in the Law, which determined God's blessings and

curses (Lev 25:1-7; 26:33-35). He then read the writings of the prophets that gave God's judgments for His people. Jer 25:11, 30:2, 51:59-64

Dan 9:2

Dan 9:2 - word of the Lord came to Jer the prophet - God would use Jer the prophet and priest to foretell the term of Israel's captivity. See Am 3:7; 2Chron 36:21; Jer 29:5-10, 51:1-64

Dan 9:2

Dan 9:2 - he would accomplish seventy years in the desolations of Jerusalem (See Jer 25:11)- God would base the punishment of Jerusalem according to the terms of the covenant He made with their forefathers. They would serve a year of captivity for every 7th year sabbath of the land they ignored. Israel disobeyed God's command due to: 1. Unbelief, not trusting that God could sustain them every seventh-year that the land would not be cultivated 2. Unbelief and rebellion, in being as the foolish virgins who did not make preparation in heeding the counsels of God to store up food for 6years and to watch God's provision in the 7th year 3. Unbelief and rebellion, in their desire for selfish gain and material wealth (worldliness) that they sought not to loose from letting the land rest every seventh-year. 4. Unbelief and rebellion, in refusing to become the peculiar people and holy nation, an example to the rest of the world, that the Lord desired that they become.

Dan 9:3

Dan 9:3 - And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: - See Job 33:27; 2Chron 7:14

Dan 9:3

Dan 9:3 - seek by prayer and supplications, with fasting, and sackcloth, and ashes - Dan typifies those who seek the Lord during a time of judgment, the typical and antitypical Day of Atonement.

Dan 9:4

Dan 9:4 - And I prayed unto the Lord my God, and made my confession - Dan, after reading the covenant curses and blessings outlined in the Law, saw God's terms for reconciliation and made haste to follow them. See Lev 26:40

Dan 9:4

Dan 9:4 - keeping the covenant and mercy to them that love him - Dan acknowledges God as the God of the Everlasting Covenant. He is the One who will deliver His people from their sins. God only asks that we believe Him, that He can keep us from falling and humbly walk with Him (denying ourselves, taking up our cross and following Him). - See Deut 7:9, Neh 1:5; Ps 145:20; 1Cor 2:9 We show our love for Him by: 1. Believing in Him, Believing on Him, and Believing Him. - Joh 6:29 2. Keep His commandments - Joh 14:15, 23

Dan 9:5

Dan 9:5 - We have sinned - As a proxy priest, Dan identifies himself with the people as transgressors of God's law. See Ps 106:6; Lam 1:18

Dan 9:6

Dan 9:6 - Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land - See 2Chron 36:15, 16

Dan 9:7

Dan 9:7 - O Lord, righteousness belongeth unto thee - See Ps 145:17, 36:6, 119:142, 119:172, 11:7, 92:15; Jer 23:5, 6

Dan 9:7

Dan 9:7 - but unto us confusion of faces, as at this day - See Jer 7:18, 19

Dan 9:7

Dan 9:7 - through all the countries whither thou hast driven them - Dan understood the punishment for rebellion as outlined in the Law and has witnessed its fulfillment first hand. See Lev 26:30-39; 1Kin 8:46-53

Dan 9:8

Dan 9:8 - O Lord, to us belongeth confusion of face - See Jer 7:18, 19

Dan 9:8

Dan 9:8 - to our kings, to our princes, and to our fathers - See Isa 28:1, 3, 14

Dan 9:10

Dan 9:10 - Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets - See Deut 4:5-8

Dan 9:11

Dan 9:11 - therefore the curse is poured out upon us - Dan acknowledges God's justice in pouring out the curses upon the rebellious people. He in so doing "accepts the punishment of their iniquity" so that God may be justified when He judges and show mercy unto His people. See Lev 26:41, 42; Ps 51:4; Jer 21:1-10

Dan 9:11

Dan 9:11 - the oath that is written - the Hebrew word for oath (shbuw`ah pronounced: sheb-oo-aw') in this verse is the feminine passive participle of the word sheba' (pronounced sheh'-bah) which is translated SEVEN TIMES in Lev 26:18, 21, 24, 28 or 2,520. See Dan 8:19; Isa 65:6

Dan 9:12

Dan 9:12 - by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem - See 2Kin 21:12-15; Jer 19:3-12

Dan 9:13

Dan 9:13 - As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth - See Deut 28:58-68

Dan 9:14

Dan 9:14 - Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice - Daniel acknowledges God's righteous judgments in upholding justice against the COI for their rebellion.

Dan 9:15

Dan 9:15 - And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand - See Ex 19:4; 20:2, 32:12

Dan 9:16

Dan 9:16 - let thine anger and thy fury be turned away from thy city Jerusalem - See Jer 21:10

Dan 9:16

Dan 9:16 - and thy people are become a reproach to all that are about us - See Deut 29:24-28; Jer 40:2, 3, 15:10, 15-21

Dan 9:17

Dan 9:17 - Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. - See Hosea 3:4

Dan 9:18

Dan 9:18 - for we do not present our supplications before Thee for our righteousnesses - Dan recognizes that we have nothing to offer the Lord: we have nothing to bring, only to His cross do we cling! See Eze 36:21-23

Dan 9:18

Dan 9:18 - by for thy great mercies - Dan appeals to God's loving kindness and tender mercies which blot out our sins. See Ps 51:1

Dan 9:19

Dan 9:19 - for thine own sake... for thy city and thy people are called by Thy name - See Eze 36:21-23

Dan 9:20

Dan 9:20- speaking and praying, and confessing my sin and the sin of my people - See Lev 26:40-45

Dan 9:21

Dan 9:21 - while I was speaking in prayer - See Isa 65:24; Dan 9:23 As Dan's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding—to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Dan was brought into communion with

Heaven's delegated messenger. – {Pr 147.2} In answer to his petition, Dan received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified, while they have no desire to search the Scriptures or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is.—(The Sanctified Life, 46-49.) – {Pr 147.3}

Dan 9:21

Dan 9:21 - touched me about the time of the evening oblation - The evening oblation took place around 3PM. the second touch upon Dan. In each instance Dan is praying, making supplication or weakened by the presence (mar'eh) of the LORD. See Dan 8:18, 10:16, 18

Dan 9:22

Dan 9:22 - give thee skill and understanding - the Spirit of Truth alone can reveal the mind of Christ and His purposes. It is The Holy Spirit that instructed Gabriel to give Dan skill and understanding. See Joh 14:16, 17; 1Cor 2:11, 12; Rev 1:1; Dan 11:32, 33; 12:3, 10

Dan 9:23

Dan 9:23- At the beginning of thy supplications the command came forth - See Isa 65:24; Dan 9:20

Dan 9:23

Dan 9:23 - for thou art greatly beloved - See 1Cor 8:3; Jer 9:24

Dan 9:23

Dan 9:23 - therefore understand the matter, and consider the vision - the matter (dabar -Heb) and the vision (mar'eh- Heb) are directly referenced by Dan in Dan 10:1 after having been given clarity and understanding of the two.

Dan 9:24

Dan 9:24 - The 70week or 490year prophecy denotes the time of rebuilding and restoring Israel to its intended glory (See Jer 33:12-15) as well as a time of PROBATION [reflective of Antitypical Time of Judgment] for the people of God when the WORKS [given by the 7wk prophecy] were to be completed that allowed Christ to fulfill the following in His people: *finish transgression *make an end of sin *make reconciliation for iniquity *bring in everlasting righteousness *seal up vision and prophecy they were to be a prepared people, ready to welcome their King, Shiloh, the Peaceful One and His kingdom. See Gen 49:10, 11;

Dan 9:24

Dan 9:24 - Seventy weeks are determined - The 70week or 490year prophecy denotes the time of rebuilding and restoring Israel to its intended glory (See Jer 33:12-15) as well as a time of PROBATION [reflective of Antitypical Time of Judgment] for the people of God when the WORKS [given by the 7wk prophecy] were to be completed that allowed Christ to fulfill the following in His people: *finish transgression *make an end of sin *make reconciliation for iniquity *bring in everlasting righteousness *seal up vision and prophecy they were to be a prepared people, ready to welcome their King, Shiloh, the Peaceful One and His kingdom. See Gen 49:10, 11;

Dan 9:24

Dan 9:24 - determined - "cut off" from the broader 2,520/2,300 chazown vision.

Dan 9:24

Dan 9:24 - holy city - the term may refer to the city of God Jerusalem, or the people of God. See Rev 11:2; Mt 23:37

Dan 9:24

Dan 9:24 - finish the transgression - Jesus would through His perfect life, put an end to sin, vindicating God's character and His holy Law. See Isa 53:4-11; Heb 4:15, 16; Ju 24, 25

Dan 9:24

Dan 9:24 - make an end of sins - Jesus, the Lamb of God, takes away the sins of the world. See Joh 1:29; 19:30; Mt 27:50; Heb 2:14; 9:12; 10:12-14

Dan 9:24

Dan 9:24 - Make reconciliation for iniquity - Jesus would make payment for our sins and reconcile us to the Father through His birth, life, death, resurrection and heavenly ministry. Jesus abolishes the enmity that was between mankind and God - See Isa 53:12; 2Cor 5:19; Heb 2:17; Eph 2:14, 15

Dan 9:24

Dan 9:24 - bring in everlasting righteousness - Jesus Who is God and Who defines eternal righteousness, would become one with humanity in order to raise us from the mire. Jesus is our Righteousness forever. See Mt 3:15; 2Cor 5:21; Jer 23:6; Isa 60:21; Heb 1:1-6 Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God. – {PP 65.2}

Dan 9:24

Dan 9:24 - seal up the vision and prophecy - the term has dual application in that Jesus would come and fulfill (finish/complete) the visions and prophecies written of Him in the Old Testament. However, the visions and prophecies would become sealed once again until the Time of the End when the little book of Dan again would be opened. - See 1. Seed of the Woman: Gen 3:15 2. A Prophet from among their brethren: Deut 18:18, 19; 3. Arrival of the Kingdom of God: Mk 1:15 4. Scriptures all point to Christ: Joh 5:39; 2Cor 3:14-16 5. A companion would lift up his heel against Him: Joh 13:18 Joh 19:30; Lk 18:31, 22:37, 24:25-27; Act 1:15-20; 7:1-8:4; *Dan 12:4, 9.

Dan 9:24

Dan 9:24 - anoint the most Holy - See comments on “holiest” in Heb 9:8, 24 the term has multiple meanings in that Jesus would be anointed of the Holy Spirit to become the Messiah, the Anointed of God. However Jesus would also be anointed as High Priest of the heavenly sanctuary at Pentecost. 1. Jesus when anointed Messiah received the Spirit without measure

- Matt 3:15, 16; Joh 3:34 2. The temple in heaven needs be anointed and consecrated just as the earthly sanctuary was consecrated - Ex 40:9-11; Heb 9:11-14, 21; 1Kin 8:62-64 3. Just as Aaron and his sons were anointed by Moses [Moses stood in the place of God to Aaron who was as his prophet - Ex 4:13-16] before serving in the sanctuary; Jesus and His apostles [his sons] were anointed by His Father. The apostles received the overflowing oil from heaven that flowed from the bear and garments of Jesus at Pentecost - Ex 29:4-9; 40:9-16; Ps 133:2; Act 2:2-18

Dan 9:25

Dan 9:25 - going forth of the commandment - Three Decrees to rebuild the temple in Jerusalem in troublous times (Dan 9:25, Neh 4:17, 18) 1- Cyrus (536BC): Ezr 1:1-4, 6:3, 4; Dan 10:13, 20; Isa 44:26-45:3 - decree lays the foundation of the temple only (Isa 44:28, Ezr 3:7, 11, 4:4, 5) *Worked stopped under Ahaseurus (522BC)-A.K.A. False Smerdis (Ezr 4:4-24) *Work resumed at the command of the Lord through the prophet Hag and Zech (Ezr 5:1, 2; Hag 1, 2). 2- Darius (519BC): Ezr 4:23, 24, 6:1-14 - temple finished under Darius (Ezr 6:14, 15) 3- Artaxerxes (Autumn 457BC): Ezr 7:11, 25, 26 - Reinstates self-rule for Israel Streets & Wall Rebuilt in Troublous Times (Dan 9:25) Streets: The Old Paths to walk in (Jer 6:16, 17) Wall: The Law of God (Isa 5:1-5, 25:4) FACT: Travel time from Babylon to Jerusalem - 4 months (Ezr 7:9)

Dan 9:25

Dan 9:25 - Three Decrees to rebuild the temple in Jerusalem in troublous times (Dan 9:25, Neh 4:17, 18) 1- Cyrus (536BC): Ezr 1:1-4, 6:3, 4; Dan 10:13, 20; Isa 44:26-45:3 - decree lays the foundation of the temple only (Isa 44:28, Ezr 3:7, 11, 4:4, 5) *Worked stopped under Ahaseurus (522BC)-A.K.A. False Smerdis (Ezr 4:4-24) *Work resumed at the command of the Lord through the prophet Hag and Zech (Ezr 5:1, 2; Hag 1, 2). 2- Darius (519BC): Ezr 4:23, 24, 6:1-14 - temple finished under Darius (Ezr 6:14, 15) 3- Artaxerxes (Autumn 457BC): Ezr 7:11, 25, 26 - Reinstates self-rule for Israel Streets & Wall Rebuilt in Troublous Times (Dan 9:25) Streets: The Old Paths to walk in (Jer 6:16, 17) Wall: The Law of God (Isa 5:1-5, 25:4) FACT: Travel time from Babylon to Jerusalem - 4 months (Ezr 7:9)

Dan 9:25

Dan 9:25 - Restore speaks of the spiritual restoration required (spiritual institutions including the Sabbath, tithing needs to be restored purifying the people of foreign wives) among the people in order for them to be established as the people of God - finished in 408BC. The restoration as part of the larger 2,300yr prophecy speaks of God's choosing Spiritual Jerusalem in 1844, His Last Day church. Rebuilding speaks of the construction upon the city, its streets and its walls, but spiritually, it speaks of the glorious temple that God has rebuilt and restored by 1844A.D.

Dan 9:25

Dan 9:25 - restore - Restore speaks of the spiritual restoration required (spiritual institutions including the Sabbath, tithing needs to be restored purifying the people of foreign wives) among the people in order for them to be established as the people of God - finished in 408BC. The restoration as part of the larger 2,300yr prophecy speaks of God's choosing Spiritual Jerusalem in 1844, His Last Day church. Rebuilding speaks of the construction upon the city, its streets and its walls, but spiritually, it speaks of the glorious temple that God has rebuilt and restored by 1844A.D.

Dan 9:25

Dan 9:25 Messiah, the Prince Greek meaning "Anointed One" and synonymous with Latin name, Christ, and Son of God (See Mt 16:16; Lk 4:18). Jesus' baptism in the Jordan is being referenced here, when he is baptized with the Holy Spirit, commencing His earthly ministry (Joh 1:32-34, 41; Lk 3:21-23) See also: Ex 3:2; Dan 10:21, 12:1; Judges 13:15-23; Joshua 5:14 The Jews after Jesus pronounced a curse upon reading the words of Dan 9 to understand the time of the appearing of Messiah: "May the bones of the hands and the bones of the fingers decay and decompose, of him who turns the pages of the book of Dan, to find out the time of Dan 9:24-27, and may his memory rot from off the face of the earth forever." Talmudic Law, p.973 Section 2, Line 28

Dan 9:25

Dan 9:25 - Messiah the Prince - Messiah (Christ) the Lord (Prince or Ruler). See Lk 4:18; Gen 23:6; Act 2:36; Rev 1:5; Joh 1:41, 20:31; Eze 21:25-27; Mt 16:18; Lk 3:21-23 Anointed one is a designation given to kings, priests and prophets all of whom were anointed with oil in Israel. Jesus, However is unique, filling all three offices by Himself and the Anointed of God, His Son. Ps 45:7; Zech 6:12, 13 The Jews understood that Messiah would be the Son of God and God Himself. Joh again highlights the Jew's offense taken towards Jesus' profession (Joh 5:18), because they did not believe Him to be the Son of God, which He is. See Isa 7:14-16, 9:6, 7; Jer 23:5, 6; Zech 6:12, 13; Joh 8:58, 59 Greek meaning "Anointed One" and synonymous with Latin name, Christ, and Son of God (See Joh 1:41; Mt 16:16). Jesus' baptism in the Jordan is being referenced here, when he is baptized with the Holy Spirit, commencing His earthly ministry (Joh 1:32-34; Lk 3:21-23) PRESENT TRUTH: (2Pet 1:12) Time of Noah - Get in the boat a flood is coming (Gen 6:7; Heb 11:7; 2Pet 2:5) Time of Lot - Escape for thy life, do not look back, Leave the city and run for the mountains (Gen 19:17) Time of Jeremiah - the King of the North is coming - (Jeremiah 25:9) Time of Christ - Jesus is Messiah the Prince, Christ the Lord, heed His warning (Act 2:36; Mt 24:15-20) Today - All of the above and the 3 Angel's Messages (1Cor 10:11||1Pet 1:12; Lk 17:26-30; Dan 11:40-45; Rev 14) The Jews, after Jesus' earthly ministry had ended, pronounced a curse upon reading the words of Dan 9 to understand the time of the appearing of Messiah: "May the bones of the hands and the bones of the fingers decay and decompose, of him who turns the pages of the book of Dan, to find out the time of Dan 9:24-27, and may his memory rot from off the face of the earth forever." Talmudic Law, p.973 Section 2, Line 28

Dan 9:25

Dan 9:25 - Seven week or 49year prophecy relates to a specific WORK that was to be accomplished among the people of God as they entered into covenant with The Lord. The work involved: *Rebuilding the Streets/Walls *Coming Together in Unity *Establishing the Law *A Numbering/Count was Made among the people *People were to be Sealed

Dan 9:25

Dan 9:25 - seven weeks - Seven week or 49year prophecy relates to a specific WORK that was to be accomplished among the people of God as they entered into covenant with The Lord. The work involved: *Rebuilding the Streets/Walls *Coming Together in Unity *Establishing the Law *A Numbering/Count was Made among the people *People were to be Sealed

Dan 9:25

Dan 9:25 - the street - "Street" denotes the Old Paths once walked but neglected Jer 6:16, 17 Prov 4:18 Isa 58:12-14

Dan 9:25

Dan 9:25 - Streets denote the Old Paths once walked but neglected Jer 6:16, 17 Prov 4:18 Isa 58:12-14

Dan 9:25

Dan 9:25 - Troublous Times COI worked with one hand on their sword in rebuilding the walls (Neh 4:17, 18). While the world is wondering after the beast, God will be building the Glorious Holy Mountain, the temple of the Lord of which He is the Chief Cornerstone. Rev 11:18

Dan 9:25

Dan 9:25 - troublous times - COI worked with one hand on their sword in rebuilding the walls (Neh 4:17, 18). While the world is wondering after the beast, God will be building the Glorious Holy Mountain, the temple of the Lord of which He is the Chief Cornerstone. Rev 11:18 Lk 21:25

Dan 9:26

Dan 9:26 - (A) This verse establishes a pattern that is reflected in the subsequent verse, describing the subjects of events in sequence. The pattern shown is as follows: (A) - A work of Christ (B) - A work of Pagan Rome (C) - A work of Papal Rome

Dan 9:26

Dan 9:26 - And after threescore and two weeks - This verse establishes a pattern that is also reflected in the subsequent verse, describing the subjects of events in sequence. The pattern shown is as follows: (A) - A work of Christ (B) - A work of Pagan Rome (C) - A work of Papal Rome

Dan 9:26

Dan 9:26 - shall Messiah be cut off - Jesus would die in the middle of the 70th week, after 3.5years of ministry. See Isa 53:8

Dan 9:26

Dan 9:26 - but not for Himself - But He was wounded for our transgressions, [He was] bruised for our iniquities: the chastisement of our peace [was] upon Him; and with His stripes we are healed... for He was cut off out of the land of the living: for the transgression of my people was He stricken. Isa 53:1-12

Dan 9:26

Dan 9:26 - (B) Prince that shall come A reference to pagan Rome and the destruction it would wage against the Children of Israel, destroying the temple and city in 70AD. See Lk 19:43, 44 From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war. He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, only a heap of smoldering ruins. – {GC 21.1}

Dan 9:26

Dan 9:26 - prince that shall come - A reference to pagan Rome Generals Vespasian and Titus and the destruction they and their armies would wage against the Children of Israel, utterly destroying the temple and city in 70AD. See Lk 19:43, 44 From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war. He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, only a heap of smoldering ruins. – {GC 21.1}

Dan 9:26

Dan 9:26 - shall destroy the city and the sanctuary - God here foretells Israel's rejection of Jesus, the Messiah, their divorce from God and the consequences of no longer being under God's protection, being trodden down by their enemies, pagan Rome. Compare 2Chron 36:14-20; Jer 39:1-9; Contrast Jer 17:21-25

Dan 9:26

Dan 9:26 - the end thereof shall be with a flood - The final results of the prince that will subdue the city and the temple will be a flood. The Bible is showing the transition and the desolations caused by first, Pagan Rome, whose overflowing scourge swept away Israel's refuge of lies (Isa 28:2, 14-22). Secondly by Papal Rome who spews out a flood of military might and false doctrine upon the woman, concealed in the wilderness for 1,260 years (Rev 12:6, 11-16)

Dan 9:26

Dan 9:26 - (C) Flood The final results of the prince that will subdue the city and the temple will be a flood. The Bible is showing the transition and the desolations caused by Papal Rome who spews out a flood of military might and false doctrine upon the woman, concealed in the wilderness for 1,260 years (Rev 12:6, 11-16; Isa 28:2)

Dan 9:27

Dan 9:27 - And he shall confirm the covenant with many for one week - The Lord would complete the last week of the 70 Week prophecy, determined/cut-off for the Children of Israel where Jesus would cause sacrifices and oblations (offerings) to cease in the midst of the week through His death on the cross and would reserve 3.5 additional years for the COI (Act 13:46). In a broader sense, the Lord confirmed the Everlasting Covenant found in Gen 3:15 with all of humanity during the last week of the 70 Weeks [Jesus coming and having His heal bruised], making a way for our eternal redemption. See Rom 15:8; Gen 49:10, 11

Dan 9:27

Dan 9:27 - (A) Confirm Covenant The Lord would complete the last week of the 70 Week prophecy, determined/cut-off for the Children of Israel where Jesus would cause sacrifices and oblations (offerings) to cease in the midst of the week through His death on the cross and would reserve 3.5 additional years for the COI (Act 13:46). In a broader sense, the Lord confirmed the Everlasting Covenant found in Gen 3:15 with all of humanity during the last week of the 70 Weeks, making a way for our eternal redemption.

Dan 9:27

Dan 9:27 - The enemy of souls has waged war against God, His people and the Bible by perverting the understanding of this final week of the 70week prophecy. By taking the 70th week out of the sequence of the preceding 69wks, the Devil has devised a counterfeit doctrine and method of prophetic interpretation branded "futurism". First introduced by the Spanish Jesuit Theologian, Francisco Ribera in 1585, Evangelical Protestants have embraced the doctrine that inspired unbiblical teachings including the Secret Rapture, made popular by books and movies branded the "Left Behind" series. Further the teaching has been embraced by Zionistic Evangelicals based on the following teachings regarding the supposed works of the Antichrist, published by Ribera: *Persecute and blaspheme the saints of God. *Rebuild the temple in Jerusalem. *Abolish the Christian religion. *Deny Jesus Christ. *Be received by the Jews. *Pretend to be God. *Kill the two witnesses of God. *Conquer the world.

Dan 9:27

Dan 9:27 - one week - The enemy of souls has waged war against God, His people and the Bible by perverting the understanding of this final week of the 70week prophecy. By taking the 70th week out of the sequence of the preceding 69wks, the Devil has devised a counterfeit doctrine and method of prophetic interpretation branded "futurism". First introduced by the Spanish Jesuit Theologian, Francisco Ribera in 1585, Evangelical Protestants have embraced the doctrine that inspired unbiblical teachings including the Secret Rapture, made popular by books and movies branded the "Left Behind" series. Further the teaching has been embraced by Zionistic Evangelicals based on the following teachings regarding the supposed works of the Antichrist, published by Ribera: *Persecute and blaspheme the saints of God. *Rebuild the temple in Jerusalem. *Abolish the Christian religion. *Deny Jesus Christ. *Be received by the Jews. *Pretend to be God. *Kill the two witnesses of God. *Conquer the world.

Dan 9:27

Dan 9:27 - (B) The overspreading of abominations in rejecting the Messiah (Deut 18:18, 19, Lk 13:6-9) and suppressing the truth (Matt 28:10-15, Act 4:13-22, 13:46) 1. Jesus in leaving the temple for the last time pronounced their house was left desolate (Mt 23:37-39) in that the glory of the temple had departed (Ichabod - 1Sam 4:21), the Desire of the Nations had left the temple for the last time [Hag 2:7] 2. The Jews were to be made desolate by Pagan Rome. The hour of hope and pardon was fast passing; the cup of God’s long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel’s day as a nation favored and blessed of God would be ended. {GC 20.3}

Dan 9:27

Dan 9:27 - and for the overspreading of abominations he shall make it desolate - The overspreading of abominations in rejecting the Messiah (Deut 18:18, 19, Lk 13:6-9) and suppressing the truth (Matt 28:10-15, Act 4:13-22, 13:46) 1. Jesus in leaving the temple for the last time pronounced their house was left desolate (Mt 23:37-39) in that the glory of the temple had departed (Ichabod - Hag 2:9; 1Sam 4:21), the Desire of the Nations had left the temple for the last time [Hag 2:7] 2. The Jews were to be made desolate by Pagan Rome. The hour of hope and pardon was fast passing; the cup of God’s long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel’s day as a nation favored and blessed of

God would be ended. {GC 20.3}

Dan 9:27

Dan 9:27 - even until the consummation - even until the completion of the 70wk prophecy (AD34)

Dan 9:27

Dan 9:27 - that determined shall be poured upon the desolate - Abominations would continue and abound by the 2nd Desolator, Papal Rome, until the consummation, until the determined punishment is poured out upon the desolator at the appointed time [1798AD Papal Captivity] (Lk 21:24, Rev 11:1, 2, Dan 11:31-36)

Dan 9:27

Dan 9:27 - (C) Abominations would continue and abound by the 2nd Desolator, Papal Rome, until the consummation, until the determined punishment is poured out upon the desolator at the appointed time [1798AD] (Lk 21:24, Rev 11:1, 2, Dan 11:31-36)

Dan 10:1

Dan 10:1 - third year of Cyrus king of Persia - The command of the conquered territories have been ceded to Cyrus after two years of Darius' rule, concluded by his death. The third year of Cyrus [536/535B.C.], finds Cyrus wavering in the commitment he had made to "strengthen the arm" of the Children of Israel in rebuilding the temple. Jer 29:10; Ezra 1:1-4 Isa 44:24-28 - God calls Cyrus by name, likening him to Jesus Christ, the Good Shepherd and the Anointed One (Isa 45:1) to be the rebuilder of God's temple. Jesus is the builder and maker of the heavenly city and its temple (1Pet 2:1-8; Heb 11:10, 16; Eph 2:19-22) Ezr 1:1-4 - Cyrus issues first of three decrees to rebuild the temple in Jerusalem [536B.C.]

Dan 10:1

Dan 10:1 - the word "thing" (debar) is the same word used in Dan 9:23 for the word "message" and speaks of the Chawzon vision. Unlike prior visions, he understands the "thing" and the "vision" - the chawzon and the mar'ah visions

Dan 10:1

Dan 10:1 - the significance of the "thing", chawzon, and the "vision", mar'ah' is as follows: chazown - God wants us to understand the history and the prophetic chain of truth that guides His people to the perfect day (Prov 4:18) mar'ah - The mar'ah is to bring the people to the place where they experience His justification and walk by faith in truth. The mar'ah is to complete the "mystery of godliness", Christ in me, the hope of glory (Rev 10:7, Col 1:27)

Dan 10:2

Dan 10:2 - Dan mourns for 3 weeks, not anointing his head with oil, eating (clean) meats, pleasant breads, nor wine as he considers the visions.

Dan 10:3

Dan 10:3 - I ate no pleasant bread - Dan's fast for three weeks included bare necessities. He may have avoided yeast bread, he drank no refreshing grape juice (Isa 65:8), he fasted from all meats, and he refrained from anointing himself with oil and fragrant odours. Dan made

preparation to meet God. Within the spans of his fast included the Passover, Feast of Unleavened Bread, and Feast of First Fruits. See Dan 10:4

Dan 10:4

Dan 10:4 - the Hiddekel is the Tigris river. The Tigris and the Euphrates both run into the Persian gulf but tell the story of two different fates.

Dan 10:5

Dan 10:5 - Certain Man that Dan sees is Jesus Christ above the Tigris river. See Rev 2:18, 1:13-15

Dan 10:5

Dan 10:5 - The linen Jesus is clothed in is His own righteousness that he calls us to buy from Him (Rev 3:18, Zech 3:1-4)

Dan 10:5

Dan 10:5 - the fine gold is the perfect faith that is refined in the fires of affliction (1Pet 1:7; Mal 3:2, 3; Isa 48:10, 11)

Dan 10:6

Dan 10:6 - Jesus' eyes are like lamps of fire that see through each person with perfect clarity. Jesus searches the hearts and tries the reigns of every heart to see if it is faithful (Jer 17:10; Ps 139:23, 24; Zeph 1:12). Jesus counsels us to buy of Him eye salve so that we may see our own wretchedness (Rev 3:18). See Rev 19:12

Dan 10:6

Dan 10:6 - and the voice of his words like the voice of a multitude - See Rev 14:2; 17:15

Dan 10:7

Dan 10:7 - Dan alone saw the vision - foreshadowing those who are among the wise (Dan 12:10), who have understanding of the chawzon and mar'ah and will be able to stand in the Day of the Lord and say "low, this is our God, we have waited for Him and He will save us" (Isa 25:9). In contrast the wicked, who have not made preparation will run in fear. This is a foreshadowing and fulfillment of the prophecy of Psa 1:5 that states "Therefore the ungodly shall not stand in judgment nor sinners in the congregation of the righteous" (Ps 1:5). 1Cor 2:14 Paul had the same experience where he saw a vision and those with him were blinded so they could not see but could hear (Act 9:1-8, 22:9). Joh records the experience of the wicked who will run in fear at the appearing of Jesus (Rev 6:13-17) These humble worshipers had not studied the prophecies in vain. But those who held positions as rulers and priests in Israel, though they too had before them the precious utterances of prophecy, were not walking in the way of the Lord, and their eyes were not open to behold the Light of life. –{DA 55.5}

Dan 10:8

Dan 10:8 - Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength - What is justification by faith?—It is the work of God in laying the glory of man in

the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless. – {SpTA09 62.2}

Dan 10:8

Dan 10:8 - for my comeliness was turned in me into corruption, and I retained no strength - Dan, beholding the glory of God, is humbled to the ground and any goodness he saw in himself (comeliness) was turned to corruption [his pride was zapped]. The same was experienced by the following: Job: Job 16:15, 40:4, 42:5, 6 Isa: Isa 6:1-8 Peter: Lk 5:8 Joh: Rev 1:17

Dan 10:9

Dan 10:9 - Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground - See Dan 8:17, 18; Rev 1:17

Dan 10:10

Dan 10:10 - a hand touched me, which set me upon my knees and upon the palms of my hands - the third touch upon Dan. In each instance Dan is praying, making supplication or weakened by the presence (mar'eh) of the LORD. See Dan 8:18, 9:21, 10:16, 18

Dan 10:10

Dan 10:10 - Dan assumes a position of humility as he is about to be shown a vision of startling proportions. The position speaks of the attitude Dan had after having seen Christ in His glory, the gravity of the message and its solemnity. Dan is also approx. 88yrs old and has fasted for 3 weeks so physically he may be taxed as well.

Dan 10:11

Dan 10:11 - Dan was given affirmation by Gabriel of God and the heavenly hosts' love for him when given understanding of the starting point of the 490year and 2,300year prophecies (Dan 9:23). He is spoken to by Gabriel in the same manner in Dan 10:19

Dan 10:11

Dan 10:11 - Eze had a similar experience and when the Spirit of the Lord came upon him, he received strength to stand on his feet and to listen to the word of the Lord. Dan, who is made to stand-up, may typify the righteous who behold Christ in the Most Holy Place and receive the Seal of God. The Holy Spirit, spoken of as the Winds (4 directions), is He who causes the army of corpses in Eze's vision of the valley of dry bones, to come to life, standing upright. The four winds may allude to the 4 Winds of strife in Rev 7 that are being withheld until the Sealing takes place. The winds are likened to an angry horse seeking to break loose which is symbolic of Islam (Rev 9:7-11) Only at the command of Gabriel does Dan stand-up. He would have remained in that position had he not been commanded to stand. We must not run ahead of God but must seek the Lord's commands and promptings - in all our ways acknowledging Him and He will direct our paths (Prov 3:5)

Dan 10:11

Dan 10:11 - Dan's trembling shows the attitude we must have during this Antitypical Time of

Judgment. Dan typifies those living in the last days who make preparation to receive the seal of God. Maranatha 240 - The Pure Mk of Truth, August 20 The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. Eze 9:4. – {Mar 240.1} Mk this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and that cry for all the abominations that be done" in the church. – {Mar 240.2} The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.... – {Mar 240.3} Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works.... – {Mar 240.4} Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples.... – {Mar 240.5} What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity. – {Mar 240.6} Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. – {Mar 240.7}

Dan 10:12

Dan 10:12 - Fear - yare' Verb yaw-ray' a primitive root a primitive root; to fear; morally, to revere; caus. to frighten:--affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), see, terrible (act, -ness, thing). to fear, revere, be afraid (Qal) to fear, be afraid

Dan 10:12

Dan 10:12 - set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words - Dan followed a pattern of setting his heart to understand, and chastening himself before the Lord as directed in Leviticus 26:40-46. Dan did not rest on his laurels that he had experienced victory in Christ in chapter with his diet, had beheld visions of God in chapter 2, 7, 8 and 9, had been delivered from the lion's den. He humbly petitioned and sought the Lord through fasting and prayer and the Lord saw his sincerity from day 1, but tested him for 21 days. Ezr also set his heart to understand and do God's will so that he could then teach others (Ezr 7:10). See Prov 15:8; CONTRAST Prov 28:9

Dan 10:12

Dan 10:12 - chasten thyself - similar to the apostles in the upper room before Pentecost. Asking forgiveness, confessing sins, and petitioning the Lord with one accord for the power of the Holy Spirit with fasting and prayer.

Dan 10:13

Dan 10:13 - But the prince of the kingdom of Persia withstood me - Satan was attempting to influence Cyrus against keeping his vow to restore and rebuild Jerusalem. See Dan 9:25; Ezra 1; 1Thess 2:18

Dan 10:13

Dan 10:13 - But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia - the Bible gives a behind the scenes glimpse of a spiritual war that was being waged against the mind of Cyrus, who God commissioned to restore and rebuild Jerusalem. Gabriel was being delayed in influencing Cyrus by the devil himself. See Isa 44:26-45:5, 13; Ezra 1

Dan 10:13

Dan 10:13 - withstood 21days. Unlike the revelation of the prophecy given to Dan in chapter 9, Satan has made a special effort to thwart the revelation of this final prophecy to Dan. Delaying he work of rebuilding the temple in Jerusalem, Gabriel is stalled in bringing word to Dan of his prayer and the vision he received. Apparently the message is of such grave importance that Satan sought to thwart the writings of Dan chapters 11 and 12.

Dan 10:13

Dan 10:13 - Michael is He "Who is Like God?" See: a. Dan 9:25; 11:22; 10:21; 12:1; Act 3:15; 5:30, 31; Rev 1:5 b. Joh 5:25; 1Thess 4:15; Ju 9 c. Josh 5:13-15; Rev 12:7-9; Lk 10:18 d. Ex 3:1-6 and Rev 15:4 3. Judg 13:8-23

Dan 10:13

Dan 10:13 - one of: as Jesus is 1/3 of the Godhead, He is "One of the Chief Rulers" of heaven.

Dan 10:13

Dan 10:13 - chief - ri'shown {ree-shone'}; first, in place, time or rank (as adjective or noun)

Dan 10:13

Dan 10:13 - princes: a head person (of any rank or class):--captain (that had rule), chief (captain), general, governor, keeper, lord, ruler

Dan 10:14

Dan 10:14 - "thy people" may refer to the Jewish Nation but more specifically the people of God who will go through persecution (time of Christ, White, Red, Black and Pale horse eras).

Dan 10:14

Dan 10:14 - for yet the vision is for many days - the chawzon vision would span a large period of time and Daniel would go to his rest without seeing its fulfillment. See Dan 8:26, 12:13

Dan 10:15

Dan 10:15 - dumb: Dan retained no strength in himself and was unable to speak as stated n Dan 10:16. Eze however, was made dumb by God so that he would no longer give reproof to the rebellious House of Israel who were to go into captivity (Eze 3:26, 27)

Dan 10:16

Dan 10:16 - One like the similitude of the sons of men sounds like Jesus, who touches Dan's mouth and unloosens his tongue that had become dumb. Rev 1:13

Dan 10:16

Dan 10:16 - touched my lip - Jer 1:9, God touched Jer's lips and placed in his mouth His words. See also Isa 6:6-8 the fourth touch upon Dan. In each instance Dan is praying, making supplication or weakened by the presence (mar'eh) of the LORD. See Dan 8:18, 9:21, 10:10, 18

Dan 10:17

Dan 10:17 - no strength: Dan was shown the chazown vision spanning the history of His people (490yr prophecy) and all the people of God down to the end of time. The rejection of Jesus by His people, the Jews, and their being rejected by God surely caused him great consternation. The plight of the Christian church (detailed in the 4 Horsemen) also gave him great pause. Christ in the Most Holy Place in Judgment must have given him great fear. Lastly, the ultimate battle of the remnant at the end of time, a Time of Trouble like never before, surely made him weary and scared.

Dan 10:18

Dan 10:18 - Then there came again and touched me - the fifth touch upon Dan. In each instance Dan is praying, making supplication or weakened by the presence (mar'eh) of the LORD. See Dan 8:18, 9:21, 10:10, 16

Dan 10:18

Dan 10:18 - appearance (mare'h)

Dan 10:20

Dan 10:20 - Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come - The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages—both the just and the unjust—they can truthfully say, “All is thine. Of Thine own do we give Thee.” Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan’s snares. How different would be the conduct, the religious sentiment! – {1888 815.2}

Dan 10:21

Dan 10:21 - Scripture of Truth, Jesus is the Word of God (Joh 1:1) and all that will be conveyed by Gabriel will come from Jesus

Dan 10:21

Dan 10:21 - there is none that holdeth with me in these things - Gabriel is the angel to whom the Lord provides prophetic revelation to convey to the prophets. There is none other that can give counsel or can uphold in these things (prophecy) except Michael (Jesus). See Rev 22:6, 9, 19:10, 1:1; 1Pet 3:19; Am 3:7 The humble tasks before us are to be taken up by

someone; and those who do them should feel that they are doing a necessary and honorable work, and that in their mission, humble though it may be, they are doing the work of God just as surely as was Gabriel when sent to the prophets. {3T 79.3}

Dan 10:21

Dan 10:21 - Michael your prince - Miykaél Proper Name Masculine me-kaw-ale' from (04310) and (the prefix derivative from) (03588) and (0410) from and (the prefix derivative from) and ; who (is) like God?; Mikael, the name of an archangel and of nine Israelites:--Michael. Michael = "who is like God" Michael your Lord or Ruler. The name Michael means "One Who is Like God". Consider Ps 89:6

Dan 11:1

Dan 11:1 - I in the first year of Darius the Mede - the LORD through the angel Gabriel has given men a second witness to the exact time and era for which the narrative of Dan 11 is to commence. Darius the Mede would reign for 2years and then the kingdom would be ceded to his nephew Cyrus. Cyrus is the first of 7 kings under which the three decrees to restore and rebuild Jerusalem would be given. Therefore, Cyrus' reign parallels both 1798 and 1989, Times of the End, and therefore begins a sequence of events that would lead to the 3rd decree, paralleling Oct 22, 1844 and the issuing of a global Sunday Law. Dan's prayer had been offered "in the first year of Darius" (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, "to confirm and to strengthen him." Dan 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Heb had been taken by Nebuchadnezzar from their Juan home to Babylon. – {PK 556.4}

Dan 11:1

Dan 11:1 - stood to confirm and to strengthen him - See 2 Tim 4:17

Dan 11:1

Dan 11:1 - to strengthen him - the angel Gabriel is presenting a parallel thought to his strengthening Dan in 10:19. Gabriel is saying I established and strengthened Darius the Mede just as I have strengthened you Dan.

Dan 11:2

Dan 11:2- yet - in addition or in the future. In other words beyond the current king, Cyrus the Persian, there shall stand up three kings...

Dan 11:2

Dan 11:2 - stand up yet three kings in Persia - Medo-Persia, a two horned power, like France, typifies the United States in end time history. Cyrus, the co-conquerer of Babylon with his uncle Darius is presently on the throne in the time of this account (See Dan 10:1). The three kings to stand up after Cyrus are as follows: 1. *Cambyses (530-522B.C.) 2. *False Smerdis (a.k.a. Gaumata or Bardiya [Babylonians language] a usurper 522B.C.) 3. *Darius I (522-486B.C.) 4. Xerxes the Great, Ahasuerus (husband of Esther) 5. Artebanous 6. Artexerxes 7. Xerxes

Dan 11:2

Dan 11:2 - fourth shall be far richer than they all - The account speaks of Xerxes the Great, Ahaseurus. Consider that Ahaseurus, being persuaded by Haymen, passed the unrighteous decree against the people of God, paralleling the modern Sunday Law.

Dan 11:2

Dan 11:2 - he shall stir up all - the last president of the U.S. will awaken the world to war. See Joe 3:9-21

Dan 11:2

Dan 11:2 - realm of Grecia - Greece, according to the request by the Greeks to see Jesus (Joh 12:21) as recorded in the Desire of Ages, represents the world. Greece also was the popular or worldwide language in the time of Christ. Therefore, the realm of Grecia in the final history of Bible prophecy typifies the world. At this time Christ's work bore the appearance of cruel defeat. He had been victor in the controversy with the priests and Pharisees, but it was evident that He would never be received by them as the Messiah. The final separation had come. To His disciples the case seemed hopeless. But Christ was approaching the consummation of His work. The great event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager request, "We would see Jesus," echoing the hungering cry of the world, His countenance lighted up, and He said, "The hour is come, that the Son of man should be glorified." In the request of the Greeks He saw an earnest of the results of His great sacrifice. – {DA 621.2}

Dan 11:3

Dan 11:3 - might king shall stand up - Speaking of Alexander the Great of the Greeks who would come against Darius II Conomannus of the Persians at the battle of Arbela (331BC). See Jer 49:34-38

Dan 11:4

Dan 11:4 - his kingdom shall be broken - After conquering the mighty Kingdoms of the world, Alexander would die of Alcohol poisoning.

Dan 11:4

Dan 11:4 - divided toward the four winds of the heavens - the Greek empire would be divided among four prominent generals, Ptolemy (south- Egypt, Lybia, etc.), Lysimachus (west - Thrace, Bithynia), Seleucus (east - Syria), Cassander (north - Greece and Macedon). See Dan 8:5-8

Dan 11:4

Dan 11:4 - toward the four winds of heaven - the four directions of the compass: N-S-E-W

Dan 11:4

Dan 11:4 - and not to his posterity - Alexander's children would not take part in the division of the kingdom but would rather be killed by the jealousy and ambition of rival generals within a few short years of Alexander's death.

Dan 11:5

Dan 11:5 - And the king of the south shall be strong, and one of his princes; and he shall be

strong above him, and have dominion; his dominion shall be a great dominion - Ptolemy to the south would gain additional territories for Egypt (Cyprus, Phoenicia, Caria, Cyrene), but another of Alexander's princes would wax stronger, "above him". Through a series of conquests, Seleucus Nicator would gain the territories to the north and west and would rule 3/4 of Alexander's former territory. (NOTE: the terms "King of the North" and "King of the South" are identifiers for all successive kings mentioned in Dan 11 that occupy the territories once ruled by Ptolemy (south of Palestine) and Seleucus (north of Palestine). As the Bible reveals, the literal is followed by the spiritual, thus the spiritual Kings of the North and South will successively be interpreted as those after the death of Christ whose characters and works coincide with those of the prophetic kings of the north (Babylon) and South (Egypt).

Dan 11:6

Dan 11:6 - Years of warfare between successive kings of the North and South resulted in a truce between Ptolemy Philadelphus to the south (Egypt) and Antiochus II Theos (216-246BC), grandson of Seleucus I to the north. The condition of peace was that Antiochus renounce his wife and sister, Laodicea and their two sons, and marry the daughter of Ptolemy, Berenice.

Dan 11:6

Dan 11:6 - but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her - Once married, Antiochus shortly removes Berenice and restores his first wife, Laodicea. Laodicea, feeling slighted by her husband, has him poisoned and also kills Berenice, her handmaidens, and the son she bore to Antiochus II.

Dan 11:6

Dan 11:6 - and he that begat her, and he that strengthened her in these times - coincidentally and not related, Berenice's father, Ptolemy Philadelphus would die around the time of her death, thus fulfilling the prophecy.

Dan 11:7

Dan 11:7 - But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: - Ptolemy III Euergetes, brother of Berenice who recently assumed the throne after the death of his father Ptolemy Philadelphus, raised and army and attacked in vengeance the King of the North, Seleucus II Callinius (246-226BC) and hs mother Laodicea. Ptolemy prevailed, killing Laodicea, exiling Seleucus Callinicus and capturing the lands of Syria extending to Babylon and India. Ptolemy returned to his home upon word of an attempted sedition.

Dan 11:8

Dan 11:8 - And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north - As part of his conquest of the King of the North, Ptolemy III plundered 40K talents of silver, precious vessels and 2,500 images of gods, many of which were stolen from Egypt and returned. In gratitude, the Egyptians bestowed upon him the title "Euergetes" or the Benefactor. Ptolemy outlived the exiled Seleucus Callinicus by 4-5yrs who died from the fall from a horse.

Dan 11:10

Dan 11:10 - But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress - Elder son, Seleucus III Ceraunus and younger son, Antiochus III Magnus were zealous for restoring the territories lost to their father. After a brief reign by Seleucus Ceraunus who was poisoned by his generals, his more capable brother Antiochus ("one who shall certainly come, and overflow...") began a campaign (219BCC) and recovered Seleucia and Syria. Antiochus warred against the Egyptian general Nicolas under Ptolemy IV Philopater (222-204BC) and had thoughts of invading Egypt but rather entered into a treaty.

Dan 11:10

Dan 11:10 - overflow and pass through - see Dan 11:40; Isa 8:7, 8

Dan 11:11

Dan 11:11 - And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand - Ptolemy IV Philopater, moved with rage for the threat of his kingdom, met Antiochus at the Battle of Raphia near the Palestine-Egyptian boarder in 217BC. Both drew comparably sized, massive armies, but the defeat was greatly felt by Antiochus. Antiochus' army was given into the hands of Ptolemy with over 14,000 casualties and 4000 prisoners of war taken as prophesied.

Dan 11:12

Dan 11:12 - And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it - Ptolemy IV, given to feasting and sensuality, did not further pursue he conquest over Antiochus and his territories, though he well could have assumed all of this lands, but drew a treaty and returned to hs life of ease and pleasure seeking ("he shall not be strengthened [by it]"). Ptolemy's heart was especially lifted up during a visit to Jerusalem where he sought to enter the Most Holy Place of the sanctuary and was barred. As a result, in his rage against the Jews, he massacred 40-60K Jews in Alexandria Egypt ["he shall cast down [many] ten thousands].

Dan 11:13

Dan 11:13 - For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches - Antiochus, "after certain years" (16 years), rebuilt his forces and began attacks on the eastern territories of Palestine to regain lost lands. Upon the death of Ptolemy IV (205?BC), his son, age 5 named Ptolemy V Epiphanes (204-180BC) assumed the throne. Cowardly seizing the opportunity to attack Egypt, Antiochus III returned with a greater army in 201BC

Dan 11:14

Dan 11:14 - And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall - This verse is written parenthetically between 13 and 15: Antiochus III Magnus was not the only one considering the opportunity to seize power from Ptolemy. The young Ptolemy's self-seeking, proud, Prime Minister Agathocles, dissolute in exercising power, drew the

hatred of the people in Egypt and revolts commenced. Agatholes, his mother, sister and associates were all killed. Lastly Philip of Macedon, anticipating a successful campaign with Antiochus, deter emend which lands he would seize as joint conqueror of Egypt. However, ROME ("the robbers of thy people" - meaning "the sons of the breakers of thy people" - Dan 2:40, 7:23, 8:11, 23-25; Nah 2:2)), protecting the interest of its allies (Rhodes, Athens, Pergamum, and Egypt) rose up on the side of the infant Ptolemy (Egypt) and subverted the aims of Antiochus and Philip ("they shall fall"). "The robbers of thy people", Rome, is he who established the vision of Dan 8:11, 25 as the power that would exalt itself against the Prince of Prices (Pagan Rome). Both Pagan and Papal Rome, would break the people of God and would persecute, break, tread-upon and attempt to destroy God's people in the last days (Modern Rome) yet, "they shall fall", and none will help him. See Dan 11:45, Rev 18:4-18

Dan 11:14

Dan 11:14 - robbers of thy people - a reference to Rome, first pagan then Papal, that will trample upon the people once honored by God. See Isa 42:22-25; Mic 2:13; Dan 2:40, 7:23; Nah 2:2; Mt 24:15-20

Dan 11:14

Dan 11:14 - establish the vision - Rome establishes the vision.

Dan 11:15

Dan 11:15 - So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand - Scopas, a famous general in the Egyptian service was dispatched to raise an army ("arms"). He marched into Palestine and reduced all of Judea to the authority of Egypt. Antiochus, returning from a war with Attalus in Lesser Asia, met Scopas near the source of the Jordan and defeated him. Scopas was forced back to Sidon, one o the strongest ("fenced cities") cities, where for famine, he was forced to surrender

Dan 11:16

Dan 11:16 - But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed - Antiochus Asiaticus would fall to the Rom under Pompey ("he that cometh"). In settling a dispute between two brothers, Hyrcanus and Aristobulus, rivals to the throne of Judea, Pompey of Rome would be offended by Aristobulus and place him in bonds of iron. Pompey marched upon Jerusalem, "the glorious land" in 63BC (Dan 8:9, Ezekiel 20:6, 15; Psa 105:42-45) and in a siege of 3 months, a breach was made in the wall and 12K people were slain. Pompey demolished the walls of the city, transferred several cities from the jurisdiction of Judea and imposed tribute upon the Jews. Therefore, Rome would conquer Syria and Judea. Rome would not however, conquer the religion of the "glorious land".

Dan 11:16

Dan 11:16 - he shall stand in the glorious land, which by his hand shall be consumed - a reference to Pagan Rome under Pompey that shall venture to Palestine.

Dan 11:17

Dan 11:17 - He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women,

corrupting her: but she shall not stand on his side, neither be for him - With the death of Ptolemy Auletes (51BC), he left the throne in the hands of his son Ptolemy XII and his eldest daughter Cleopatra, who were to marry and reign jointly when a of age, but be under the guardianship of Pompey of Rome. A quarrel between Pompey and Julius Caesar broke out, resulting in the Battle of Pharsalus, where Pompey lost and fled to Egypt. Ptolemy incited the murder of Pompey and Julius Caesar assumed guardianship over he and Cleopatra. Julius Caesar at length decreed the siblings should jointly share the throne. However, the Chief Minister of State, Pothinus, who expelled Cleopatra, feared the result of her restoration and incited a revolt against Rome. The Egyptians, sought to destroy the Roman fleet, however, Caesar in turn set fire to the Egyptian fleet which mistakenly set building aflame, destroying the Alexandria Library. Antipater the Idumean, joined Caesar with 3000 Jews ("upright ones") in battling the Egyptians and were victorious (47BC). Caesar would bear a son with Cleopatra ("the daughter of women, corrupting her"), yet "she shall not stand [on his side], neither be for him", as she would later join herself to Mark Antony, the enemy of Augustus Caesar, nephew of Julius Caesar.

Dan 11:17

Dan 11:17 - daughter of women, corrupting her - Julius Caesar took Cleopatra as his mistress and had children by her.

Dan 11:18

Dan 11:18 - After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him - Caesar was drawn from Egypt to Asia Minor and Syria where Pharnaces, King of the Cimmerian Bosporus in 49BC annexed Roman territories and waged war. Caesar immediately landed on the site and won a decisive victory where his famous phrase was coined: "Veni, vidi, vici!" - "I cam, I saw, I overcame."

Dan 11:19

Dan 11:19 - Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found - After subduing the remaining portions of Pompey's party, Cato and Scipio in Africa, and Labienus and Varys in Spain, Caesar returned to Rome where he was made dictator for life. But the prophet states "he shall stumble and fall, and not be found", suggesting his death was sudden and unexpected, as a person stumbling in his walk. On the Ides of March, 44BC, Caesar, while sitting on the Senate was struck down by the statue of Pompey by those he had promoted, cared for, and spared, thus he suddenly stumbled and fell.

Dan 11:20

Dan 11:20 - Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle - Octavius ("a raiser of taxes" (Lk 2:1) - meaning 'one who causes an oppressor to pass through'), the adopted nephew of Julius, joined with Mark Antony, and Lepidus to form the Triumvirate government and to avenge the death of Julius Caesar. In short order, Cleopatra would set her affections on Mark Antony against Octavius. Octavius defeated the combined forces of Cleopatra and Antony in 31BC a the Battle of Actium and the following year, Antony and Cleopatra committed suicide (30BC), ending the Ptolemaic dynasty. The Roman Senate conferred on Octavius the title "Augustus". Augustus Caesar brought in an era of peace and prosperity for the Roman Empire. The Empire reached its zenith under his rule and taxation was greatly increased (the census of Augustus for the purpose of taxes is what drew Joseph

and Mary to Bethlehem, where Jesus was born, the glory of the kingdom). Augustus Caesar would die peacefully in his bed at the age of 76 in 14AD.

Dan 11:21

Dan 11:21 - And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom - Reluctantly, upon the persistent petitions of his wife Livia, Augustus appointed Livia's son Tiberius from a prior marriage, as his successor. Reigning jointly with Augustus for 2yrs starting in August 12AD, Tiberius, a "vile and deceitful man", upon Augustus' death he declined the uncontested post of Emperor until repeatedly solicited by the servile ("flatteries") of the Senate. Tiberius would never be given the love, respect and "honor of the kingdom" bestowed upon Augustus.

Dan 11:22

Dan 11:22 - And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant - An alternate translation by Thomas Newton: "And the arms of the overflowed shall be overflown from before him, and shall be broken": Tiberius would be killed by suffocation by Macro and Caligula on March 16, 37AD. It is under the rule of Tiberius Caesar that Jesus Christ, Messiah, The Prince ("Prince of the Covenant") would confirm the covenant for the last week of the 70-week prophecy, and be cut-off (crucified) in the middle of the week

Dan 11:23

Dan 11:23 - after the league made with him - March 1, 158B.C. Suffering from oppression by the Syrians, the Jews formed an alliance with Rome, submitting themselves to this dominant power and gaining its protection from other threats. This was a deceitfully strategic move on the part of Rome. Rome, now the only world power, became "strong with a small people", namely the Jews. What was initially a peaceful agreement between "friends" became a not so subtle expectation of the stronger towards the weaker. INTERESTING COINCIDENCE: William Miller understood that the Bible introduces a kingdom or nation only when it is brought into contact with God's people. Believing that Pagan Rome was the first beast of Rev 13, the Beast from the sea, Miller ascribed the associated number 666 to that power. When 666 is added to 158BC, the year Israel enters into league with Rome, we arrive at 508A.D., the year the daily is taken away and the papacy set-up (Dan 12:12).

Dan 11:24

Dan 11:24 - He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: - Rome would grow and subdue the "fattest places" (Isa 25:6, 28:1), not through warfare but through inheritance. The strength and might of the Roman armies caused such fear that nations sought to make peace and establish treaties where Rome would inherit the lands, people, and wealth of provinces upon the death of the reigning monarch. Rome would "inherit" the richest places of the provinces by a means, never before seen. This practice would continue for a prophetic time, or 360 literal years commencing in 31BC with the Battle of Actium, when Rome was established as the seat of government for the empire. The 360years concludes as the sanctuary of strength for the kingdom, the city of Rome, begins to be forsaken as marked by then Emperor Constantine moving the capital of the Empire to Constantinople in 330AD. Thus began the breaking-up of the empire. See Dan 8:11, 11:31

Dan 11:24

Dan 11:24 - even for a time - the Bible forecasts the reign of Pagan Rome for a time, a prophet reference to 360 literal years. See Lev 26:18, 21, 24, 28; Dan 7:25

Dan 11:25

Dan 11:25 - And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him - A reference to the massive conflict of Octavius (King of the North) against Cleopatra and Mark Antony (King of the South) on September 2, 31BC, at the Battle of Actium. Mark Antony, as part of the Triumvirate to avenge Julius Caesar, married Augustus' sister, Octavia, and was sent into Egypt for a campaign. While there, he was enraptured with Cleopatra, forsook his wife Octavia and became espoused to the Egyptian interest. He celebrated triumphs on behalf of Egypt at Alexandria, instead of for Rome, and thus affronted the Roman people so that Augustus had no difficulty engaging Roman sympathies for war against Egypt. Both sides marshaled armies and naval flotillas to rival all time, but Augustus' army and navy were of chosen, proven men of war, whereas Antony enlisted artisans and men of all trades, not necessarily equipped for war. Cleopatra and Antony followed behind their navy in their own galleys. Rather than obeying the counsel of his generals who advised the stronger military campaign by land than the questionable naval array, Antony heeded the voice of Cleopatra who felt her navy was invincible. With the din of war, Cleopatra in fear retreated with her galley and 60 ships of war, and Mark Antony in his infatuation for her, followed behind, forfeiting the war to Octavius. Thus began the dominion of the King of the North from his stronghold of Rome for "a time", 360years, concluding in 330AD.

Dan 11:26

Dan 11:26 - Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain - The soldiers of Antony's army, feeling disgusted and betrayed by Antony's retreat and foolish infatuation for Cleopatra, sided with the Rom. When Antony arrived in Libya he found the garrisons he had placed for the frontier had sided with Octavius, and in Egypt, his troops had surrendered. Antony in rage and despair took his own life.

Dan 11:27

Dan 11:27 - And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed - Though Octavius and Antony once sat at one table as "friends", they were deceptively adversaries, seeking to outdo and overthrow the other. Their hypocrisy ("mischief" and "lies") was a veneer for the heated rivalry they felt. Octavia, Octavius' sister claimed she only married Antony in hopes it would bring their rivalry to an end but to no avail. Octavius emerged as the overwhelming victor in the battle of Actium in 31BC.

Dan 11:27

Dan 11:27 - See Ps 55:21, 62:4

Dan 11:28

Dan 11:28 - Then shall he return to his land with great riches - the verse marks the decisive end of the Greek empire and Octavius' (Augustus Caesar's) return from the battle of Actium with spoils from Egypt. The verse further describes the works of the new empire, Rome in the destruction of Jerusalem in 70AD at the hands of Tit. Though the destruction of

Jerusalem was a result of the Nation of Israel's rejection of Christ and was prophesied by both Jesus and Moses (Deut 28:52-55), Rome was the fulfilled of the prophecy. During a siege that lasted almost 7yrs with casualties totaling over 1.5M, the entire city of Jerusalem and temple were leveled without "one stone left upon another" (Mt 24:21). The "holy covenant" (Isa 42:6, 49:8) is embodied in the person of Jesus Christ, Who has been given as a Covenant to both Jew and Gentiles alike. The verse here foretells Pagan Rome's exaltation (gadal - Hab 1:11; Deut 32:27; Joel 2:17) of paganism ("the daily") and its "standing-up" against the Prince of Princes at His birth and His death (Dan 8:11, 25).

Dan 11:28

Dan 11:28 - his heart shall be against the holy covenant - speaking of Pagan Rome, whose religion exalted itself against the knowledge of the true God. It is Pagan Rome that would eventually crucify Christ, the One who establishes the holy Covenant.

Dan 11:28

Dan 11:28 - he shall do exploits, and return to his own land - speaking again of Pagan Rome, Jesus foretells that Pagan Rome would be responsible for leveling Israel (Mt 24:2)

Dan 11:29

Dan 11:29 - at the time appointed - at the conclusion of "the time", the 360 years of unprecedented growth of Pagan Rome as noted in Dan 11:24

Dan 11:29

Dan 11:29 - but it shall not be as the former or as the latter - the honor and prestige of Rome at its end (when being divided) would not be as in the past or as the glory of its successor, Pagan Rome.

Dan 11:30

Dan 11:30 - ships of Chittim - the attack of the Vandals against Pagan Rome (AD428-477)

Dan 11:30

Dan 11:30 - therefore he shall be grieved - The one grieved is Pagan Rome who is being warred upon by the first 3 of 7 trumpets (Rev 8:6-11). He will have intelligence with the papacy who has forsaken the holy covenant. We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Dan has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Scenes similar to those described in these words will take place. [Verses 31-36, quoted.] – {13MR 394.1, 2}

Dan 11:30

Dan 11:30 - have indignation against the holy covenant - the civil government [Rome with the religion of the daily - paganism], under the direction of the Bishops of Rome, confiscated the Bible as a book that was to be despised and not read. Further, church bishops were declared the sole interpreters of scripture and the ones alone who could understand its meaning. So too, the United States under the direction of the Papacy will play

the role of "the daily" in persecuting (having indignation against) the people of God.

Dan 11:30

Dan 11:30 - have intelligence - policy (politics); craft; to have clandestine, covert relations with kings and influential people of the earth. See Dan 8:25

Dan 11:30

Dan 11:30 - them that forsake the holy covenant - the reference is to the papacy that had forsaken God's teachings and His laws found in the Bible [God's Two Witnesses] for the doctrines of men (traditions). As affirmed in the Rev, the church of Thyatira is said to cause God's people to commit fornication and worship idols.

Dan 11:31

Dan 11:31 - arms shall stand on his part - the military support of the 7 kings of Rome are the arms (host) that stand on the papacy's part. A transition in the narrative occurs here where the subject, the King of the North, ceases to be Pagan Rome but becomes spiritual Rome or the Papacy (1Cor 15:46). See Dan 8:12

Dan 11:31

Dan 11:31 - they shall pollute - the subject "they", are the arms, or the former pagan kings and their militaries turned catholic

Dan 11:31

Dan 11:31 - pollute the sanctuary of strength - the Pantheon would be deposed as paganism was taken away and the abomination of desolation exalted. See Dan 8:11, 12

Dan 11:31

Dan 11:31 - take away the daily - {Heb - cuwr, to call back, pluck away, put down} paganism will be deposed by the "arms". See Dan 8:11

Dan 11:32

Dan 11:32 - such as do wickedly against the covenant - speaking of the civil authorities who by their legislation forbade access to the Bible and would be the "arms" of enforcement for papal prelates who pronounced men, women, boys and girls offenders and heretics.

Dan 11:32

Dan 11:32 - corrupt by flatteries - the work of the papacy [Jesuit Order] is as a singing harlot (Isa 23:15-17) who uses flattery to gain favor with kings and merchants. Her wisdom is earthly, sensual, devilish (Jam 3:14, 15) as she uses subtlety to achieve her ends. See Dan 11:34; Prov 6:24-35, 7:5-27; Rev 2:20; 2Kin 9:22, 30, 31

Dan 11:32

Dan 11:31 - people that do know their God shall be strong and do exploits - See Rev 2:19; Jude 1:3 refering to the Church in the Wilderness and those who would come forth from the corrupt church of Rome to form a Protestant Reformation, that stood for the truth and opposed the corruptions of Rome (Rev 12:6, 13-17). These faithful people included: The Waldenses The Albigenses Reformers: Wycliffe, Huss, Luther; Tyndale; Calvin; Zwingly;

Malangthon From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His “good Spirit to instruct them.” Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God’s faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples. – {AA 53.1}

Dan 11:33

Dan 11:33 - they that understand among the people - "the wise". See Dan 12:3, 10

Dan 11:33

Dan 11:33 - shall instruct many - see Dan 12:3; 10

Dan 11:33

Dan 11:33 - shall fall by the sword - See Rev 6:9-11 Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry, “Crucify Him! crucify Him!” the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the Massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering. – {AA 84.3}

Dan 11:33

Dan 11:33 - many days - exactly 1260 years. See Dan 7:25; Rev 12:6, 14

Dan 11:34

Dan 11:34 - Shall be holpen with a little help - this help that came to the early Christian church may be seen in the following: 1. The role of Islam (7/27/1299) playing a distraction to the Roman Crusades launched against the Church in the Wilderness as of A.D.1095 (Rev. 9:2) 2. The German Princes which aided the cause of the Reformation during the time of Martin Luther (see chapter "Protest of the Princes" in the book the Great Controversy)

Dan 11:34

Dan 11:34 - cleave to them with flatteries - the work of the papacy [Jesuit Order] is as a singing harlot (Isa 23:15-17) who uses flattery to gain favor within the Protestant Movement and those that support it. Her wisdom is earthly, sensual, devilish (Jam 3:14, 15) as she uses subtlety to achieve her ends. See Prov 6:24-35, 7:5-27 Throughout Christendom,

Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. (See Appendix.) The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy. – {GC 234.2} When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery. – {GC 235.1}

Dan 11:35

Dan 11:35 - them of understanding - those who during the Dark Ages were proclaiming the atrocities of the whore Babylon were tried, purified and made white. Their experience foreshadows the 144,000 who too are men and women of understanding and proclaim the atrocities of the whore Babylon given in the Latter Rain message (3 Angel's messages). See Dan 12:10; Rev 6:8, 10

Dan 11:35

Dan 11:35 - to purge - those who are purged will: 1. Cast down every idol - Isa 27:9 2. Be Purified - Dan 12:10; Mal 3:1-3 3. Be Sprinkled with water - latter rain - Eze 36:25 4. Be Given a new heart - Eze 36:26-28

Dan 11:35

Dan 11:35 - make them white - our sins will be made white as snow and our iniquities removed as we receive Jesus' robe of righteousness by faith. These who die in faith will reign with Christ in white robes. See Isa 1:18; Zech 3:1-5; Rev 3:5; 6:9-11; Rom 10:1-4

Dan 11:35

Dan 11:35 - it is yet for a time appointed - the desolations of God's people must extend for an appointed time of 1,260 years, until the Time of the End. See Dan 7:25; Rev 12:6, 14

Dan 11:36

Dan 11:36 - exalt himself - See 2Thess 2:3, 4; Dan 7:25; Rev 13:5

Dan 11:36

Dan 11:36 - magnify himself above every god - See 2Thess 2:3-4; Eze 28:2-10

Dan 11:36

Dan 11:36 - speak marvelous things against the God of gods - See Dan 7:25; Rev 13:1, 2; Eze 28:2-10

Dan 11:36

Dan 11:36 - and shall prosper - See Rev 13:6-8

Dan 11:36

Dan 11:36 - till the indignation be accomplished - The indignation started in 723B.C. against the Northern Kingdom, spanning 2520 years and concluding in A.D.1798 is here referenced (Dan 8:19, compare Zech 1:12). This date not only marks the papal captivity when the papacy, the Beast from the Sea, receives a deadly wound, but it marks the time when God's host, His people would cease to be scattered (trodden down)and when God would raise up a new “Glorious Land” where religious tolerance and freedom of conscience would prevail, the U.S.A. See Dan 12:7 ; 8:13; Rev 13:11 70yr indignation spoken in Zech 1:12 ended ~536BC when Cyrus issued 1st of 3 decrees. Therefore the indignation of Dan 11:36 must not be the 70yrs of Babylonian captivity but something much greater to encompass the reign of the King of the North, namely the indignation of Lev 26:25, the “quarrel of [my] covenant”

Dan 11:36

Dan 11:36 - for that that is determined shall be done - the cessation of desolations by the abomination of desolation would come at an appointed time, namely A.D.1798 with the papal captivity. See Dan 7:25, 9:27; Lk 21:24; Rev 11:2; 12:6, 14; 13:5; Eze 28:6-10

Dan 11:37

Dan 11:37 - the God of his fathers - the falling away as described by Paul is here spoken (2Thess 2:3). The God of the Old Testament and the predecessor churches; churches of the New Testament (Ephesus, Smyrna, Pergamos), the God of Abraham, Isaac and Jacob is here referenced as not being regarded or heeded by this power.

Dan 11:37

Dan 11:37 - nor the desire of women - See Rom 1:27; 1Cor 9:5 || Mt 8:14; 1Tim 4:1-3 the A.D.1122 First Council of the Lateran established the catholic canon forbidding priests, deacons, subdeacons and monks to marry or have concubines. Later reinforced by 3rd Lateran Council (March A.D. 1179) [See 1Tim 4:1-3]. This prophecy may also relate to the fact that the church of Rome acknowledges no other churches as legitimate but declares herself to be the Mother of Churches [doctrine declared in A.D.1073]. She ignores the fact that God's true church is said to be given wings of an eagle that she may fly into the wilderness where she has a place prepared for her by God for 1,260 years. See Rev 12:6

Dan 11:37

Dan 11:37 - he shall magnify himself above all - See Eze 28:2; 2Thess 2:3, 4

Dan 11:38

Dan 11:38 - God of forces - a term given the mythological goddess Queen of Heaven, Semiramis. She is claimed to be both the mother and wife of Nimrod, grandson of Noah and founder of the ancient city of Babel. Nimrod, who was associated with the sun god, was said to father a son of Semiramis, Tammuz, who was said to die annually with the winter solstice and resurrected with the spring. Mythological depictions of Semiramis portray her either as a sword-wielding amazon or as a mother holding her infant son. This ancient pagan worship of the Queen of Heaven as part of a triumvirate of the sun god, and their heir, a son, was found in various cultures. See Jer 7:17, 18; 44:17-19

Dan 11:38

Dan 11:38 - whom his fathers knew not - the patriarchs, prophets, Disciples and Apostles of Christ neither knew nor acknowledged (Deut 32:17; Ps 106:37; Jer 44:3) that which the church of Rome endorsed, namely: 1. The divinity of Mary 2. The reverence of Mary as an intercessor 3. The worship and adoration of Mary 4. Mary as the female portion of the pagan trinity comprised of a mother god, father god, and male child god 5. Mary and the saints honored through idols - another abomination of God As Christ was made to be a man, not with our sinful, fallen nature, but with the perfect nature of Adam according to Catholic doctrine – we understand this to be the Spirit of Antichrist according to 1Jo 4:1-3; Galatians 4:4, 5. It would be required that Mary also be without sin to produce a sinless child. Through the Immaculate Conception, Mary was pronounced to be without what the Catholic Church has called “original sin” from the moment of her own conception in her mother’s womb. Therefore, Mary would be deified as a god, to try to resolve a mystery, that is the virgin birth of Christ. It has been Satan's work always to get men to think that God is as far away as possible.... The great trouble with heathenism was to think that God was so far away.... Then the papacy came in,... and again puts God and Christ so far away that nobody can come near to them.... the false idea that He is so holy that it would be entirely unbecoming in Him to come near to us, and be possessed of such a nature as we have,—sinful, depraved, fallen human nature. Therefore Mary must be born immaculate ... and ... Christ must... take His human nature in absolute sinlessness from her.... {Grace on Trial, pg 188, R. Wieland}

Dan 11:38

Dan 11:38 - honour with gold and silver - See Eze 28:4, 5

Dan 11:38

Dan 11:38 - gold, and silver and precious things - the tribute offered to Mary and the saints as well as the countless statues covered with precious minerals is here noted. In the sequence of idolatrous worship prophesied during the reign of pagan king Belshazzar of Babylon (Dan 5:4), Mary plays the following part: 1. Gods of gold - Babylon - Dan 2:37, 38 2. Gods of silver - Medo-Persia - Dan 2:39; 8:20 3. Gods of brass - Greece - Dan 2:39; 8:21 4. Gods of iron - Pagan Rome - Dan 2:40, 41; 7:7, 8 5. Gods of wood and stone - Papal Rome (Mariolatry) - Deut 28:64; Hab 2:18, 19; Isa 44:6-20

Dan 11:39

Dan 11:39 - the most strong holds - a reference to the cathedrals, basilicas [derived rom Greek Royal Stoa, the tribunal chamber of a king], churches and other ornate "fortresses" of idolatry erected in the name of Mary and the host of false gods worshipped under

catholicism. Popes bestow certain ceremonials rights to certain buildings, making them basilicas and destinations for catholic pilgrimages. The strong holds are reminiscent of the Pantheon ("sanctuary of strength" - Dan 11:31), the House of the gods used by Pagan Rome.

Dan 11:39

Dan 11:39 - with a strange God - the idolatrous worship and deification of Mary (Mariolatry) is here spoken. Men ascribe meaning and homage to things God never intended. See Deut 32:17; Num 21:9 || 2Kin 18:4

Dan 11:39

Dan 11:39 - whom he shall acknowledge and increase with glory - the church of Rome has exalted the station of Mary to co-regent with Jesus Christ and the Father. In fact, Mary has superseded Christ as mankind's intercessor in catholic theology. Misinterpreting the term "fear of the LORD", catholics are taught that Jesus is an angry Judge Who will not acknowledge the prayers of men unless the man make petition to Jesus' earthly mother Mary, to whom Jesus has a compassionate heart. See Dan 2:10, 11 That Mary is exalted above Christ is seen in the countless Churches, Cathedrals and Basilicas dedicated to her around the world, rather than Jesus Christ Himself “We select another from this band of pioneers. Pavane, a native of Boulogne and disciple of Lefevre, was a youth of sweetest disposition, but somewhat lacking in constitutional courage. He held a living in the Church, though he was not as yet in priest’s orders. Enlightened by the truth, he began to say to his neighbors that the Virgin could no more save them than he could, and that there was but one Savior, even Jesus Christ. This was enough: he was apprehended and brought to trial. Had he blasphemed Christ only, he would have been forgiven: he had blasphemed Mary, and could have no forgiveness. He must make a public recantation or, hard alternative, go to the stake. Terrified at death in this dreadful form, Pavane consented to purge himself from the crime of having spoken blasphemous words against the Virgin. On Christmas Eve (1524) he was required to walk through the streets bare-headed and barefooted, a rope round his neck and a lighted taper in his hand, till he came to the Church of Notre Dame. Standing before the portals of that edifice, he publicly begged pardon of ‘Our Lady’ for having spoken disparagingly of her. This act of penitence duly performed, he was sent back to his prison. “Returned to his dungeon, and left to think on what he had done, he found that there were things which it was more terrible to face than death. He was now alone with the Savior whom he had denied. A horror of darkness fell upon his soul. No sweet promise of the Bible could he recall: nothing could he find to lighten the sadness and heaviness that weighed upon him. Rather than drink this bitter cup he would a hundred times go to the stake. He who turned and look on Peter spoke to Pavane, and reproved him for his sin. His tears flowed as freely as Peter’s did. His resolution was taken. His sighings were now at an end: he anew made confession of his faith in Christ. The trial of the ‘relapsed heretic’ was short; he was hurried to the stake. At the foot of the pile he spoke of the Sacrament of the Lord’s Supper with such force that a doctor said, ‘I wish Pavane had not spoken, even if it had cost the Church a million of gold.’ The fagots were quickly lighted, and Pavane stood with unflinching courage amid the flames till he was burned to ashes. … “The martyrdom of Pavane was followed, after a short while, by that of the Hermit of Livry, as he was named. Livry was a small burgh on the road to Meaux. This confessor was burned alive before the porch of Notre Dame. Nothing was wanting which his persecutors could think of that might make the spectacle of his death terrible to the on-lookers. The great bell of the temple of Notre Dame was rung with immense violence, in order to draw out the people from all parts of Paris. As the martyr passed along the street, the doctors told the spectators that this was one of the damned who was on his way to the fire of hell. These things moved not the martyr; he walked with firm step and look undaunted to the spot where he was to offer up his life.” J. A. Wylie, History of Protestantism, book 2, page 142.

Dan 11:39

Dan 11:39 - cause them to rule over many - a statement referring to the Papacy's endorsement, funding, and bankrolling of the European nations' [the "daily"] colonization of the world through the Papal Asiento. - See Rev 18:34

Dan 11:39

Dan 11:39 - divide the land for gain - The triangular slave trade, subjugation of indigenous people groups, colonization of lands and other acts of exploitation and crimes against humanity are a hallmark of the whoredoms of the great harlot, Spiritual Babylon - see Nah 3:4, Rev 18:2, 3, 11-15; Eze 27:13 In the last days, when all the world has wondered after the beast, it will once again rule over all the kings of the world and will divide the world for its gain into 10 kingdoms. See Rev 17:12, 13

Dan 11:40

Dan 11:40 - time of the end - the year marking the commencement of the "time of the end" is 1798, the conclusion of the 1,260 years of papal rule and spiritual darkness. See Dan 12:7-9 The parallel to this history, given by another fulfillment of prophecy regarding the papacy occurred in 1989, when the United States (the False Prophet), in league with the papacy, combine to topple the USSR, leaving the head Russia.

Dan 11:40

Dan 11:40 - king of the south push at him - in 1796 France ends the 7-year French Revolution and appoints Napoleon Bonaparte as Commander in Chief over the first Communist government in history. Napoleon also begins a war against Italy that would span three years (1796-1799). France, under Napoleon Bonaparte was the King of the South that pushed against the King of the North at the commencement of the Time of the End. France, known for its atheistic beliefs during the French Revolution (one facet of the Beast that ascended from the Bottomless Pit, Spiritualism - Rev 11:7, 8) would be replaced by the Communist Soviet Union in 1917 as the King of the South as a result of the Bolshevik Revolution. The confiscation of church land and resources and the banning of formal religion marked the pushing against the King of the North.

Dan 11:40

Dan 11:40 - push at him - the term push means to war against, to charge, come up against, to attack, to stage an offensive against. See 1Kin 22:11; 2Chron 18:10; Ex 21:29 32, 36; Dan 8:4

Dan 11:40

Dan 11:40 - king of the north - in this verse, the king of the north is joined by an ally that grants him military power to rule over his enemies. The United States, playing the role of "the daily" joins league and becomes one with the papacy (1Cor 6:16) as it assumes the role of the False Prophet. The King of the North therefore, may be identified by its political (the U.S.A.) or its religious (the papacy) counterpart.

Dan 11:40

Dan 11:40 - chariots and with horsemen - military might against the King of the South would be furnished by the False Prophet, the United States by way of a Holy Alliance. The US and papacy joined forces against Communism and were instrumental in toppling it in the USSR

and its satellite nations in 1989.

Dan 11:40

Dan 11:40 - many ships -

Dan 11:40

Dan 11:40 - enter into the countries - the overthrow of the Soviet Union was due in large part to the: 1. Soviet Union's depleted resources (military, finance, mental/emotional) and broken morale/will after fighting Islam in Afghanistan for 10years 2. The military and economic stratagem of the U.S. 3. The social instability caused by the Solidarity Movement and Parastroika (openness policy of Gorbachev), incited by the papacy

Dan 11:40

Dan 11:40 - overflow and pass over - Similar to the LORD holding His hand over a mistake in the 1843 chart (EW 74.1), God held His hand over understanding of the terms "overflow and pass over" and its significance in the narrative of the King of the North. The term is found in two other locations and shed light and understanding on its application here in this verse: (Background Principle) Isa 7:8, 8 - the head of a nation is its capital and the head of the capital is its king. The context of the verse gives the starting point of the 2,520 prophecy, a key doctrine of the Millerite Movement and for those who return to the Old Paths as mentioned in Jer 6:16, 17 Isa 8:7, 8 - The Assyrians will "overflow and go over, he shall reach even to the neck" of the Southern Kingdom in his attacks. That the Assyrians reached the neck and not the head, or the capital, signified that the capital (Jerusalem) will be delivered/spared from the destruction.

Dan 11:41

Dan 11:41 - He shall enter also - the entering in or conquest of the glorious land, the USA, will include the following: 1. Passage and enforcement of a domestic Sunday Law, leading to national ruin [compare Rome in A.D.321] 2. The overthrow of the many within Adventism, leaving a few, the remnant, the 144,000 3. The close of Adventism's probation where two classes are clearly distinguishable 4. The church militant has become the church triumphant [tares are removed by the 3 Angels - Mt 14:39, 49] bearing God's glory to the world - Dan 11:45; Joe 3:16, 17; Isa 52:1; Eze 13:9 5. The United States will be spiritual overthrown through the overspreading of abominations ("Ichabod"); God's hands of protection will be wholly removed from the nation - Dan 9:27; Rev 13:14; 1Sam 4:21; Ps 119:126 6. The United States' government will be yielded to a One World Government comprised of 10 Kings under the moral leadership of the papacy - Rev 17:12-15 7. The US will be foremost among the 10 kings, causing them and the world to follow its example in passing a global Sunday Law - Rev 13:14, 15 The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow and the fatherless by those who are lifted up against the weak and helpless, is all written in the book of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously. – {RH May 2, 1893 Par. 10} Many were driven across the ocean to America and here laid the foundations

of civil and religious liberty which have been the bulwark and glory of this country. – {GC 252.1} The "entering in" by the King of the North, the papacy, is accomplished through its slow but steady growth in popularity and prominence by an ecumenical movement. The movement promotes unity among the diverse faiths in the absence of unity in doctrine and establishment of the Bible as the single source of truth. The Bible speaks specifically against such unions (Am 3:3; 1Cor 6:15, 16 || Rev 17:1, 2; 2Cor 6:15)

Dan 11:41

Dan 11:41 - glorious land - Palestine (Canan Land) for Ancient Israel and the United States for Modern Israel. The United States is a place where the gospel of Christ was promoted from its founding and countless numbers have come to know and fear Christ. The nation would become a hub for global evangelism based on the Word of God (the KJV Bible). This is the glory of this nation. See Ps 85:9

Dan 11:41

Dan 11:41 - many countries - the word "countries" is (italicized) applied and does not suite the context of the verse regarding the Glorious Land. The "many" who are overthrown are those that once kept faithful God's 4th Commandment but fall backward (Isa 28:13); they are the briars and thorns [scornful, self-righteous Laodiceans] who do not make peace with God in a time when they may find Him (Ps 32:6; Isa 5:18-21, 27:4, 5; Jer 13:12-20; 18:11-18); those who lack moisture and have shallow roots so that they may not endure the fiery trial (1Pet 4:12-17; Lk 8:6; Mk 4:6, 16, 17); they reject the counsel of the prophets, fail to discern and ask for the falling Latter Rains and therefore will fall away [2Thess 2:3; Isa 30:8-10, 28:9-13; Zech 10:1] as prey to the King of the North through the enforcement of a Sunday Law. See Isa 7:7-9, 8:13-15, 21, 22. The "many" here spoken were also spoken of by Christ when He counseled His disciples regarding the conditions of the last days (See Mt 24:9-12). Consider that the falling away and overthrow of the "many" precedes the gathering in of the world (Edom, Ammon, Moab), affirming the close of Adventism's probation before the rest of the world. Then I was shown a company who were howling in agony. On their garments was written in large characters, “Thou art weighed in the balance, and found wanting.” I asked who this company were. The angel said, “These are they who once kept the Sabbath, and have given it up.” I heard them cry with a loud voice, “We have believed in Thy coming, and taught it with energy.” And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet,—trodden the Sabbath underfoot,—and that was why they were weighed in the balance and found wanting. – {CET 101.1}

Dan 11:41

Dan 11:41 - overthrown - See Jer 11:14, 18:23; Job 19:6-11

Dan 11:41

Dan 11:41 - escape out of his hand - See Eze 7:16. As the saints of God were "given into the hand" of the Little Horn to "wear out" for 1,260 years as noted in Dan 7:25, so those of Edom, Moab and the chief of the children of Ammon will "escape from the hand" of the King of the North through the power of the Holy Spirit given through the 3 Angel's Messages. See Isa 66:19 The LORD foretold that despite His scattering of the proud and rebellious people of Moab, he would redeem a remnant in the latter days. See Jer 48:47. The same applies to Elam - Jer 49:39

Dan 11:41

Dan 11:41 - even Edom, and Moab, and the chief of the children of Ammon - As Babylon in the last days is represented as a three-fold power (Rev 16:13, 18:2), the three nations mentioned also typify Babylon from whom God calls out a remnant. These nations historically were persecutors and irritants to the COI. See Eze 25

Dan 11:41

Dan 11:41 - Edom, Moab and Ammon - Sons of fornication who were drunken by the strange wine of Babylon. See Isa 11:11-14; Jer 29:7-22. Edom or Esau was called a profane man by the Apostle Paul (Heb 12:16). He who once esteemed little the sacred things of God [like Belshazazar - See Dan 5:1-4] would be drawn out of Babylon when he hears the mighty words of the 3 Angels, joined by the 4th Angel from the 144,000. Edom historically is also known for refusing safe passage for the COI through the wilderness during their sojourn from Egypt (See Ex 15:14-16; Num 20:14-21) Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God. – {DA 638.2} In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law.

Dan 11:41

Dan 11:41 - Moab - the Moabites were descendants of the people of Israel but born of drunkenness and fornication (Gen 19:37). The Ammonites and Moabites (Balak, king of Moab) called upon Balaam to curse the COI when sojourning through the wilderness from Egypt (Num 22:1-4). As a result, this people were not to enter into the congregation of the COI for 10 generations (Deut 23:3, 4). The Bible describes the Moabites as an idolatrous people, worshipping Chemosh and ones who were very proud, who took confidence in their works, treasures and possessions. God however, promised to save a remnant of Moab in the latter days. See Jer 48:7, 29, 47; Zeph 2:8-11

Dan 11:41

Dan 11:41 - children of Ammon - See Gen 19:38 the LORD foretold the redemption of a remnant of the Children of Ammon. See Jer 49:1-6 And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. {GC 382.3} Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. {GC 390.1}

Dan 11:42

Dan 11:42 - stretch forth his hand -Just as the King of the North will stretch forth his hand against the inhabitants of the world, particularly those who keep the commandments of God and have the testimony of Jesus Christ, so Jeroboam "put forth his hand from the alter" against the man of God from Judah. See 1Kin 13:4

Dan 11:42

Dan 11:42- the land of Egypt shall not escape - the LORD foreshadowed the papacy's global conquest in Nebuchadnezzar, king of the northern country's utter destruction of the land of

Egypt. See Rev 13:3; Jer 44:30; 46; Eze 29:1-20 (18-20)

Dan 11:43

Dan 11:43 - power over the treasures of gold - the Modern King of the North, the papacy will once again have power over global wealth (see Rev 18:12, 13; Eze 28:4, 5). He will be the moral caretaker of the financial systems of the world and will dictate who is worthy to buy or sell. Just as Egypt was given into Nebuchadnezzar's hands as payment for subduing God's enemy Tyrus, so the King of the North will conquer the world. See Eze 29:18-20; Rev 13:16, 17

Dan 11:43

Dan 11:43 - the Libyans and the Ethiopians shall be at his steps - the two people groups here mentioned were once in league with Egypt against Nebuchadnezzar, King of Babylon. God purposed to punish Egypt through Nebuchadnezzar, having given them into his hands Eze 29:18-20. The Ethiopians and Libyans were they who held the shield while the Lydians drew the bow (Jer 46:1-10). The allusion here referenced may signify all, rich and poor, strong/weak (militarily) will be at the steps of the papacy.

Dan 11:44

Dan 11:44 - tidings out of the east and out of the north - See Am 8:11, 12; Nah 1:15; Isa 27:13; Ezek 43:1, 2. The Loud Cry from the Lord, spoken by those empowered by the Latter Rain of the Holy Spirit (Rev 18:1-5). He Who is from the north and comes from the east is Jesus Christ. In fulfillment of His prophecy, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Mt 10:34), Jesus divides the world, and once again stirs the ire of another earthly king who lays claim to His people, His blood-bought possessions. This group bears specific tidings to all corners of the earth embodied in the Three Angel's Messages of Rev 14, joined by the mighty Fourth Angel of Rev 18. The tidings from the east concern the Seal of God, God's character imparted to those who acknowledge Jesus as Creator, Lord of the Sabbath, and the One in Whom they find rest for their redemption (Heb 4:1-11; Mt 11:28- 30). The message also speaks of God's atonement and the blotting out of sins by His shed blood, during the Antitypical Day of Atonement (Act 3:19). Lastly as the Sun of Righteousness, Jesus offers the experience of Righteousness by Faith, complete victory over sin, and physical healing and restoration through a Message of Health Reform to a sin-sick, dying world. The message of the east is borne or carried by the message of the "sons of the east", Islam. Islam, as a prophetic catalyst serves as a bellwether for the children of God to awaken them and to prepare them for the impending crisis. The tidings from the north speak of Jesus' completed works in settling the Great Controversy [the image of jealousy] with Satan, when He laid down His life towards the northsides of the temple, outside Jerusalem's gate. The Image of Jealousy is that which stands in the place of God, within the temple of God, and seeks to supplant man's righteous acts of confession to God, true repentance, and the acceptance of Christ's shed blood as atonement, blotting-out one's sins by faith (Act 3:19). In their place are exalted spurious rituals, holidays, and ceremonies, including Lent, the Sacrament of Penance (confession to a man), Easter, the adoration of saints, and Sunday worship. These manmade forms, all of pagan origin, embody Satan's "throne of iniquity" that he has set-up to counter and usurp God's "throne of righteousness". The tidings brought by God's faithful are more than suggestions, counseling men of the heresies and deceptions instituted by the earthly King of the North. They are rather, impassioned pleas from God for all to, "Come out of Her my people, that ye be not partakers of her sins and that ye receive not her plagues" Rev 18:4, 13:6-9. The final warning to the world through God's remnant church details the imminent doom of the condemned papal system; more so, it is the final revelation of God's love and desire to save every

individual for whom His Son has died (1Tim 2:3-6). Watchmen, called to bear these tidings to the world, are to be quickened by the Spirit of God through the Testimony of Jesus Christ, the Spirit of prophecy. They are to be united, seeing eye-to-eye, as they stand under a common message, work, and banner (Isa 52:7, 8; Eze 37:1-10; Song of Solomon 6:10).

Dan 11:44

Dan 11:44 - great fury to destroy, and utterly to make away many - See Dan 11:33

Dan 11:45

Dan 11:45 - tabernacles of his palace - the institutions of church and state are here referenced, giving evidence of the unholy relations/alliance (termed fornication) between the papacy and the kings of the earth (Rev 18:3). The tabernacle represents the house of the LORD and the gathering place for the saints (Lamentation 2:6, 7), the supposed seat of the papacy empowered by apostate Protestantism and all world religions, while the palace would be the abode for the 10 Kings that would give their power and authority to the whore Babylon for one hour. See Rev 17:12-14

Dan 11:45

Dan 11:45 - the unholy confederacy of papacy, world religions and kings of the earth will create a wedge, forming a division "between" the seas and the glorious holy mountain. See Ps 83:1-8

Dan 11:45

Dan 11:45 - Seas - nations, multitudes, and peoples. See Rev 17:

Dan 11:45

Dan 11:45 - glorious holy mountain - the holy mountain of God (Zion and Jerusalem) which are figures for God's people are made glorious as they are purified and made white (Joe 3:17). The glorious holy mountain reflects God's glory, having been made free from sin. These are they that as an ensign, will gather in the third part of Egypt and Assyria with Israel, God's final remnant church. See Rom 3:23||Ps 104:1, 2; Dan 2:35, 12:3; Mal 4:2; Rev 12:1; Isa 19:19-25; Mic 4:1, 2

Dan 11:45

Dan 11:45 - he shall come to his end - See Isa 33:1

Dan 11:45

Dan 11:45 - none shall help him - the utter destruction of the papacy is foretold. See also Isa 14:4-11, 30:33, 47:10-15; Rev 17:16, 19:19; 2Thess 2:8 When the people learned that Jesus had been put to death by the priests, inquiries were made regarding His death. The particulars of His trial were kept as private as possible; but during the time when He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the priests and rulers, were circulated everywhere. By men of intellect these priests and rulers were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, they became like men insane. The prophecies that pointed to Christ's sufferings and death they could not explain, and many inquirers were convinced that the Scriptures had been fulfilled. – {DA 776.4} The revenge which the priests had thought would be so sweet was already bitterness to them. They knew

that they were meeting the severe censure of the people; they knew that the very ones whom they had influenced against Jesus were now horrified by their own shameful work.

Dan 12:1

*Dan 12:1 - with the close of mankind's probation, comes the punishment of God, embodied in the 7 last plagues, culminating in the 2nd Coming of Christ. As Christ leaves the holy place, He places the sins of his people upon the head of Satan, the scapegoat who is borne to the barren land, the earth. With the destruction of the wicked the earth will enjoy its rest for 1000yrs. See Eze 14:14; 22:30; Isa 59:16, 41:28, 63:5; Jer 5:1

Dan 12:1

Dan 12:1 - And at that time shall Michael stand up, the great prince which standeth for the children of thy people - with the close of mankind's probation, comes the punishment of God, embodied in the 7 last plagues, culminating in the 2nd Coming of Christ. As Christ leaves the holy place, He places the sins of his people upon the head of Satan, the scapegoat who is borne to the barren land, the earth. With the destruction of the wicked the earth will enjoy its rest for 1000yrs. See Lk 13:25; Eze 14:14; 22:30; Isa 59:16, 41:28, 63:5; Jer 5:1

Dan 12:1

Dan 12:1 - Michael stand up - All is well until Michael stands-up. While Jesus bears His Priestly garments, there is still hope for repentance and salvation. However, once Michael Stands-up and dawns His Kingly garments, there is no more hope for the impenitent or unrighteousness. see Ps 119:126, 89:6; Isa 33:2-4, 10-16; 59:16-19, 26:21; Rev 15:8 Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Rev 14. – {GC 425.1} When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God’s long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. – {Mar 265.3} Then I saw that Jesus’ work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head. – {Spalding and Magan - SpM 2.1} The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy {Spalding and Magan - SpM 2.2} Then Jesus will step out from

between the Father and men, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other; also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. – {CET 100.2} I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. [1] Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The one hundred and forty-four thousand triumphed. Their faces were lighted up with the glory of God. – {CET 100.3}

Dan 12:1

Dan 12:1 - standeth for the children of thy people - people of the saints of the Most High. See Dan 7:26, 27

Dan 12:1

Dan 12:1 - time of trouble, such as never was since there was a nation even to that same time: - See Isa 24; Rev 16:1-12, 17-21; Mt 24:21; Job 38:22, 23; Ps 55:1-11 The Bible and Spirit of Prophecy speak of 3 times of trouble: 1. Little Time of Trouble at the Sunday Law for the people of God; 5T 81.1, 2; LDE 153.3, 4 2. Great Time of Trouble for all the world - Dan 12:1 3. Time of Jacob's trouble for the people of God - Jer 30:5-10; LDE 152.3-153.2 The remnant in the time of trouble will cry, My God, My God, why hast Thou forsaken me? – {SpM 2.6} The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. "Though Noah, Dan, and Job" were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze 14:20. – {GC 622.4} A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. – {CCh 42.1} In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. – {CET 95.1} The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. – {CET 95.2} The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble. – {Mar 32.4} Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but

nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. – {Mar 32.5} In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in a civil war. There will be a time of trouble such as never was since there was a nation. {5MR 305.4} The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the "battle of the warrior ... with confused noise, and garments rolled in blood" (Isa 9:5),—what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule. – {GC 36.2} In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God. { PP 255.5} In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels. But there will be no security for the transgressor. Angels cannot then protect those who are living in neglect of a known duty or an express command of Jehovah. { ST February 26, 1880, Art. A, par. 22 }

Dan 12:1

Dan 12:1 - thy people shall be delivered - See Ps 37:39; 27:1-5, *91:15; Isa 26:3, 4, 20, 21, 28:5, 6, 16; 26:20, 21; Jer 30:7

Dan 12:1

Dan 12:1 - every one that shall be found written in the book - the Book of Life (the Book of Remembrance - Mal 3:16-18). See Isa 4:3; Rev 3:5, 13:8

Dan 12:2

Dan 12:2 - And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt - Job 7:21; Isa 26:19; Act 2:29; 1Thess 4:14; Job 17:13, 19:25-27 Graves are opened, and "many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt." Dan 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Rev 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. – {GC 637.1}

Dan 12:2

Dan 12:2 - some to everlasting life - the Special Resurrection of all who have died in the faith under the sounding of the 3rd Angel's Message [+1844A.D.]

Dan 12:2

Dan 12:4 - some to shame and everlasting contempt - the special resurrection of those who tried and persecuted Jesus is here mentioned (Mt 26:59-64, Rev 1:7).

Dan 12:3

Dan 12:3 - they that be wise - (wise = teachers) The wisdom of the wise is that they do not live solely for the present time but consider their latter end (Ps 73:1-28; Dan 12:3, 10; Prov 6:6-8). They make preparation for the times of trouble and make sure that their faith is moored to the Rock (Isa 28:16, 17). See Deut 32:29, 15; Jam 3:13

Dan 12:3

Dan 12:3 - shine as the brightness - (shine = to teach) the 144,000 who have been purged of their sins, are whitened and received the seal of God will like Moses, reflect the glory of God (Rom 1:23; Ps 104:1, 2; Rev 21:23). Able to stand before God without sin (Ju 24), these people shine as the firmament, whose characters are blameless, without rebuke (Jam 3:13), and they proclaim God's final warning message to the world. These are men wondered at (Zech 3:8). Similar to the faithful martyrs of the Red Horse era, they endure deprivation, scorn and trial without murmuring or disputing. See Phil 2:14, 15; Isa 60:1-4; Act 6:15; Rev 18:1; Isa 30:26 Servants of God, with their faces lighted up and shining with holy consecration (compare Ex 34:30-33), will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Rev 13:13. Thus the inhabitants of the earth will be brought to take their stand. – {GC 612.1} Just as Moses' face shined from the glory of GOd when he bore the commandments [which if made one's means of salvation brings death], much more those who bear the righteousness of Christ, they will shine with an exceeding greater glory. See 2Cor 3:7-9 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

Dan 12:3

Dan 12:3 - turn many to righteousness - the efforts of this last group will be empowered by the Holy Spirit, given without measure, in order to gather in God's heavenly garner. Those who go out mourning will come in rejoicing, bringing in the sheaves. The lips of the righteous feed many, but fools die for lack of wisdom. The fruit of the righteous is a tree of life and he that winneth souls is wise. See Isa 55:4, 5; 60:4, 5; Prov 1:7; 10:21; 11:30; Mt 13:52; Lk 5:10; Heb 13:7 I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. – {CET 93.2}

Dan 12:4

Dan 12:4 - seal the book - the book would remained sealed (see Isa 29:9-12), indiscernible until the Lion of the Tribe of Judah would unseal its understanding. See Rev 5:5-6:17, 8:1

Dan 12:4

Dan 12:4 - time of the end - 1798 and onward. See Dan 8:17, 11:35, 11:40, 12:9

Dan 12:4

Dan 12:4 - run to and fro - to seek for understanding in the word of God. See Am 8:11, 12; Prov 25:2; Nah 2:3, 4

Dan 12:4

Dan 12:4 - knowledge shall be increased - An increase of knowledge would be a characteristic of the last days which makes possible coming events towards the end of time. Enforcement of a worldwide Sunday Law is made possible by the advancements in communications. The ability to restrict global commerce, buying and selling is made possible by advancements in security, banking and technologies that monitor and control. The last day deceptions of Satan will be facilitated again through modern communications media. The command to go spread the gospel to every tongue tribe and nation is facilitated by the increase of knowledge in transporation, communications and medicine (the health message). Nah foretold the increase of knowledge in his description of automobiles/trains running to and fro. See Nah 2:3, 4 In these last days, God will pour out His Holy Spirit upon men and cause the light of the sun (the Old Testament) to shine seven fold and the moon (the New Testament) to shine as the sun in order to repair the breach caused in His last day church, Laodicea (Isa 30:25, 26, Rev 18:1). See Prov 4:18 the "knowledge" here spoken is the sure word of prophecy (2Pet 1:19). See Spalding Magan pg 58 "We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light" {Counsels to Writers and Editors pg 33.2}

Dan 12:5

Dan 12:5 - there stood other two, the one on this side of the bank of the river, and the other on that side the bank of the river - the position of the angels relative to Jesus who stood above the waters is intersting. Jesus who stands above the waters having two angels at His side reflects the position He bore in the heaven of heavens, where He dwells with the father between the two cheribum. Also the river of life flowing from the throne of God, is reflected in the waters underneath His feet in the vision of Dan. Lastly, we see the devil’s counterfeit of Jesus standing upon the waters in the harlot woman Babylon, who comes forth from the waters and sits upon many waters . See Ex 25:22; Rev 22:1, Rev 13:1, 17:15

Dan 12:6

Dan 12:6 - How long - the question How long speaks of duration and is a common question among God's saints and prophets: The Martyrs - Rev 6:10

Dan 12:7

Dan 12:7 - upon the waters of the river - Jesus stood upon the waters. See Mt 14:30

Dan 12:7

Dan 12:5 - the river - the angels are on either bank of the river Hiddekel (Tigris), while Jesus stands upon the waters of the River. See Dan 10:4, 5

Dan 12:7

Dan 12:7 - held up his right hand and his left hand - Jesus alone can sware because He is able to bring it to pass. See Rev 10:5, 6; Deut 32:39, 40; Heb 6:13; compare Jam 5:12, Mt 5:34-37

Dan 12:7

Dan 12:7 - sware by Him that liveth for ever and ever - Jesus swares by Himself. See Rev 1:8; Heb 6:13; Jer 51:14

Dan 12:7

Dan 12:7 - time, times and an half - See Dan 7:25; Rev 12:6, 14; 11:2

Dan 12:7

Dan 12:7 - accomplished to scatter - Jesus, the Man clothed in linen above the waters, here describes the "treading down of the host" for 1,260 years by the Second Desolator, Papal Rome. See Dan 8:13, 11:33-35 As in Dan 11:35, 36, this verse shows the convergence of two time prophecies at their terminus point. The conclusion of the 1,260yrs of papal dominion (AD538-1798) given by "a time, times and half" and the conclusion of the 2,520yrs of the scattering God's people, (the Northern Kingdom, 723BC-AD1798), both have their conclusion in A.D.1798 when "all these things shall be finished".

Dan 12:7

Dan 12:7 - power of the holy people - the power granted by the Holy Spirit to become a son of God in spirit and in truth and to spread the gospel of Christ to all the world was hampered by the scattering of God's people during the Dark Ages. See Joh 1:12; Act 1:8; Rev 11:1, 2

Dan 12:7

Dan 12:7 - all these things shall be finished - "the end of these wonders" (v6) takes the reader down to the time of the end, an appointed time by God given by: 1. The cessation of the scattering of the power of Gods holy people (see Dan 8:13) 2. The accomplishment of the indignation of God against His people (Dan 11:36) 723BC-AD1798 3. The wresting of power from the Man of Sin and Son of Perdition through a deadly wound (Dan 11:36; Rev 13:3)

Dan 12:8

Dan 12:8 - I understood not - Dan here typifies the wicked in the last days who have no understand of the "the end of these things". See Isa 29:9-12;

Dan 12:8

Dan 12:8 - end of these things - the final events of the great controversy as two classes of worshippers are developed. First, the wise, God's people who shine as the firmament and lead many sons to righteousness. Secondly, the wicked, who lack understanding of God's ways and are swallowed-up during a time of trouble as never was upon the earth. See Dan

12:1-3.

Dan 12:9

Dan 12:9 - the words are closed up and sealed till the time of the end - See Rev 5:1-9

Dan 12:10

Dan 12:10 - many shall be purified, made white and tried - as those who remained faithful were sealed and were tested during the Dark Ages, so too the 144,000 will undergo the same experience. See Dan 11:33-35 3-step process: Purified, Made White, Tried: 1. Holy Spirit - Sin, Righteousness, Judgment 2. Outer Court, Holy Place, Most Holy Place 3. Justified, Sanctified, Glorified 4. 3 Angels of Rev 14 saw a company who stood well guarded and firm, and would give no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—one, two and three—the first, second and third angels' messages. Said the angel, Woe to him who shall move a block, or stir a pin in these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received. I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. Step by step had God brought them along, until he had placed them upon a solid, immovable platform. Then I saw individuals as they approached the platform, before stepping upon it examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the laying of the foundation of the platform. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform and examined it, then found fault with it, declaring it to be laid wrong. I saw that nearly all stood firm upon the platform, and exhorted others who had stepped off to cease their complaints, for God was the master-builder, and they were fighting against him. They recounted the wonderful work of God, which had led them to the firm platform, and in union nearly all raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained, and left the platform, and again they with humble look stepped upon it. – {1SG 168.2}

Dan 12:10

Dan 12:10 - purified - Purification involves being purged of sin by coming to Jesus who sits in judgment. See Isa 27:9; Mal 3:2, 3; 1Jo 3:3

Dan 12:10

Dan 12:10 - made white - See Zech 3:1-5; Rev 6:9-11; Mt 22:8-13 As the stones of the temple which Solomon built for the LORD were hewn and squared at the quarry before being brought for placement, we are to be chiseled, smoothed and prepared for Christ's return. It is not enough to accept the invitation to the weeding feast, we must put on Christ's robe of righteousness so that we may be partakers of the divine nature, having escaped the corruptions of the world through lust. Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven's loom, the "fine linen, clean and white" which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here. – {AH 536.4}

Dan 12:10

Dan 12:10 - tried - See 1Pet 4:12, 13; Zech 13:9, Mal 3:3, 4; Jam 1:1-4, 12; Ps 17:13, 14; Job

23:10; Rev 2:10. The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate his love and establish his honor before a universe of beings who delight to do his will, and in whose heart is his law. Never will evil again be manifest. Says the Word of God, “Affliction shall not rise up the second time.” [Nah 1:9.] The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. – {GC88 504.1}

Dan 12:10

Dan 12:10 - but - though many within modern Israel (the SDA church) will be purified and made white, when the trial of a Sunday Law arrives, it will reveal who has made the necessary preparations (received the oil; built upon the Rock) to stand in that day. In this day, the two classes identified in and brought forth by the Everlasting Covenant will be revealed. Those who will be utterly scattered are the wicked and those to whom God will show mercy are the wise. See Gen 3:15; Hos 1:6, 6; Mal 1:1-3; 3:16-18; Isa 33:14, 66:5

Dan 12:10

Dan 12:10 - the wicked - the wicked are synonymous with the foolish virgins in Jesus' parable. The foolish virgins are they who say "Lord, Lord, Have we not prophesied in your name?" to which Jesus says "depart from Me you workers of iniquity..." See Mt 25:11, 12; Lk 13:24-28; Mal 3:18; Isa 33:14, 66:5

Dan 12:10

Dan 12:10 - shall do wickedly - see Joh 16:1-3; Mt 24:9, 10, 12; 1Tim 4:1, 2; 2Tim 3:1-5; Ju 3, 4; Isa 30:8-11, 32:5-7, 28:14, 15; Psa 50:16-20

Dan 12:10

Dan 12:10 - none of the wicked shall understand - See Jer 5:21; Hosea 4:6, 17; Isa 27:11, 29:9-14, 30:8-11; Ps 82:4, 5; Dan 2:10, 11; Rom 1:31, 10:1-4; 1Cor 2:14; 2Thess 2:10-12 Hos 4:6 - "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou be no priest to me (1Pet 2:9; Ex 19:5, 6 - a covenant with God) seeing thou has forgotten the law of thy God, I will also forget thy children". Anna also, a prophetess, came in and confirmed Simeon’s testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of God, and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord. – {DA 55.4} These humble worshipers had not studied the prophecies in vain. But those who held positions as rulers and priests in Israel, though they too had before them the precious utterances of prophecy, were not walking in the way of the Lord, and their eyes were not open to behold the Light of life. – {DA 55.5} So it is still. Events upon which the attention of all heaven is centered are undiscerned, their very occurrence is unnoticed, by religious leaders, and worshipers in the house of God. Men acknowledge Christ in history, while they turn away from the living Christ. Christ in His word calling to self-sacrifice, in the poor and suffering who plead for relief, in the righteous cause that involves poverty and toil and reproach, is no more readily received today than He was eighteen hundred years ago. – {DA 56.1} Not enough to read and hear the prophecies, we must eat them (intellectual and spiritual) and act upon them. See Heb 11:7; Ezr 7:10 The fate of the foolish virgins is to stumble, and fall, and be broken, and be snared, and be taken. (Isa 8:15, 28:13) The darkness that had mantled the earth at the crucifixion was not more dense than that which still enveloped the minds of the priests and rulers. At His birth the

star had known Christ, and had guided the wise men to the manger where He lay. The heavenly hosts had known Him, and had sung His praise over the plains of Bethlehem. The sea had known His voice, and had obeyed His command. Disease and death had recognized His authority, and had yielded to Him their prey. The sun had known Him, and at the sight of His dying anguish, had hidden its face of light. The rocks had known Him, and had shivered into fragments at His cry. Inanimate nature had known Christ, and had borne witness to His divinity. But the priests and rulers of Israel knew not the Son of God. – {DA 770.4}

Dan 12:10

Dan 12:10 - but the wise shall understand - See 1Jo 5:19, 20; 1Pet 2:7; Dan 2:21; Rev 17:9; Zeph 2:1-3; Mt 11:19, 24:45; Prov 8:8, 9; Ps 107:43, 111:10; Prov 3:35; Joh 8:47; Heb 11:3 "...the Gospel is making known of Christ in men. Or rather, the Gospel is Christ in men, and the preaching of it is the making known to men of the possibility of Christ's dwelling in them." {The Everlasting Covenant; E.J. Waggoner, pg 30} Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost. – {2TT 69.1} Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.—Testimonies to Ministers and Gospel Workers, 507 (1897). – {LDE 195.4} I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. – {EW 71.1} I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." I saw that none could share the "refreshing" unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence. – {EW 71.2} Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged. This occasion did not pass without some recognition of Christ. "There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the Consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." – {DA 55.1} ... The spirit of prophecy was upon this man of God, and while Joseph and Mary stood by, wondering at his words, he blessed them, and said unto Mary, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy

own soul also,) that the thoughts of many hearts may be revealed." – {DA 55.3} "When they were come into the house, they saw the young child with Mary His mother, and fell down, and worshiped Him." Beneath the lowly guise of Jesus, they recognized the presence of Divinity. They gave their hearts to Him as their Saviour, and then poured out their gifts, —"gold, and frankincense, and myrrh." What a faith was theirs! It might have been said of the wise men from the East, as afterward of the Roman centurion, "I have not found so great faith, no, not in Israel." Mt 8:10. – {DA 63.2} All wondered at His knowledge of the law and the prophecies; and the question passed from one to another, "How knoweth this Man letters, having never learned?" No one was regarded as qualified to be a religious teacher unless he had studied in the rabbinical schools, and both Jesus and Joh the Baptist had been represented as ignorant because they had not received this training. Those who heard them were astonished at their knowledge of the Scriptures, "having never learned." Of men they had not, truly; but the God of heaven was their teacher, and from Him they had received the highest kind of wisdom. – {DA 453.1} My teaching is not Mine," said Jesus, "but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself." Joh 7:16, 17, R. V. The question of these cavilers Jesus met, not by answering the cavil, but by opening up truth vital to the salvation of the soul. The perception and appreciation of truth, He said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals. Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself. The Pharisees had not put their will on the side of God's will. They were not seeking to know the truth, but to find some excuse for evading it; Christ showed that this was why they did not understand His teaching. – {DA 455.3}

Dan 12:11

Dan 12:11 - And from the time - the narrative takes us back to the discussion of Dan 8:13 regarding the daily and the transgression of dessolation. In this prophetic account, the year AD508 is established.

Dan 12:11

Dan 12:11 - daily shall be taken away - the daily, paganism which would "let", or occupy the space of the desolator of God's people, would "let" until it is taken out of the way in A.D.508. See 2Thess 2:7

Dan 12:11

Dan 12:11 - set up - the "set up" of the papacy occurred when Clovis routed the Visigoths on behalf of catholicism in A.D.508, establishing the military/civil might ("power" - Rev 13:2) that would allow it to rule over church and state for 1,260years, starting 30yrs later in A.D.538.

Dan 12:12

Dan 12:12 - Blessed is he that waiteth - those who in patient perseverance come to April 19,

1844 and enter into the Tarrying Time without loosing faith will be blessed. God will open to their understanding new revelations of present truth as He waits to be gracious to His faithful followers (Isa 30:18) The 12th chapter and 12th verse when multiplied yields 144, representing the blessed 144,000 who will reflect Jesus' image in the present history. “Blessed are the eyes which saw the things that were seen in 1843 and 1844. “The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Dan will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.

Dan 12:12

Dan 12:12 - he that waiteth - See Isa 40:31, 30:15, 18; Ps 46:10

Dan 12:12

Dan 12:12 - cometh - [naga pronounced nawga] meaning "toucheth". To touch the end of the year April 19,1844 began the start of the new era for proclaiming the Tarrying Time and eventually the Midnight Cry. “The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844.” Early Writings, 247. “Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour’s change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.” The Great Controversy, 433.

Dan 12:13

Dan 12:13 - till the end be - until the end of the sealing-up of the message should be, namely, the "time of the end"

Dan 12:13

Dan 12:13 - stand in thy lot - The term in its context can symbolize: 1. The fulfillment of a prophetic message, when it is shown to be true from God. Lk 10:23, 24; Mt 24:15 2. The time of reckoning and judgment 3. An appointed place of duty/rest where a person is to remain in order to fulfill his/her purposes. 4. To be remembered of the Lord for righteousness sake - Heb 6:10 The prophet is said to stand in his lot at the "end of the days". This additional phrases shows that at the conclusion of each reform movement, the prophet's message can be shown to stand in its lot or prove true: 1. At the closing of the door of the ark (close of probation) and the occurrence of the flood, Noah's preaching for 120yrs stood in its lot 2. At the scattering of the northern kingdom in 723BC and southern kingdom in 677BC by the kings of Assyria and Babylon respectively, the prophets all stood in their lot 3. At the Cross of Calvary when all things prophesied concerning Christ and His passion had been fulfilled (including Dan 9:25-27), the prophets stood in their lot 4. At the time of the end (1798) when the book of Dan was unsealed by Jesus, the Lion of the Tribe of Judah (see Testimonies to Ministers pg 115) the Beast from the sea received a deadly wound leading down to the commencement of the cleansing of the sanctuary, Dan stood in his lot 5. From the commencement of the "Modern Time of the End" until the coming of Christ, all the prophets stand in their lot "When God gives a man a special work to do, he is to stand in his lot and place as did Dan, ready to answer the call of God, ready to fulfill His purpose." Manuscript Releases, volume 6, pg 108 The time has come for Dan to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord

has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history (Manuscript 176, 1899). – {4BC 1174.4} Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Dan, every individual must stand in his lot, at the end of the days. – {GC 488.2}

Dan 12:13

Dan 12:13 - at the end of the days - the term refers to the conclusion of a reform era, commencing with a "time of the end", prophetically typifying the final end of the days when Jesus will appear.

Hosea

Hos 1:1 Back to Table of Contents

Hos 1:1 - the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah - Hos was a contemporary of Isa and beheld the scattering of the Northern Kingdom by the Assyrians. See Isa 1:1

Hos 1:2

Hos 1:3 - go take unto thee a wife of whoredoms and children of whoredoms - Hos, his wife and children were to be signs to Israel and Judah as Isa and his children were in the past. See Isa 8:18

Hos 1:3

Hosea 1:3 - Gomer - Gomer go'-mer from (01584) from ; completion; Gomer, the name of a son of Japheth and of his descendants; also of a Hebrewess:--Gomer. Gomer = "complete" n pr m

Hos 1:4

Hos 1:4 - Jezreel - meaning, the LORD scatters, this was an early warning that Israel was to be scattered for its iniquities.

Hos 1:4

Hosea 1:5 - I will avenge the blood of Jezreel upon the house of Jehu - See 2Kin 9:21-26

Hos 1:4

Hos 1:4 - Hos 1:4 - cause to cease the kingdom of the house of Israel - God's judgments

would be poured out upon Israel during the days of Hoshea of the Northern Kingdom and Ahaz of the Southern Kingdom. See Isa 7:1-9

Hos 1:6

Hos 1:6 - Loruhamah - meaning "not pitied" because God purposed to "utterly take away" the northern kingdom.

Hos 1:6

Hosea 1:6 - but I will utterly take them away - God purposed to utterly destroy the Northern Kingdom, Israel

Hos 1:7

Hos 1:7 - But I will have mercy upon the house of Judah - The two classes of the Everlasting Covenant are foreshadowed in the fate of Israel, the Northern Kingdom that will be utterly scattered, and Judah, the Southern Kingdom to whom God will have mercy and will save. See Mal 1:1-3

Hos 1:7

Hos 1:5 - and will not save them by bow... sword... battle... horses... horsemen - Israel will be saved by the Spirit of the LORD. See Zech 4:6

Hos 1:9

Hos 1:9 - for ye are not my people - "they are not all Israel which are of Israel, neither, because they are the seed of Abraham, are the all children; but in Isaac shall thy seed be called." Rom 9:6-27; Hos 1:10

Hos 1:10

Hos 1:10 - yet the number of the children of Israel shall be as the sand of the sea, which can not be measured or numbered - See Rev 7:2-10

Hos 1:10

Hos 1:10 - ye are the sons of the living God - See Rev 7:13-17; 21:3-4; Isa 62:11, 12

Hos 1:11

Hos 1:11 - Then shall the children of Judah and the children of Israel be gathered together - in the earth made new, there will be a gathering of the sons of Abraham to inherit the earth. See Jer 3:18; Eze 37:16-23; Isa 62:11,12; 66:22

Hos 1:11

Hos 1:11 - and appoint themselves one head - See Eze 37:22, 24, 25; 1Cor 11:3; Eph 4:15; 5:23

Hos 1:11

Hos 1:11- great shall be the day of Jezreel - great will be the day of the "seed of God"

Hos 1:11

Hos 1:11 - Jezreel - meaning "the LORD scatters" or "the seed of God"

Hos 2:1

Hosea 2:1 - Ammi - am Noun Masculine am from (06004) from ; a people (as a congregated unit); specifically, a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively, a flock:--folk, men, nation, people. nation, people people, nation persons, members of one's people, compatriots, country-men kinsman, kindred

Hos 2:1

Hosea 2:1 - Ruhamah - racham Verb raw-kham' a primitive root a primitive root; to fondle; by implication, to love, especially to compassionate:--have compassion (on, upon), love, (find, have, obtain, shew) mercy(-iful, on, upon), (have) pity, Ruhamah, surely. to love, love deeply, have mercy, be compassionate, have tender affection, have compassion (Qal) to love (Piel) to have compassion, be compassionate 1b of God, man (Pual) to be shown compassion, be compassionate

Hos 2:5

Hosea 2:5 - for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink - Israel sought after Baal and other false gods, ascribing their successes to them, not realizing it was the LORD Who blessed them. See Jer 44:16-19; Hosea 2:8, 3:1

Hos 2:7

Hosea 2:7 - And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now - See Lk 15:17-19

Hos 2:8

Hosea 2:8 - For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal - Gomer initially faired well after leaving Hosea but then began to be in want, like the prodigal son. See

Hos 2:13

Hos 2:13 - she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me - ancient Israel foreshadows the works of Babylon the Great, the Mother of Harlots (Isa 3:16-24; Hosea 3:1). Paul counsels women to dress modestly so as not to attract attention to themselves (1Tim 2:9). Further, God purposes to adorn His bride with jewels and fine apparel. However, it is inappropriate for one to do such things for themselves, for it is a sign of pride (Gen 11:4 compare Gen 12:2).

Hos 2:14

Hosea 2:14 - Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her - God will court and allure/draw us to Himself in loving kindness, tender mercy and in love. See Hosea 2:19

Hos 2:15

Hosea 2:15 - as in the days of her youth, and as in the day when she came up out of the land

of Egypt - Israel, God's people will sing and delight for the God of her youth, as He brought her out of bondage. See Prov 2:17

Hos 2:16

Hosea 2:16 - that thou shalt call me Ishi - as a lover has a nickname for beloved, so we will call God by a loving nickname, Ishi (Champion) man man, male (in contrast to woman, female) husband human being, person (in contrast to God) servant mankind champion great man

Hos 2:18

Hos 2:18 - And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground - See Isa 65:25

Hos 2:18

Hos 2:18 - and I will break the bow and the sword and the battle out of the earth - See Isa 2:4; Mic 4:3; Ps 46:9, 68:30

Hos 2:18

Hosea 2:18 - and will make them to lie down safely - See Ps 23; Isa 65:16-25

Hos 2:19

Hos 2:19 - And I will betroth thee unto me for ever - See 2Cor 11:2; Jer 31:32; Ex 19:4-6; Eze 16:8

Hos 2:23

Hosea 2:23 - and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God - See Rom 9:25; Isa 49:6, 56:1-7; Eph 2:15-22

Hos 3:1

Hosea 3:1 - according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine - Hosea was to love Gomer selflessly, though she played the harlot with other men, just as we wander after other gods.

Hos 3:2

Hos 3:2 - So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley. - The price of Gomer's redemption, Hosea, her true husband paid to deliver her from her captors and debtors. So it is with Jesus and us. He to whom we are truly wed, has delivered us and paid the ransom for our salvation through His blood. See Jer 31:31; Rom 7:14; Gal 3:13; Rev 5:9; Rom 5:6-8; Col 2:13

Hos 3:4

Hos 3:4 - For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim - Speaking of the Babylonian captivity where Israel would be deprived of all their religious services, even false services. See Jer 29:4-10

Hos 3:5

Hosea 3:5 - Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days - Eze 36:22-38; Jer 31:31-40

Hos 4:1

Hosea 4:1 - Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land - See Isa 59:1-16

Hos 4:3

Hosea 4:3 - Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away - See Hosea 4:

Hos 4:4

Hosea 4:4 - Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest - the people strive against the one who makes intercession and confession for them. They are self-deceived (sottish) and rebellious

Hos 4:6

Hos 4:6 - My people are destroyed for lack of knowledge - See Isa 5:13; Dan 12:10 There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction. – {5BC 1129.4}

Hos 4:6

Hos 4:6 - thou hast rejected knowledge - See Mic 2:6, 11-13; Prov 1:29-32 The wrath of God is not declared against unrepentant sinners merely because of the sins they have committed, but because, when called to repent, they choose to continue in resistance, repeating the sins of the past in defiance of the light given them. If the Jewish leaders had submitted to the convicting power of the Holy Spirit, they would have been pardoned; but they were determined not to yield. In the same way, the sinner, by continued resistance, places himself where the Holy Spirit cannot influence him. – {AA 62.1}

Hos 4:6

Hosea 4:6 - I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God - God forsook and abandoned His people when they lost sight of His Law, His governing principles, and sought the ways of world. CONTRAST Ex 19:6

Hos 4:6

Hosea 4:6 - I will also forget thy children - God in the past vowed that He would in mercy, remember and save His peoples' children. However, with the extent of the rebellion He foresaw no change in any future generations of Israel. See Isa 49:25; Gen 6:5-7

Hos 4:7

Hosea 4:7 - As they were increased, so they sinned against me - See Deut 8:10-17

Hos 4:7

Hosea 4:7 - therefore will I change their glory into shame - See Ezek 16:14

Hos 4:12

Hos 4:12 - My people ask counsel at their stocks - See Isa 44:19, 8:19; contrast Isa 28:29

Hos 4:12

Hosea 4:12 - and their staff declareth unto them - the people divine with witchcraft. See 2Kin 18:4, 23:5, 24

Hos 4:13

Hosea 4:13 - They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery - See 1Kin 14:15, 22-24; 2Kin 17:9-12; Isa 66:15-17

Hos 4:17

Hos 4:17 - Ephraim is joined to idols: let him alone - these are frightful words as God has given a people wholly to their ways of rebellion. He no longer pleads for mercy on their behalf but has commanded His holy angels to depart from them, let him alone. Their seared consciences and selfish hearts would not permit them to respond to the promptings of God. Therefore, Ephraim, like Dan, is not numbered among the righteous, the 144,000 in Rev 7 and would be overthrown (Jer 7:15). See Judges 18:30, 31; Gen 49:17; Rev 22:11; Dan 12:1; Jer 8:20; 2Thess 2:11, 12; 1Sam 16:14; Heb 6:4-6; 1Tim 4:1, 2; Deut 5:29; Rom 1:24; Ruth 1:15; Ps 78:9-11; Jer 6:8 God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: “God will bring His work closer and closer to test and prove every one of His people.” Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: “They are joined to their idols, let them alone,” and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. (1T 187}

Hos 4:19

Hosea 4:19 - The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices - See Hos 8:17

Hos 5:6

Hos 5:6 - He hath withdrawn Himself from them - such was the experience of the Protestant churches in the fall of 1844 when Jesus shut the door to the Holy Place and entered the Most Holy Place to begin the 3rd phase of the Plan of Redemption. The Protestants were left in darkness because they rejected the light that shone upon them.

Hos 5:7

Hos 5:7 - they have begotten strange children - man made converts who are ignorant to the fact that the door to the Holy Place is shut. They will knock but the door has been closed and can not be opened. See Mt 25:11

Hos 5:14

Hos 5:14 - I will be unto Ephraim as a lion, and as a young lion to the house of Judah - God declares He will destroy Ephraim (the Northern Kingdom) as a lion and Judah (the Southern Kingdom) as a young lion. This prophecy was fulfilled in that the Assyrians, the lion, routed Ephraim and Babylon, the young lion routed Judah. See Jer 50:17

Hos 6:1

Hos 6:1 - Come, and let us return unto the LORD: for he hath torn, and He will heal us; He hath smitten, and He will bind us up - words spoken by ones who have been scattered and have repented of their rebellions that caused their scattering. They purpose to seek the LORD while He may be found that He may restore them (Ezra 7:10). This leads to the three step process, shown in Hos 6:2, where God fulfills the Everlasting Covenant in producing two classes of worshippers.

Hos 6:1

Hos 6:1 - Come, and let us return unto the LORD - a statement of repentance, humbling oneself and returning to God for mercy. The prophet includes himself in the counsel, “Come, let us return” (see Dan 9:5-11).

Hos 6:1

Hos 6:1 - for He hath torn, and He will heal us - God permits our sin to tear us: to endure hardship, breaking, tearing and abuse by the things in this world that we vainly place our trust in. Once torn and we realize there is no help in those things of the world, He heals us!

Hos 6:1

Hos 6:1 - He hath smitten - God has so ordered in his providence, that his children cannot have intercourse and associations with men of the world, and with the kingdoms of this earth, but that persecution, or loss of Christian character, is sure to follow. The prophet is showing the present state of the church, while the tares and wheat are growing together. The children of God shall be smitten - meaning they shall be chastised, persecuted, ruled over. See the Roman power, from the days of their connection with the Jews until the present time, ruling over, persecuting, and trampling under foot the church of God. Our text is not only showing us our duty to God, but it teaches us the sufferings of the church, the dealings of God with her, and her final redemption; the first and second coming of her Lord, her final deliverance from death and all enemies, and her glorified reign. It teaches us the manner of Christ's coming, and the time when all these things will be fulfilled. We are therefore now showing the sufferings of the church, and God's special care and providential dealings with her. {1842 WiM, MWV3 49.2}

Hos 6:1

Hos 6:1 - And he will bind us up - which is a promise of God, that, although the church should be torn and smitten, yet he would heal them, and bind them up. In due time he would gather them into one fold, he would bind up all their wounds, and heal them of all their maladies. He would visit their transgressions with a rod, and their iniquities with stripes; but his loving-kindness he would not take from them. These promises are brought to view in this part of our text. {1842 WiM, MWV3 49.3}

Hos 6:2

Hos 6:2 - After two days will He revive us - the three days here spoken in the verse parallel the three years of trial in Dan 1, that Dan and the three worthies were tested before being presented before Nebuchadnezzar and lastly the 46years of Millerite history where the 3Angels would be proclaimed and God would raise up a peculiar people (Joh 2:18-20). After the first two tests of Dan: 1. Appetite - Dan and the 3 boys purposed not to defile themselves with the kings meat and drink 2. Presumption - Dan and the 3 boys requested pulse so as not to presume upon God's graces in eating the corrupt foods. After being tested 10 days on pulse they appeared fairer than the other Hebrew boys It is hear, after the 2nd test that God would bring a revival, as typified by the Midnight Cry of 1844.

Hos 6:2

Hos 6:2 - in the third day He will raise us up, and we shall live in His sight - The raising up here spoken typifies God's lifting up His people at the 3rd waymark (3rd Angel's Message) while casting down the wicked. We see it in the following: 1. Dan and the three worthies would be lifted up by God and before the king while the other Hebrew boys and Chaldeans would be cast down 2. God would lift up His people as an ensign upon the land (Zech 9:16) 3. Jesus would be lifted up from the earth while Satan is cast down (Joh 12:31, 32, 2:18-20) 4. Elijah would be lifted up as the true prophet of God while the prophets of Baal would be cast down

Hos 6:3

Hos 6:3 - Then shall we know, if we follow on to know the LORD - See Jer 29:13; Joh 7:17; Heb 11:6;

Hos 6:3

Hos 6:3 - if we follow on to know the LORD - a conditional statement showing that we must not draw back but continue on to know the Lord. See Joh 8:31; Jer 15:15-19; Heb 10:38, 39

Hos 6:3

Hos 6:3 - to know the LORD - It means, to believe in him, to have faith in his word, to understand his will, and be acquainted with his Spirit by a practical life of love and holiness. {1842 WiM, MWV3 51.1}

Hos 6:3

Hos 6:3 - His going forth is prepared as the morning - See 2Sam 23:4; Mal 4:2 this statement may give reference to God's consistency, that as the sun and moon rise in their circuit, so God is consistent (Jer 31:35-37). Further, the statement may suggest our knowledge of God, when we apply our hearts to know Him, will be ever increasing and progressive - the paths of the just shineth more and more unto the perfect day (Prov 4:18) His manner of imparting

truth is illustrated in the words, "His going forth is prepared as the morning." Hosea 6:3. He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. – {AA 564.2}

Hos 6:3

Hos 6:4 - He shall come unto us as the rain, as the latter and former rain unto the earth - When God's Spirit enters in our hearts, it brings a refreshing, reinvigorating and life-giving power. It purifies and brings peace. See Zech 10:1; Hose 10:12

Hos 6:4

Hos 6:4 - your goodness is as a morning cloud, and as the early dew it goeth away - See Isa 64:6

Hos 6:5

Hos 6:5 - Therefore have I hewed them by the prophets; I have slain them by the words of my mouth - See 2Chron 36:15, 16

Hos 6:6

Hos 6:6 - I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings - See Mic 6:6-8; 1Sam 15:22, 23; Heb 10:5-10

Hos 6:6

Hosea 6:6 - and the knowledge of God more than burnt offerings - See Jer 9:23; Lk 10:20

Hos 6:9

Hos 6:9 - so the company of priests murder in the way by consent; they commit lewdness - See Joh 11:47-50

Hos 7:5

Hos 7:5 - he stretched out his hand with scorners - See Ps 1:1

Hos 7:8

Hos 7:8 - Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned - See Hos 4:17

Hos 7:8

Hos 7:8 - he hath mixed himself among the people - Ephraim, the Northern Kingdom, sought after strange gods, sought to emulate the works and practices of the nations and turned its back upon God. Because of its affinity for the nations, it would be to the nations as of 742B.C. Compare Num 23:9

Hos 7:8

Hos 7:8 - Ephraim is a cake not turned - Ephraim, the norther kingdom in its scattered state is unrepentant (unturned) and therefore is unconverted. See Hos 8:12; Jer 31:18

Hos 8:3

Hos 8:3 - Israel hath cast off the thing that is good: the enemy shall pursue him - See Lev 26:17, 29-39

Hos 8:4

Hos 8:4 - They have set-up kings; but not by Me: they have made princes, and I knew it not - Besides Jeroboam, God had no involvement in those who reigned over he land of Israel. Through their own devising, because they had forsaken the LORD, they set-up their kings and rulers. See 1Kin 12:31; Hos 8:5; contrast Isa 28:29; Dan 2:21

Hos 8:5

Hos 8:5 - Thy calf, O Samaria, hast cast thee off - the two golden calfs set-up by Jeroboam in Bethel and Dan are the abominations that turned the LORD away from the Northern Kingdom See 1Kin 12:26-31; 2Kin 10:29

Hos 8:7

Hos 8:7 - For they have sown the wind, and they shall reap the whirlwind [tornado] - we so evil, we will reap destruction. See Job 4:8; Isa 33:1; Jer 30:23, 24; Gal 6:7; Jer 6:19

Hos 8:14

Hosea 8:14 - For Israel hath forgotten his Maker - See Isa 51:13, 54:5

Hos 9:3

Hos 9:3 - They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt - Egypt represented the very worst form of bondage, the bondage to sin, and oppressions of the world. That any part of Israel returned to Egypt was an abomination - See Jer 44; Heb 6:4-6

Hos 9:7

Hosea 9:7 - the prophet is a fool - See Hosea 9:8; Jer 28

Hos 9:8

Hosea 9:8 - but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God - See Jer 28

Hos 9:9

Hosea 9:9 - They have deeply corrupted themselves, as in the days of Gibeah - See Judges 19:22-30

Hos 9:10

Hosea 9:10 - I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved - See Isa 5:1-7

Hos 9:13

Hosea 9:13 - Ephraim shall bring forth his children to the murderer - the children of Ephraim are reserved for death by murder - See Hosea 9:14 16

Hos 9:16

Hosea 9:16 - Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb - See Hosea 9:13, 14

Hos 10:1

Hos 10:1 - Israel is an empty vine, he bringeth forth fruit unto himself: - See Isa 5:1-7; Jer 2:21

Hos 10:9

Hosea 10:9 - O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them - See Judges 20

Hos 10:12

Hos 10:12 - Sow to yourselves in righteousness, reap in mercy - Using the symbols of plant husbandry, God is commanding His people to perform the works of righteousness so that they may patiently wait for the blessed refreshings from the LORD, the early and latter rains. See Act 3:19; Isa 28:10-12; Jam 5:7; Joh 15:

Hos 10:12

Hos 10:12 - break up your fallow ground - See Jer 4:3, 4, 31:31-36

Hos 10:12

Hosea 10:12 - for it is time to seek the LORD, till he come and rain righteousness upon you. - See Zech 10:1

Hos 10:12

Hos 10:12 - till He come and rain righteousness on you - See Gal 5:5; Jer 14:22; Hose 6:3

Hos 10:13

Hosea 10:13 - Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men - See Hosea 12:1

Hos 11:1

Hos 11:1 - called my Son out of Egypt - See Mt 2:14, 15

Hos 11:4

Hosea 11:4 - I drew them with cords of a man, with bands of love: - God sought us and drew us to Himself with “shackles” of love.

Hos 11:4

Hosea 11:4 - and I was to them as they that take off the yoke on their jaws - God removes the shackles and heavy yoke of of sin from us. See Mt 11:28-30

Hos 11:4

Hosea 11:3 - and I laid meat unto them - Jesus fed us with the Bread of Life, Himself. See John 6:32, 33, 48-51

Hos 11:6

Hosea 11:6 - And the sword shall abide on his cities, and shall consume his branches, and devour them - rather than the peace of God abiding upon the cities of Israel, a sword would be upon them because of their sins. See Mt 10:34

Hos 11:8

Hosea 11:8 - How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. - God is grieved in the death of the wicked and in having to forsake the works of His hand. See Ezek 33:11; Isa 28:21

Hos 12:1

Hosea 12:1 - Ephraim feedeth on wind - Ephraim sows the wind and will reap the whirlwind. He feats on emptiness, that which can never satisfy. See Isa 55:2

Hos 12:1

Hosea 12:1 - followeth after the east wind - Ephraim follows after the paths of destruction, the east wind.

Hos 12:1

Hosea 12:1 - he daily increaseth lies and desolation - See Hosea 10:13

Hos 12:2

Hosea 12:2 - The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him - God will bring judgments upon the southern Kingdom of Judah, as He brought upon Ephraim.

Hos 12:3

Hosea 12:3 - He took his brother by the heel in the womb, and by his strength he had power with God: - See Gen 25:26

Hos 12:3

Hosea 12:3 - and by his strength he had power with God - See Gen 32:24-28

Hos 12:4

Hosea 12:4 - Yea, he had power over the angel, and prevailed - See Gen 32:24-28

Hos 12:5

Hosea 12:5 - the LORD is his memorial - See Josh 4:7-9; 1Sam 7:12

Hos 12:6

Hosea 12:6 - Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God

continually - See Mic 6:8

Hos 12:7

Hos 12:7 - He is a merchant, the balances of deceit are in his hand: he loveth to oppress - CONTRAST Lev 19:36; Eze 45:10

Hos 12:10

Hosea 12:10 - I have also spoken by the prophets - See 2Chron 36:15, 16; Amos 3:7; Rev 22:6, 10:7

Hos 12:10

Hosea 12:10 - and I have multiplied visions - See Num 12:6

Hos 12:10

Hosea 12:6 - and used similitudes - See Rev 1:1

Hos 12:12

Hosea 12:12 - And Jacob fled into the country of Syria, and Israel served for a wife - See Gen 28:1, 2

Hos 12:12

Hosea 12:12 - and for a wife he kept sheep - See Gen 29:18

Hos 12:13

Hosea 12:13 - And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved - God used Moses to bring Israel out of Egypt and Israel was sustained and preserved as they took heed to the counsels of the prophets. Unlike, the northern kingdom of Samaria, which abandoned God, appointed and gave heed to false prophets and therefore perished. See 2Chron 20:20; Isa 7:9; 28:16; 44:26; Heb 3:18, 19

Hos 12:14

Hosea 12:14 - Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him - See Mal 1:2-4

Hos 13:1

Hos 13:1 - Ephraim experienced a spiritual death when he began to worship Baal. See Ezekiel 37:1-10

Hos 13:3

Hosea 13:3 - Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney - See Isa 17:13; Job 21:18; Psa 1:4

Hos 13:7

Hos 13:7 - The Lion that treads down Israel is Assyria, followed by a second (young) lion in

verse 8 which is Babylon. After the lion of Babylon, we see a bear [Medo-Persia] a leopard [Greece] and an indescribable (wild) beast [Rome] that shall tear God's people.

Hos 13:7

Hosea 13:7 - as a leopard by the way will I observe them - a patient and observant animal, the leopard waits to prey upon the young and the weak. See Jer 5:6

Hos 13:8

Hos 13:8 - The Lion that treads down Israel is Assyria, followed by a second (young) lion in verse 8 which is Babylon. After the lion of Babylon, we see a bear [Medo-Persia] a leopard [Greece] and an indescribable (wild) beast [Rome] that shall tear God's people.

Hos 13:9

Hos 13:9 - O Israel, thou hast destroyed thyself; but in Me is thine help - What a Wonderful Savior and Merciful God. Though we ruin our lives, we need not make shipwreck of our eternal future. God still stretches out His hands to save those who have ruined their lives. Praise God!!!! See Ps 51:11-13; Hosea 13:13

Hos 13:11

Hos 13:11 - I gave thee a king in mine anger - It was never God's intention for Israel to have a man rule over them. He purposed to be their king and they His people. It was with their rejection of God that He permitted them to have an earthly king after much forewarning. See 1Sam 8:4-22

Hos 13:12

Hosea 13:12 - The iniquity of Ephraim is bound up; his sin is hid - the sins of Ephraim are recorded in the Book of Death. See Jer 17:13, 2:22; Deut 32:32-36

Hos 13:13

Hos 13:13 - he is an unwise son; for he should not stay long in the place of the breaking forth of children - Men should not make sex and sensual carnal lust their sole passion and desire. See Prov 31:3; Isa 32:12; Col 3:5; Rom 7:8; 1Thess 4:5

Hos 13:13

Hos 13:13 - the place of the breaking forth of children - Isa 32:12

Hos 13:14

Hos 13:14 - I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: - See Mt 28:5, 6; Heb 2:14-18; 1Cor 15:55

Hos 13:14

Hosea 13:14 - repentance shall be hid from mine eyes - Jesus will show no mercy nor acknowledge any repentance from the scourge of death that has imprisoned so many. Death will be destroyed!

Hos 13:15

Hos 13:15 - an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. - See Gen 41:23

Hos 14:7

Hos 14:7 - revive as the corn - corn is here used a symbol for Revival.

Hos 14:8

Hos 14:8 - I am like a green fir tree. From me is thy fruit found - people of God are likened to green trees. See Rev 9:4; Lk 23:31

Joel

Joe 1:1 Back to Table of Contents

Joel 1:1 - Joel - Yowél Proper Name Masculine yo-ale' from (03068) and (0410) from and ; Jehovah (is his) God; Joel, the name of twelve Israelites:--Joel. Joel = "Jehovah is God"

Joe 1:2

Joel 1:2 - Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? - See 1Sam 3:11

Joe 1:4

Joe 1:4 - That which the palmerworm hath left... - the four fold destruction by the four types of locust speak of the progressive judgment upon God's people (Adventism) until the fourth generation, marking the close of probation. See Ex 20:5; Gen 15:16; See 5T 208.1-211.1

Joe 1:5

Joe 1:5 - Awake, ye drunkards - the drunkards of Israel are they who will debate with the "new wine" (Early & Latter Rain) message when it is given. See Isa 28:1; Act 2:13-16

Joe 1:5

Joe 1:5 - week and howl - Jam, speaking about the oppressive wealthy among Israel (Adventism), tells them to weep and howl because their destruction is imminent. See Jam 5:1

Joe 1:5

Joe 1:5 - all ye drinkers of wine - those who are intoxicated (deceived) by the doctrines of men. See Isa 29:9, 10; Mk 7:7, 8; Rev 18:3

Joe 1:5

Joe 1:5 - because of the new wine - the prophet foretells the outpouring of the Holy Spirit through the gospel message (new wine) in the time of the Apostles at Pentecost. The drunkards of Israel debate with the message and call those who proclaim it drunk, when in actuallity, it is the accusers themselves who have become drunk (deceived) through corrupt doctrine (doctrines of men). See Act 2:13-16 The teaching of Christ, though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and it was unrecognized and unacknowledged. – {DA 279.2} Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. If, in the closing scenes of this earth's history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God's word the messages brought them, there would today be a large number loyal to the precepts of God's law, where now there are comparatively few. But when unpopular Bible truths are presented, many refuse to make this investigation. Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the new light, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven. – {AA 232.1}

Joe 1:5

Joe 1:5 - for it is cut off from you - the drunkards refuse to drink of the new wine and as a result, they will be trodden down by the Babylonians. See 2Chron 36:16-22

Joe 1:7

Joel 1:7 - He hath laid my vine waste - See Isa 5:5-7

Joe 1:9

Joel 1:9 - The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn - See Joel 1:13

Joe 1:13

Joel 1:13 - for the meat offering and the drink offering is withholden from the house of your God - See Joel 1:9

Joe 1:18

Joel 1:18 - How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate - See Joel 1:20;

Joe 1:20

Joel 1:20 - The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness - See Joel 1:18; Jer 24:10

Joe 2:1

Joel 2:1 - Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the

inhabitants of the land tremble: for the day of the LORD cometh - the watchmen are to blow the trumpet in Zion - See Isa 58:1; Eze 3:17

Joe 2:1

Joel 2:1 - the day of the LORD - the term the day of the LORD here references the day of the vengeance of the LORD (when His wrath is poured out in judgment). The day when the "quarrel of God's covenant" is vindicated, the scattering of Israel, typifies the Second Coming of Christ when the earth will melt away with fervent heat. See Joel 2:11; Mal 3:2; 2Pet 3:10-12; Rev 6:17

Joe 2:2

Joel 2:2 - A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations - the swarms of locusts darkened the sky - See Rev 9:2, 3

Joe 2:4

Joel 2:4 - The appearance of them is as the appearance of horses - See Rev 9:7

Joe 2:10

Joel 2:10 - the sun and the moon shall be dark, and the stars shall withdraw their shining - speaking of swarms of destroying locusts whose approach darkens the skies

Joe 2:11

Joel 2:11 - for he is strong that executeth his word - See Isa 28:29

Joe 2:11

Joel 2:11 - for the day of the LORD is great and very terrible; and who can abide it? - See Mal 3:2; Rev 6:17

Joe 2:12

Joel 2:12 - Therefore also now, saith the LORD, turn ye even unto Me - The LORD speaks words of warning to His people regarding the coming day of His vengence and wrath. He therefore, counsels them to repent so that the day not come finding them undone. See 2Pet 3:14; Jer 29:13

Joe 2:12

Joel 2:12- fasting, and with weeping, and with mourning - the works required of God's people during this probationary time denotes the works to be performed during a time of judgement (Day of Atonement). See Joel 2:15

Joe 2:13

Joel 2:13 - rend your heart and not your garments - This is the response to true revival and reformation. Those who were sincerely convicted by the first and second angel's messages forsook the world and eagerly awaited the coming of the LORD. So too, those in these days will be making preparation through renouncing sins and pursuing holiness, without which no man will see God.

Joe 2:13

Joel 2:13 - turn unto the LORD your God - God calls His people to repent. See Act 2:38;

Joe 2:13

Joel 2:13 - for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil - See Ex 34:5-8

Joe 2:14

Joel 2:14 - Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God? - See Jon 3:9

Joe 2:14

Joel 2:14 - even a meat offering and a drink offering unto the LORD your God? - See Joel 1:9, 13

Joe 2:15

Joe 2:15 - Blow the trumpet in Zion, sanctify a fast, call a solemn assembly - the language speaks of the Day of Atonement (Oct 22 1844+) when a trumpet is sounded (Feast of Trumpets), a fast is called and the people gather together in humility to present themselves before the LORD for judgment (Day of Atonement). See Joel 2:1; Lev 16:29; 23:27-32; 25:9; Num 29:7

Joe 2:16

Joe 2:16 - sanctify the congregation - from the first day of the 7th month, a trumpet was blown (Feast of Trumpets) announcing the arrival of the Day of Atonement. This was a call for the people to sanctify themselves and repent of their sins so that they may be blotted out on that day, 9 days later. See Lev 23:24, 25; Num 29:16

Joe 2:16

Joe 2:16 - let the bridegroom go forth of his chamber, and the bride out of her closet - the time spoken is the era of the Midnight Cry, when the Bridegroom cometh and the bridesmaids trim their lamps to prepare for His soon arrival. The antitypical fulfillment is when Michael stands-up, leaving His chamber of Judgment and the bride comes from her hiding place (the hidden ones) to receive her Lord. See Mt 25:1-10; Dan 12:1; A possible reference to Laodiceans who in the last days are marrying and given in marriage and are not mindful of the urgency of the times. See Mt 24:37, 38

Joe 2:17

Joe 2:17 - Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? - See Isa 22:12

Joe 2:17

Joel 2:17 - give not thine heritage to reproach, that the heathen should rule over them wherefore should they say among the people, Where is their God? - See Isa 4:1; Eze 36:19-23

Joe 2:18

Joel 2:18 - Then will the LORD be jealous for his land, and pity his people - See Eze 36:21-38

Joe 2:20

Joe 2:20 - the northern army - also called "the devourer" in Mal 3:11, literally the plague of locusts, God's army (Joe 2:11), described in Joe 1:4 that consumes all the land. Spiritually, the northern army is the King of the North, Assyria and Babylon (Joe 1:6), both symbolizing the Papacy - Spiritual Babylon, that scatters God's people and desolates the land.

Joe 2:22

Joe 2:22 - pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength - See Isa 27:2, 6, 8, 9; Lk 21:29-32

Joe 2:23

Joel 2:23 - former rain moderately - the term "rain moderately " is interpreted "teacher of righteousness". Therefore, the former rains are to instruct us in godliness and righteous living. This work is done through the power and guidance of the Holy Spirit, Who convicts of sin, righteousness and judgment and is a revealer of things to come. The former rain or teacher of righteousness occurred at Pentecost

Joe 2:23

Joel 2:23 - moderately - interpreted "in righteousness", the latter rain, the "teacher of righteousness" is given "in righteousness" by the Holy Spirit, He Who guides us into all truth.

Joe 2:23

Joe 2:23 - he will cause to come down for you the rain, the former rain, and the latter rain - a former teacher and a later teacher of righteousness in righteousness. the latter rain will be of the Holy Spirit by those who demonstrate Christ’s righteousness by faith in their lives. See Isa 30:23-25

Joe 2:23

Joe 2:23 - in the first month - The first month in the Jewish calendar (Abib) is March/April, or springtime. The rains arrive in the spring and harvest occurs in the summer. Additionally, God will bring forth the rains, former and later rain in the same month, the first month, in other words with haste. Therefore, the barns will bring forth much wheat for bread, the vines will yield much wine for doctrine and the olive tree will bring forth much oil in the Spirit. God will make a quick work of sealing up visions and prophecies. The pouring out of His Spirit and the final acts of judgment will be rapid ones. See Rom 9:28 The first month of the Hebrew calendar (Abib) also featured three ceremonial festivals, typifying God's work in redeeming mankind and offering to us the blessings of a new life in Christ. The three festivals and what they typify are symbols of the Christian experience: 1. Passover - Jesus our Passover Lamb died for our sins as a part of the Plan of Redemption. We too are commanded to die and be crucified with Christ 2. Feast of Unleavened Bread - Jesus, the Unleavened Bread of life "would not rise" but remained in the grave, a symbol of death and burial. We too must bury the old man and not permit him to rise, but remain buried in the grave. 3. Feast of First Fruits - Jesus, our First Fruit, arose with power, having conquered death and the grave. As First Fruit of Redemption, Jesus came forth as a symbol of those who will come forth, free from sin and alive in Christ to offer a sacrifice of praise and

thanksgiving to God. See Ps 22:30, 31

Joe 2:24

Joe 2:24 - the floors shall be full of wheat, the fats shall overflow with wine and oil - See Isa 30:24

Joe 2:25

Joe 2:25 - I will restore to you - Just as God was merciful to Job and the end He purposed for him (Jam 5:11), God will restore all that was lost during the years of scattering and destruction from the judgments of the LORD. This promise is also to the 4th Generation of Adventism, that God will restore the Old Paths that have been covered over with falsehood. God will restore a pure Faith and religion that will be as the churches of Ephesis, and Philadelphia.

Joe 2:26

Joel 2:26 - that hath dealt wondrously with you - God's grace, mercy, long-suffering, patience, goodness, faithfulness, justice and kindness towards us, as demonstrated throughout the Plan of Redemption is here extoled.

Joe 2:26

Joel 2:26 - my people shall never be ashamed - God's people have kept their garments white and the shame of their nakedness has been covered by the righteousness of Christ, garments woven in the loom of heaven. See Rev 16:15; Isa 28:16, Rom 9:33, 5:5

Joe 2:27

Joel 2:27 - And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed - God has always wanted us to know that He is not a God afar off, but near at hand, dwelling with the humble and contrite among His people. See Ex 25:8, 33:14-16; Jer 23:23; Isa 7:14, 57:15

Joe 2:28

Joel 2:28 - And it shall come to pass afterward - God here states that in the process of time, after Israel's captivity that He will deliver them from Babylon (Zech 2:6-9; Rev 18:1-5) and will pour out His Spirit upon them to do a mighty work [1. The work in the time of Nehemiah, rebuilding Jerusalem and its walls; 2. The work in in the end time, to build God's temple, His glorious holy mountain]

Joe 2:28

Joel 2:28 - I will pour out my spirit on all flesh - the implication of "all flesh" must primarily refer to those who are of the household of faith that have consecrated themselves through fasting and prayer to receive the latter rains in order to present the gospel message - Joel 2:15-17; Mt 24:14; Act 1:4-2:36; Rev 18:1; Isa 60:1-3

Joe 2:28

Joel 2:28 - your old men shall dream dreams, your young men shall see visions: - See Num 12:6

Joe 2:30

Joel 2:30 - I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke - that which the prophet foretold was fulfilled in January 1837 with the wonderful manifestations of the Aurora Borealis. See comments from the Great Second Advent Movement by J.N. Loughborough, pg113: On Jan. 25, 1837, there was a most magnificent display of the fiery aurora borealis, which seemed to lead the minds of many directly to the prophet Joel's prediction of what was to precede the great day of the Lord. The following description of the scene is from the New York Commercial Advertiser of Oct. 22, 1839. It agrees exactly with the scene as the writer witnessed it in Victor, Ontario County, N.Y.

Joe 2:31

Joe 2:31 - sun shall be turned to darkness - May 19, 1780 May 19, 1780, stands in history as "The Dark Day." Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31. – {GC 308.1}

Joe 2:31

Joel 2:31 - before the great and the terrible day of the LORD come - See Joel 2:11, 1; Mal 3:2, 3

Joe 2:32

Joel 2:32 - And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered - Act 2:21; Rom 10:13

Joe 2:32

Joel 2:32 - and in the remnant whom the LORD shall call - See Zeph 3:13

Joe 3:1

Joel 3:1 - For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem - See Isa 60:3-5

Joe 3:2

Joel 3:2 - Jehoshaphat - meaning Jehovah judged - The valley of God's judgment is the place where the wicked will be shown their unrighteous deeds and will be punished for their rebellion. - See Rev 16:1-21, 20:11-15

Joe 3:2

Joel 3:2 - will plead with them for my people and for my heritage Israel whom they have scattered - The day of restitution upon all who have harmed God's people. See Rev 16:4-6

Joe 3:7

Joel 3:7 - Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head - See Joel 3:3

Joe 3:9

Joe 3:9 - wake up the mighty men - the men of war will be awakened (stirred up) by the last president of the U.S. according to Dan 11:2

Joe 3:12

Joe 3:12 - Valley of Jehoshaphat - the Sunday Law at the Midnight Cry that identifies the Levites among Adventism.

Joe 3:13

Joe 3:13 - put ye in the sickle for the harvest is ripe - the harvest of the vine of the earth is here spoken, the destruction of the wicked in the 7 Last Plagues and culminating in Jesus' Second Coming. See Rev 14:17-20

Joe 3:14

Joe 3:14 - multitudes, multitudes in the valley of decision - the great ingathering by the 144,000 is here mentioned as the message of the angel of Rev 18 calls God's people (his other flock) out of Babylon. See Rev 18:1-5, 7:9

Joe 3:15

Joel 3:15 - The sun and the moon shall be darkened, and the stars shall withdraw their shining - See Mt 24:29

Joe 3:16

Joe 3:16 - the LORD also shall roar out of Zion, and utter His voice from Jerusalem, an the heavens and the earth shall shake - the Great day of the LORD, His Second Coming, where Jesus wall descend with a shout, with the voice of the Arch Angel and shall shake the earth once again. See 1Thess 4:16; Jer 25:30-38; Am 1:2; Heb 12:26-29

Joe 3:16

Joe 3:16 - utter His voice from Jerusalem, and the heavens and the earth shall shake - See Rev 18:5

Joe 3:16

Joel 3:16 - and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel - See Heb 12:26, 27

Joe 3:16

Joel 3:16 - but the LORD will be the hope of his people, and the strength of the children of Israel - See Isa 4:2-6

Joe 3:17

Joe 3:17 - then shall Jerusalem be holy - the church triumphant is here referred to after the passage and enforcement of a Sunday Law.

Joe 3:17

Joe 3:17 - and there shall no strangers pass through her any more - the strangers here spoken represent the Gentiles/heathen (See Lam 1:10) or the tares of Adventism who will be

bound-up at the Sunday Law and will be separated from the wheat, who are also bound-up. See Isa 33:21, 52:1; Eze 13:9 The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. – {5T 81.1}

Joe 3:18

Joel 3:18 - the mountains shall drop down new wine - there is a blessing in the cluster of the vine, the new wine which makes glad - See Isa 65:8

Amos

Am 1:1 Back to Table of Contents

Amos 1:1 - The words of Amos, who was among the herdmen of Tekoa - See Amos 7:14 SUMMARY: Amos was a herdsman in Tekoa when called of the Lord to deliver a message to the COI in the Northern Kingdom of Samaria (Amos 1, 7:14-17). Amos first pronounces judgments upon the wicked heathen nations (Damascus, Tyre, Edom, Ammon) but then he includes Samaria and Judah among those who should receive judgment. Amos details the sins of God's people and God's attempt to draw and show mercy to them to no avail. Amos even acts as an intercessory (Amos 7:2, 5; Isa 59:14), standing in the gap to plead God's mercies. Nevertheless, the people never give heed and God is made to draw the line in the sand (draw a plum line - Amos 7:8), declaring Samaria's sins are beyond repair and it must be cut-off. The final fate of Samaria is chronicled as they give heed to false prophets and endure a famine in the land for hearing the Word of God (Amos 8:11-14; 9:8). Amos then sees God's ultimate victory in gathering in His people by the 144,000, the remnant of Israel, His people among the Gentiles, and the restoration of blessings in the earth made new (Amos 9)

Am 1:1

Amos 1:1 - Jeroboam the son of Joash king of Israel - Judgment would be pronounced upon the house of Jeroboam, King of Samaria, for his enduring wickedness. See Amos 8:14

Am 1:2

Am 1:2 - The LORD will roar from Zion, and utter his voice from Jerusalem; and the

habitations of the shepherds shall mourn, and the top of Carmel shall wither. - The Lord pronounces judgments upon the rebellious nations which have lifted up their hands against the Lord's anointed, against the apple of His eyes.

Am 1:4

Amos 1:4 - But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad - See 2Kin 8:7-15

Am 1:11

Am 1:12 - For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: - the works of Esau (Edom) in pursuing his brother Jacob mercilessly, would also be played out in his descendants who persecuted the COI in the wilderness as they fled from Egyptian bondage. See Gen 32:6, 9-12; Num 20:14-21; Mal 1:2-4

Am 1:11

Amos 1:11 - Edom - See Gen 25:30, 36:1

Am 2:4

Amos 2:4 - Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: - God punishes His people, just as He does the heathen.

Am 2:6

Amos 2:6 - because they sold the righteous for silver - See Amos 8:6; Zech 11:12, 13; Mt 26:15

Am 2:7

Amos 2:7 - and a man and his father will go in unto the same maid, to profane my holy name - See Lev 20:12

Am 2:9

Amos 2:9 - Yet destroyed I the Amorite before them, whose height was like the height of the cedars - See Gen 6:4

Am 2:12

Amos 2:12 - But ye gave the Nazarites wine to drink; - See Num 6:3

Am 2:12

Amos 2:12 - and commanded the prophets, saying, Prophesy not - Isa 30:10

Am 3:2

Am 3:2 - You only have I known - God kept His marital vow to Israel, but they constantly played the harlot against God. See Ps 147:19, 20; Ex 19:4-6; Isa 51:1, 2; Jer 31:32, 32:30; Rom

3:2

Am 3:2

Amos 3:2 - therefore I will punish you for all your iniquities - See Jer 32:23

Am 3:3

Am 3:3 - Can two walk together, except they be agreed? - See Gal 5:17; 2Cor 6:14, 15; 1Cor 6:15-17; Mt 12:25; Mk 3:25; Lk 3:17; 1Jo 1:7 Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4} After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. – {GC 45.3}

Am 3:6

Amos 3:5 - shall there be evil in a city, and the LORD hath not done it? - What God does not prevent is ascribed to God's doing.

Am 3:7

Am 3:7 - Surely - guaranteed, without question, without a doubt, with no contest. Compared Ps 23:6; Isa 53:4

Am 3:7

Am 3:7 - but he revealeth His secrets unto His servants the prophets. See Isa 42:9; Ps 25:14; Dan 2:22; 2Pet 1:21; Heb 1:1; Gal 1:11, 12; Joh 15:15; Zech 1:6; 2Chron 20:20; Jer 42:21 Fulfillment of this verse: Act 3:18; Joh 13:19; Dan 2:17-23

Am 3:8

Am 3:4, 8-12 - lion roars - the Assyrians, likened to a lion (Hos 5:14) would subdue the Northern Kingdom while its allies Egypt, Syria and Ashdod watched the carnage. The people would be scattered and torn apart such as when a shepherd takes two legs out of a lion's mouth or a piece of an ear.

Am 3:8

Am 3:8 - who can but prophesy? - As a lion roars and all hear the sound, so when God speaks all should take heed to His prophets. See Deut 18:18, 19; 1Cor 14:1-5, 12

Am 3:9

Amos 3:9 - Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say,

Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof - God calls for the enemies of Samaria, the Northern Kingdom, to surround it and behold the disfunction that existed in the land. God would have the enemies of Samaria take it prey. See Amos 3:11

Am 3:10

Amos 3:10 - For they know not to do right, saith the LORD, who store up violence and robbery in their palaces - See Isa 59:8

Am 3:11

Amos 3:11 - Therefore thus saith the Lord GOD; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled - See Amos 3:9

Am 3:12

Am 3:12 - Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. - Mic 1:6, 9; Contrast 2Tim 4:17, 18

Am 3:15

Amos 3:15 - and the houses of ivory shall perish - See 1Kin 22:39

Am 4:1

Amos 4:1 - Hear this word, ye kine of Bashan - See Ps 22:12

Am 4:2

Amos 4:2 - The Lord GOD hath sworn by his holiness - See Heb 6:13

Am 4:4

Amos 4:5 - and bring your sacrifices every morning - the people faithfully bring their sacrifices but are unfaithful in every other regard. Isa 58:2

Am 4:4

Amos 4:4 - and your tithes after three years - the Lord commanded the COI to bring a faithful tithes annually. See Deut 14:22

Am 4:6

Amos 4:6 - And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD - God caused the COI to see hardship in hopes that they would turn from their evil ways and seek the Lord, yet they did not - See Lev 26:19, 20; Ruth 1:1-4

Am 4:7

Am 4:7 - when there were yet three months to the harvest - see Jer 5:24, 25

Am 4:7

Am 4:7 - caused it to rain in one city... Caused it not to rain in another city - See Eze 14:16, 18:20; Jer 15:1; Zech 10:1; Act 2:1-13 Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.—Testimonies to Ministers and Gospel Workers, 507 (1897). – {LDE 195.4} The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the performance of many wonderful works. Heavenly intelligences will come among us, and men and women will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon people as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "They are filled with new wine" [Act 2:13, NRSV].... – {CTr 371.4 When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness exclaim, "Be careful; do not go to extremes." – {CTr 371.5}

Am 4:7

Am 4:7 - one city - the city of God is Mt. Zion, Jerusalem and it is comprised of people. In other words, the Latter Rain will be falling on one individual and not another. See Rev 11:1; Act 2:5-13

Am 4:8

Amos 4:8 - So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. - The people, in their obstinance, refuse to seek the Fountains of Living Water that they might live. See Amos 4:6; Jer 17:13; John 7:37, 38

Am 4:9

Amos 4:9 - I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD - See Lev 26:26

Am 4:10

Amos 4:10 - I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. - See Lev 26:21

Am 5:2

Amos 5:2 - The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up - See Amos 3:9, 11

Am 5:6

Amos 5:6 - Seek the LORD, and ye shall live - See Isa 55:6

Am 5:7

Amos 5:7 - Ye who turn judgment to wormwood, and leave off righteousness in the earth - See Isa 59:9, 14, 15

Am 5:8

Amos 5:8 - maketh the seven stars - The Pleiades constellation

Am 5:8

Am 5:8 - that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name - See Am 9:6; Job 28:25

Am 5:10

Amos 5:10 - They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly - See Jer 26:7, 8, 43:2, 44:15-17

Am 5:11

Amos 5:11 - Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them - God will punish those who have oppressed and made sport of the poor - Jeremiah 6:6, 7; Ezekiel 11:1-13, 22:3-7

Am 5:12

Am 5:12 - they afflict the just - See Isa 59:14, 15

Am 5:12

Am 5:12 - they take a bribe - Am 2:6, 8:6; CONTRAST Isa 33:15

Am 5:12

Am 5:12 - and they turn aside the poor in the gate from their right - See Prov 3:27;

Am 5:13

Am 5:13 - Therefore the prudent shall keep silence in that time; for it is an evil time - See Prov 2:11; 13:3, 19:11; Ps 12:8

Am 5:15

Amos 5:15 - Hate the evil, and love the good, and establish judgment in the gate - See Amos 5:24

Am 5:18

Am 5:18 - Woe unto you that desire the day of the LORD! to what end is it for you? - See Isa 58:2; Zeph 1:14-18; LK 14:15

Am 5:19

Am 5:19 - As if a man did flee from a lion and a bear met him; or went into the house, and leaned against the wall, and a serpent bit him - See Eze 15:7; Jer 8:15, 48:44

Am 5:20

Am 5:20 - Shall not the day of the LORD be darkness, and not light? even very dark, and no

brightness in it? - See Zeph 1:14, 15

Am 5:24

Am 5:24 - But let judgment run down as waters, and righteousness as a mighty stream - See Isa 58:5-10; Mic 6:8

Am 5:27

Am 5:27 - Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts - See Jer 4:5-7

Am 6:1

Amos 6:1 - Woe to them that are at ease in Zion, and trust in the mountain of Samaria - See Zeph 1:12; Jer 48:11

Am 6:3

Amos 6:3 - Ye that put far away the evil day, and cause the seat of violence to come near - Those who suppose evil will not come anytime soon and engage in wickedness and violence.

Am 6:4

Amos 6:4 - That lie upon beds of ivory - See 1Kin 22:39

Am 6:4

Amos 6:4 - and eat the lambs out of the flock, and the calves out of the midst of the stall - See Ezek 34:2-6

Am 6:7

Amos 6:7 - and the banquet of them that stretched themselves shall be removed - See Isa 22:12-14

Am 6:8

Amos 6:8 - The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. - See Isa 28:1-3

Am 6:8

Amos 6:8 - The Lord GOD hath sworn by himself, saith the LORD the God of hosts - See Amos 4:2; Heb 6:13

Am 7:1

Amos 7:1 - Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. - See Joel 1:4, 10

Am 7:2

Amos 7:2 - And it came to pass, that when they had made an end of eating the grass of the

land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small - God is looking for someone to draw nigh to Him in contrition and ask forgiveness for themselves and the people that He might show them mercy. Amos stood as an intercessor, standing between in the dead and the living to plead mercy. See Amos 7:5; Isa 59:16

Am 7:3

Amos 7:3 - The LORD repented for this: It shall not be, saith the LORD - See Amos 7:6; Jonah 3:10; Ex 34:6, 7

Am 7:5

Amos 7:5 - Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small - See Amos 7:2; Isa 59:16

Am 7:6

Amos 7:6 - The LORD repented for this: This also shall not be, saith the Lord GOD - See Amos 7:3; Jonah 3:10; Ex 34:6, 7

Am 7:8

Amos 7:8 - And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: - See Amos 8:2

Am 7:8

Amos 7:8 - I will set a plumbline in the midst of my people Israel: I will not again pass by them any more - God drew a line in the sand for His people. He vowed He would never come this way again for them. See Jer 15:19

Am 7:9

Amos 7:9 - And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword - See 2Kin 14:23-29

Am 7:10

Amos 7:10 - Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words - the words of the false prophet and teacher Amaziah, were against God's prophet who made intercession and sought to bring reform among God's people (Amos 7:2, 5). Amaziah was one who spoke peace and safety, only to be followed by sudden destruction. See Amos 9:10, 7:16, 17; 1Thess 5:3

Am 7:12

Amos 7:12 - Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: - those who have not developed a love for the truth will despise the truth and all who proclaim it, they will believe a lie and will pursue the lie unto their destruction. See Eze 2:6; 2Thess 2:9-12

Am 7:13

Amos 7:13 - But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court - See Isa 30:10; Micah 2:6, 11; Jer 11:21

Am 7:14

Amos 7:14 - Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit - See Amos 1:1

Am 7:15

Amos 7:15 - And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel - See Eze 2:1-4

Am 7:16

Amos 7:16 - Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac - See Jer 28:15

Am 7:17

Amos 7:17 - Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land - God declared the fate to be realized upon Amaziah the false prophet and his household. See Jer 28:16, 17; Job 31:10

Am 8:1

Amos 8:1 - Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit - See Jer 24:1, 2

Am 8:2

Am 8:2 - basket of summer fruit - See Jer 8:20

Am 8:2

Am 8:2 - pass by them - God speaks of the close of probation for Israel, the Northern Kingdom - See Amos 7:8, 9; Mic 7:18-20; Jer 8:20; Mt 23:7-24:2

Am 8:3

Amos 8:3 - there shall be many dead bodies in every place; they shall cast them forth with silence - the dead will be disposed of in mass graves without mourning or lamentation.

Am 8:4

Am 8:4-6 - Hear this, O ye that swallow up the needy, even to make the poor of the land to fail - the gains of oppression are here described. See Isa 33:15

Am 8:5

Am 8:5 - Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat - they did not have worship of God and honoring of His holy

Sabbath day in mind. They sought the gain of oppression and to afflict the poor (Isa 33:15). See Nehemiah 13:19-21; CONTRAST Isa 58:13

Am 8:5

Am 8:5 - making the ephah small, and the shekel great, and falsifying the balances by deceit? - See Lev 19:35, 36

Am 8:6

Amos 8:6 - That we may buy the poor for silver, and the needy for a pair of shoes - See Amos 2:6; Job 24:3, 4

Am 8:7

Amos 8:7 - The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works - See Ex 34:7

Am 8:8

Amos 8:8 - and it shall be cast out and drowned, as by the flood of Egypt - See Ex 14:23-29

Am 8:10

Am 8:10 - feasts into mourning... sackcloth upon all loins - the Apostle Jam (Jam 4:4-11) counsels an adulterous generation, living in the Antitypical time of Judgment to: 1. Cleanse your hands 2. Purify your hearts 3. Be afflicted and mourn and weep 4. Let laughter be turned to mourning 5. Turn Joy to heaviness 6. Humble yourselves in the sight of the Lord 7. Speak no evil one of another This work of humiliation was scorned by those written here in Am. Therefore, they will be forced to mourn, weep, fast and dawn sackcloth in the time of the overflowing scourge, however, their will be no loving kindness or tender mercies from the Lord to blot out sins (Ps 51:1)

Am 8:11

Am 8:11 - Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: - See Joh 7:34

Am 8:11

Am 8:11 - send a famine in the land - See Jer 3:3; Amos 8:1-3, 7:8, 9; Mic 7:1-7; Gen 41:27; Eze 22:24; Rev 15:8 Isa 8:21, 22: 21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. 22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. – {CET 112.3}

Am 8:11

Am 8:11 - but of hearing the words of the LORD - consider the land of Bethlehemjudah in

the time of Ruth and in the time of Eli, when Eli's apostate sons were leading services in the sanctuary. See 1Sam 3:1; Ruth 1:1; Ps 74:9; Mic 3:5-7

Am 8:12

Am 8:12 - they shall wander from sea to sea... - See Isa 8:21, 22. The Lord in judgment will at the close of time walk through the earth, the fearful plagues will begin to fall. Then those who have despised God's word, those who have lightly esteemed it, shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord and shall not find it.... The ministers of God will have done their last work, offered their last prayers, shed their last bitter tear for a rebellious church and an ungodly people. –{Mar 264.4}

Am 8:12

Am 8:12 - from the north even to the east - a reference to the paths of the just followed by the faithful, who shortly, prior to the close of probation proclaimed the message of the north [Dan 11:44] (the King of the North) and the east (the sons of the east - Islam) but the foolish virgins and young men would not hear. See Jer 6:16; Isa 28:12

Am 8:12

Am 8:12 - seek the word of the Lord and it shall not be found - God will hide His face from those who have forsaken His paths, have forsaken the peaceful waters of Shiloah and have put their trust in men. See Isa 8:6, 7, 17; Prov 1:22-33; Lk 19:42; Joh 7:36

Am 8:13

Am 8:13 - fair virgins - a reference to the foolish virgins of Mt 25:1-12

Am 8:13

Am 8:13 - faint for thirst - See Isa 8:11-13, 21, 22

Am 8:14

Am 8:14- sin of Samaria - setting up of idols as Jeroboam established two golden calves for the COI in the north (Dan and Bethel) to worship. See 1Kin 12:28, 29; Isa 44:9-20; Jer 44:2-10

Am 8:14

Am 8:14 - Thy god, O Dan, liveth - the false god, a golden calf, set up by Jeroboam but torn down by Josiah is here referenced. See 1Kin 12:29; 2Kin 10:29, 23:15

Am 8:14

Am 8:14 - The manner of Beersheba liveth - there were high places erected from Dan to Beersheba of which King Josiah tore down as a reformer, according to the prophecies of the LORD. See 2 Kins 23:8

Am 8:14

Am 8:14 - they shall fall, and never rise up again - they shall be scattered, never to rise again (2520). See Isa 28:13

Am 9:1

Amos 9:1 - saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered - See Eze 9:1-7

Am 9:4

Amos 9:4 - and I will set mine eyes upon them for evil, and not for good - Amos 8:1-3

Am 9:6

Amos 9:6 - he that calleth for the waters of the sea, and poureth them out upon the face of the earth - tidal wave or tsunami are described. - See Am 5:8; Job 28:25

Am 9:10

Amos 9:10 - All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us - See Amos 7:12-17

Am 9:11

Am 9:11 - In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old - Speaking of the 144,000 who gather in the Gentiles unto the LORD - See Ezek 37:15-24; Isa 60:1-6

Am 9:12

Am 9:12 - That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this - See Isa 49:6, 60:1-6; Act 15:16, 17

Am 9:13

Amos 9:13-15 - Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God. - Describing the earth made new. See Isa 65:19-25

Am 9:14

Amos 9:14 - And I will bring again the captivity of my people of Israel, - See Isa 60:3-6

Obadiah

Obad 1:1

Back to Table of Contents

Obad 1:1 - Obadiah - Obadyah Proper Name Masculine o-bad-yaw' act part of (05647) and (03050) or mObadyahuw {o-bad-yaw'-hoo}; active participle of and ; serving Jah; Obadjah, the name of thirteen Israelites:--Obadiah. Obadiah = "servant of Jehovah"

Obad 1:1

Obadiah 1 - Edom - another name for Esau, first son born to Isaac. Edom was a proud and profane man and is likened to the foolish virgins of Israel (Heb 12:16; Mal 1:1-4).

Obad 1:2

Obadiah 1:2 - Behold, I have made thee small among the heathen: thou art greatly despised - See Mal 1:4

Obad 1:3

Obadiah 1:3 - The pride of thine heart hath deceived thee - See Isa 14:12-15; Ezek 28:12-17

Obad 1:4

Obadiah 1:4 - Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD - See Isa 14:15-20; Mal 1:3;

Obad 1:10

Obadiah 1:10 - For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever - See Num 20:14-21

Obad 1:15

Obadiah 1:15 - For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head - See Rev 18:6

Obad 1:16

Obadiah 1:16 - so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down - See Rev 14:10; Jer 49:12

Obad 1:16

Obadiah 1:16 - and they shall be as though they had not been - See Mal 4:1, 3

Obad 1:17

Obadiah 1:17 - But upon mount Zion shall be deliverance, and there shall be holiness - See Isa 25:9

Obad 1:18

Obadiah 1:18 - And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them - the righteous shall triumph over the wicked and will be as consuming fires to them.

Jonah

Jon 1:2 Back to Table of Contents

Jonah 1:2 - Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me - See Nahum 1, 2, 3

Jon 1:3

Jon 1:3 - But Jon rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD - consider the folly of the prophet of God. Jon demonstrated the unconverted carnality of men (Jam 5:17) as his hatred for the Ninevites caused him to flee from the presence of the Lord and run in the opposite direction so that salvation may not come to this people. Consider His repentant proclamation in Jon 2:10 from the belly of the fish God prepared years in advance just for him.

Jon 1:3

Jon 1:3 - flee unto Tarshish from the presence of the LORD - either Tarshish was a godless place where Jon sought to flee from God's presence or he assumed that running in the opposite direction from where God commanded him to go would discourage the Lord such that he may ask another. Whatever Jon's rationale, it was folly!

Jon 1:4

Jon 1:4 - But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken - the Lord's tempest was for the purpose of redeeming His wayward prophet, to set him on the right course while revealing Himself to the heathen mariners.

Jon 1:5

Jon 1:5 - Then the mariners were afraid, and cried every man unto his god - the mariners were heathen men, ignorant of the knowledge of the True God of Heaven, the Creator of heaven, the earth, the seas and the fountains of water.

Jon 1:5

Jon 1:5 - But Jon was gone down into the sides of the ship; and he lay, and was fast asleep - Jon slept in peace despite being in rebellion to God's expressed command. He awoke to find God's response to his rebellion. See Jon 1:12

Jon 1:7

Jon 1:7 - And they said every one to his fellow, Come, and let us cast lots, that we may know

for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jon - God used lots to expose the rebellion of his prophet. Though casting lots appears to be a work of chance, God worked with the men's ignorance of Himself to expose the truth of His prophet.

Jon 1:8

Jon 1:8 - Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? - the mariners, fearful that the "gods" are vexed because of Jon, inquire of him the cause of their ill fate on the sea.

Jon 1:9

Jon 1:9 - And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land - Ah, the grace of the Lord! That we may stand in open rebellion towards Him, doing our own thing and can yet call Him our God. God used Jon's rebellion, taking the Lord's name in vain, as an opportunity to witness for Him. Jon at least had his elevator speech prepared for who he was and the God he served.

Jon 1:9

Jon 1:9 - the God of heaven, which hath made the sea and the dry land - Jon acknowledges the God that dwells in heaven, but has made all the things seen around us.

Jon 1:12

Jon 1:12 - for I know that for my sake this great tempest is upon you - Jon acknowledged that his sin caused the misfortune of others. He took responsibility and told the men to cast him overboard.

Jon 1:13

Jon 1:13 - Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them - the heathen mariners showed more compassion and regard for the life of the erring prophet of God than he showed for the entire nation of Ninevites. See Jon 4:2, 3

Jon 1:14

Jon 1:14 - Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee - Even the heathen, that have not a knowledge of God understand the terror of taking innocent blood and petition God to forgive them if by casting Jon into the water he should perish. See Ps 51:14; Jer 31:31-34

Jon 1:16

Jon 1:16 - Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows - God reached these heathen mariners through the rebellion of His prophet. God is AMAZING!!!

Jon 1:17

Jon 1:17 - the fish which swallowed Jon was prepared specifically by the Lord. The same will not be found in nature such that it can accommodate a man, but rather, this specific fish

God designed for this purpose. God foresaw Jon's rebellion years in advance and prepared this fish just for him.

Jon 1:17

Jon 1:17 - And Jon was in the belly of the fish three days and three nights - See Joh 2:19-22

Jon 2:2

Jon 2:2 - And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice - See Jer 31:18-20

Jon 2:4

Jon 2:4 - Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple - See 1Kin 8:22-52

Jon 2:6

Jon 2:6 - the earth with her bars was about me for ever - Jon was in the belly of the fish for 3-days yet it felt as an eternity. This is a foreshadowing of the Second Death, eternal separation from God that Jesus bore for mankind and that the wicked, who scorn Jesus' substitutionary sacrifice will have to pay themselves.

Jon 2:6

Jon 2:6 - yet hast thou brought up my life from corruption, O LORD my God - Jon is again giving a Messianic prophecy in showing that God would redeem Jesus' soul from corruption and deliver Him from the grave. See Ps 16:10

Jon 2:7

Jon 2:7 - When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple - See Ps 27:13

Jon 2:8

Jon 2:8 - They that observe lying vanities forsake their own mercy - See Mk 7:7, 8; 2Thess 2:10-12

Jon 2:9

Jon 2:9 - But I will sacrifice unto thee with the voice of thanksgiving - See Ps 27:6

Jon 2:9

Jon 2:9 - I will pay that that I have vowed - when we come to the Lord in contrition, with repentance, purposing to restore that which was broken and to pay that which we have vowed, the Lord hears our prayers and answers us.

Jon 2:9

Jon 2:9 - Salvation is of the LORD - See Ps 3:8

Jon 3:1

Jon 3:1 - And the word of the LORD came unto Jon the second time - God mercifully granted Jon a second chance to do that which he was appointed to do. God's grace to the erring is amazing. However, God will not strive forever if we remain in rebellion.

Jon 3:2

Jon 3:2 - that great city - insolent, proud and boastful city. Ninevah typifies the future city Babylon the Great, the great city who has been judged, weighed in the balances and found wanting.

Jon 3:3

Jon 3:3 - Now Nineveh was an exceeding great city of three days' journey - large, expansive city in size

Jon 3:4

Jon 3:4 - And Jon began to enter into the city a day's journey - Jon walked a days journey into the midst of the city and began his prophetic, ominous warning.

Jon 3:4

Jon 3:4 - Yet forty days, and Nineveh shall be overthrown - from the day that Jon began his proclamation, the 40-day clock began to tick for the city.

Jon 3:5

Jon 3:5 - So the people of Nineveh believed God - the heathen people of Ninevah were more ready to listen and take heed to the voice of God than His own people. Jer 8:5-7 The warning message of Joh was in the same lines as the warning to Nineveh, "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). Nineveh repented, and called upon God, and God accepted their acknowledgment of Him. Forty years of probation was granted them in which to reveal the genuineness of their repentance and to turn from sin. But Nineveh turned again to the worship of images; her iniquity became deeper and more desperate than before, because the light had come and had not been heeded. – {2SM 149.1}

Jon 3:5

Jon 3:5 - and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them - all within the city, great and small participated in the fast from wickedness in light of the message from the prophet of God. See 2Chron 20:20

Jon 3:6

Jon 3:6 - For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes - the king dawned clothing of repentance. See Lk 10:13; Jon 3:8 Compare Jer 36:1-25

Jon 3:7

Jon 3:7 - And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: - the command of the king perfectly mirrors the works of repentance the Lord spoke through the prophet Joel 2:12-18. Either the Holy Spirit spoke to the king the works of repentance that would find favor with the Lord or perhaps Jon

communicated that in his broadcasts appeal.

Jon 3:8

Jon 3:8 - But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands - See 2Chron 7:14

Jon 3:9

Jon 3:9 - Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? - See Joel 2:14

Jon 3:10

Jon 3:10 - And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not - See Amos 7:3, 6; Ezek 18:21-23; Ex 34:6, 7

Jon 4:1

Jon 4:1 - But it displeased Jon exceedingly, and he was very angry - the book of Jon is written for the church of the last generation upon the earth. The Laodicean SDA church is perfectly typified by Jon: 1. Professing to be the chosen people of God, bearing the prophetic word, and yet cold and indifferent towards the people needing their counsels (Jon 1:9) 2. Showing a lack of compassion and concern for a people who are doomed if they do not repent (Jon 1:3, 4:1) 3. Running from their appointed duties and responsibilities (Jon 1:3) 4. Demonstrating far less righteousness than the heathen about them (Jon 1:13, 14, 3:5-9) 5. Envious when those outside of the faith repent and become God's people (Jon 4:1)

Jon 4:2

Jon 4:2 - for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil - See Ex 34:5-7; Ezek 18:23

Jon 4:3

Jon 4:3 - Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live - Jon was vexed that the Ninevites, his enemies repented and God found favor with their repentance. He was also vexed because he feared being called a false prophet. See Deut 18:22

Jon 4:4

Jon 4:4 - Then said the LORD, Doest thou well to be angry? - God asks Jon "Why are you angry? Is that a noble and upright thing you are doing?". The Lord seeks for us to be introspective to question why we have enemies, why we rejoice in iniquity and the chastisement of the wicked, why we may be vexed when those who we see as wicked repent and accept the Lord. God wants us to evaluate our hearts, minds and motives.

Jon 4:5

Jon 4:5 - sat under it in the shadow, till he might see what would become of the city - Jon was waiting, anticipating the destruction of the despised city

Jon 4:9

Jon 4:8 - Doest thou well to be angry for the gourd? - God asks Jon again: "Is it right for you to grieve over the death of the gourd, more so than the life of the people of Nineveh?"

Jon 4:11

Jon 4:11 - And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle? - God asks if He should not spare Nineveh with its +120K inhabitants and cattle?

Micah

Mic 1:1 Back to Table of Contents

Mic 1 - Mic the Morasthite - See Jer 26:17-19

Mic 1:1

Mic 1:1 - which he saw concerning Samaria and Jerusalem - the visions given to Mic pertained to the capitals of the Northern and Southern Kingdoms and their leadership. See Mic 1:5

Mic 1:3

Mic 1:3 - For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth - See Dan 12:1; Rev 19:11-21

Mic 1:4

Mic 1:4 - And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place - See Jer 4:23-28; Heb 12:29

Mic 1:6

Mic 1:6 - Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof - See Am 3:12

Mic 1:7

Mic 1:7 - And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate - God will "clean house", tearing down all the idols and the high places. See 2Kin 22, 23

Mic 1:7

Mic 1:7 - and all the hires thereof shall be burned with the fire - the abominations purchased through harlotry (prostitution).

Mic 1:7

Mic 1:7 - for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot - See Isa Ezekiel 16:32-34

Mic 1:8

Mic 1:8 - I will go stripped and naked - See Isa 20:2-4

Mic 1:9

Mic 1:9 - For her wound is incurable - the fate of Samaria, the Northern Kingdom, was sealed. She was to be scattered, never to be gathered again. See Mic 1:6; Am 3:12

Mic 1:13

Mic 1:13 - O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee - God forbade Israel from accumulating horses and chariots so that they believed their strength was in their weapons of warfare rather than God. See Mic 5:10; Deut 17:16; Ps 20:7, 33:17, 18; Isa 31:1

Mic 2:1

Mic 2:1 - Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand - See Gen 6:1-6; Ps 2:1-3, 37:1; Job 31:3

Mic 2:2

Mic 2:2 - And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage - See Habakkuk 1:3, 4; Isa 59:1-15

Mic 2:6

Mic 2:6 - Prophesy ye not, say they to them that prophesy - See Isa 30:10, 11; Jer 11:21

Mic 2:7

Micah 2:7 - do not my words do good to him that walketh uprightly? - See Jam 1:17

Mic 2:8

Mic 2:8 - Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. - The prophet and the Lord continually see violence and strife towards those who seek peace. See Habakkuk 1:3, 4

Mic 2:11

Mic 2:11 - If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto

thee of wine and of strong drink; he shall even be the prophet of this people - the people love to hear from false prophets. See Mic 2:6; Isa30:10

Mic 3:1

Mic 3:1 - And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? - See Mic 3:9; Habakkuk 1:4; Isa 59:13, 14, 1:23

Mic 3:2

Mic 3:2 - Who hate the good, and love the evil - See Isa 5:20

Mic 3:3

Mic 3:3 - Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron - See Gal 5:15

Mic 3:4

Mic 3:4 - Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings - See Jer 11:11

Mic 3:5

Mic 3:5 - Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him - See 1Thess 5:1-7; Ezek 13:10-16

Mic 3:7

Mic 3:7 - Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God - See Am 8:11

Mic 3:8

Mic 3:8 - But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin - See Isa 58:1, 2

Mic 3:9

Mic 3:9 - Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity - See Mic 3:1; Isa 28:7, 8, 59:13-15

Mic 3:11

Mic 3:11 - The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us - while sinning grievously before the LORD, the COI still claimed His blessings of protection and deliverance. See Isa 58:2; 59:3-15; Jer 7:1-15

Mic 3:12

Micah 3:12 - Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall

become heaps, and the mountain of the house as the high places of the forest - See Mt 24:1-3; Jer 26:18, 7:9-14

Mic 4:1

Mic 4:1 - that the mountain of the house of the LORD shall be established in the top of the mountains - The mountain of the Lord is synonymous with Zion and Jerusalem and refers not so much to the city, but rather the people of God. See Isa 2:1-3; 51:6, 56:7, 57:13-15; Joel 2:1, 3:17; Zech 8:3

Mic 4:1

Mic 4:1, 2 - and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD - See Isa 2:2, 3

Mic 4:2

Mic 4:2 - And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem - See Isa 60:3-12,

Mic 4:2

Mic 4:3 - and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem - See Isa 56:1-8

Mic 4:2

Mic 4:2 - for the law shall go forth of Zion, and the word of the LORD from Jerusalem - See Isa 28:5, 6

Mic 4:3

Mic 4:3 - And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. - See Isa 2:4, 65:25

Mic 4:4

Mic 4:4 - But they shall sit every man under his vine and under his fig tree - a statement meaning to be at peace and at rest. See 1Kin 4:25; Zech 3:10

Mic 4:4

Mic 4:5 - and none shall make them afraid - Contrast Mic 2:1, 2, 8, 9

Mic 4:8

Mic 4:8 - O tower of the flock - a reference to Jesus. The dominion that once was Adam's passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Mic prophesied {PK 682.1}. See Ps 37:29, 61:3; Prov 18:10; Eph 1:14 Satan, by means of his success in turning man aside from the path of obedience, became "the god of this world." 2 Corinthians 4:4. The dominion that once was Adam's passed to the usurper.

But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Micah prophesied when he said, “O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.” Micah 4:8. The apostle Paul has referred to it as “the redemption of the purchased possession.” Ephesians 1:14. And the psalmist had in mind the same final restoration of man’s original inheritance when he declared, “The righteous shall inherit the land, and dwell therein forever.” Psalm 37:29. – {PK 682.1} The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to “the first dominion.” Mic 4:8. Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man’s creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne. – {GC 483.3}

Mic 4:8

Mic 4:8 - unto thee shall it come, even the first dominion - the original creation will be restored and given to the Lamb and those who dwell with Him.

Mic 4:8

Mic 4:8 - even the first dominion - See Rev 2:7, 21:1-27 The divine Intercessor presents the plea that all who from among the fallen sons of men have overcome through faith in his blood, be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with himself to the “first dominion.” {4SP 309.2}

Mic 4:10

Mic 4:10 - Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon - God, through the prophet Mic, foretold the captivity and deliverance of Israel after 70years. See Jer 29:10

Mic 4:11

Mic 4:11 - Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion - See Ps 2:1, 2

Mic 4:12

Mic 4:12 - But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor - See Ps 2:4, 5

Mic 4:12

Mic 4:2 - for he shall gather them as the sheaves into the floor - See Dan 2:35

Mic 4:13

Mic 4:13 - Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their

gain unto the LORD, and their substance unto the Lord of the whole earth - See Num 23:24; Jer 51:33, 19-24

Mic 4:13

Mic 4:13 - and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth - See Joshua 6:24, 7:11

Mic 5:1

Mic 5:1 - they shall smite the judge of Israel with a rod upon the cheek - an allusion to the injustices Jesus suffered at the hands of wicked men. Joh 18:23; Mt 26:67, Lk 22:64

Mic 5:2

Mic 5:2 - Bethlehem - Ruth 1:2

Mic 5:2

Mic 5:2 - he come forth unto me that is to be ruler in Israel - See Gen 49:10

Mic 5:2

Mic 5:2 - whose goings forth have been from of old, from everlasting - Jesus is the Way, the Old Paths, Whose going forth have been from old, from everlasting. See Joh 14:4-6; Jeremiah 6:16; Ps 41:13, 90:2; Dan 7:9; Isa 40:28

Mic 5:3

Mic 5:3 - Therefore will he give them up - God will give His people up to be trodden underfoot until the coming of the Deliverer.

Mic 5:3

Mic 5:3 - until the time that she which travaileth hath brought forth - See Gal 4:4; Rev 12:1-5

Mic 5:3

Mic 5:4 - then the remnant of his brethren shall return unto the children of Israel - As the Good Shepherd, Jesus will gather His children, His flock unto Himself. All who call upon the name of the Lord shall be saved. See Joh 10:1-15; Act 2:21

Mic 5:5

Mic 5:5 - And this man shall be the peace - See Isa 9:6, 7

Mic 5:6

Mic 5:6 - they shall waste the land of Assyria with the sword, and the land of Nimrod - the land of Assyria and Nimrod have their beginnings in Shinar, the land of Babel/Babylon. Babylon, the three fold power at the end of time is here prophetically referenced.

Mic 5:6

Mic 5:6 - and the land of Nimrod in the entrances thereof - Babylon is the land of Nimrod.

Mic 5:7

Mic 5:7 - And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men - Israel was to be the salt of the earth, light to the world, the dew upon the lands of many people. See Deut 32:1, 2; Mt 5:13, 14; Isa 56:7

Mic 5:7

Mic 5:7 - showers upon the grass - See Zech 10:1; Jer 3:3

Mic 5:10

Mic 5:10 - And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: - See Deut 17:16; Ps 20:7, 33:17, 18; Isa 31:1; Mic 1:13

Mic 5:12

Mic 5:12 - I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers - the witchcraft and soothsayers are abominations of Spiritualism, the dragon power. See Isa 8:18, 19

Mic 5:13

Mic 5:13 - Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands - See Lev 26:30

Mic 6:2

Mic 6:2 - Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth - See Deut 4:26, 30:19, 31:28

Mic 6:2

Mic 6:2 - for the LORD hath a controversy with his people, and he will plead with Israel - the quarrel of God's covenant is upon God's people. See Lev 26:25

Mic 6:3

Mic 6:3 - O my people, what have I done unto thee? and wherein have I wearied thee? testify against me - See Isa 1:18, 19

Mic 6:4

Mic 6:4 - For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants - See Ex 20:1, 2

Mic 6:5

Mic 6:5 - O my people, remember now what Balak king of Moab consulted - Bala requested "curse me this people for they are too mighty..." Num 22:6

Mic 6:5

Mic 6:6 - and what Balaam the son of Beor answered him from Shittim unto Gilgal - Balaam

stated, “how can I curse a people whom the Lord has blessed?” - See Num 23:8

Mic 6:6

Mic 6:6 - Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? - See Isa 1:11-19

Mic 6:7

Mic 6:7 - Will the LORD be pleased with thousands of rams - See 1Sam 15:22; Heb 10:5

Mic 6:8

Mic 6:8 - He hath shewed thee, O man, what is good; and what doth the LORD require of thee - God has made known through the Law and the Testimonies what is righteousness, what is judgment and what is truth. We must study and submit ourselves to that which the LORD has already revealed. See Ps 15:1-5; Isa 1:16-19; 1Tim 2:1-3

Mic 6:8

Mic 6:8 - what doth the LORD require of thee - See Deut 10:12, 13; Hosea 12:6; Jam 1:27 The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. [132] – {CCh 100.5}

Mic 6:8

Mic 6:8 - do justly - we are to: 1. Act honorably with all men, showing equal regard to all individuals (Jam 2:1-9; Prov 21:3; Am 5:24; Isa 56:1) 2. Treat others as we would have them treat us (Lk 6:31) 3. Act with integrity, not taking advantage of others (Lev 19:36; Prov 16:11; Ps 15:4; 1Cor 7:36) 4. Do justly towards God in showing reverent obedience for all the good He does for us

Mic 6:8

Mic 6:8 - love mercy - we are to love mercy for ourselves and for others because the Lord delights in mercy. Mercy involves selfless kindness to another, whether deserving or not. See Mic 7:18; 2Sam 16:9, 10, 19:21-23; Lk 10:36, 37, 17:4

Mic 6:8

Mic 6:8 - walk humbly with thy God - We should carry ourselves with meekness and humility, preferring others above ourselves. - See Isa 57:15; Jer 9:23, 24; Philippians 2:1-3

Mic 6:11

Mic 6:11 - Shall I count them pure with the wicked balances, and with the bag of deceitful weights? - See Prov 20:10, 23; Contrast Lev 191:36; Deut 25:13; Prov 16:11

Mic 6:12

Mic 6:12 - For the rich men thereof are full of violence - See Mic 2

Mic 6:14

Mic 6:14 - Thou shalt eat, but not be satisfied - See Hag 1:6, 9

Mic 6:15

Mic 6:15 - Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine - See Hag 1:6, 9-11

Mic 6:16

Mic 6:16 - For the statutes of Omri are kept - See 1Kin 16:25-27

Mic 6:16

Mic 6:16 - Ahab - son of Omri, both father and son did evil in the eyes of the Lord.

Mic 7:1

Mic 7:1 - Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit - Mic is a remnant. He is not among a cluster, but a lonely grape left for the gleaning. There are a paucity of uprightness in the land. Isa 1:1-9; Ps 43:1

Mic 7:1

Mic 7:1 - there is no cluster to eat: my soul desired the firstripe fruit - See Isa 65:8

Mic 7:2

Mic 7:2 - The good man is perished out of the earth: and there is none upright among men - See Isa 57:1, 59:15; Ps 43:1

Mic 7:2

Mic 7:2 - they all lie in wait for blood; they hunt every m an his brother with a net - See Ps 37:12, 59:3;

Mic 7:3

Mic 7:3 - That they may do evil with both hands earnestly - See Isa 1:21-23, 59:3, 7; Ps 26:9, 10

Mic 7:3

Mic 7:3 - the prince asketh, and the judge asketh for a reward - See Isa 59:14, 15, 1:23

Mic 7:4

Mic 7:4 - The best of them is as a brier: the most upright is sharper than a thorn hedge - See Isa 27:4

Mic 7:5

Mic 7:5, 6 - Trust ye not a friend, put ye not confidence in a guide... - the days are evil and we must put our trust in the Lord alone. See 2Tim 5:1-7

Mic 7:5

Mic 7:5 - keep the doors of thy mouth from her that lieth in thy bosom - See 1Cor 7:29; Mic

7:10

Mic 7:6

Mic 7:6 - a man's enemies are the men of his own house - Jer 12:6; Mt 10:36; 2Tim 3:1-5; Lk 12:51-53

Mic 7:7

Mic 7:7 - Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me - See Psa 27:7-14, 121:1-8, 33:16-18; Jer 17:7, 8; 2Chron 20:12

Mic 7:7

Mic 7:7 - my God will hear me - See Ps 116:1, 2, 145:18-20; Isa 65:24; 1Jo 5:14, 15

Mic 7:8

Mic 7:8 - Rejoice not against me, O mine enemy - See Mic 7:10

Mic 7:8

Mic 7:8 - when I fall, I shall arise - See Ps 37:23, 24, 118:17

Mic 7:8

Mic 7:8 - when I sit in darkness - See Ps 23:4

Mic 7:8

Mic 7:8 - the LORD shall be a light unto me - See Joh 8:12, 1:4; Ps 27:1

Mic 7:9

Mic 7:9 - I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me - See Jer 31:18-20; Lk 15:13; Isa 57:16-18

Mic 7:9

Mic 7:9 - I have sinned against him - all sins are against God. See Ps 51:3, 4

Mic 7:9

Mic 7:9 - until he plead my cause, and execute judgment for me - See Mic 7:18-20

Mic 7:9

Mic 7:9 - and execute judgment for me - to deliver from one’s captivity, to vindicate, to uphold in righteousness, to silence one’s enemies that scorn. Ps 68:18

Mic 7:9

Mic 7:9 - he will bring me forth to the light, and I shall behold his righteousness - See 1Jo 1:7; Psa 43:3, 4

Mic 7:9

Mic 7:9 - and I shall behold his righteousness - See Jer 23:5, 6; Isa 60:1, 2

Mic 7:10

Mic 7:10 - Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets - The adulterous, Babylon will be trodden down. See Isa 33:14; Ps 27:6, 86:17; Zech 5:6-11 The same spirit that prompted rebellion in heaven still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God and promise men liberty through transgression of its precepts. Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprover, as if he were the sole cause of difficulty. From the days of righteous Abel to our own time such is the spirit which has been displayed toward those who dare to condemn sin. – {GC 500.1}

Mic 7:10

Mic 7:10 - Where is the LORD thy God? - See Ps 31:8; Prov 21:19, 9; Mt 27:43

Mic 7:18

Mic 7:18 - Who is a God like unto Thee; that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? - See Heb 8:12; Jer 31:18-20, 31-34; Isa 40:1, 2, 43:25; 1Jo 1:9

Mic 7:18

Mic 7:18 - he retaineth not his anger for ever - See Ps 103:9; Jer 3:12; Isa 57:16-18

Mic 7:18

Mic 7:18 - He delighteth in mercy - Jam 2:13; Isa 27:4, 5; Mic 6:8

Mic 7:19

Mic 7:19 - He will turn again, He will have compassion upon us - See 2Chron 30:9; Isa 40:1, 2; Jer 31:20

Mic 7:19

Mic 7:19 - He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea - See Ps 103:12; Heb 1:3; Job 14:17; Isa 43:25, 38:17

Mic 7:20

Mic 7:20 - Thou wilt perform the truth to Jacob - See Isa 58:14

Nahum

Nah 1:2

Back to Table of Contents

Nah 1:2 - God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies - See Deut 7:10; Rom 12:19

Nah 1:3

Nahum 1:3 - and great in power - See Rev 18:8

Nah 1:3

Nahum 1:3 - and will not at all acquit the wicked - See Ex 20:5

Nah 1:3

Nahum 1:3 - and the clouds are the dust of his feet - See Ps 104:3

Nah 1:4

Nahum 1:4 - He rebuketh the sea, and maketh it dry, and drieth up all the rivers - See Ex 14:14-16; Josh

Nah 1:5

Nahum 1:5 - The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein - See Rev 6:12-17; Heb 12:29; Jer 4:23-27

Nah 1:6

Nahum 1:6 - Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him - See Rev 6:17; Jer 25:30-33

Nah 1:7

Nahum 1:7 - The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him - See Ps 1:6, 91:1-16; Joh 10:14; Isa 32:2

Nah 1:7

Nahum 1:7 - and he knoweth them that trust in him - See Ps 2:12; Prov 30:5; Heb 2:13; Joh 10:4, 5

Nah 1:8

Nahum 1:8 - But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies - See Isa 28:14, 15, 17-21

Nah 1:8

Nahum 1:8 - and darkness shall pursue his enemies - See 1Thess 5:1-5

Nah 1:9

Nah 1:9 - What do ye imagine against the LORD? he will make an utter end: - The Lord must utterly destroy sin because if He should show mercy to the wicked, they will refuse to learn righteousness.

Nah 1:9

Nah 1:9 - he will make an utter end: affliction shall not rise up the second time. - See Rom 5:21; Rev 20:14, 15; Nahum 1:15

Nah 1:9

Nah 1:9 - affliction shall not rise up the second time - See Ps 37:10; *Eze 20:38; Rev 21:1-5, 22:11; Isa 26:10; Mt 13:41, 49; Job 27:10 The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized. – {SC 62.1} It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. – {SC 17.2} That the world could only tolerate 3.5yrs of the LORD's ministry before seeking to destroy Him shows that the wicked can not coexist with the righteous, they will never change their ways; destruction is the only logical end for them and sin will therefore, never rise up again: "Jesus had now given three years of public labor to the world. His example of self-denial and disinterested benevolence was before them. His life of purity, of suffering and devotion, was known to all. Yet this short period of three years was as long as the world could endure the presence of its Redeemer." – {DA 541.3} The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, “We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.” Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, “None in this place have tasted of the forbidden tree; but if they should eat, they would fall.” {EW 39.2} So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would again have been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed, greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgments upon millions. In order to save the many, He must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and also as a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their

life been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would eventually have destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity. – {PP 325.3} Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. – {COL 314.4} "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Joh 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. – {COL 314.5} God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng. – {COL 315.1} God carries with Him the sympathy and approval of the whole universe as step by step His great plan advances to its complete fulfillment.—Patriarchs and Prophets, 78, 79 (1890). – {LDE 30.2} The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His son in their dealing with the rebellion of Satan.—Patriarchs and Prophets, 68, 69 (1890). – {LDE 30.3} The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil.—Prophets and Kings, 148 (c. 1914). – {LDE 30.4} Our little world is the lesson book of the universe.—The Desire of Ages, 19 (1898). "The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family of heaven, it will be because heaven has begun with them on earth.5 Every passing hour now is one of activity in the heavenly courts, to make ready a people upon the earth. . . . If we would be saints above, we must first be saints below.6" Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright. God has given us probationary time in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to his commandments, his statutes, and his laws, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life. Those who will be doers of the words of Christ will have their names written in the Lamb's book of life; but those who will not obey God's law after light has come to them from the holy Scriptures, will be written among those whose fate is to perish. For those who choose to follow the traditions of men, and are willing to be turned from the truth of God unto fables, and who train themselves to walk away from the path of God's commandments, and will not listen to the law of God, but take up with the vain excuses devised by man to continue in disobedience, would not listen to the voice of God in the heavenly courts, and would bring rebellion a second time into heaven. When the Father speaks, they hear him not; but their ears are open to hear the suggestions of the enemy of God and man. – {RH October 9, 1894 Par. 9}

Nah 1:10

Nah 1:10 - drunken as drunkards - See Isa 28:7, 29:9

Nah 1:10

Nahum 1:10 - they shall be devoured as stubble fully dry - See Isa 27:11; Mal 4:1, 2

Nah 1:11

Nahum 1:11 - a possible reference to Satan, after the 1000years have ended, he goes forth to marshal the innumerable wicked to battle against God. See Rev 20:7-10

Nah 1:12

Nahum 1:12 - Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through - See Rev 20:7-9

Nah 1:14

Nahum 1:14 - And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile - the once covering cherub who made himself vile will be cut off. See Isa 14:15-20; Ezek 28:16-19

Nah 1:15

Nah 1:15 - upon the mountains the feet of him bringeth good tidings - Those who proclaim the 3 Angel's messages joined by the 4th, God's glorious holy mountain, are the bearers of good tidings to the world. See Isa 52:7; Lk 2:10; Rom 10:15; Dan 11:45

Nah 1:15

Nahum 1:15 - for the wicked shall no more pass through thee; he is utterly cut off - See Isa 33:20-24; Nahum 1:9

Nah 2:3

Nah 2:3 - chariots will be with flaming torches - a depiction of the era known as the Time of the End where knowledge (technologies) will increase. The chariots with flaming torches speaks of the Lightning Trains that "rage in the streets" (v4), "justling against another in the broadway". The trestles upon which the tracks sat were made of fir tree that extended for countless miles, causing the firs to be terribly shaken.

Nah 2:3

Nah 2:3 - day of his preparation - also known as the Time of the End (1798+).

Nah 2:5

Nah 2:5 - He shall recount the worthies - the train conductors will check and recheck the passengers upon the trains.

Nah 2:5

Nah 2:4 - they shall stumble in their walk - the conductors in their walking back and forth stumble in their walk as the train jostles back and forth.

Nah 2:7

Nahum 2:6 - tabering upon their breasts - beating/drumming upon their breasts

Nah 2:10

Nahum 2:10 - She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness - Compare Dan 5:6; Isa 21:1-4, 13:1-8

Nah 3:4

Nahum 3:4 - Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts - See Nahum 1:11, 14

Nah 3:4

Nah 3:4 - mistress of witchcrafts - See Rev 18:2, 16:13, 14; 2Thess 2:8-10; Zech 5:6-11

Nah 3:4

Nah 3:4 - that selleth nations through her whoredoms, and families through her witchcrafts - See Ex 21:16; Eze 28:3-5; Rev 18:11-13

Nah 3:5

Nahum 3:5 - Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame - See Rev 18:7-10

Nah 3:19

Nahum 3:19 - bruit - To report; to noise abroad.

Habakkuk

Hab 1:3 Back to Table of Contents

Hab 1:3 - Why dost thou shew me iniquity, and cause me to behold grievance; for spoiling and violence are before me - See Isa 59:1-15; Mic 2:2, 8, 9

Hab 1:4

Habakkuk 1:4 - Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth - See Mic 3:11

Hab 1:4

Hab 1:4 - judgment doth never go forth - See Isa 59:13, 14; Mic 3:1

Hab 1:4

Hab 1:4 - the wicked doth compass about the righteous; therefore wrong judgment proceedeth - See Isa 59:15; Ps 12:8

Hab 1:5

Hab 1:5 - Behold ye among the heathen, and regard, and wonder marvellously - See Jer 19:3, 25:1-9

Hab 1:6

Hab 1:6 - For, lo, I raise up the Chaldeans, that bitter and hasty nation that shall march through the breadth of the land - See Job 1:17; Jer 4:6, 7, 21:4-10; Isa 5:26-30

Hab 1:6

Hab 1:6 - to possess the dwelling places that are not theirs - See Lev 26:27-33

Hab 1:10

Hab 1:10 - and they shall scoff at kings, and the princes shall be a scorn unto them - See Lev 26:18, 19

Hab 1:11

Hab 1:11 - then shall his mind change... [he] offend, imputing this his power unto his gods - Chaldea will serve as God's weapon of chastisement, punishing Israel mercilessly for their iniquities. The reference to changing of mind may allude to Babylon's first king, Nebuchadnezzar, who after being humbled, accepted the True God of heaven versus Babylon's last king, Belshazzar, Nebuchadnezzar's grandson who profaned the God of heaven. For their excessively harsh treatment of God's people and for their ascribing their successes to their gods made of wood and stone under Belshazzar, God would punish Chaldea. See Isa 47:6; Deut 32:27; Joe 2:17; Jer 50:9-14; Isa 10:12-15, 44:6-20

Hab 1:12

Hab 1:12 - Art thou not from everlasting - See Ps 90:1, 2; Mic 5:2

Hab 1:12

Hab 1:12 - thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction -

Hab 1:13

Hab 1:13 - Thou art of purer eyes than to behold evil, and canst not look on iniquity - See Ps 66:7; Heb 12:29

Hab 1:13

Hab 1:13 - wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? - The continual plea of the righteous, for which they sigh and cry (Eze 9:4), are the abominations that are grossly committed by the wicked. The righteous asks if God has taken note of the grievous injustices and a plea for just action is cried for. See Ps 73:1-17; Mal 3:14-18

Hab 1:16

Hab 1:16 - Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat - See Hab 1:11; Ex 20:3-6

Hab 2:1

Hab 2:1 - Hab stands as a Watchman to the message he has born. He awaits a word from the Lord to give the people when he is reproved of (rebuked by) them for his message from the Lord. In similar fashion, Jesus foretells that the messengers of the last day truths will be debated with (Isa 27:8) for their testimony. See Ps 85:8

Hab 2:1

Habakkuk 2:1 -I will stand upon my watch, and set me upon the tower - Hab stands as a Watchman to the message he has born. He awaits a word from the Lord to give the people when he is reproved of (rebuked by) them for his message from the Lord. In similar fashion, Jesus foretells that the messengers of the last day truths will be debated with (Isa 27:8) for their testimony. See Ezek 3:8, 9; Ps 85:8

Hab 2:1

Hab 2:1 - watch to see what He will say unto me - Habakkuk is watching and waiting upon the Lord, to see His answer, counsel and direction for him to follow. See Isa 8:17; Ps 27:14

Hab 2:1

Habakkuk 2:1 - and what I shall answer when I am reproved - See Prov 15:28, 16:1

Hab 2:1

Hab 2:1 - when I am reproved - the life of a prophet was often difficult and without thanks. They were often reproved and scorned for the message of life they brought to those whom they served. See Jer 18:18-20; Hab 1:3; Ezek 3:8, 9, 17

Hab 2:2

Habakkuk 2:2 - And the LORD answered me - See Isa 65:24

Hab 2:2

Hab 2:1-3 - The prophecy had its fulfillment in April 1842 When Charles Fitch printed 300 copies of the 1843 charts [named such because the prophecies on the chart ended in 1843] that were used by Adventist Pioneers in their preaching of the Advent Message. The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. - General Conference Bulletin April 6, 1903 The 1843 Chart is said to be the foundation of the faith of Adventism. Like all other cornerstones (foundations) it has become a point of contention. See Lk 20:17; Prophets and Kings 563, 564 "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to

lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to Joh for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.' [Jer 6:16.] "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' [1Cor 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." Testimonies, volume 8, 296–297. "The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers." Manuscript Releases, volume 1, 55.

Hab 2:2

Habakkuk 2:2 - Write the vision, and make it plain upon tables - See Zech 4:11-14 The prophecy had its fulfillment in April 1842 When Charles Fitch printed 300 copies of the 1843 charts [named such because the prophecies on the chart ended in 1843] that were used by Adventist Pioneers in their preaching of the Advent Message. The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. - General Conference Bulletin April 6, 1903 The 1843 Chart is said to be the foundation of the faith of Adventism. Like all other cornerstones (foundations) it has become a point of contention. See Lk 20:17; Prophets and Kings 563, 564 "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to Joh for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.' [Jer 6:16.] "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' [1Cor 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." Testimonies, volume 8, 296–297. "The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers." Manuscript Releases, volume 1, 55.

Hab 2:2

Hab 2:2 - plain - meaning engraven. See Ex 32:16

Hab 2:3

Hab 2:3 - For the vision is yet for an appointed time - See Dan 8:26, 11:36

Hab 2:3

Hab 2:3 - but at the end it shall speak and not lie - See Dan 12:13; Isa 55:11

Hab 2:3

Hab 2:3 - though it tarry, wait for it - The faithful who have washed their robes in the blood of the Lamb and are under the hand of persecution will, wait for their redemption draweth nigh. See Lk 21:28; Heb 10:37 The time of waiting may seem long, the soul may be oppressed by discouraging circumstances, many in whom confidence has been placed may fall by the way; but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in His holy temple: let all the earth keep silence before Him." Hab 2:20. {PK 387}

Hab 2:3

Hab 2:3 - tarry {Heb mahahh - meaning to tarry or linger}

Hab 2:3

Hab 2:3 - because it will surely come, it will not tarry - see Heb 10:36-39

Hab 2:3

Hab 2:3 - tarry {Heb áchar: to stay behind (but not in hope)} - disappoint

Hab 2:4

Hab 2:4 - Behold, his soul which is lifted up is not upright in him - God abides with the contrite and humble individual, but the proud are an abomination to Him. See Isa 57:15; Prov 6:16, 17; Deut 8:14; Eze 28:2, 5, 17; Dan 5:20 a possible forshadowing of the Protestant Churches' arrogant rejection of the 1st Angel's Message, and hostility towards the members of the Advent Movement. Their proud contempt of the Movement and refusal to accept the heaven-sent message from Jesus, marked their moral fall. See Dan 5:23; Jam 4:6; Mt 24:48-51

Hab 2:4

Hab 2:4 - the just shall live by His faith - The just shall live by the faith OF Jesus Christ. See Rom 1:17, Gal 2:20, 3:11; Heb 10:38; Rev 14:12 Up until March 22, 1844 the Adventists were walking by sight as they were led by the prophetic counsels found upon the 1843 chart. However, after that date with the first disappointment, when the chart was put aside, the people were to walk by faith according to Hab's prophecy. See Heb 10:38; Rom 1:17

Hab 2:5

Hab 2:5 - because he transgresseth by wine - speaking of Belshazzar of Babylon, who committed sin against the God of heaven in his intoxication. See Dan 5:1-4; Prov 20:1; Mt 24:48-51

Hab 2:5

Hab 2:5 - but gathereth unto him all nations, and heapeth unto him all people - Babylon,

God's weapon of chastisement. See Jer 25:9

Hab 2:6

Hab 2:6 - Woe to him that increases that which is not his - See Hab 1:6

Hab 2:6

Hab 2:6 - how long? - 70 years of desolations were appointed to Babylon to rule the nations and then it too would be spoiled. See Jer 25:11, 12; 51:9

Hab 2:7

Hab 2:7 - Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? - Speaking of the Medes and the Persians who suddenly conquered Babylon in one night.

Hab 2:8

Hab 2:8- Because though hast spoiled many nations, all the remnant of the people shall spoil thee - See Jer 25:9, 12-14

Hab 2:9

Habakkuk 2:9 - Woe to him that coveteth an evil covetousness to his house - See Ex 19:17

Hab 2:12

Habakkuk 2:12 - Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! - See Gen 10:8-10

Hab 2:14

Hab 2:14 - For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea - See Num 14:21; Rev 18:1

Hab 2:15

Hab 2:15 - that thou mayest look on their nakedness! See Gen 9:20-25

Hab 2:16

Hab 2:16 - the cup of the LORD's right hand shall be turned unto thee - See Rev 14:9, 10

Hab 2:18

Hab 2:18, 19 - graven image - See Isa 44:9-20; Dan 5:4; Isa 19:3

Hab 2:18

Habakkuk 2:18 - the molten image, and a teacher of lies - the graven image is a teacher of lies whereas the Latter Rain (Holy Spirit) is a Teacher of righteousness according to righteousness.

Hab 2:19

Habakkuk 2:19 - Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it - See Isa 44:9-19

Hab 2:20

Hab 2:20 - But the LORD is in His holy temple: let all the earth keep silence before Him - While men worship and praise their gods of wood and stone covered with gold and silver, the LORD stands in judgment within His temple, marking their iniquities. He has promised that in time all the world will be filled with His glory and the knowledge of His righteousness. See Hab 2:14; Rev 18:1; Dan 5:1-6; Isa 5:15, 16, 44:6-8; Zech 2:13

Hab 3:6

Hab 3:6 - his ways are everlasting - See Ps 90:1, 2

Hab 3:8

Habakkuk 3:8 - Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? - speaking perhaps of the Red Sea and Jordan River crossings, when God dammed both in order to permit His people to pass along on dry ground.

Hab 3:11

Habakkuk 3:11 - The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear - See Josh 10:11-14

Hab 3:16

Habakkuk 3:16 - When I heard, my belly trembled - See Isa 21:1-4; 13:1-8

Hab 3:17

Hab 3:17 - Although the fig tree shall not blossom, neither shall fruit be in the vines- the Time of Trouble will produce a great barreness in the land, particularly with the scorching sun, that the fruitful land will become a wilderness. Yet God will take care of the poor in spirit and needy. See Isa 33:15, 16, 41:17; Jer 8:13; Ps 9:18

Hab 3:17

Habakkuk 3:17 - and the fields shall yield no meat - See Ps 4:7

Hab 3:18

Habakkuk 3:18 - Yet I will rejoice in the LORD, I will joy in the God of my salvation - See Job 1:21; Ps 37:18, 19

Hab 3:19

Hab 3:19 - The LORD God is my strength - See Ps 27:1; 121:5-7, 91:3-10

Hab 3:19

Hab 3:19 - and he will make my feet like hinds' feet - See Ps 94:18

Hab 3:19

Hab 3:19 - he will make me to walk upon mine high places - See Isa 58:14

Zephaniah

Zeph 1:1

Back to Table of Contents

Zeph 1:1 - Zeph - meaning God has concealed or God of Darkness.

Zeph 1:1

Zeph 1:1 - in the days of Josiah the son of Amon, king of Judah - King Amon was notedly wicked as recorded in the prophetic record (2Kin 21:19-26) and ruled only 2yrs until the age of 24 when he was assassinated. Josiah his young son of 8yrs old assumed the throne and walked in the ways of the LORD. Josiah typifies the Adventist people in that he was one who discovered the book of the Law in the Lord's house (the sanctuary) and responded with humility, repentance and contrition, calling for a revival in the land. His seeking counsel of the prophetess (Hulda||EGW) also reflects the Adventist people.

Zeph 1:3

Zeph 1:3 - I will consume both man and beast - the message of Zeph is for those at the end of the world. The only other instance of God consuming both man and beast from the earth was during the time of the flood with Noah. See Gen 6:5-7

Zeph 1:3

Zeph 1:3 - consume the fowls of the heaven - the carrion eating birds will also be consumed in the great day of the LORD, Jesus' Second Coming. See Rev 19:17, 18

Zeph 1:3

Zeph 1:3 - the stumblingblocks with the wicked - the stumbling blocks of the wicked is their idolatrous practices that they place before the LORD (wealth, foreign gods, lewdness, etc.). See Eze 14:1-5, 7:19 The stumblingblocks mentioned in Mic 5:10-15, 6 are the abominations of Babylon, the three fold power of dragon, beast and false prophet in the last days. The stumblingblock mentioned in Zech 11:17 is the Beast power, the idol shepherd that causes the nations to walk in darkness and usurps the honor due to Jesus Christ alone. The stumblingblock mentioned in Zech 13:2 is the False Prophet, which has a name and is a lying prophet to God's people.

Zeph 1:4

Zeph 1:4 - I will also stretch out mine hand upon Judah - God has a punishment for His

people, the SDA church at the end of time who too have committed harlotries with Baal. In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, journalists—the God of polished fashionable circles, of many colleges and universities, even of some theological institutions—is little better than Baal, the sun-god of Phoenicia. – {GC 583.1}

Zeph 1:4

Zeph 1:4 - cut off the remnant of Baal from this place, and the name of the Chemerims with the priests - See 2Kin 23:5

Zeph 1:4

Zeph 1:4 - Chemarims - idolatrous priests who wore black and bowed down before their graven idols and worshipped the sun, moon and stars (astrology).

Zeph 1:5

Zeph 1:5 - worship and that swear by the LORD, and that swear by Malchem - The prophet hear describes a people who are halt between two opinions, double minded men as Jam calls them, that seek to serve God and mammon, and who are lukewarm, neither cold nor hot.

Zeph 1:5

Zeph 1:5 - Malcham - the national idol of the Ammonites, sons of Lot.

Zeph 1:6

Zeph 1:6 - have not sought the LORD, nor enquired for Him - See Ps 14:4

Zeph 1:6

Zeph 1:6 - nor enquired for him. -sons of God, the descendants of Seth, were said to call upon the name of the LORD.

Zeph 1:7

Zeph 1:7 - the LORD hath prepared a sacrifice - the sacrifice of the wicked. See Isa 2:12-22; Rev 19:17-21

Zeph 1:8

Zeph 1:8 - all such as are clothed with strange apparel - all who have not dawned God's wedding garments, woven in the loom of heaven, and are not covered by the righteousness of Christ will be cut off in the day of God's sacrifice. See Mt 22:11-13; 2Kin 10:18-25; Contrast Isa 52:1

Zeph 1:9

Zeph 1:9 - which fill their masters' houses with violence and deceit - a wicked servant is here described. See Lk 12:45, 46

Zeph 1:10

Zeph 1:10 - the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills - the context suggests an unexpected, startling event will be the day of the LORD's coming.

Zeph 1:11

Zeph 1:11 - Maktesh - a district in Jerusalem where Phoenician silver merchants dwelt. See Rev 18:9-14

Zeph 1:12

Zeph 1:12 - I will search Jerusalem with candles - a reference to candling an egg, where a candle is held up to an egg to see if the contents are fertile and will develop into a chick. It speaks of a close inspection where a judgment of good or bad is to be made. See Dan 10:6; Rev 19:12 Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing. – {GC 489.3}

Zeph 1:12

Zeph 1:12 - settled on their lees - See Jer 48:11; Isa 25:6

Zeph 1:12

Zeph 1:12 - the LORD will not do good, neither will he do evil - See Isa 5:19; Eze 8:12; Jer 12:4

Zeph 1:13

Zeph 1:13 - their goods shall become a booty, and their houses a desolation - The prophet is foretelling the desolation of Israel and the scattering of its people according to the covenant curses. ee Jer 6:12; Lev 26:24-35

Zeph 1:13

Zeph 1:13 - shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof - Compare Isa 66:22

Zeph 1:14

Zeph 1:14 - The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly - See Am 5:18

Zeph 1:15

Zephaniah 1:15 - That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness - See Isa 24:1-4

Zeph 1:15

Zeph 1:15 - a day of darkness and gloominess, a day of clouds and thick darkness - See Am 5:20

Zeph 1:17

Zeph 1:17 - they shall walk like blind men - the message to the Laodicean church is here shown as those who have not embraced the foundations of the faith and therefore are blind to the fulfillment of present truths repeated they will walk as ships without a rudder and as blind men. See Rev 3:17, 18; Am 8:11-14

Zeph 1:18

Zeph 1:18 - Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath - See James 5:1-6

Zeph 1:18

Zeph 1:18 - the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land - See Jer 4:23-27; Rev 6:14-17

Zeph 2:1

Zeph 2:1 - nation not desired - the remnant of God are they who are despised of the world. Like Job, whose name means hated one, the last day remnant will be a reproach to the world, apostate Adventism, and hated of men for their uprightness, faithfulness in fearing God and eschewing evil. See Job 1:1

Zeph 2:2

Zeph 2:2 - before the decree bring forth - the unrighteous decree and enforcement of a Sunday Law. See Isa 10:1; Ps 94:20-23

Zeph 2:2

Zeph 2:2 - fierce anger of the LORD come upon you - Michael stands up and a Time of Trouble like never before breaks upon the earth. See Dan 12:1

Zeph 2:3

Zeph 2:3 - it may be ye shall be hid - the hidden ones. See Ps 83:3, 27:5, 91:1-4; Isa 26:20, 21

Zeph 2:4

Zeph 2:4 - For Gaza shall be forsaken and Ashkelon desolate... drive out Ashdod and Ekron shall be rooted up - the cities mentioned are cities of the Philistines. The Philistines are those from the east and are known for being soothsayers (Isa 2:6-8). The god of the Philistines is Dagon, all a reference to the dragon power of Spiritualism that will gather the world to battle in the last days.

Zeph 2:9

Zeph 2:9 - Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. - See Deut 23:3

Zeph 2:12

Zeph 2:12 - Ye Ethiopians also, ye shall be slain by my sword - the Ethiopians were a warlike people who came up against Israel often. God will destroy those who seek to harm the apple of His eyes. See 2Chron 14:9-13

Zeph 2:15

Zeph 2:15 - this is the rejoicing city - Ninevah, the city of the North Country, Assyria, foreshadows Babylon the Great who in her revelry declares she will never suffer loss. See Rev 18:1-8; Ex 32:15-19; Isa 22:1-4

Zeph 3:1

Zeph 3:1 - Woe to her that is filthy and polluted, to the oppressing city - God's people, Ancient Israel, have become polluted in their harlotries and have disregarded God's counsels for showing mercy and grace to the weak, widow and fatherless. See Isa 58:6, 7; Jer 34; Eze 22:12-14; Am 2:6, 7, 8:4-6; Isa 52:11

Zeph 3:2

Zeph 3:2 - she obeyed not the voice; she received not correction - As with Ancient Israel (Jer 6:16, 17; Neh 9:26; Matt 22:1-7), their course gives an accurate foreshadowing of Babylon the Great, the filthy and polluted city that repented not of her harlotries. See Rev 18:2, 3; 2:20, 21

Zeph 3:4

Zeph 3:4 - Her prophets are light and treacherous persons - See Lam 2:14

Zeph 3:5

Zeph 3:5 - The just LORD is in the midst of thee - Jesus, the Righteous One walks in the midst of His churches and He does no iniquity.

Zeph 3:5

Zeph 3:5 - He will not do iniquity - The LORD will not do iniquity and therefore those who follow Him, will not do iniquity either. See Zeph 3:13; Rev 14:5; Ps 119:3

Zeph 3:5

Zeph 3:4 - every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame - Every morning the Lord reveals His goodness and mercies while showing the ungodly their sins, yet they have no shame.

Zeph 3:7

Zeph 3:7 - I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings. - See Jer 6:16, 17

Zeph 3:9

Zeph 3:9 - For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. -God will remove the confusion in

language started at the Tower of Babel so we may all worship in one consent

Zeph 3:9

Zephaniah 3:9 - that they may all call upon the name of the LORD, to serve him with one consent - See Gen 4:26;

Zeph 3:9

Zephaniah 3:9 - to serve him with one consent - See Isa 52:8

Zeph 3:11

Zeph 3:11 - and thou shalt no more be haughty because of my holy mountain - God will remove the proud and contemptuous among Israel that boast in the fact that they are Abraham's seed. See Isa 65:5; Mt 24:1; Joh 8:33

Zeph 3:12

Zeph 3:12 - I will leave in the midst of thee a poor and afflicted people - the remnant are here mentioned, the hidden ones who go through the Day of Atonement experience, afflicting their souls and having a poor spirit before the LORD. See Rev 12:17; Ps 83:3

Zeph 3:12

Zeph 3:12 - afflicted - one's who afflict their souls. Lev 16:29, 30

Zeph 3:12

Zeph 3:12 - poor - poor in spirit; humble and contrite. Mt 5:2, 3 Jesus had presented the cup of blessing to those who felt that they were "rich, and increased with goods" (Rev 3:17), and had need of nothing, and they had turned with scorn from the gracious gift. He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. There is no room for Jesus in the heart of such a person. Those who are rich and honorable in their own eyes do not ask in faith, and receive the blessing of God. They feel that they are full, therefore they go away empty. Those who know that they cannot possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow. They are the poor in spirit, whom He declares to be blessed. – {MB 7.1} All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. He says, "Come unto Me, all ye that labor and are heavy-laden." Mt 11:28. He bids you exchange your poverty for the riches of His grace. We are not worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto Him. Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to the Father clothed in the white raiment of His own character. He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on Me. Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power. – {MB 8.2}

Zeph 3:12

Zeph 3:12 - they shall trust in the name of the LORD - the LORD our Righteousness. See Jer 23:6, 33:16; Act 2:21; Rom 10:13; Gen 4:26

Zeph 3:13

Zeph 3:13 - The remnant of Israel shall not do iniquity - Those who follow Jesus, the Lamb, will like He, do no iniquity. See Zeph 3:5; Ju 24, 25; Ps 56:13, 119:1-3; Joel 2:32; Rev 14:1-5

Zeph 3:13

Zeph 3:13 - nor speak lies; neither shall a deceitful tongue be found in their mouth - See Rev 14:5; Isa 53:9

Zeph 3:13

Zeph 3:13 - for they shall feed and lie down and none shall make them afraid - See Ps 23:

Zeph 3:15

Zeph 3:15 - The LORD hath taken away thy judgments - See Isa 51:11

Zeph 3:17

Zeph 3:17 - The LORD thy God in the midst of thee is mighty - See Mt 28:18-20

Zeph 3:17

Zeph 3:17 - He will joy over thee with singing - God will sing over His people that have become His bride. See Isa 62:1-5

Zeph 3:18

Zeph 3:18 - I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden -

---

Haggai

Hag 1:1 Back to Table of Contents

Hag 1:1 - Darius the king - Darius the Persian. See Ezra 4:24

Hag 1:1

Hag 1:1 - Hag the prophet unto Zerubbabel the son of Shealtiel - Hag wrote to Zerubbabel (son taken out of of Babylon), the builder of the temple of the Lord. See Jer 23:5, 6; Zech 4:6-10; Mt 1:12, 13

Hag 1:2

Hag 1:2 - This people say, The time is not come, the time that the LORD'S house should be built - the builders in the time of Hag and Zerubbabel lost heart after the decree was issued by Darius to cease work in rebuilding the temple (Ezra 4:24). They abandoned the work of the temple and turned to satisfying their own comforts in building their own homes. God protested this fault.

Hag 1:4

Hag 1:4 - Is it time for you, O ye, to dwell in your cieled houses, and this house lie in waste? - the rebuke from the LORD points back to former eras of apostasy in Israel, when God's temple was neglected such that it was in need of major renovation (2Kin 22:1-19). However, it also points forward to the Laodicean era where God's people are rich and increased with goods and think they have need of nothing, when in fact they are poor, miserable, blind and naked (Rev 3:15-17)

Hag 1:6

Hag 1:6 - Ye have sown much, and bring in little - Jesus tells the parable of the sower that sows seed (God's Word) that will bring forth plants and fruit . Jesus also speaks of the whitened fields of harvest (among the Samaritans) that are ready to be reaped (Joh 4:34-38). How can it be that we are sowing the word of God and yet can not produce any harvest? See Deut 8:7-18; Mic 6:14

Hag 1:6

Hag 1:6 - ye eat, but ye have not enough - Jesus told His people to eat of His flesh, the bread of life and they (Joh 6:32-35)

Hag 1:6

Hag 1:4 - ye drink, but ye are not filled with drink - Jesus spoke to the Samaritan woman and said "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirts; but the water that I hsall give him shall be in him a well of water springing up into everlasting life." Joh 4:13, 14

Hag 1:6

Hag 1:6 - ye clothe you, but there is none warm -

Hag 1:7

Hag 1:7 - Consider your ways - God, the True Witness, is calling every man to examine himself and to think on their course of action. As Jesus counsels us to purchase of Him eyesalve, we are to ask for Divine counsel, discernment and understanding of ourselves from He Who tries the reigns. See Rev 3:13-18; Jer 17:10

Hag 1:9

Hag 1:9 - The people lacked the spirit of liberality towards God, (reflected in returning a faithful tithes and generous offering), and only sought their own interests. God reproved them for their selfishness and caused the land not to be fruitful and for them to endure hardships. See Mal 3:8-11; Compare 1Kin 17:13; Lev 23:10-14; Mic 6:14, 15

Hag 1:10

Hag 1:10 - Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit - See Lev 26:19, 20

Hag 1:13

Hag 1:13 - I am with you, saith the LORD - See Zech 4:6-9

Hag 1:14

Haggai 1:14 - And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, - See Neh 2:18

Hag 1:15

Hag 1:15 - In the four and twentieth day of the sixth month, in the second year of Darius the king - 23 days after Hag received a message from the Lord (Hag 1:13, 14) and delivered the message to Zerubbabel and Joshua, the work upon the Lord's house was resumed. See Hag 1:1

Hag 2:1

Hag 2:1 - In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Hag, saying - one month 26 days after Hag 1:1, God spoke again to Hag.

Hag 2:3

Hag 2:3 - Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? - See Ezra 3:12, 13; Compare Zech 4:10

Hag 2:4

Hag 2:4 - Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: - See Zech 4:6-9; Hag 1:13, 14

Hag 2:5

Hag 2:5 - According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not - See Ex 33:14-16

Hag 2:6

Hag 2:6 - For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land - See Heb 12:26, 27; Hag 2:21

Hag 2:7

Hag 2:7 - and the desire of all nations shall come - See Gen 12:3; Joh 4:25

Hag 2:7

Hag 2:7 - I will fill this house with glory, saith the LORD of hosts - Jesus Himself would walk the halls of the rebuilt temple buy Zerubbabel and fill it with His glory. See Zech 6:13, 2:5; Mt 12:6

Hag 2:8

Hag 2:8 - The silver is mine, and the gold is mine, saith the LORD of hosts - See Ps 24:1, 50:10

Hag 2:9

Hag 2:9 - The glory of this latter house shall be greater than of the former - See Ex 29:43; Joh 1:14, 15; Lk 2:32; compare Hag 2:3; Ezra 3:12; Zech 2:5, 4:10 The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. 1 Chronicles 28:12, 19. Solomon, the wisest of Israel's monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Hag, concerning the second temple: "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Hag 2:9, 7. – {GC 23.2}

Hag 2:9

Hag 2:9 - and in this place will I give peace, saith the LORD of hosts - See Isa 56:7

Hag 2:10

Hag 2:10 - In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Hag the prophet, saying - one month 23 days after Zech 1:1

Hag 2:12

Hag 2:12 - If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. - if one bears holy flesh, flesh consecrated to the Lord, and it touches another object, the holy flesh does not make the other object holy.

Hag 2:13

Hag 2:13 - Then said Hag, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean - however, if a person is ceremonially unclean by having come into contact with a dead body, if he should touch an object in the sanctuary it would become unclean.

Hag 2:14

Hag 2:14 - Then answered Hag, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean - because we bear holy office, carry consecrated objects and do the work of the Lord, it does not make us clean. However, our defilement should do pollute the sanctuary and the things of the Lord.

Hag 2:16

Hag 2:16 - Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty - See Hag 1:6, 9

Hag 2:17

Hag 2:17 - I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD - See Hag 1:10, 11

Hag 2:19

Hag 2:19 - Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you - God purposes to bless from this day forth and we are to embrace His promise by faith. See Rom 4:17

Hag 2:21

Hag 2:21 - Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth - See Hag 2:6, 7

Hag 2:22

Hag 2:22 - And I will overthrow the throne of kingdoms - Jesus would overthrow and raise up anew many in Israel and in the world. See Lk 2:34

Hag 2:23

Hag 2:23 - In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts - God chose Zerubbabel to be a builder of the house of the Lord. So are we to help build the house of the Lord, His spiritual temple. See Zech 4:6-14; 1Pet 2:4-8

Hag 2:23

Hag 2:23 - a signet - a seal

Zechariah

Zech 1:1 Back to Table of Contents

Zech 1:1 - In the eighth month, in the second year of Darius - 2months after Hag 1:1. Darius (519BC): Ezr 4:23, 24, 6:1-14

Zech 1:1

Zech 1:1 - the name Zech means "The LORD has remembered"

Zech 1:2

Zech 1:2 - The LORD hath been sore displeased with your fathers - See Zech 1:12; Hag 1:1-11

Zech 1:3

Zech 1:3 - 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts - the Lord is saying, return unto Me and I will return unto you - See Isa 59:1, 2; Mal 3:7, 4:5, 6

Zech 1:4

Zech 1:4 - Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD - See 2Chron 36:15-16

Zech 1:5

Zech 1:5 - Your fathers, where are they? and the prophets, do they live for ever? - because the prophets did not live forever, the people thought that the words they spoke against them would not come to pass. Nevertheless, God remembers and brought His words against His people when their cup of iniquity ran full.

Zech 1:6

Zech 1:6 - But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? - See Isa 55:11

Zech 1:6

Zech 1:6 - Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us - See 2Chron 36:17

Zech 1:7

Zech 1:7 - Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zech, the son of Berechiah, the son of Iddo the prophet, saying - God would give Zech a series of 8 visions from Zech 1:7-6:8 1. Vision of horses sent throughout the earth (Zech 1) 2. Vision of 4 horns and 4 carpenters (Zech 1) 3. Vision of a man with a measuring line (Zech 2) 4. Vision of Joshua the high priest (Zech 3) 5. Vision of golden candlestick (Zech 4) 6. Vision of the flying scroll (Zech 5:1-4) 7. Vision of two women carrying an ephah (Zech 5:5-11) 8. Vision of 4 chariots (Zech 6:1-7)

Zech 1:8

Zech 1:8 - I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white - this is the 1st of 8 visions Zech records in his book.

Zech 1:8

Zech 1:8 - and behold a man riding upon a red horse, and he stood among the myrtle trees - the Man Who stands among God's people is Jesus Christ, referred to as the Angel of the

Lord later. Jesus rides upon a red horse denoting martyrdom. See Zech 1:11; Dan 10:21, 12:1; Mal 3:1; Rev 1:10-13

Zech 1:8

Zech 1:10 - myrtle trees - a small flowering evergreen symbolizing life and fertility - a symbol of God's people - See Isa 61:3

Zech 1:8

Zech 1:8 - red - a symbol of martyrdom

Zech 1:8

Zech 1:8 - white - the color of righteousness

Zech 1:10

Zech 1:10 - These are they whom the LORD hath sent to walk to and fro through the earth - these are God's messengers (evangelists, pastors, preachers, teachers) upon the earth - See Zech 6:1-7

Zech 1:11

Zech 1:11 - And they answered the angel of the LORD that stood among the myrtle trees - the messengers bring a report back to Jesus.

Zech 1:11

Zech 1:11 - We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest - the messengers have walked throughout the earth with a message that has brought quietness and rest to all people, the Gospel of Jesus Christ.

Zech 1:12

Zech 1:12 - against which thou hast had indignation these threescore and ten years? - See Jer 25:11, 12, 29:11; Zech 7:5

Zech 1:12

Zech 1:12 - had indignation - See Lev 26:; Dan 8:19

Zech 1:12

Zech 1:12 - these threescore and ten years - See Zech 7:5; Jer 25:11, 12, 29:10; Dan 9:2

Zech 1:13

Zech 1:13 - And the LORD answered the angel that talked with me with good words and comfortable words. See Ps 85:8; Isa 40:1-5

Zech 1:15

Zech 1:15 - And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. - God was angry with His people and desired to punish them but the heathen (Babylonians) in their cruelty and wickedness,

exceeded that which the LORD had purposed. God would therefore have indignation against the heathen. See Zech 1:18-21; Jer 51:33-44

Zech 1:15

Zech 1:15 - for I was but a little displeased, and they helped forward the affliction - See Isa 47:5, 6

Zech 1:16

Zech 1:16 - my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. - See Isa 44:28

Zech 1:16

Zech 1:16 - a line shall be stretched forth upon Jerusalem. - the vision of the man with the measuring line in Zech 2 is to give assurance that the city shall be rebuilt. See Zech 2:1, 2, 4:10

Zech 1:18

Zech 1:18 - Then lifted I up mine eyes, and saw, and behold four horns - this is the 2nd vision of 8 that Zech records in his book.

Zech 1:18

Zech 1:18 - four horns - four kingdoms or nations that waged war against God's people.

Zech 1:19

Zech 1:20 - These are the horns which have scattered Judah, Israel, and Jerusalem. - Babylon, Medo-Persia, Greece, Rome

Zech 1:20

Zech 1:20 - shewed me four carpenters - charash Noun Masculine khaw-rawsh' from (02790) from ; a fabricator or any material:--artificer, (+) carpenter, craftsman, engraver, maker, + mason, skilful, (+) smith, worker, workman, such as wrought. craftsman, artisan, engraver, graver, artificer graver, artificer skilful to destroy (warriors) (fig.) the four carpenters, bearing the character of the Great Carpenter, Christ, that would fray (unravel or undo) the works of the oppressors of God's people.

Zech 1:21

Zech 1:21 - but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it - God will wreak His judgments upon the spoilers of God's people.

Zech 2:1

Zech 2:1 - lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand - this is the 3rd of 8 vision recorded in Zech's book. See Zech 1:16, 4:10

Zech 2:1

Zech 2:1 - measuring line in his hand - the measuring line is used to denote an evaluation of

an individual or people to see if they will fit into God's appointed work or kingdom.

Zech 2:2

Zech 2:2 - To measure Jerusalem - to measure God's people, whether they measure up to His standards. A reference to Judgment.

Zech 2:4

Zech 2:4 - Jerusalem shall be inhabited - a message of comfort and assurance regarding Israel's restoration and the redemption of the righteous. See Ezek 36:22-38

Zech 2:4

Zech 2:4 - towns without walls for the multitude of men and cattle therein - unbounded

Zech 2:5

Zech 2:5 - and will be the glory in the midst of her - See Zech 1:8; Hag 2:7, 9; Rev 1:10-13

Zech 2:6

Zech 2:6 - Ho, ho, come from the north - the statement echoes the message of the 2nd and 4th Angels of Rev 14 and 18 respectively, shouting, "Babylon is Fallen, is Fallen", come out of her my people. In a similar sense, the warning echoes the words of Christ that warned His faithful followers to flee from the doomed city of Jerusalem at the appointed time to escape the destruction that was to befall it by "Babylon", Rome. See Rev 14:8, 18:3; 1Pet 5:13 And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. The Lord foresaw the troublous times that would soon follow in the reign of Xerxes—the Ahasuerus of the book of Esther. And so, in a time of special favor and opportunity, the message was given through Zech: – {RH December 26, 1907 Par. 16} "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." – {RH December 26, 1907 Par. 17}

Zech 2:6

Zech 2:6 - for I have spread you abroad as the four winds of the heaven, saith the LORD - God has scattered His people towards the four winds. See Lev 26:14-39

Zech 2:7

Zech 2:7 - Deliver thyself O Zion, that dwellest with the daughter of Babylon - a herald cry is given for the daughters of Zion (the remnant) to flee from Babylon, lest she partake of her destruction from the LORD. Rev 18:1-5

Zech 2:8

Zech 2:8 - for he that toucheth you toucheth the apple of his eye - See Isa 43:1-4, 49:25, 26

Zech 2:9

Zech 2:9 - I will shake mine hand upon them, and they shall be a spoil to their servants - God purposed to overturn, overturn, overturn successively [Medo-Persia, Greece, Rome], the nations that spoiled and oppressed His people. See Eze 21:27

Zech 2:9

Zech 2:9 - and they shall be a spoil to their servants - Babylon, the golden kingdom, will be spoiled by a people inferior (silver) than themselves. See Dan 2:37-39

Zech 2:10

Zech 2:10 - Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD - See Isa 7:14; Ex 33:14-16

Zech 2:11

Zech 2:11 - And many nations shall be joined to the LORD in that day, and shall be my people - See Isa 49:6, 60:1-11; Act 13:47, 26:23; Rev 18:4; Col 1:20-29; Eph 2:1-22

Zech 2:11

Zech 2:11 - and thou shalt know that the LORD of hosts hath sent me unto thee - the prophet's ministry will be proven true when all these things have come to pass. See Zech 6:15; 1Kin 18:36; 2Chron 20:20

Zech 2:13

Zech 2:13 - Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation - See Hab 2:20

Zech 3:1

Zech 3:1 - And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him - the fourth of 8 visions given to Zech in the book of Zech: See Zech 1:8, 18, 2:1

Zech 3:1

Zech 3:1 - Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand - As Joshua (an embodiment of the people of God) stands before the Lord, he like a sheep stands on the right hand of the Lord, whereas Satan as a goat, stands to the Lord's left. This position of favor for Joshua shows that he is accepted of the Lord. See Ps 16:8, 11; Mt 25:33, 34 He was standing before the golden altar in the holy place of the sanctuary. The cloud of incense with the prayers of Israel was ascending before God. Suddenly he became conscious of a divine presence. An angel of the Lord was "standing on the right side of the altar." The position of the angel was an indication of favor, but Zacharias took no note of this. For many years he had prayed for the coming of the Redeemer; now heaven had sent its messenger to announce that these prayers were about to be answered; but the mercy of God seemed too great for him to credit. He was filled with fear and self-condemnation. – {DA 97.3}

Zech 3:1

Zech 3:1 - and Satan standing at his right hand to resist him. - Satan stands towards the left of the LORD, the position of disfavor. Satan is there to accuse Joshua, pointing out his sins and claiming he is not worthy to receive the kingdom and take the place he and his fallen angels once held. See Mt 25:33; Compare Ps 109:5-7; 1Kin 22:19-22; 1Tim 5:14 Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." – {PK 588.3}

Zech 3:2

Zech 3:2 - And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? - See Isa 33:22

Zech 3:2

Zech 3:2 - The LORD rebuke thee, O Satan - In judgment, the first thing God does is to rebuke satan, not man. He rebukes the arguments/charges against us based on Jesus' shed blood and because Christ is our Righteousness! See Ju 9; Isa 50:9, 54:17; Jer 33:16; Ps 24:3-5; Rom 3:23-26 Christ did not stoop to enter into controversy with Satan. He might have brought against him the cruel work which his deceptions had wrought in heaven, causing the ruin of a vast number of its inhabitants. He might have pointed to the falsehoods told in Eden, that had led to Adam's sin and brought death upon the human race. He might have reminded Satan that it was his own work in tempting Israel to murmuring and rebellion, which had wearied the long-suffering patience of their leader, and in an unguarded moment had surprised him into the sin for which he had fallen under the power of death. But Christ referred all to His Father, saying, "The Lord rebuke thee." Ju 9. The Saviour entered into no dispute with His adversary, but He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life. Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again. – {PP 478.4} As a people we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misinterpret everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from His straightforward course of truth in order to follow the wanderings and twistings and turnings and prevarications of Satan. – {9T 239.3}

Zech 3:2

Zech 3:2 - even the LORD that hath chosen Jerusalem rebuke thee - God is on the side of His people in judgment. God has chosen us to be holy, righteous and blameless and therefore, He rebukes the accuser of His people. See Eph 1:4; Phil 2:15; 2Pet 3:14

Zech 3:2

Zech 3:2 - is not this a brand plucked out of the fire? - a reference to the captives of Babylon who were in the fires of captivity in Babylon for their sins. Jesus rebukes Satan stating that Joshua is one who has repented of their past transgressions and has been plucked from his affliction. Jesus speaks of His people as a brand plucked out of the fire, and Satan understands what this means. The infinite sufferings of the Son of God in Gethsemane and on Calvary were endured that He might rescue His people from the power of the evil one. The work of Jesus for the salvation of perishing souls is as if He thrust His hand into the fire to save them. Joshua, who represents God's people, is clothed in filthy garments, and stands before the angel; but as the people repent before God for the transgression of His law, and reach up by the hand of faith to lay hold on the righteousness of Christ, Jesus says, "Take away the filthy garments from them, and clothe them with change of raiment" (see Zech 3:4). – {YRP 359.2} A reference to the 144,000 who were once dried bones but have been given life (Eze 37), a Laodecian who has been redeemed. Sons of Levi who according to Mal 3 were purified by fire. The gospel message reveals that God, our Advocate has plucked us from the fires of hell (active power of the gospel), not just from sin and its eternal penalty, but Christ saves us along the way, plucking us from the 'hell's fire' we put ourselves into during the course of our lives and giving us a more abundant life today (1Jo 2:1). In essence [the Investigative] judgment pulls us out of hell's fire rather than pushing us into it. See Rev 14:7

Zech 3:2

Zech 3:2 - is not this a brand plucked out of the fire? - a reference to the captives of Babylon who were in the fires of captivity in Babylon for their sins. Jesus rebukes Satan stating that Joshua is one who like Dan, has repented of his sins and the the past transgressions of his fathers and has been plucked from his affliction. See Rom 8:33, 34 Jesus speaks of His people as a brand plucked out of the fire, and Satan understands what this means. The infinite sufferings of the Son of God in Gethsemane and on Calvary were endured that He might rescue His people from the power of the evil one. The work of Jesus for the salvation of perishing souls is as if He thrust His hand into the fire to save them. Joshua, who represents God's people, is clothed in filthy garments, and stands before the angel; but as the people repent before God for the transgression of His law, and reach up by the hand of faith to lay hold on the righteousness of Christ, Jesus says, "Take away the filthy garments from them, and clothe them with change of raiment" (see Zech 3:4). – {YRP 359.2} A reference to the 144,000 who were once dried bones but have been given life (Eze 37), a Laodecian who has been redeemed. Sons of Levi who according to Mal 3 were purified by fire. The gospel message reveals that God, our Advocate has plucked us from the fires of hell (active power of the gospel), not just from sin and its eternal penalty, but Christ saves us along the way, plucking us from the 'hell's fire' we put ourselves into during the course of our lives and giving us a more abundant life today (1Jo 2:1). In essence [the Investigative] judgment pulls us out of hell's fire rather than pushing us into it. See Rev 14:7

Zech 3:3

Zech 3:3 - clothed with filthy garments - all of man's righteousness, goodness, comeliness is as filthy rags before the throne of God (Isa 6:5; 64:6; Dan 10:8). We must run to Jesus, our City of Refuge, confessing our sins and acknowledging our waywardness so that our High Priest Who lives forever may abundantly pardon (Num 35:11-15; Heb 7:21-25).

Zech 3:4

Zech 3:4 - Take away the filthy garments from him - Jesus commands that the filthy

garments be removed from us. We can not remove them ourselves because they are fused to our nature. As Jesus states, "I have caused thine iniquity to pass from thee" so we must have a supernatural removal of the garments performed on our behalf. See Eze 36:24-28.

Zech 3:4

Zech 3:4 - I have caused thine iniquity to pass from thee - the term "I have caused thine iniquity to pass from thee" can be summarized by the name JESUS! This is all made possible by faith - righteousness by faith, the faith of Jesus Christ. See Mt 1:21; 12:32; 1Jo 3:5, 6

Zech 3:4

Zech 3:4 - I will clothe thee with a change of raiment - God will give us a change of clothing, woven from the loom of heaven. See Rev 3:18; Eze 16:14 This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. “All our righteousness are as filthy rags.” Isa 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God “was manifested to take away our sins; and in Him is no sin.” Sin is defined to be “the transgression of the law.” 1Jo 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Ps 40:8. When on earth, He said to His disciples, “I have kept My Father’s commandments.” Joh 15:10. By His perfect obedience He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. – {COL 311.4}

Zech 3:5

Zech 3:5 - let them set a fair mitre upon his head - God then sets a crown, a fair mitre on our head [the redeemed will sit and rule with a crown of life]. The High Priest once wore a mitre that read “Holiness to the LORD” - See Ex 28:36-39

Zech 3:5

Zech 3:5 - clothed him with garments - Once given Christ's forgiveness and garments of righteousness, we are to remain in the City of Refuge forever, never departing to our old ways. Jesus bids us to watch and keep our robes lest they become stained and we walk naked (Rev 16:15).

Zech 3:5

Zech 3:5 - And the angel of the Lord stood by - Notice, Joshua has not said a word at all in the entire judgment scene - reflective of God's Everlasting Promise (Gen 3:15). After God has done all this for us, He bids us go and sin no more (Joh 8:1-11).

Zech 3:6

Zech 3:6 - protested unto Joshua - the LORD admonishes Joshua

Zech 3:7

Zech 3:7 - Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep

my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by - the statement from the Lord after He has cleansed and purified Joshua is a conditional statement, based on Joshua's response and obedience. There is no absolute unless Joshua submit to the righteousness of Christ and obey, otherwise the promise will not be fulfilled. This is the essence of righteousness by faith. See Revelation 3:5

Zech 3:7

Zech 3:7 - then thou shalt also judge my house - a possible reference to the heavenly court scene during the Millennium. See Rev 20:4, 5

Zech 3:7

Zech 3:7 - and shalt also keep my courts - See Ps 27:4, 23:6, 84:4

Zech 3:7

Zech 3:7 - among these that stand by - the angels are they that stand by the LORD, seeking to do His bidding.

Zech 3:8

Zech 3:8 - thy fellows that sit before thee - the 24 elders or Levites that assist the high priest. We are to be a royal priesthood and holy nation. See Mal 3:3, 4; 1Pet 2:9

Zech 3:8

Zech 3:8 - men wondered at - Paul says that he, the Apostles were a spectacle to the world and to angels and to men. So too, those who will be lifted up as an ensign to the world will radiate the glory of God, shining like the firmament and leading many sons to righteousness. So too, these who are lifted up are wondered upon by the enemies of God to do them harm. See 1Cor 4:9; Dan 12:3; Ps 83:1-5, 48:4-6, 71:1-7; 1Jo 3:1 The saints will be glorified in the presence of those who have hated them for their loyal obedience to God's righteous commandments. – {SR 61.1}

Zech 3:8

Zech 3:8 - I will bring forth my servant the BRANCH - The True Vine (Joh 15:1-10) that shall build the temple of the LORD, will bear its glory, and shall sit and rule as priest upon His throne, Jesus. Jesus branches out from God to extend His grace and mercy to the inhabitants of the world. See Zech 6:12, 13; Jer 23:5, 6

Zech 3:9

Zech 3:9 - stone that I have laid before Joshua - A tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste (Isa 28:16). See Mic 5:2, 5; Zech 6:12, 13; Eph 2:19, 20; 1Pet 2:5-10; Isa 28:16; Act 4:10-12

Zech 3:9

Zech 3:9 - seven eyes - The Holy Spirit, the Seven Spirits of God that sees all things - See Zech 4:10; Rev 5:6, 1:4

Zech 3:9

Zech 3:9 - engrave the engraving - the Lord will write His name and character upon those who are sealed during the time when He will remove the iniquity of His people in one day, the Day of Atonement, the time of judgment. See Rev 3:12; Isa 49:16

Zech 3:9

Zech 3:9 - engrave the engraving - the Lord will write His name and character upon those who are sealed (God's signet) during the time when He will remove the iniquity of His people in one day, the Day of Atonement, the time of judgment. See Rev 3:12; Isa 49:16; Ex 28:36; Hag 2:23; Mal 3:17, 18

Zech 3:9

Zech 3:9 - remove the iniquity of that land in one day - The iniquity of the people will be blotted out on the Day of Atonement. The chapter begins with Joshua the High Priest standing before the Investigative Judgment where his garments were under inspection. Just as God rebukes Satan and calls to place His heavenly garments upon Joshua, we are protested (admonished) by the Lord to walk in His ways and keep His charge. Zech 3:7; Act 3:19

Zech 3:10

Zech 3:10 - ye call every man his neighbour - See Mt 22:37-40; Isa 52:6-12

Zech 3:10

Zech 3:10 - under the vine and under the fig tree - a statement meaning to be at peace and at rest, similar to the feast of Ingathering or Booths, where after atonement has been made, men dwell in peace and harmony with one another and with God. See 1Kin 4:25; Mic 4:4

Zech 4:1

Zech 4:1 - waked me, as a man that is wakened out of his sleep - Zech is awakened at the Midnight Cry, just like all the virgins slept during the Tarrying Time and were awakened by the Midnight Cry. See Mt 25:6

Zech 4:2

Zech 4:2 - behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof - See Ex 37:17-24; Rev 1:12, 13

Zech 4:3

Zech 4:3 - two olive trees - Symbolizing the Old and New Testaments as well as the Bible and the writings of the Spirit of Prophecy (including the two charts, 1843 and 1850). See Zech 4:12-14; Rev 11:3-6

Zech 4:4

Zech 4:4 - What are these my lord - Zerubbable, a priest in Israel (Ezra 3:8), typifies both the Millerites and the Adventists at the end of time. The Millerites did not understand the sanctuary and the articles contained within, therefore, they mistook the earth to the sanctuary to be cleansed at the end of the 2,300 years. Similarly, at the end of time, Adventists will not understand that the Latter Rain is a message from the LORD, (the angel

says "this is the word of the LORD"). Further, Adventists at the end of time will be waiting for the Latter Rain to prepare and cleanse them of all defilements, when that was a work to be done in cooperation with the Holy Sprit in order to receive the Latter Rain. See the quote below: “Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” Testimonies, volume 5, 214.

Zech 4:6

Zech 4:6 - Zerubbabel - meaning "sown in Babylon". Zerubbabel was born in Babylon (the "gates of the gods") and is called out of Babylon (Rev 18:4) to rebuild the temple of the LORD. Zerubbabel was a progenitor of Christ (See Lk 3:27)

Zech 4:6

Zech 4:6 - not by might, nor by power, but by my Spirit, saith the LORD of hosts - Not in man’s strength, but in God’s strength would Zerubbabel prevail - See John 6:63; Hos 1:7; 1Sam 17:45-47

Zech 4:7

Zech 4:7 - and he shall bring forth the headstone thereof with shoutings - the headstone shall be excavated from the mountain that defies Zerubbabel

Zech 4:9

Zech 4:9 - the hands of Zerubbabel have laid the foundation of this house - As a type of Christ, Zerubbabel has laid the foundations of the temple of the LORD through the Spirit of God. See Isa 28:16; 1Pet 2:6-8; Isa 44:24-28

Zech 4:9

Zech 4:9 - his hands shall also finish it - again typifying Christ, Zerubbabel, who was to complete the work of building God's house, symbolizes Jesus, Who Himself laid the foundation and is building up a spiritual house that He will preside over. See 1Pet 2:4-10; Rom 9:28; 2Cor 8:6

Zech 4:10

Zech 4:10 - who hath despised the day of small things - the day of small things is when a thing first began and it was viewed with contempt by the scorners and scoffers. This is seen in the time of Zerubbabel, where the ancient men who saw Solomon's original temple wailed and lamented at the foundation lain for the new temple (Ezra 3:12; Hag 2:3). In the time of Christ, the fledgling Christian church under the apostles were viewed with contempt by the Jews until its message encircled the world (see Mt 13:31, 32). In the time of the MIllerites, the Protestant churches despised the faithful few who endured the disappointments, thinking that they would either return to their former Protestant churches or disband all together. In the present history of the 144,000, the day of small things is the contempt shown to early Adventism's use of the 1843/1850 charts in favor of the corrupted 1863 chart; the suggestion that William Miller was an ignorant, uneducated deist who fabricated his 14 rules without divine inspiration; the contempt felt for God's prescribed method of study, Proof Texting over Babylon's use of Hermeneutics, Exegesis, science and vain philosophies. The Lord, speaking through the prophet Eze, illustrates this same idea of small things becoming great with God and in time in the illustration of the stream emminating

from the temple and swelling until it becomes a river that could be swim across and would empty into the sea (Eze 47:1-8) See Mk 3:13, 14 - Look upon the touching scene. Behold the Majesty of heaven surrounded by the Twelve whom He has chosen. He is about to set them apart for their work. By these feeble agencies, through His word and Spirit, He designs to place salvation within the reach of all. – {AA 18.2} With gladness and rejoicing, God and the angels beheld this scene. The Father knew that from these men the light of heaven would shine forth; that the words spoken by them as they witnessed for His Son, would echo from generation to generation till the close of time. – {AA 18.3}

Zech 4:10

Zech 4:10 - with those seven; they are the eyes of the LORD, which run to and fro through the whole earth - See Rev 5:6; Zech 3:9

Zech 4:12

Zech 4:12 - what be these two olive branches which through the two golden pipes empty the golden oil out of them? - The two olive branches typify the two witnesses that ever give the golden oil to God's faithful people: Time of Christ: Law and the Prophets Time of Miller: Old and New Testaments Today: Bible and Spirit of Prophecy

Zech 4:14

Zech 4:14 - the two anointed ones in the time of Zerubbabel was the Law and the Prophets, since the New Testament had not been written. In the time of the Millerites, the two anointed ones were the Old and New Testaments. In the time of the 144,000, the two anointed ones are the Bible and the Spirit of Prophecy (which includes the two prophetic charts, 1843 and 1850). See Rev 11:3-6; Habakkuk 2:1-3

Zech 5:3

Zech 5:3 - This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. - the flying roll that Zech beholds contains two curses written upon it to be administered upon the entire earth. On the one side a curse for stealing and on the other side, a curse for swearing falsely by the name of the LORD.

Zech 5:3

Zech 5:3 - every one that stealeth - those who steal include the following: 1. Those who are thiefs, stealing from a neighbor 2. Those who rob God of tithes and offerings 3. Those who withhold the wages of the laborer 4. Those who use unjust weights when doing business 5. Showing preference or deference to one above another [a perversion of justice]

Zech 5:4

Zech 5:4 - sweareth falsely by my name - could possibly mean: 1. Those who take God's name in vain, calling themselves Christian when in word, life and deed they are otherwise 2. Those who swear by God's name, as in the proceedings of a court hearing, to tell the truth and deliberately lie 3. Those who prophesy falsely by the name of the LORD (Zech 13:3)

Zech 5:4

Zech 5:5 - and it shall remain in the midst of his house - the scroll will remain in the house as a witness against the two sins the Lord abhors.

Zech 5:4

Zech 5:4 - and shall consume it with the timber thereof and the stones thereof. - God will bring utter destruction upon the houses of those who do wickedly, root and branch (Mal 4:1).

Zech 5:6

Zech 5:6 - This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth - the ephah (meaning: gloom or a measure of grain or liquid) that is shown the prophet was to be seen throughout the earth.

Zech 5:7

Zech 5:7 - this is a woman - the woman, representative of a false church system that sits in the ephah of lead is "Mystery Babylon". See Rev 17:1-5

Zech 5:8

Zech 5:8 - this is wickedness - compare 2Thess 2:3, 4, 7, 8; Rev 18:2. The wickedness being spoken of is the Papal system. Perhaps the traffic and trading of the woman in false swearing in God's name and in stealing is what brings the the curse throughout the world.

Zech 5:9

Zech 5:9 - came out two women - two women with wings of a stork (an unclean bird - Rev 18:2) bear the woman in the ephah (the Papacy) to Shinar. The two women that lift up the woman in the Ephah before heaven and earth are the Dragon (Spiritualism) and the False Prophet (apostate Protestantism). Just as Jesus was to be lifted up between heaven and earth so that He would draw all men to Himself (Joh 12:32), so the woman in the ephah is lifted up through unclean spirits, spirits of devils working miracles to draw all men to the papacy (Rev 16:13, 14, 13:11-14, 3, 4)

Zech 5:9

Zech 5:9 - wings of a stork - see Rev 18:2

Zech 5:9

Zech 5:9 - lifted up the ephah earth and heaven - A counterfeit lifting up as Jesus was lifted up to draw all people to itself. See Joh 12:32; Rev 13:3, 4

Zech 5:11

Zech 5:11 - house in the land of Shinar - Shinar was the place of rebellion where a tower (church) and city (state) were first erected by men (Gen 11:1-9). Because the imaginations of men were wicked and his self-exalting desires would not restrain him from doing anything he imagined to do, God confounded the languages. Shinar, once the cite of the gate of the gods [Babylon] is the place where the woman would be established (plant the tabernacles of his palace - Dan 11:45) and set upon her own base. See Rev 17:1-6

Zech 6:12

Zech 6:12 - the narrative of the BRANCH, Jesus was prefigured by Moses in type who: 1. Stood before God and spoke face-to-Face with Him 2. Left the presence of God and went to

an evil task-master that held God's people in bondage 3. Delivered God's people from the evil task-master 4. Built the temple of God The typology is perfectly fulfilled in Christ Who: 1. Stood before the presence of His Father and spoke Face-to-Face 2. Left the presence of His Father and confronted the evil task-master Satan who held God's people in bondage (Heb 2:14-16) 3. Delivered God's people through His sacrifice and blood 4. Built the true tabernacle, He Himself being the Chief Cornerstone.

Zech 6:12

Zech 6:5, 6 - Behold the man whose name is the BRANCH - See Ps 89:19; Jer 33:15-18; Ps 80:15, 17

Zech 6:12

Zech 6:12 - He shall grow up out of His place - Jesus came to the earth, came to His own as a babe and grew in grace before God and man. He was from above, He was not of this world but He came to save this world. Isa 7:14, 9:6, 7; Joh 8:23; Lk 2:52

Zech 6:12

Zech 6:12, 13 - He shall build the temple of the LORD - Jesus is the Chief Cornerstone for the temple which He alone builds. His temple is made of living stones, the saints. - See 1Chron 17:11-13; Isa 28:16, 44:28; Jer 23:5, 6; Mt 16:15-18; 1Pet 2:4-8; Heb 9:11; 1Cor 6:19; Eph 2:19, 20

Zech 6:13

Zech 6:13 - Even He shall build the temple of the LORD - Jesus Himself is building His spiritual temple. See Mt 16:18; 1Pet 2:4-6

Zech 6:13

Zech 6:13 - He shall bear the glory - the glory of the second temple built in Jerusalem would exceed the glory of the first because Jesus Himself would bear the glory (Hag 2:3-9). Further, in the last days, Jesus is building a spiritual temple made up of living stones of which He bears the glory that radiates through the living stones (1Pet 2:4-6). See Isa 4:2; Mt 12:6

Zech 6:13

Zech 6:13 - shall sit and rule upon His throne - Jesus, the Branch and LORD, our Righteousness, will sit and reign as King of Kings eternally. See Jer 33:15, 17

Zech 6:13

Zech 6:13 - He shall be a priest upon His throne - Jesus will be our eternal High Priest on a throne of Righteousness. His power is established by the throne of God upon which He sits. See Jer 33:15, 18; Heb 5:6, 6:20 7:11-28

Zech 6:13

Zech 6:13 - counsel of peace - the agreement made between the Father and Son to establish and finish the Plan of Redemption on mankind's behalf. See Eze 37:26-28; 1Pet 1:20; Isa 48:15, 16 The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give

Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. – {CH 222.2}

Zech 6:15

Zech 6:15 - And they that are far off shall come and build in the temple of the LORD - God will gather His scattered people and they will return to rebuild the temple of the LORD. See Jer 31:1-28

Zech 6:15

Zech 6:15 - and ye shall know that the LORD of hosts hath sent me unto you - See Zech 2:9

Zech 7:5

Zech 7:5 - When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? - See Isa 58:3, 4

Zech 7:5

Zech 7:5 - even those seventy years - See Zech 1:12; Jer 25:11, 12, 29:10; Dan 9:2

Zech 7:9

Zech 7:9 - Execute true judgment and shew mercy and compassions every man to his brother: - See Mic 6:8

Zech 7:10

Zech 7:10 - and let none of you imagine evil against his brother in your heart - See Prov 6:16-18

Zech 7:11

Zech 7:11, 12 - But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear - See Jer 6:16, 17, 17:23, 32:33; Prov 21:29; Neh 9:29

Zech 7:12

Zech 7:12 - Yea, they made their hearts as an adamant stone - See Heb 3:8, 15, 4:17

Zech 7:12

Zech 7:12 - sent in his spirit by the former prophets - See 2Pet 1:20, 21

Zech 7:13

Zech 7:13 - Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: - Prov 1:24-28

Zech 7:14

Zech 7:14 - But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate - See Lev 26:28-35

Zech 8:2

Zech 8:2 - Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury - See Zech 1:14

Zech 8:3

Zech 8:2 - and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain - See Dan 11:45

Zech 8:3

Zech 8:3 - city of truth - a city of truth that serves the "God of truth". See Isa 65:16; Rev 14:5

Zech 8:3

Zech 8:3 - and the mountain of the LORD of hosts the holy mountain - See Dan 11:45, 9:20

Zech 8:4

Zech 8:4 - Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age - See Isa 65:20

Zech 8:7

Zech 8:7 - Behold, I will save my people from the east country, and from the west country - See Isa 60:4, 9

Zech 8:8

Zech 8:8 - and I will be their God, in truth and in righteousness - See Isa 65:16

Zech 8:9

Zech 8:9 - which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built - See Isa 44:26-28; Ezra 1:1-11

Zech 8:10

Zech 8:10 - For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour - See Neh 2:10-19; Hag 1:1-11

Zech 8:12

Zech 8:12 - For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things - See Hag 2:19

Zech 8:16

Zech 8:16 - Speak ye every man the truth to his neighbour - honesty and integrity with our fellow men is what the Lord requires of us.

Zech 8:17

Zech 8:17 - And let none of you imagine evil in your hearts against his neighbour - we are not to entertain evil thoughts of our fellow men. We are not to surmise that they think wrong or evil, nor are we to hold grudges against them. 1Tim 6:4

Zech 8:22

Zech 8:22 - Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD - See Isa 60:3-12

Zech 8:23

Zech 8:23 - In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. - See Isa 2:3; 60:1-12; Joh 4:22

Zech 9:7

Zech 9:7 - and his abominations from between his teeth - See Isa 65:4

Zech 9:9

Zech 9:9 - Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass - See Lk 19:30-37

Zech 9:9

Zech 9:9 - lowly, and riding upon an ass, and upon a colt the foal of an ass - Jesus, the Mighty God and Everlasting Father, entered Jerusalem riding not a mighty horse or camel but the foal of an ass. See Gen 49:11; Mt 21:5

Zech 9:10

Zech 9:10 - And I will cut off the chariot from Ephraim, and the horse from Jerusalem - God will take away those things that He explicitly told the COI not to put their trust in, but rather to put their trust in God. See Ps 20:7; Deut 20:1, 17:16; 2 Kings 18:24

Zech 9:10

Zech 9:10 - the battle bow shall be cut off - See Isa 2:4

Zech 9:10

Zech 9:10 - he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth - These are references to Jesus' eternal kingdom in the earth made new. See Rev 21:1-4

Zech 9:11

Zech 9:11 - by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water - See Heb 2:14, 15; Lk 4:18; 1Jo 1:7 God promises to recompense those

who have died in hope of the resurrection and in God's redemption, "ye prisoners of hope"

Zech 9:12

Zech 9:12 - Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee - God declares today (present), that He will (future), render double unto them. No one except the first fruit of the dead taken with Christ at His resurrection and the two who were translated [Enoch and Elijah], have received this inheritance. This promise, based on the Everlasting Covenant spoken in the Garden of Eden (Gen 3:15), applies to all who die in the faith of Jesus Christ - sons of Abraham. See Isa 45:13

Zech 9:12

Zech 9:12 - I will render double unto thee - God will pour out His Spirit a second time and in double measure to the prisoners of hope, the wise. See Dan 12:3, 10;

Zech 9:14

Zech 9:14 - and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south - See 1Thess 4:16

Zech 9:15

Zech 9:15 - and as the corners of the altar - a possible reference to the blood flowing from the destruction of the Lord. The corners of the alter were daily dipped with blood. There is a reference to wine, a symbol of blood and, being filled with "liquid" as in a bowl. See Rev 9:13,14:20

Zech 9:16

Zech 9:16 - flock of his people - Jesus is here referring to one of two of His flocks. The flock of His people are the 144,000 but the other flock which Jesus has that is not of "this fold" (Joh 10:16) will be gathered in by the 144,000. Jesus makes a distinction that this is the "flock of His people" being spoken of in this verse.

Zech 9:16

Zech 9:16 - shall be as the stones of a crown - God exceeding goodness towards mankind will magnify humanity before the universe and honor the prodigal that went astray. See Mal 3:17; Isa 28:5 Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zech 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that ... unto the principalities and the powers in the heavenly places might be made known ... the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 2:7; 3:10, 11, R. V. – {DA 26.1}

Zech 9:16

Zech 9:16 - lifted up as an ensign - They [the priests and Pharisees] had thought to find the apostles cowed with fear under the strong hand of oppression and murder, but they find them lifted above all fear and filled with the Spirit, proclaiming with power the divinity of Jesus of Nazareth. They hear them declaring with boldness that the One so recently humiliated, derided, smitten by cruel hands, and crucified, is the Prince of life, now exalted

to the right hand of God. – {AA 42.2} See Isa 5:26, 18:3, 60:1-5; Song 6:10; Ps 28:9

Zech 10:1

Zech 10:1 - Ask ye the LORD rain - Mt 7:8; Heb 6:7 rain is interpreted "Teacher of Righteousness". We are to ask for the Holy Spirit to instruct us in all righteousness, even the righteousness of Jesus Christ. The former rain begins the process of spiritual growth and sanctification. The latter rain completes the work by the faith of Jesus Christ, that we may have the mind of Christ. Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize His missionaries with the Holy Spirit. – {8T 22.1}. See Hos 6:3; Joh 4:10 We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished." – {OHC 150.6} The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude. – {AA 50.1} Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give. – {AA 50.2}

Zech 10:1

Zech 10:1 - in the time of the latter rain - The time of the latter rain is noted when the trees begin to blossom, bud and fill the face of the world with fruit (Isa 28:6); when rivers and streams of water appear on the tops of the mountains and hills (Isa 30:25); when the light of God's Word shines brighter than ever before (Prov 4:18; Isa 30:26||Rev 12:1); when God heals the breach (bruising) of His people (Isa 30:26, 58:12); when God restores the old paths for His people to walk in (Isa 58:12; Jer 6:16, 17); when the foundational truths of many past generations are raised up as God's people employ His prescribed method of study (Isa 58:12, 28:9-13); when the east wind blows while God holds back the rough winds (Isa 27:8; Ps 48:7; Rev 7:1-4); when judgement moves to the living and God purifies His people, blotting out all record of theirs sins (Act 3:19; Mal 3:1-4; Isa 27:9); when God's people will be sealed with Christ's character and the Word of God by the Holy Spirit (Isa 8:16;) when God's people will shine as the brightness of the firmament and lead many sons to righteousness (Dan 12:3; Isa

58:10)

Zech 10:1

Zech 10:1 - so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field - See Isa 45:8; Eze 34:26; Am 4:7

Zech 10:1

Zech 10:1 - to everyone, grass in the field - the showers will fall on all (grass - see Isa 40:6-8) who ask and pray for the latter rain

Zech 10:3

Zech 10:3 - and I punished the goats -

Zech 10:3

Zech 10:3 - and hath made them as his goodly horse in the battle - the people of God are likened to a goodly horse in battle. This gives explanation to the 4 horsemen of the Rev (Rev 6:1-8) which depicts Christian Church history using broad strokes. The 7 Churches of the Rev give a more granular description of the church and its history.

Zech 10:7

Zech 10:7 - And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD - See Ezek 37:12

Zech 11:4

Zech 11:4 - Feed the flock of the slaughter - the goats, tares, briars and thorns. See Mt 25:33, 41-46

Zech 11:5

Zech 11:5 - Whose possessors slay them, and hold themselves not guilty - the flock of the slaughter are owned and kept by wicked shepherds who slay them and act as if they are upright. See Isa 58:1-3

Zech 11:7

Zech 11:7 - Bands - bands (bonds) of brotherhood between the Northern and Southern Kingdoms. See Zech 11:14

Zech 11:10

Zech 11:10 - And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people - God would break His covenant of giving beauty for ashes and the oil of joy for mourning, the garment of praise for the spirit of heaviness. Israel failed to prove themselves trees of righteousness, therefore the Lord would withdraw His covenant with them. See Isa 61:1-3; Zech 10:3

Zech 11:12

Zech 11:12 - If ye think good, give me my price; and if not, forbear. So they weighed for my

price thirty pieces of silver - the Lord foretold His price for betrayal before the time; the redemption price for an ox that has injured a servant (Ex 21:28-32). He further says, "a goodly price that I was prised at of them". See Mt 26:15, 16; Lk 22:5

Zech 11:13

Zech 11:13 - And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD - the Lord then foretells that the death money would be used for the purchase of the potter's field. See Mt 27:3-9; Act 1:18

Zech 11:15

Zech 11:15 - foolish - the term foolish, in context, is synonymous with wicked. See Zech 11:16, 17; Dan 12:10

Zech 11:17

Zech 11:7 - Woe to the idol shepherd that leaveth the flock - the idol shepherd, which causes men to worship him and usurps the praises due to God (antichrist) is none other than the papacy. See Jer 23:11-40; Rev 2:20

Zech 11:17

Zech 11:17 - his arm shall be clean dried up - the arm here spoken are the military and civil might granted to the Beast power. The rivers of the Euphrates (the multitudes in his support) are to be dried up under the 6th plague and when he comes to his end none shall help him. See Rev 16:16; Dan 11:45

Zech 11:17

Zech 11:17 - his right eye shall be utterly darkened - See Rev 16:10 These references are used by the occult in their twisted narrative to refer to Jesus, the Good Shepherd, rather than Satan, the destroyer and his henchman, the papacy.

Zech 12:2

Zech 12:2 - I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem - God will defend His people, the inhabitants of New Jerusalem, and make them a terror to those who seek to destroy them. See Zech 12:8, 9; Rev 20:7-15

Zech 12:3

Zech 12:3 - though all the people of the earth be gathered together against it - this is the time of the global confederacy against the people of God (Ps 83:1-5). In that day, right before Jesus' Second Coming (or perhaps after the Millennium when the wicked will gather to war against the Lamb and all who are with Him), God will be a defense and shield about His people. See Ps 27:1-5; Ps 91

Zech 12:10

Zech 12:10 - And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications - the spirit of supplications will be poured upon the elect when they cry day and night for deliverance during their time of Jacob’s Trouble. The prayers will be “Thy Kingdom Come”. See Lk 18:7; Jer 30:7; Rev 14:14, 15

Zech 12:10

Zech 12:10 - and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn - God's people will look upon Jesus who was bruised for their iniquities and transgressions and will weep for the pain we have caused Him. The wicked in contrast will look upon Jesus in fear and will be consumed by the brightness of His coming (Rev 1:7).

Zech 13:1

Zech 13:1 - In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness - Jesus is the Fountain of Living Water and the cleansing stream that cleanses the sin stained soul. See Jer 2:13, 17:13; Joh 3:3, 5, 4:14, 7:36-40; Rev 7:17, 21:6; Hymn #332 - The Cleansing Wave; #336 - There is a Fountain. See Joh 19:34

Zech 13:2

Zech 13:2 - cut off the names of the idols... cause the prophets and the unclean spirit to pass out of the land - the apostate Protestant churches, that will eat their own bread and wear their own garments (Isa 4:1) as they grab hold of the man of sin are here spoken of, the False Prophet. These churches, which each have a name that they have jealously borne in pride (Rev 3:2) at the expense of humbling themselves and submitting to the righteousness of christ.

Zech 13:2

Zech 13:2 - and also I will cause the prophets and the unclean spirit to pass out of the land - See Isa 8:19, 20; Zech 13:3

Zech 13:3

Zech 13:3 - And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth - righteousness will prevail such a that all will love the truth and hate a lie. Even the parents will be willing to take the life of their reprobate child who lies, deceives others and causes others to sin. See Jer 14:14, 15

Zech 13:4

Zech 13:4 - neither shall they wear a rough garment to deceive - the standard attire of the prophet was apparently rough garments which typified their lives of simplicity and the coarseness that they endured of men. See 2Kin 1:8; Mk 1:6; Mt 3:4, 11:7, 8

Zech 13:6

Zech 13:6 - what are these wounds in thy hands - the ark of the covenant, the temple/sanctuary shall be no more in the New Earth. There will be no remembrance of sin, neither will it come to mind. The only evidence of sin will be the scar marks in Jesus' hands. See Ps 22:16; Isa 49:15, 16, 53:5; Jer 3:16, Rev 21:22, 3-5; Christ is united to humanity forever: Heb 2:11; Joh 3:16 He will ever bear the marks of His earthly humiliation in man’s behalf. While the redeemed host and the pure angelic throng shall do Him honor and worship Him, He will carry the marks of one that has been slain. The more fully we appreciate the infinite

sacrifice made in our behalf by a sin-atoning Saviour, the more closely do we come into harmony with heaven. – {Con 92.4}

Zech 13:6

Zech 13:6 - Those with which I was wounded in the house of my friends. - See Joh 3:16, 15:13, 20:21; Gal 2:20; Prov 18:24

Zech 13:7

Zech 13:7 - Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones - See Isa 63:1-3

Zech 13:7

Zech 13:7 - my shepherd, and against the man that is my fellow, saith the LORD of hosts: - God the Father is calling for the sword to smite His Shepherd, a Man Who is God's Fellow. This is a reference to Jesus, Who by the expressed purpose of His Father, would suffer on mankind's behalf (Isa 53:10) in order to mankind's ransom from death and the grave.

Zech 13:7

Zech 13:7 - my fellow - God declares "To whom will ye liken Me, and make [Me] equal, and compare Me, that We may be like?" (Isa 46:5). Therefore the Fellow and Shepherd of God must be equal with God, and He is - Jesus! - See Heb 1:8, 9; Prov 8:30; Ps 90:1, 2; 1Jo 4:15, 5:6, 7; Joh 8:58; Rev 19:5

Zech 13:7

Zech 13:7 - smite the shepherd and the sheep will be scattered - See Mt 26:31; Mk 14:27

Zech 13:8

Zech 13 8 - And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein - See Isa 1:9

Zech 13:8

Zech 13:8 - the third shall be left - God will preserve a remnant who He will try, purify and make ready for His return. See Rom 11:5; 1Kin 19:10, 14, 18; Rev 12:17, Joe 2:32

Zech 13:9

Zech 13:9 - third part - the faithful who call God their God and God calls His people are but a third of the masses who claim to be God's people. This third (remnant) will replace the third of the angels in heaven that were expelled with Lucifer during their rebellion. See Rev 12:4, 17 God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family. The vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord. —The S.D.A. Bible Commentary 1:1082. – {TA - (The Truth about Angels) 48.7, 49.1}}

Zech 13:9

Zech 13:9 - through the fire - There are two fires the people of God must go through. The

first is a fire of purification from the Lord and the second is a test to see who stands during the final time of testing. Peter past through the fire as he stood by the fire of inquiry while Jesus was being tried. Peter denied Jesus three times, symbolic of those in Adventism forbearing the present truth message who will deny the Three Angel's Messages and receive the Mk of the Beast.

Zech 13:9

Zech 13:9 - refine them as silver - See Mal 3:2, 3; 1Pet 1:7

Zech 13:9

Zech 13:9 - they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God - the purpose of the trial is to prove what is in the heart. Those who call upon the name of the Lord will be acknowledged of Him and will be saved.

Zech 13:9

Zech 13:9 - I will say, It is my people: and they shall say, The LORD is my God - See Jer 31:33

Zech 14:4

Zech 14:4 - stand in that day upon the mount of Olives - As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. The holy Shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem. The groves and glens of the mountain had been consecrated by His prayers and tears. Its steeps had echoed the triumphant shouts of the multitude that proclaimed Him king. On its sloping descent He had found a home with Lazarus at Bethany. In the garden of Gethsemane at its foot He had prayed and agonized alone. From this mountain He was to ascend to heaven. Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, Crown Him Lord of all! – {DA 829.2}

Zech 14:9

Zech 14:9 - And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one - Jesus will put an end to all the confusion in the Day of the LORD, when all other gods will be put down and the LORD of hosts, the Creator, Redeemer, and One True God will stand and reign over all!

Zech 14:16

Zech 14:16 - keep the feast of tabernacles - the Antitypical Feast of Tabernacles is to be celebrated in heaven or the New Earth. All who will not be present would not have received the rains, early and latter rains.

Malachi

Mal 1:2 Back to Table of Contents

Mal 1:2 - Wherein hast thou loved us - Mal describes the impudence, ingratitude, spiritual blindness and arrogance of a people who believe they walk with God but are afar off. These qualities all typify Laodecia. The people ask God, how have you loved us, in arrogant disbelief and ingratitude.

Mal 1:2

Mal 1:1 - Was not Esau Jacob's brother... yet I loved Jacob - Jacob and Esau represented two nations, two classes of people spoken in the Everlasting Gospel. One would embrace the promises of God by faith and become the Israel of God, the other would seek to find righteousness with the sparks of his own kindling. See Gen 25:23; Rom 9:10-13; Isa 63:1; Eph 1:3, 4

Mal 1:3

Mal 1:3 - I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness - God foresaw the careless, unrepentant, defiant spirit of Esau, just like that of Caine, and “hated” the fate they chose for themselves, rebellion over righteousness, death over life. See Heb 12:16, 17; Eze 35; Obadiah 1:1-21; Rom 9:10-16; Jer 12:8

Mal 1:4

Mal 1:4 - Edom saith, we are impoverished, but we will return and build the desolate places - speaking of a people who seek to establish themselves through their own works, merits and self-righteousness. Rather than embracing the promises of God by faith, they like Cain seek to worship God after the sparks of their own kindling. They have not submitted to the righteousness which is by faith in Jesus Christ. See Gen 4:3-5; Isa 9:9 10, 50:11; Rom 10:1-3

Mal 1:4

Mal 1:4 - they shall build but I will throw down - God will throw down the "high towers", the houses built upon the sand and the covenant with death and hell" that the wicked in Adventism erect. See Isa 28:15-18; Gen 11:1-8; Mt 7:26; Am 1:12

Mal 1:4

Mal 1:4 - The border of wickedness, and, The people against whom the LORD hath indignation for ever - Edom typifies those who reject God's covenant and call the sacrifice of Christ a worthless thing. These will be hated by God forever. See Obadiah 1:9-15; Rom 9:10-13; Heb 12:16, 17

Mal 1:5

Mal 1:5 - your eyes shall see - See Ps 91:8, 9

Mal 1:6

Mal 1:6 - A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? - See Isa 43:23, 24

Mal 1:6

Mal 1:6 - saith the LORD of hosts unto you, O priests, that despise my name - See Ex 20:3

Mal 1:7

Mal 1:7 - polluted bread - corrupt doctrine, false worship.

Mal 1:7

Mal 1:7 - Wherein have we polluted thee? - again, in arrogant pride and disbelief, the people question God's judgments, asserting that God has erred in His assessment. They further assert that the table of the Lord is contemptible? See Jer 16:10

Mal 1:8

Mal 1:8 - And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? - See Deut 17:1; Mal 1:13, 14

Mal 1:11

Mal 1:11 - For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts - See Num 14:21; Isa 42:8; Joshua 4:24

Mal 1:11

Mal 1:11 - rising of the sun to the going down of the same - from east to west, God's name will be exalted among the Gentiles - See Ps 50:1, 113:3

Mal 2:1

Mal 2:1, 2 - And now, O ye priests, this commandment is for you. 2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart - See Isa 43:28

Mal 2:5

Mal 2:5 - My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name - the sons of Levi did not take part in the rebellion at the base of Mt. Sinai. See Ex 32:25-28; Num 25:7-13

Mal 2:6

Mal 2:6 - and did turn many away from iniquity - See Dan 12:3; Jam 5:20

Mal 2:7

Mal 2:7 - For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts - the priests are to lead the people in the paths of truth, offering counsel to those who seek them in the way of the Lord. The priest is the messenger of the LORD to the people - See Ezra 7:10; CONTRAST Isa 59:1-15, 5:20-24

Mal 2:8

Mal 2:8 - But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts - See Mk 7:7-9

Mal 2:9

Mal 2:9 - Therefore have I also made you contemptible and base before all the people - God has made the Levites despised among the people for their rebellion. CONTRAST 1Cor 1:27, 28

Mal 2:10

Mal 2:10 - Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? - See Act 17:26, 10:34; Gen 3:20

Mal 2:11

Mal 2:11 - Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god - Mal 2:4, 5, 9; Ezra 8:15, 9:1-3, 10:10-44; Nehemiah 10:28

Mal 2:14

Mal 2:14 - Yet ye say, Wherefore? - See Mal 3:8, 1:7; Jer 16:10

Mal 2:16

Mal 2:16 - For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously - See Mk 10:2-12

Mal 2:17

Mal 2:17 - Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment? - See Isa 5:20

Mal 3:1

Mal 3:1 - Behold I will send my messenger - Early Writings pg 229, 233 (chpt 55) 1. Joh the Baptist was the "messenger of the LORD" in the time of Jesus' first coming - Mt 11:7-10; Lk 7:24-27 2. William Miller was the third Elijah, and second "messenger that goes before the LORD" proclaiming the day of the Lord's coming and a message of repentance for all inhabitants of the world 3. The 144,000 is the 4th Elijah and the third "messengers of the

LORD" that prepare the way for Christ to come to His Spiritual temple, His bride, the Church.

Mal 3:1

Mal 3:1 - Early Writings pg 229, 233 (chpt 55) 1. Joh the Baptist was the "messenger of the LORD" in the time of Jesus' first coming - Mt 11:7-10; Lk 7:24-27 2. William Miller was the third Elijah, and second "messenger that goes before the LORD" proclaiming the day of the Lord's coming and a message of repentance for all inhabitants of the world 3. The 144,000 is the 4th Elijah and the third "messengers of the LORD" that prepare the way for Christ to come to His Spiritual temple, His bride, the Church.

Mal 3:1

Mal 3:1 - shall prepare the way before me - John the Baptist prepared the way before the Jesus so that the people would be ready to receive the Kingdom of God. We too are to prepare the hearts of the people to receive the Kingdom of God. See Isa 40:3-5; Lk 3:3-5

Mal 3:1

Mal 3:1 - whom ye seek - the messenger that goes before the Lord heralds His coming. This heightens the awareness of His soon approach so that the people seek Him. Such was the case in the time of Joh the Baptist and William Miller and now, for us. We each, individually are to seek Jesus, that He might come into our hearts in order to cleanse the soul temple of sin and defilement. See Mt 6:33; Heb 10:37; Act 3:19, 20; Col 1:27-29

Mal 3:1

Mal 3:1-4 - The Messenger of the Covenant, Jesus, comes to His Temple (Rev 10:1): 1. 40-days after Jesus' birth he was brought to the temple in Jerusalem to be dedicated. His arrival was unexpected and unnoticed by the masses, but God the Father would not allow this wonderful event to go unnoticed, he raised up Simeon and Anna to herald the Savior's arrival to His holy temple. 2. At His first coming when announced His arrival as Messiah by reading from Isa 61; when He cleansed the temple and caused the money changers to be expelled. Jesus was not expected and not welcomed. His arrival and cleansing of the temple demonstrated a fulfillment of prophecy and a manifestation of the power of God. 3. (the 2nd Apartment of the Heavenly Sanctuary, and His Spiritual House, the Church - 1Pet 2:5) in 1844 and near the End of Time (close of probation) to purify the Sons of Levi, those who do not worship the image. 4. 1888 commenced the outpouring of the Latter Rain (in measure) in preparation for Jesus' soon return. The Minneapolis camp meeting was to herald the final works to prepare for Jesus' return 5. Jesus will suddenly (unexpectedly) return to the earth to claim His spiritual body, bride, and temple, the Church. “The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan 8:14; the coming of the Son of man to the Ancient of Days, as presented in Dan 7:13; and the coming of the Lord to His temple, foretold by Mal, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Mt 25.” The Great Controversy, 426.

Mal 3:1

Mal 3:1 - suddenly come to His temple - See John 1:11, 2:20, 21||Heb 10:5; Rev 10:8-11, 11:19; John 3:1-8, 19; Mt 6:10; 1Cor 6:19||John 2:20, 21, 3:16, 17 Lk 1:35 - And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. The Messenger of the Covenant, Jesus, comes to His Temple unexpectedly

(Rev 10:1): 1. 40-days after Jesus' birth he was brought to the temple in Jerusalem to be dedicated. His arrival was unexpected and unnoticed by the masses, but God the Father would not allow this wonderful event to go unnoticed, he raised up Simeon and Anna to herald the Savior's arrival to His holy temple. 2. At His first coming when announced His arrival as Messiah by reading from Isa 61; when He cleansed the temple and caused the money changers to be expelled. Jesus was not expected and not welcomed. His arrival and cleansing of the temple demonstrated a fulfillment of prophecy and a manifestation of the power of God. 3. (the 2nd Apartment of the Heavenly Sanctuary, and His Spiritual House, the Church - 1Pet 2:5) in 1844 and near the End of Time (close of probation) to purify the Sons of Levi, those who do not worship the image. 4. 1888 commenced the outpouring of the Latter Rain (in measure) in preparation for Jesus' soon return. The Minneapolis camp meeting was to herald the final works to prepare for Jesus' return 5. Jesus through the Holy Spirit will unexpectedly come to His human temple - the wind bloweth where it listeth and we know not where it cometh or where it goeth - 1Cor 6:19, 3:16,17; John 3:7, 8) 6. Jesus will suddenly (unexpectedly) return to the earth to claim His spiritual body, bride, and temple, the Church. “The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan 8:14; the coming of the Son of man to the Ancient of Days, as presented in Dan 7:13; and the coming of the Lord to His temple, foretold by Mal, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Mt 25.” The Great Controversy, 426.

Mal 3:1

Mal 3:1 - the messenger of the covenant - Jesus is the Angel (Messenger) of God that with His broken body and blood, establishes the [Everlasting] covenant. See Gen 3:15; Mt 26:26-28; Dan 7:9, 10, 13, 14; Rev 10:1, 14:7

Mal 3:1

Mal 3:1 - whom ye delight in - when we abide in Jesus and permit Him to abide in us, then we will be soft/pliable (delight ourselves) in His hands as in the Sabbath rest. See Isa 58:13, 14; Ps 37:4 “delight” “It can mean being delicate or soft or pliable, thus denoting submissiveness. The psalmist is saying that if we are soft and pliable in the Lord’s hands, allowing Him to mold and shape us in accordance with His will, He will give us the very things our hearts desire.” {Surrender, G.Jackson, pg 37, 38}

Mal 3:1

Mal 3:1 - behold - those who receive the regenerating power of the Holy Spirit are made new creations for all to behold. See 2Cor 5:17; Isa 60:1-3 Those who wait for the Bridegroom’s coming are to say to the people, “Behold your God.” The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5}

Mal 3:1

Mal 3:1 - he shall come - A doubling of the statement, giving emphasis that Jesus will come to His temple, you and me, to take residence as the messengers go forth to prepare the way for His coming. See Habakkuk 2:2-4; 1Jo 4:1-3; Heb 10:37; Mt 6:10 the verse mentions two comings of Christ, typifying the two calls/judgments of Rev 18 and seen in: 1. Christ's two temple cleansing when here on earth - John 2:17; Mt 21:12, 14 2. The two temple cleansings in the time of the Millerites (the Protestants then the Millerites) - Dan 8:14; Mt 24:46-51; Jer

15:15-21 3. The two temple cleansings in the last days (Adventism, the world) - Dan 12:10, 12; Mal 3:1-5; Mt 10:16||Rev 18:4

Mal 3:2

Mal 3:2 - But who may abide the day of his coming? - Who shall stand and endure when Christ unexpectedly arrives at His temple? The question is asking who is righteous (clean) and can stand before the Lord? The prophet stated, “there are none righteous, no not one.” This is referring to the mare’h vision that we must all experience that leaves us lifeless, where we see no comeliness within ourselves. See Ps 14:3, 53:3; Rom 3:10, 12; Isa 6:5, 33:14; Dan 10:7-10||Rev 1:12-17

Mal 3:2

Mal 3:3 - who shall stand - Mal like Joh the Revelator asks the same question, who shall be able to stand (Rev 6:17, Ps 130:3; Isa 33:14). This is where the redeemed will stand before the judgment seat of God according to scripture (Rom 14:10). The answer is "those who have clean hands, and a pure heart and hath not lifted up his soul to vanity, nor sworn deceitfully" (Ps 24:4); who despise the gain of iniquity and the shaking of hands for bribes (Isa 33:15-17) Joh, exiled upon the Isle of Patmos, ... hears a voice saying, “I am Alpha and Omega, the first and the last” (Rev 1:11). At the sound of the voice Joh falls down in astonishment as if dead. He is unable to bear the sight of the divine glory. But a hand raises Joh up, and the voice he remembers as the voice of his Master. He is strengthened and can endure to talk with the Lord Jesus. – {That I May Know Him 360.2} So will it be with the remnant people of God who are scattered—some in the mountain fastnesses, some exiled, some pursued, some persecuted. When the voice of God is heard and the brightness of the glory is revealed, when the trial is over, the dross removed, they know they are in the presence of One who has redeemed them by His own blood. {TMK 360.3} The child of God will be terror-stricken at the first sight of the majesty of Jesus Christ. He feels that he cannot live in His holy presence. But the word comes to him as to Joh, “Fear not.” Jesus laid His right hand upon Joh; He raised him up from his prostrate position. So will He do unto His loyal, trusting ones. [23] – {That I May Know Him 360.4} Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with “power and great glory.” – {Ye Shall Receive Power 364.3} I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. – {EW 71.1} I saw that many were neglecting the preparation so needful and were looking to the time of “refreshing” and the “latter rain” to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” I saw that none could share the “refreshing” unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence. – {EW 71.2}

Mal 3:2

Mal 3:2 - when he appeareth - Jesus appears at His temple to Judge. See Heb 12:29; 1Pet 4:13, 17; 1Jo 4:1-3; 2Tim 3:1

Mal 3:2

Mal 3:2 - He is like a refiner's fire, and like fuller's soap - the cleansing of the temple of God is a fulfillment of a prophetic message. After Jesus' first temple cleansing, the disciples remembered that His work was a fulfillment of a prophecy given in Zech. See Joh 2:16, 17; Ps 69:9

Mal 3:2

Mal 3:2 - fuller or fulling - Fulling, also known as tucking or walking (Scots: waukin, hence often spelled waulking in Scottish English), is a step in woollen clothmaking which involves the cleansing of woven cloth (particularly wool) to eliminate (lanoline) oils, dirt, and other impurities, and to make it shrink by friction and pressure. The work delivers a smooth, tightly finished fabric that is isolating and water repellent. Fulling involves two processes: scouring (cleaning) and milling (thickening). Removing the oils encourages felting, and the cloth is pounded to clean it and to encourage the fibers to felt, so in practice the processes overlap. Felting, consolidation of certain fibrous materials by the application of heat, moisture, and mechanical action, causing the interlocking, or matting, of fibres possessing felting properties. Such fibres include wool, fur, and certain hair fibres that mat together under appropriate conditions because of their peculiar structure and high degree of crimp (waviness). Wool can produce felting even when mixed with other fibres. Unlike bonded fabrics, felts do not require an adhesive substance for their production.

Mal 3:3

Mal 3:3 - And He shall sit as a refiner - See Prov 17:3; Job 23:10; Zech 13:9; 1Cor 3:13

Mal 3:3

Mal 3:3 - sit - It is once the Ancient of Days has seated, the court has seated, and Jesus has been brought to the Father that judgment begins, and His people are purified. As long as Jesus remains seated, there is hope for the penitent. We may bring our sins to the Faithful and True Witness and He is Faithful and Just to forgive us our sins and cleans us of all unrighteousness. However, when Jesus stands up from Judgment, probation has closed. This scene depicts the Investigative Judgment where God is purifying His people as silver (Dan 7:9, 10, 13, 14). See Ps 9:4

Mal 3:3

Mal 3:3 - refiner and purifier - The Refiner and Purifier, through the baptism of the Spirit (Mt 3:11; Lk 3:16) begins with chiseling away the rough and course sediments that have attached themselves to the metal. He then places the raw ore in the crucible where heat is applied to burn away the dross and all impurities until He can see His own reflection in the purified metal. See Titus 2:14; Heb 12:7, 8; Zech 13:9; 1Pet 1:7; Jer 6:28-30; Isa 4:4; Ps 17:15; Isa 30:22 We desire to follow Christ and to be like Him; but we sometimes faint beneath trials, and remain at a distance from Him. Sufferings and trials bring us near to Jesus. The furnace consumes the dross and brightens the gold. – {1T 82.2}

Mal 3:3

Mal 3:3 - and he shall purify the sons of Levi - the purification work is a divine work that God alone can do. God alone can reveal sin, forgive sin, remove sin and make holy our earthen vessels. See Dan 12:10; Col 2:12 The Levites were ones who consistently stood in the gap for God's people who were in rebellion. Lord make me to be a Levite!! - See Ex 32:26; 2Chron 30:16-18

Mal 3:3

Mal 3:3 - sons of Levi - the sons of Levi proved faithful during the rebellion at Mt Sinai (Ex 32:26), and later Phinehas demonstrated a zeal for God's honor in slaying the man who committed fornication openly with the Moabite woman, staying the plague upon Israel (Num 25:7-13). The Levites served as a symbol of the last day remnant of God, God's priests and ministers (Jer 33:20, 21). However, later, they like Laodecia, became contemptable and base before the people, taking strange wives (Mal 2:4, 5, 9; Ezra 8:15, 10:10-44; Nehemiah 10:28). In the time of Moses, the Levites refused to bow and worship the golden calf [Image to a Beast]. They were then told to go kill all who were in rebellion. For their faithfulness and commitment ot God, they were granted the Priesthood over the 1st born of Israel (Ex 13; Num 3:5-15) In the time of Elijah, the LORD preserved 7000 (Levites symbolically) who did not bow the knee or kiss Baal (1Kin 19:18) In the time of King Hezekiah, while the king sought to bring reform to both N. and S. Kingdoms,the priests, who were apparently steeped in corruption refused to sanctify themselves. The Levites, who were nobler therefore interceded and assisted with the sanctuary services (killing of the passover for the unclean, including the priests) and teaching the people God's statutes (2 Chron 29:34, 30:17, 22) Yet, God charges that people, who He covenanted to bless with "life and peace", with not keeping His ways, and being partial in the administration of the law. It is for this reason that Levi must be purified. See Jer 33:20, 21

Mal 3:3

Mal 3:3 - purge them as gold and silver - the Lord Himself is He who purges us of our sins through the blood of Jesus Christ (1Jo 1:7). The concept of purgatory, a place where purgation occurs through good works, prayers, and offerings is sacrilege and is antichrist. Christ's spilled blood alone is what removes and purges us from sin, not our works or even His good works. Without the shedding of blood, there is no remission of sins and thus His blood alone can purge us of sin. See Heb 9:22; 1Jo 1:7 Jesus reveals the idols in our lives that we may confess them as sin. When we do, He will dispose of them as a menstruous cloth - See Isa 30:22

Mal 3:3

Mal 3:3 - they may offer unto the LORD an offering in righteousness - We are to present our bodies and lives, a living sacrifice unto the Lord, holy and acceptable, which is our reasonable service (Lk 17:10). See Ps 51:17, 19; Rom 8:4; 12:1, 2; Mt 10:39||16:25; "Lord Make Me an Instrument of Praise - holy, acceptable, worthy of praise"

Mal 3:3

Mal 3:3 - offering in righteousness - the offering in righteousness to the LORD is themselves, purified, purged living sacrifices who have been cleansed by the blood of the Lamb. The 144,000 bear the righteousness of Christ by faith and are called, chosen and faithful. See Ps 27:6, 51:17, 19; Rom 8:4, 12:1, 2; Rev 17:14

Mal 3:4

Mal 3:4 - Then shall the offering of Judah and Jerusalem be pleasant unto the LORD - the LORD does not desire the fat of rams and the blood of bulls, He desires obedience (righteousness by faith). We present ourselves living sacrifices, purified temples for the Lord to abide in. See 1Sam 15:22; Rom 12:1, 2; 1Cor 6:18-20, 3:16, 17, Also the sacrifice of praise and joy, our worship, will be acceptable to the LORD. See Ps 27:6; Isa 27:9

Mal 3:4

Mal 3:4 - as in the days of old, and as in former years - God speaks endearingly by virtue of the merits of Jesus Christ of His people, Jeshurun, "the upright ones" where His people seek Him with their whole hearts. See Deut 32:7-14; 2Chron 7:1-22; Isa 44:2

Mal 3:5

Mal 3:5 - And I will come near to you to judgment - Jesus comes to us through the agency of the Holy Spirit to prepare us during the last days, through judgment, to meet Him at His second coming. The hour of God's Judgment is to prepare a people to meet Jesus in peace so that we do not experience His executive judgment at the very end See (Rev 14:6; 7; 1Cor 11:32). Judges 2:16; John 14:18; Heb 10:35-37, 12:5-11; Col 1:27-29; 1Jo 4:1-3; Act 3:19, 20; Ps 7:11, 26:2; Lk 14:1-6 Jesus comes close to us, walks with us and "tries our hearts" in order to reveal to us the things that are within our hearts: See Ps 11:5; Prov 17:3; Dan 12:10; Ps 139, 7:9; John 6:5-7; 1Thess 2:4 The preparation involved in the judgment consists of: 1. The conviction of sin, righteousness and judgement - Joh 16:8-11 2. Our response of zealous repentance - Rev 3:18, 19; 2Cor 7:10, 11; Act 3:19 3. Jesus' continual work of purification and refining - Philippians 3:12-15 4. Judging and casting out (binding-up) the prince of this world from the lives of Jesus' people - Joh 12:31, Eph 2:2; Heb 2:14, 15, 9:26; Mt 12:28, 29; Lk 11:21, 22; Joh 14:30; Lk 10:18; Act 3:19 5. Sealing His people in the Sabbath rest they have found in Him - their decision to follow Him wherever He leads for eternity - Heb 4:1-3, 9-11; The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. – {SC 64.2} No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. – {SC 65.1} Jesus is not our condemning Judge, but a Judge who brings Deliverance from sin. Consider the Book of Judges which chronicles the COI persistent sin, them falling into the hands of an oppressor, and the Lord raising up a judge to deliver the COI. As long as the judge was alive, the COI walked with the Lord. When the judge died, the COI reverted to their sins. See Mal 3:5; Rom 9:28; Joh 5:26, 27; Rev 20:12 God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: "God will bring His work closer and closer to test and prove every one of His people." Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to

their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. – {1T 187.1} "From the cross to 1844, for over 1800 years, Christ ministered His blood in the holy place and the human race through faith in Him had access to this salvation. The gospel provided for every known sin, when confessed, to be forgiven. There was a work done for the conscious mind of man. The blood of Christ provided this. However from 1844 onward a new and different work was to be done, just as surely as the ancient Day of Atonement was different from the daily service. After 1844 "the sins that would have been committed had there been an opportunity" were to be understood and the unconscious enmity against God was to be revealed. It is because Laodicea does not "know," that it remains in its wretched condition. When we come to "know," there will take place the repentance of the ages and sin will be blotted out." Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 141

Mal 3:5

Mal 3:5 - near to you - Jesus wants to abide in each of us, His living temple that is being purified and cleansed of all defilement. The work of judgment is a "close work", where He searches His people with candles (Zeph 1:12) in order to purify us of defilement. His presence all the while brings peace, rest, and holiness. 1Cor 11:32; Ex 33:13-16; Ps 16:12; Jer *10:24, 23:23; Isa 32:17

Mal 3:5

Mal 3:5 - and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts - Jesus will cut short His work in righteousness for those who believe. They will receive the righteousness of Christ and will shine as the brightness of the firmament while the wicked will do wickedly and not understand their end (Ps 73:17). See Deut 32:41; Ps 7:11, 12, 9:8; Rom 9:28; Dan 12:10; Heb 10:28-31; Rev 18:8

Mal 3:5

Mal 3:5 - the sorcerers - rebels and those who pervert the truth of God through strange arts, lying wonders. See Lev 19:31; Isa 8:19, 20; 1Sam 15:23

Mal 3:5

Mal 3:5 - the adulterers - See Mt 5:27, 28, 31, 32; Col 3:5; Eze 23:11

Mal 3:5

Mal 3:5 - false swearers - perjury - See Lev 19:16

Mal 3:5

Mal 3:5 - those that oppress the hireling in his wages, the widow and the fatherless - See Lev 19:13; Jam 5:1-6; Prov 22:16

Mal 3:5

Mal 3:5 - that turn aside the stranger from his right - Israel were once strangers and need the aid of others, thus they were commanded to honor the stranger and give aid whenever

necessary and possible. See Lev 19:14; 1Kin 13:11-22; Gen 18:1-8, 19:1-9; Heb 13:2

Mal 3:5

Mal 3:5 - and fear not me, saith the LORD of hosts - See Rev 14:7; CONTRAST Mal 2:4, 5

Mal 3:6

Mal 3:6 - I change not - See Jam 1:17; Lam 3:22, 23; Ps 89:34; Heb 1:10-12, 13:8

Mal 3:7

Mal 3:7 - Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? - See Isa 59:1-3; Jer 31:32

Mal 3:7

Mal 3:8 - Return unto me, and I will return unto you - Isa 1:18-20, 27:4, 5, 59:1, 2; Zech 1:3 God's Remedy for Selfishness and Covetousness—The giving that is the fruit of self-denial is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering, and supplying the needs of the destitute. [11] – {AH 370.3} Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy.

Mal 3:7

Mal 3:7 - wherein shall we return - How sad the record, that in Mal's day the Israelites hesitated to yield their proud hearts in prompt and loving obedience and hearty co-operation! Self-vindication is apparent in their response, "Wherein shall we return?" – {PK 707.1}. See Mal 1:2, 1:6, 3:8, 3:13

Mal 3:8

Mal 3:8 - Will a man rob God? Yet ye have robbed Me - the COI robbed God of the tithes and offerings that was consecrated to the Lord from the very beginning, from the fall of mankind. Adam paid tithes, Noah paid tithes, Abraham paid tithes, all the patriarchs paid tithes. Tithing was a way for man to show gratitude for all that the Lord has done and is doing on our behalf. Yet Israel, which was rich and increased in goods and thought they had need of nothing, withheld the blessings of the Lord and their worship of Him through robbery. See Prov 3:9; Deut 8:2-18 All who refuse to give themselves wholly to God as their Creator and Redeemer, rob God. We were bought at an infinite price and we are not our own. Therefore, as we withhold ourselves from God, we rob Him of what is rightfully His own. 1Cor 6:19, 20; Ps 24:1 The rich man who had so many privileges is represented to us as one who should have cultivated his gifts, so that his works should reach to the great beyond, carrying with them improved spiritual advantages. It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin's dwarfing power. Money cannot be carried into the next life; it is not needed there; but the good deeds done in winning souls to Christ are carried to the heavenly courts. But those who selfishly spend the Lord's gifts on themselves, leaving their needy fellow creatures without aid and doing nothing to advance God's work in the world, dishonor their Maker. Robbery of God is written opposite their names in the books of heaven. – {COL 266.2}

Mal 3:8

Mal 3:8 - But ye say, Wherein have we robbed thee? - The people speak as if they were innocent of transgression and from turning from God. See Jer 16:10; Mal 1:7, 2:14

Mal 3:8

Mal 3:8- In tithes and offerings - Deut 14:22, 26:12, 13; Prov 3:9, 10; 1Chron 29:14 There are a few instances of tithes being mentioned in the Old Testament and fewer in the New Testament, but the Biblical principle still remains. Tithing in the Old Testament was for the support of the ministry and to give a living wage to the priests, the Levites, who did not receive a land inheritance like all the other tribes of Israel. Unfortunately, tithing today is a money-making scheme for many churches and their leaders and goes against the spirit of what God had intended. Here are a few instances in both Old and New Testaments that I recall: Gen 14:18-20 - Abraham paid tithes to Melchizedek Gen 28:20-22 - Jacob vowed to pay tithes to the Lord of all that he received Lev 27:30-34 - God establishes tithing as a statute for all of Israel (Natural and Spiritual) Nehemiah 10:38 - Tithes were collected after the Babylonian captivity to establish the priesthood once again Mal 3:8-11 - God rebukes Israel for withholding the tithes Lk 18:10-12 - the parable of Christ regarding the boastful Pharisee who boasted of all the "good works" he did, including paying tithes Heb 7:4-9: - A reference to Abraham paying tithes to Melchizedek and Jacob also paying tithes to Melchizedek who was (yet unborn) in the loins of his grandfather Abraham The book of Act shows that the followers of the early church were even more generous than merely giving a tithes. Many, such as Nicodemus, gave all of their wealth to build up and establish the early church, selling lands and possessions to distribute to many of the destitute followers of Christ who had been rejected by their Jewish family, friends, and society. The Bible gives account of a famine in Judea that greatly affected the Christian followers and collections being taken up to support them (Act 2:44-47, 11:27-30; 1 Corinthians 16:1-3). Systematic giving is a principle in the Bible that is geared to developing a spirit of liberality in us (2 Corinthians 8:1-5), something we don't naturally have. God doesn't need our tithes - He owns the cattle on 1000 hills (Ps 50:10). Further he gives us power to earn our wealth (Deuteronomy 8:18), so in truth, He owns not just 10%, but 100% of everything we own. We need to give tithes so that we learn to be self-less and give up being selfish.

Mal 3:9

Mal 3:9 - Ye are cursed with a curse - In contrast to the selfish conduct of Ancient Israel, the Macedonian Christians in the time of Paul showed great generosity towards their fellow men and towards the LORD. The secret to the success in their stewardship was their personal surrender to Christ first, then all things followed. See 2Cor 8:1-5 Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. {COL 352.1}

Mal 3:10

Mal 3:10 - and prove me now herewith, saith the LORD of hosts - God need not be proven because He has already been proven to be True and Faithful!! Nevertheless, He condescends to be tried and tested of men (so that we may loose our blindness, take hold of His strength and learn to trust in Him. God goes out of His way to save. Isa 1:18

Mal 3:11

Mal 3:11 - rebuke the devourer - God will not allow the plagues of locusts described in Joe

1:4 to come upon the land. God will drive back the "northern army" (the King of the North) from those who are faithful in returning that which belongs to God to Him (Joe 2:20).

Mal 3:12

Mal 3:12 - And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts - See Deut 4:5-9, 8:7-11

Mal 3:13

Mal 3:13 - Your words have been stout against me - God continues His words of reproof against Israel's ingratitude, haughtiness and projection of fault upon God, when they are truly at fault. See Ju 1:15; Isa 58:3, 59:1-15; Ps 78:19

Mal 3:13

Mal 3:13 - stout - hard, strong, obstinate. See Dan 7:20

Mal 3:14

Mal 3:14 - Ye have said, it is vain to serve God: and what profit is it that we have kept His ordinances - The complaint of the wicked here is born from an unconsecrated heart that desires not to do God's will. Their hollow excuse and murmurings are unlike the sighing and crying of the just who at times, lament the apparent prosperity of the wicked (Hab 1:13; Ps 73:1-17) and long for God's justice and judgment in the world. See Job 34:9, 35:3

Mal 3:15

Mal 3:15 - And now we call the proud happy and they that work wickedness are set up - The murmurers do not consider that the humble and meek are "happy" or blessed by the Lord [forever], but consider that the "proud" and arrogant enjoy good fortune and well-being in the world [for a short time] (see Isa 13:11) {SDA Bible Commentary vol 4, pg 1132}

Mal 3:15

Mal 3:15 - tempt God - the 3rd of a 3-fold apostasy seen in the wicked is presented. Those who tempt God [put God to the test] are set on evil because punishment for a wrong is not executed speedily (Eccl 8:11)

Mal 3:16

Mal 3:16 - those that feared the Lord - In contrast to those who speak stoutly against God, claiming it is vain to serve Him, those who fear the LORD counsel with one another and encourage one another in the LORD. Those who fear the Lord are they who give ear to the First Angel's message, reverencing God as Creator and humbling themselves during His time of judgment.

Mal 3:16

Mal 3:16 - book of remembrance - God makes record of the good works, as well as the sighing and crying of the righteous. See also Job 19:23; Ps 87:4-6, 56:8, 112:6; Heb 12:23, 6:10; Eccl 12:14; Act 10:4; 1Cor 4:5; Mat 12:36, 37; Nehemiah 13:14; Job 14:13, 13:26; Act 10:1, 4

Mal 3:16

Mal 3:16 - them that feared the LORD, and that thought upon His name - When God makes

up His jewels, the true, the frank, the honest, will be His chosen ones, His treasures. {The Review and Herald, December 29, 1896} - See Neh 5:19

Mal 3:17

Mal 3:17 - when I make up my jewels - God's jewels are the righteous who are gathered in by the 3 Angel's Messages before the close of probation. See Zech 9:16 There are in our world many who are nearer the kingdom of God than we suppose. In this dark world of sin the Lord has many precious jewels, to whom He will guide His messengers. Everywhere there are those who will take their stand for Christ. Many will prize the wisdom of God above any earthly advantage, and will become faithful light bearers. Constrained by the love of Christ, they will constrain others to come to Him. – {AA 140.3}

Mal 3:17

Mal 3:17 - I will spare them, as a man spareth his own son that serveth him - In the Time of Trouble, the LORD will hide His people in the secret of His pavilion, in His tabernacle. See Isa 26:20, 21; Dan 12:1; Ps 27:5

Mal 3:18

Mal 3:18 - discern between the righteous and the wicked - The time spoken is during the Sunday Law Crisis and at the time of the close of probation, when the just shall remain just and the wicked will remain wicked. It is then that the hypocrites in Zion will be exposed. See 1Jo 3:10; Rev 22:11; Dan 12:10; Isa 33:14

Mal 4:1

Mal 4:1 - For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. - See Isa 5:24, 26:6; Nahum 1:10

Mal 4:1

Mal 4:1 - shall leave them neither root nor branch - the wicked will be consumed and will be as though they never existed. Obadiah 1:16

Mal 4:1

Mal 4:1 - root nor branch - the devil is the root and all those who follow in his footsteps of pride and wickedness are the branches.

Mal 4:2

Mal 4:2 - fear my name - all have sinned and come short of the glory of God (Rom 3:23) - all who have sinned fall short (have lost and do not measure up to) of the glory of God. The converse must be true as well, those who have not sinned reflect the glory of God. The glory of God is seen in His radiant beauty as garments of light covering His Holiness. Upon those who fear God's name will the Sun of Righteousness arise. In other words, we who receive Christ through baptism have put Him on upon us. See Ps 104:1, 2; Gal 3:27; Rev 12:1

Mal 4:2

Mal 4:2 - Sun of Righteousness - Jesus, the Messiah. 2Sam 23:4; Hos 6:3; 2Pet 1:19 Jesus, the

Day Star and the Bright and Morning Star (Mal 4:2; Rev 2:28; 22:16) must become the abiding light within each son of God. His righteousness by faith, must become manifest (arise) in every life. 2Pet 1:19; Rev 2:28 The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Mal 4:2. – {DA 22.1}

Mal 4:2

Mal 4:2 - grow up as calves of the stall - during the millennium, we will grow up as calves of the stall to resemble the image of the first Adam and that of the second Adam. All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth.... – {CC 23.3} "The New Jerusalem shall have place upon the new earth, and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the image of the second Adam, as now they bear that of the first, and shall life for endless ages." {JN Andrews., The Judgement, It's Events and Their Order, Chapter 9 - The Saints Sitting in Judgment}

Mal 4:3

Mal 4:3 - shall be ashes under the soles of your feet - they shall be fully consumed. See Isa 47:14; Eze 26:19-21, 28:18; Ps 37:20, 59:13, 68:2, 104:35; Obadiah 1:16; Mt 25:41, 46 ANOTHER question which we wish to notice is this: "What shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. The Bible answer to this, its own question, is: "They are the enemies of the cross of Christ; whose end is destruction." Phil. 3:18, 19. "Them that know not God, and that obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:8, 9. Peter also tells of the "perdition of ungodly men." 2 Pet. 3:7. Perdition is defined to be "utter destruction." There would not be space in an article of reasonable length to quote the bare texts without note or comment, that destruction is the end of them that obey not the gospel of God. We can only give some indication of the evidence on this point by a summary. Nineteen times the word of God says they shall be "destroyed;" seven times it says they shall go to "perdition;" thirty-four times it says they shall "die," and this with reference alone to the second death; twenty times it says they shall "perish;" eight times it says they shall be "consumed;" four times it says they shall be "devoured;" seven times it says they shall come to an end; ten times it says they shall be burned up or "utterly burned;" three times it says they shall be as nothing; once it says "the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be." Pss [sic.] 37:10. Bible Answers to Bible Questions Concerning Man.—No. 7 The Signs of the Times 13, 1 , p. 7

Mal 4:3

Mal 4:3 - in the day that I shall do this - See Isa 14:24

Mal 4:4

Mal 4:4, 5 - Moses and Elijah, the two figures of God's Two Witnesses (Rev 11:3-6) and a representation of the Kingdom of God (Lk 9:26, 27) where some will see death and others will be translated. These two figures also represent the Millerites and 144,000 in life and works - See 2Kin 22:5, 8, 11, 13, 19; Isa 58:12

Mal 4:4

Mal 4:4 - judgments - See Lev 18:1-4

Mal 4:5

Mal 4:5 - I will send you Elijah the prophet - See Mk 9:12 God would send His messenger before Him in the Spirit and power of Elijah - Joh the Baptist, William Miller, 144,000 The messenger of the Lord, Elijah had the following message and experience that will be seen in God's remnant body: 1. Spoke boldly and unflinchingly to apostate power with no regard to his own safety or well being 2. Obeyed and followed the Lamb wherever He led (1Kin 17:5, 9, 10, 18:1, 2) 3. Was hunted mercilessly by the government and apostate powers because of his strait testimony. A global search was held to apprehend the messenger of God (1Kin 18:10; Rev 13:15-17) 4. As God's chosen vessel with a particular message of reproach for apostasy, Elijah was labeled "a troubler of the people" (1Kin 18:17, 18) 5. Felt as if he was one of God's only spokespersons given the widespread apostasy (1Kin 18:22) 6. His life was preserved by God under difficult conditions. He was fed and preserved by unlikely benefactors (raven, Zidonian widow) (1Kin 17:3-6, 9-16) 7. Sought to magnify, exalt and glorify the True God, Maker of heaven and earth 8. Sought to turn the hearts of the people back to God through this work and message (1Kin 18:21) From Elijah's experience during those days of discouragement and apparent defeat there are many lessons to be drawn, lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind. – {PK 170.2} Yet this apostasy, widespread as it has come to be, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will come soon to end the reign of sin and death. And there are many who have been worshiping Baal ignorantly, but with whom the Spirit of God is still striving. – {PK 171.1}

Mal 4:5

Mal 4:5 - before the coming of the great and dreadful day of the LORD - the prophecy of the coming of the great and dreadful day had its fulfillment in the time of Christ, the Millerite era and the present day: 1. Time of Christ: the great and dreadful day marked the close of Israel's probation, first stated by the proclaiming prophet Dan and repeated by the present truth prophet Joh the Baptist (Dan 9:24; Lk 3:3-14) Israel was to accept Joh the Baptist as the prophet of God that had a specific message from God (1Kin 18:36; Mk 11:30-33; Lk 20:3-8), namely, repent of your sins and "Behold the Lamb of God which taketh away the sins of the world" 2. Millerite Era: the message of the Adventists was the coming of the Day of the

LORD to cleanse the earth in judgment, the 1st Angel's Message (Rev 14:6, 7) 3. Present Day: we are the proclaim the 3 Angels' messages to the world to prepare for the Great Day of the LORD (Rev 14:6-12)

Mal 4:6

Mal 4:6 - And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers - 1Kin 18:37; Contrast Mic 7:5-7

Mal 4:6

Mal 4:6 - lest I come and smite the earth with a curse - the Old Testament ends with a curse, the New Testament ends with a blessing. See Rev 22:20, 21

THE NEW TESTAMENT

Matthew

Mt 1:1 Back to Table of Contents

Mt 1:1 - The book of the generation of Jesus Christ - the counting of the genealogy of Jesus is important in giving an authentic account of His lineage and claim to royalty and divinity. 42 generations are accounted from Abraham to Joseph, husband of Mary. The genealogy, though it mentions significant women as the mother of certain individuals, focuses on the male successions in reckoning generations.

Mt 1:1

Mt 1:1 - the son of David - as the son of David, Jesus would reign as King over God's people. The Lord, speaking throughIsa the prophet makes known this fact (Isa 9:6, 7). See also 2Sam 7:13, 16; 2Chron 7:18; Mt 15:22; 20:30, 31; Mk 10:47, 48

Mt 1:5

Mt 1:5 - Rachab - Rahab - Jesus has a harlot in His lineage which shows He can identify with each of us. See Heb 11:31; Judges 11:1 meaning Rhacháb Noun Feminine hrakh-ab' from the same as (4460) from the same as ; Rachab, a Canaanitess:--Rachab. Rahab = "wide" a harlot of Jericho

Mt 1:11

Mt 1:11 - And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon - the genealogy confirms the historical Babylonian captivity affecting the Nation of Israel.

Mt 1:12

Mt 1:12 - Zorobabel - the rebuilder fo the temple of the Lord and forefather of Jesus Christ. His name means “born in Babylon”. Zech 4:6-10; Hag 1:1, 2:23

Mt 1:16

Mt 1:16 - And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ - Jesus came from the lineage of Joseph, though not having any of Joseph’s DNA since He was born of God. See Lk 1:35

Mt 1:17

Mt 1:17 - David until the carrying away into Babylon are fourteen generations - Israel was taken captive under the reign of Zedekiah, brother of Jeconiah. See Mt 1:11

Mt 1:18

Mt 1:18 - she was found with child of the Holy Ghost - See Lk 1:35; Mt 1:20

Mt 1:19

Mt 1:19 - being a just man - a reasonable man; a man who showed mercy over justice, not wanting to shame Mary nor subject her to the condemnation of men. See Lev 20:10; Mt 12:7, 9:13

Mt 1:19

Mt 1:19 - not willing to make her a publick example - Not willing that she should be stoned to death. Joseph was a man of compassion and love, like Jesus - See Joh 8:1-5

Mt 1:20

Mt 1:20 - But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife - God waited for Joseph to demonstrate the mind of Christ: mercy instead of judgment, compassion instead of criticism, love instead of bitterness. God then revealed to Joseph the miracle that was taking place in Mary and assured him that she was indeed the righteous and upright woman he knew her to be - Philippians 2:5-11

Mt 1:20

Mt 1:20 - that which is conceived in her is of the Holy Ghost - See Lk 1:35

Mt 1:21

Mt 1:21 - "The Moral Purpose of prophecy is personal salvation from sin." - L Were " The Jews were expositors of prophecy 'but without spiritual insight'; they did not study the prophecies in the light of God's moral purpose; they did not study the prophecies so that by them they would be strengthened to overcome sin in the heart. And yet it was for this purpose that they were given L. Were {Moral Purpose of Prophecy pg 20}

Mt 1:21

Mt 1:21 - he shall save his people from their sins - See *1Jo 3:5; Jam 5:20; Joh 8:34-36; Jer 23:6; Zech 3:4; 1Jo 3:5; Lk 9:55, 56; Job 13:16; 1Tim 1:15; Tit 2:14; Heb 2:14-18; Act 3:26, 5:31 Three Things are Required in a Savior: 1. Deity - Heb 1:8 2. Humanity - Heb 4:4 3. Sinlessness - 1 Pet 2:22 “NOTE - Another has aptly put this important truth concerning the union of the human and divine Christ thus: “Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ.” {1SM 375.2}; See Rom 1:3, 4 Deliverance from sin comes through faith of Jesus Christ, faith in the blood of Christ that all the sins of the believer are canceled and the righteousness of God is put in their place to the believer's account {Christ our RIghteousness, by A.G. Danls}: Rom 3:20-22, 25, 1:16, 17

Mt 1:22

Mt 1:22 - Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, - See Isa 7:14, 9:6, 7

Mt 1:23

Mt 1:23 - which being interpreted is, God with us - All false religions teach that Jesus is not with us. The concept of an Immaculate Conception is one such teaching where Jesus and Mary were both entirely divine and not One with us. This is the spirit of antichrist. See Isa 7:14; Compare Dan 2:11; 1Jo 4:1-3; Jer 23:23; Ps 46:7

Mt 1:24

Mt 1:24 - Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: - an example of Righteousness by Faith. See Mt 2:14; Heb 11:7

Mt 2:1

Mt 2:1 - Now when Jesus was born in Bethlehem of Judaea - See Mic 5:2

Mt 2:1

Mt 2:1 - wise men - Outside of the Jewish nation there were men who foretold the appearance of a divine instructor. These men were seeking for truth, and to them the Spirit of Inspiration was imparted. One after another, like stars in the darkened heavens, such teachers had arisen. Their words of prophecy had kindled hope in the hearts of thousands of the Gentile world. – {DA 33.1} For hundreds of years the Scriptures had been translated into the Greek language, then widely spoken throughout the Roman Empire. The Jews were scattered everywhere, and their expectation of the Messiah’s coming was to some extent shared by the Gentiles. Among those whom the Jews styled heathen were men who had a better understanding of the Scripture prophecies concerning the Messiah than had the teachers in Israel. There were some who hoped for His coming as a deliverer from sin. - {DA 33.2} The wise men from the east were wise for the following reasons: 1. They bring glad

tidings that trouble a king. 2. They studied the prophecies and understood the time, location, and means to find Jesus - (Prophecies: Num 24:17, 19; Isa 9:6, 7, 2; Dan 9:25 - they learned of these prophecies during the Jewish captivity in Babylon) 2. They heard a message, prophesied by Balam the false prophet, received the message, acted by faith upon the message (the left and followed the star) and received the reward of the prophet (Mt 10:40, 41) - Righteousness by Faith (Abraham believed God: Rom 4:3; Noah became heir of Righteousness by faith: Heb 11:7) 3. Saw Jesus not as a typical earthly monarch, but as God Himself - KING of Kings and LORD of Lords 4. They made Jesus their personal God - they desired to see their Redeemer face-to-face 5. They brought 3 gifts unto the Lord - the wise bring three gifts to Jesus in the Last Days - 3 Angel's Message These wise men from the east (sons of the east - symbolizing Islam) were indeed wiser than the learned scholars of Israel who neither discerned the time, nor considered their duties to be fulfilled in welcoming the Messiah (Isa 29:9-13). They had a knowledge of the truth (they knew Messiah was to be born in Bethlehem of Jua) but had not allowed the truth to bring forth a change in the life (Am 8:1, 2 ,11-14; Jer 8:20)

Mt 2:2

Mt 2:1 - for we have seen his star in the east - See Num 24:17

Mt 2:3

Mt 2:3 - he was troubled - See Dan 11:44

Mt 2:3

Mt 2:3 - and all Jerusalem with him - See Rom 10:19 Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” [Joh 3:20.] As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jer a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer. – {GC88 458.2}

Mt 2:6

Mt 2:6 - And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. - See Mic 5:2

Mt 2:8

Mt 2:8 - and when ye have found him, bring me word again, that I may come and worship him also - See Rev 12:3-5

Mt 2:9

Mt 2:9 - and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was - See Job 38:7; Rev 12:4

Mt 2:10

Mt 2:10 - When they saw the star, they rejoiced with exceeding great joy - the wise men from the east, led by the star prophesied by Balaam, shows by two witnesses that Islam was represented in type at the time of Christ's birth.

Mt 2:11

Mt 2:11 - gold - gold was given to the poor family to make provision for their travels to Egypt. God foresaw the wicked king Herod's attempts to kill Jesus and made provision that His son might escape. Herod, a representative of Pagan Rome (#10 symbolizes Pagan Rome - see Dan 7:7, 8, Rev 13:1) persecuted Jesus who fled into Egypt by the aid of men from the east. This parallels the experience of Joseph, who was to be killed by his 10 brothers, but whose life was spared by Ishmaelite merchants (sons of the east) and was sold into slavery in Egypt. The message of the sons of the east or the "ass" (Islam) is tied to the birth of Jesus.

Mt 2:11

Mt 2:11 - frankincense, and myrrh - King Solomon wore scents of frankincense and myrrh, thus King Jesus should too - See Song of Solomon 3:6

Mt 2:13

Mt 2:13 - flee into Egypt - Jesus, Joseph and Mary were in Bethlehem, approximately 6 miles away from Jerusalem. The death decree to be issued by Herod would go out only for the lands of Bethlehem and nowhere else. God could have easily instructed Joseph and Mary to go 12miles from Bethlehem and Jesus would have been perfectly safe from the death decree, yet God had a greater purpose in sending them almost 430miles away to Egypt. God needed to fulfill all righteousness in having His son come forth from Egypt. Each of us as sons of God, must also be delivered from Egyptian bondage (mental and spiritual enslavement) to sin and captivity from Babylon in order to be able to keep God's commandments and have the faith of Jesus. See Ex 20:2; Mt 3:14, 15; Rev 18:4, 5

Mt 2:13

Mt 2:13 - for Herod will seek the young child to destroy him - See Rev 12:3-5

Mt 2:14

Mt 2:14 - When he arose, he took the young child and his mother by night, and departed into Egypt: - an example of Righteousness by faith. See Mt 1:24

Mt 2:15

Mt 2:15 - that it might be fulfilled which was spoken f the Lord by the prophet, saying, Out of Egypt have I called my Son - Jesus became One with humanity. Though He Himself never partook of sin, He would become the embodiment of our sins in order to save us. He, like all mankind must be called forth from the bondage of Egypt, SIN (Heb 11:25, 26). In order to follow Jesus, we must come out of Egypt. See Hos 11:1; Ex 20:2; Gal 3:13, 4:22-26; COMPARE Gen 26:2, 3

Mt 2:16

Mt 2:16 - Then Herod, when he saw that he was mocked of the wise men, was exceeding

wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men - See Rev 12:3; 4

Mt 2:16

Mt 2:16 - from the Scriptures, the massacre of the innocents would be limited to Bethlehem and its coast. Therefore, practically speaking, Joseph, Mary and Jesus could have departed 10+miles from Bethlehem and would have been safe. Yet, God instructed Joseph to take himself, Mary and Jesus to Egypt. See Mt 2:13

Mt 2:17

Mt 2:17 - Then was fulfilled that which was spoken by Jeremy the prophet, saying - See Jer 31:15

Mt 2:23

Mt 2:23 - might be fulfilled which was spoken by the prophets - that Jesus was a Nazarene was spoken in type by the prophet Moses (Num 6:2-21) and through the LORD Himself to Monoah and his wife regarding their son Samson. See Act 2:22

Mt 2:23

Mt 2:23 - He shall be called a Nazarene - Jesus, like Samson, would be a Nazarene from birth in that He would be consecrated and holy unto the LORD for the specific work of delivering God's people from their sins (Mt 1:21). Jesus, from the Counsel of Peace with His Father, vowed to take up the appointed work of redeeming the human race. See Judges 13:4, 5; Num 6:2-21; Isa 7:15, 16; Act 2:22

Mt 3:3

Mt 3:3 - For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. - See Isa 40:3

Mt 3:3

Mt 3:3 - prepare ye the way of the Lord, make His paths straight - the path for the LORD were to be made straight not for the purpose of a smooth road for a king to travel upon as for earthly kings, but so that the lame, the weak, the aged, the women with children could find safe passage to their Redeemer!! See Jer 31:7-9

Mt 3:4

Mt 3:4 - the same Joh had his raiment of camel's hair, and a leathern girdle about his loins - Joh came in the Spirit, power and even appearance of Elijah. See 2Kin 1:8

Mt 3:7

Mt 3:7 - Pharisees and Sadducees - the parallel scripture written in Lk 3:7 states that Joh gives warning to the multitude. In other words, Joh is giving warning to all of Ancient Israel, the leadership and people. The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour turned from them to entrust to others the privileges they

had abused and the work they had slighted. God's glory must be revealed, His word established. Christ's kingdom must be set up in the world. The salvation of God must be made known in the cities of the wilderness; and the disciples were called to do the work that the Jewish leaders had failed to do. – {AA 16.1} Concerning the call of Andrew and Joh: Of one purpose only were they conscious. One presence filled their thought. They exclaimed, "Rabbi, ... where dwellest Thou?" In a brief interview by the wayside they could not receive that for which they longed. They desired to be alone with Jesus, to sit at His feet, and hear His words. – {DA 138.7} "He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day." – {DA 139.1} If Joh and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit's call in the preaching of Joh the Baptist. Now they recognized the voice of the heavenly Teacher. To them the words of Jesus were full of freshness and truth and beauty. A divine illumination was shed upon the teaching of the Old Testament Scriptures. The many-sided themes of truth stood out in new light. – {DA 139.2} It is contrition and faith and love that enable the soul to receive wisdom from heaven. Faith working by love is the key of knowledge, and everyone that loveth "knoweth God." 1Jo 4:7. – {DA 139.3}

Mt 3:7

Mt 3:7 - generation of vipers - Joh here is dealing with the Everlasting Covenant and letting the people know that they have become the seed of the serpent and need to repent. Joh was raised up the give the "fourth generation" warning of the Old Paths that have been forsaken and the impending doom. See Gen 3:15; Prov 30:12-14

Mt 3:7

Mt 3:7 - who hath warned you - Joh is the present truth prophet giving warning to the people of the early warning prophecy given by Dan 9:24-27. Joh here typifies William Miller. See Early Writings 229

Mt 3:7

Mt 3:7 - flee from the wrath to come - the close of Israel's probation as foretold by Dan 9:24 would be with a flood

Mt 3:8

Mt 3:8 - Bring forth therefore fruits meet for repentance: - the Jews thought they had no need for repentance, being sons of Abraham, and that their offerings were sufficient, similar to Cain. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Mt 5:3. – {COL 152.1}

Mt 3:9

Mt 3:9 - think not to say within yourselves, we have Abraham to our father - See Lk 3:8 - Now pride and envy closed the door against the light. If the reports brought by the shepherds

and the wise men were credited, they would place the priests and rabbis in a most unenviable position, disproving their claim to be the exponents of the truth of God. These learned teachers would not stoop to be instructed by those whom they termed heathen. It could not be, they said, that God had passed them by, to communicate with ignorant shepherds or uncircumcised Gentiles. They determined to show their contempt for the reports that were exciting King Herod and all Jerusalem. They would not even go to Bethlehem to see whether these things were so. And they led the people to regard the interest in Jesus as a fanatical excitement. Here began the rejection of Christ by the priests and rabbis. From this point their pride and stubbornness grew into a settled hatred of the Saviour. While God was opening the door to the Gentiles, the Jewish leaders were closing the door to themselves. – {DA 62.5}

Mt 3:9

Mt 3:9 - We have Abraham to our father - See Isa 56:5

Mt 3:10

Mt 3:10 - And now also the axe is laid unto the root of the trees: - Compare Dan 4:14, 15; Job 14:7-9

Mt 3:10

Mt 3:10 - cast into the fire. - See Isa 27:11; Mt 7:19

Mt 3:11

Mt 3:11 - he shall baptize you with the Holy Ghost, and with fire: - See Lk 3:16; Act 1:8, 2:1-4; Isa 6:6, 7

Mt 3:12

Mt 3:12 - fan is in his hand - the winnowing fan (similar to a dirt brush) is used to separate the wheat from the chaff (Isa 30:24). In other words the winnowing fan in the hand of Christ (the Dirt Brush Man) will purify/purge His people. The winnowing fan is a message used to purify God's people during the time of the latter rain (Jer 15:5-7).

Mt 3:12

Mt 3:12 - and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire - See Jer 23:28; Lk 3:17

Mt 3:12

Mt 3:12 - He will burn up the chaff with unquenchable fire - the destruction of the wicked will be decisive and complete. See 1Sam 3:1-3, 11-14; Jer 4:4; Rev 14:10, 11; Dan 2:34, 35; Mt 13:30

Mt 3:15

Mt 3:15 - Suffer it to be so now - permit it to be so now. Jesus, the Prince of Peace and Righteousness, learned obedience through suffering - [a thing foreign to perfect heavenly beings] in order to fulfill [fill fully - fill the cup of] all righteousness. Jesus' fulfilling all righteousness allows God to look upon sinful men who fall short and see Christ's righteousness imputed unto us, fulfilling all righteousness in us and making us perfect such

as He. See Phil 2:5-11; Heb 5:7-9; Rom 3:23

Mt 3:15

Mt 3:15 - fulfill all righteousness - fulfill {plēróō -Gk} means to: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:--accomplish, 0 after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply. See Joh 1:16; Gal 3:19||Isa 42:21; Eph 4:10 Fulfill all Righteousness: 1. Jesus was born of a woman, born under the law - Luke 1:35; Gal 4:4; Rom 8:3, 4; Heb 2:14, 15; 2. Jesus took on our sins to redeem the condemned race - 2Cor 5:21; Gal 3:13 2. Jesus was called out of Egypt (sin) as we are to be - Mt 2:15; Ex 20:1 3. Jesus repented of His sinful nature that wars against the Spirit of God - Gen 3:15; Gal 5:17 4. Jesus sanctified Himself so that we might be sanctified - John 17:19 5. Jesus was tempted in all points as we are, yet without sin - Heb 4:15 6. Jesus upheld God's law perfectly - Mt 5:18; Lk 4:16 7. Jesus bore the glory of God upon Himself as Adam once did - John 14:6, 7, 15:24, John 17:5; Act 3:13 8. Everything that was prophesied of Him, He fulfilled - Jesus' baptism was a corporate baptism. His baptism is what satisfies the requirement of being born of water and the Spirit for the thief on the cross and any others for which baptism was an impossibility. Our baptism gives assent that we identify with Jesus' baptism as our Forefather, the Second Adam. Jesus' baptism would be a fulfillment of the prophecies outlined in Dan 9:24, 25 where Messiah would "bring in everlasting righteousness" and "anoint the most Holy". Jesus' baptism fulfills the righteous requirements (answer of a good conscience toward God - 1Pet 3:21; Isa 42:1) of the Law for all to be born of water and the Spirit for all in whom water baptism was an impossibility and for the entire world. God does not acknowledge our baptism beyond an act of obedience, similar to Noah taking of every one of the clean animals and sacrificing them as an act of obedience and re-consent to the covenant God previously confirmed to him. It is Jesus' baptism for the corporate human race that sanctifies us and cleanses us of sin. See Joh 17:19; Heb 5:9; Lk 23:39-43; Eph 4:10 Similarly, Jesus' life and death were corporate life and death that fulfills all righteousness. Jesus in the wilderness had to pass over the same ground that Adam did. He needed the victory against temptation that we all, from Adam onward, have failed to attain. And thus, by so doing, "Christ was to redeem Adam's failure" {DA 117}

Mt 3:16

Mt 3:16 - and he saw the Spirit of God descending like a dove, and lighting upon him - Jesus received the baptism of the Holy Spirit without measure in order to fulfill all righteousness. Jesus, Who is God in the flesh, gave a foretaste of the mystery held from the foundation of the world, that God purposed to dwell in flesh (through the Holy Spirit) for eternity. See John 1:26, 27, 32-34; 1Tim 3:16; 1Jo 4:1-3; Col 1:25-29 Godhead: Col 2:2, 9 2Cor 13:14 Rom 1:20 Act 17:29

Mt 3:17

Mt 3:17 - And lo a voice from heaven - See 2Sam 22:14; Deut 5:24, 26

Mt 3:17

Mt 3:17 - This is my beloved Son, in whom I am well pleased - See John 1:32-34; Gen 22:2, 12; Heb 5:5, 7:9, 10; 2Cor 5:17-19 If through faith man becomes one with Christ, he can win life everlasting. God loves those who are redeemed through Christ, even as He loves His Son. What a thought! Can God love the sinner as He loves His own Son?—Yes; Christ has said it, and He means just what He says. He will honor all our drafts if we will grasp His promise by

living faith, and put our trust in Him. Look to Him, and live. All who obey God are embraced in the prayer which Christ offered to His Father, "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (Joh 17:26). Wonderful truth, too difficult for humanity to comprehend! – {1SM 300.1}

Mt 4:1

Mt 4:1 - led up of the Spirit into the wilderness - Jesus was directed to the wilderness to be tried and tested of the devil. Though Jesus was the Son of God, He learned obedience through the trials of suffering He faced. See Heb 5:8

Mt 4:1

Mt 4:1 - to be tempted of the devil - God tempts no man, but permits us to be tempted of the devil. See Jam 1:13

Mt 4:2

Mt 4:2 - when he had fasted forty days and forty nights - 40days or 1.33 months is significant in Biblical accounts: 1. Purifying rains fell upon the earth for 40days and nights during the flood (Gen 7:4, 12) 2. Jacob's body was embalmed for 40 days (Gen 50:3) 3. Moses' fast for 40days on Mt. Sinai with the LORD (Ex 24:18) 4. The 12 spies surveyed the land for 40days 5. Elijah's fast for 40days when fleeing Jezebel 6. The people of Nineveh were given 40days probation to repent

Mt 4:2

Mt 4:2 - he was afterward an hungred - unlike the fast of Moses upon Mt. Sinai while in the presence of the LORD, Jesus in His humanity was not sustained from hunger.

Mt 4:3

Mt 4:3 - If thou be the Son of God - suggesting doubt in that which Jesus heard directly from the Father from heaven (Mt 3:17), the devil questions Jesus' divinity to tempt Him to utilize His own divine power to relieve His suffering. So too were and are the works of the devil's sons, scoffers and unbelieving. See Mt 12:38; Isa 5:19; 2Pet 3:4, 5 Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "Thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage. – {CTr 219.3} When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end. – {DA 119.2}

Mt 4:4

Mt 4:4 - Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God - Jesus is stating man's utter and complete reliance upon God for everything. We do not live because of the food we eat. We live because God has commanded life (Gen 2:5) and has made every provision for our lives - See Deuteronomy 8:3, 18; Job 23:12

Mt 4:5

Mt 4:5 - the devil taketh him up into the holy city - Jesus endured the irreverence of the devil in handling Him and taking Him up to the pinnacle of the temple in Jerusalem. Compare Act 8:39, 40 In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to cry, "Crucify Him! crucify Him!"—all this excited the amazement and indignation of the universe. – {GC 501.1}

Mt 4:6

Mt 4:6 - If thou be the Son of God - the devil tried to test Jesus on the word "if". Jesus refused the temptation to prove His divinity and thus imperil His mission. {See DA 124.3} When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end. – {DA 119.2}

Mt 4:6

Mt 4:6 - cast thyself down - the devil was powerless to cast Jesus down so he needed to tempt/trick/solicit/deceive Jesus into doing it Himself. "Unless Christ should consent to temptation, He could not be overcome." {DA 125.1}

Mt 4:6

Mt 4:6 - He shall give His angels charge concerning thee - the devil omits the part of the verse which says "to keep thee in all thy ways". He knew that the promise included God's protection for the obedient who cautiously did not presume upon God's care by placing themselves in harms way. This subtle omission was intended to prompt Jesus to prove His divinity and favor with God. - See Ps 91:11, 12

Mt 4:7

Mt 4:7 - thou shalt not tempt the LORD thy God - Jesus refused to put God to the test, considering God had already stated and shown that Jesus indeed was His beloved Son. The COI tempted (tested) God when in unbelief they questioned if God were with them when they were tested with a temporary want of water. See Ex 17:1-7

Mt 4:8

Mt 4:8 - again, the devil taketh Him up into an exceeding high mountain and sheweth him all the kingdoms of the world - parroting the works of God (Christ Himself) when He commanded Moses to go to the top of Pisgah and showed him the Promised Land before his

death and burial, the devil irreverently takes Jesus up and shows Him all the kingdoms of the earth. See Deut 34:1-4; 1Jo 2:15, 16

Mt 4:9

Mt 4:9 - All these things will I give thee, if thou wilt fall down and worship me - the devil still tempts men today with the allurements of the world. Unfortuntately, many become ensnared in his diabolical trap. See Isa 14:13, 14

Mt 4:10

Mt 4:10 - Thou shalt worship the Lord thy God, and him only shalt thou serve - See Ex 20:3-6

Mt 4:10

Mt 4:10 - and him only shalt thou serve - See Dan 6:20; Mt 6:24; Rom 6:16

Mt 4:11

Mt 4:11 - Then the devil leaveth him - See Jam 4:7

Mt 4:11

Mt 4:11 - angels came and ministered unto him - See Heb 1:4

Mt 4:14

Mt 4:14 - That it might be fulfilled which was spoken by Esaias the prophet, saying - Isa 9:1, 2, 60:1-3; Joh 5:39

Mt 4:16

Mt 4:16 - The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up - See Joh 8:12, 9:5, 12:46

Mt 4:17

Mt 4:17 - Repent: for the kingdom of heaven is at hand - change your mind about how you have been functioning - See Mt 3:2

Mt 4:20

Mt 4:20 - And they straightway left their nets, and followed him - heirs of righteousness by faith. See Mt 1:24; 4:22; Heb 11:7. Compare Mt 8:21, 22; Lk 9:59, 60

Mt 4:22

Mt 4:22 - And they immediately left the ship and their father, and followed him - heirs of righteousness by faith. See Mt 4:20. Compare Mt 8:21, 22; Lk 9:59, 60

Mt 4:23

Mt 4:23 - And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. - See Mt 9:35

Mt 4:23

Mt 4:23 - preaching the gospel of the kingdom - See Mt 24:14

Mt 5:2

Mt 5:2 - See Joh 6:45 And he opened his mouth, and taught them, saying, - There are most precious truths which the lapse of time and separation from God, the source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew. – {1888 259.3}

Mt 5:3

Mt 5:3 - blessed are the poor in spirit - those who see their poverty in righteousness, who feel they desperately need a Savior; those who are teachable, those who are humbled by their sins and seek God's purity. See Isa 57:15, 13, 66:2; *Ps 51:1-17; Rom 15:3 those who are not self-exalted, but candid, and of a humble disposition, not too proud to be taught, not vain and ambitious for the honors of the world {2T631.1} The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. “Blessed are the poor in spirit; for theirs is the kingdom of heaven.” Mt 5:3. – {COL 152.1}

Mt 5:4

Mt 5:4 - mourn - those who are sorry for what their sins have done to God. Mourn for how we have offended God or how our waywardness has misrepresented God and failed to do Him service. This is godly sorrow which leads to repentance. See Ps 51:3, 4; 2Cor 7:10; Jer 31:18-20 those who are penitential, submissive, and who grieve over their failures and errors because the Spirit of God is grieved {2T 631.1}

Mt 5:4

Mt 5:4 - for they shall be comforted. - Jesus will not allow us to suffer indefinitely, in torments because of the darkness our rebellion has brought. See Jer 31:18-20; 1Jo 1:9; Isa 40:1, 2

Mt 5:5

Mt 5:5 - Blessed are the meek - complete and total surrender to God. Power under control. From outward appearances, it looks like weakness but inside we are under the complete control of God. Trusting that God will fight our battles for us. See Ps 119:23, 41, 42, 51; Isa 63:4; Rom 12:19; Jam 1:26; Prov 2:21 those who are gentle and forgiving, who, when reviled, will not revile again, but who manifest a teachable spirit, and do not hold themselves in high esteem {2T 631.1} While Jesus made it plain that He was under no obligation to pay the

tribute, He entered into no controversy with the Jews in regard to the matter; for they would have misinterpreted His words, and turned them against Him. Lest He should give offense by withholding the tribute, He did that which He could not justly be required to do. This lesson would be of great value to His disciples. {DA 434.4}

Mt 5:5

Mt 5:5 - for they shall inherit the earth - the earth made new - See Ps 22:26, 37:9, 11, 29, *115:16, 149:4; Rev 21

Mt 5:6

Mt 5:6 - Blessed are they which do hunger and thirst after righteousness: for they shall be filled. - See Ps 145:19; Lk 15:15-18 Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give. – {AA 50.2} To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of mine, and shall shew it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Joh 16:14; 14:26). – {YRP 11.5} The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures.—The Act of the Apostles, 51, 52. – {YRP 11.6} The measure of the Holy Spirit we receive will be proportioned to the measure of our desire and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, "Every one that asketh receiveth; and he that seeketh findeth" (Lk 11:10). – {YRP 67.3} He who truly seeks for the precious grace of Christ will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's Word. God is true; His order is perfect. "He that seeketh findeth; and to him that knocketh it shall be opened" (verse 10). Light and truth will shine forth according to the desire of the soul. Oh, that all would hunger and thirst after righteousness, that they might be filled!—The Review and Herald, May 5, 1896. – {YRP 67.4}

Mt 5:6

Mt 5:6 - hunger and thirst after righteousness - See Ps 119:10-16, 20

Mt 5:6

Mt 5:6 - thirst after righteousness - see Ps 42:1; Joh 4:14, 7:37

Mt 5:6

Mt 5:6 - for they shall be filled. - we will be satisfied as we pursue righteousness, as we pursue God. Jesus will give us living waters within. See Joh 7:38, 39; Eph 3:19; 2Pet 1:4

Mt 5:7

Mt 5:7 - merciful - the merciful are they who have themselves received mercy. They remember God's abounding and unmerited grace and forgiveness towards them so that they may show mercy to others. See Micah 6:8; Mt 18:32 The merciful are they who empathize with the suffering of others and show compassion, grace, mercy to those in need. We are counseled to remember and be gracious to the stranger, the poor, the widow, the fatherless and the downtrodden. As we render kindness to such individuals, we render it unto the Lord. See Ex 22:21-24, 23:9; Deut 10:19

Mt 5:7

Mt 5:7 - for they shall obtain mercy. - When we show mercy to others, we are also investing in ourselves because we shall receive mercy.

Mt 5:8

Mt 5:8 - Blessed are the pure in heart for they shall see God - Genuine in motives, without guile, sincerely desiring that which is good and pleasing before God, worshipping God in spirit and in truth; detesting sin and forsaking it and its fleeting pleasures. See Ps 24:3, 4; Joh 3:3, 5, 4:23; Isa 33:15-17; Rev 14:5 The pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. All impurity of speech or of thought must be shunned by him who would have clear discernment of spiritual truth. [158] Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying that they cannot overcome their passions. This is a terrible admission for any person to make who names Christ. “Let everyone that nameth the name of Christ depart from iniquity.” 2Tim 2:19. Why is this weakness? It is because the animal propensities have been strengthened by exercise until they have gained the ascendancy over the higher powers. Men and women lack principle. They are dying spiritually because they have so long pampered their natural appetites that their power of self-government seems gone. The lower passions of their nature have taken the reins, and that which should be the governing power has become the servant of corrupt passion. The soul is held in lowest bondage. Sensuality has quenched the desire for holiness and withered spiritual prosperity. [159] –{CCh 107.3}

Mt 5:8

Mt 5:8 - for they shall see God. - we will see God with our hearts. We must have pure hearts in order to see God in all things, and in all circumstances of our lives. In everything we give thanks; then shall we see God when He comes in His glory! 1Thess 5:18; Isa 33:17

Mt 5:9

Mt 5:9 - peacemakers - those who seek to bring peace into the lives of others. A minister who brings Jesus to others. One who seeks to cover the wound or offenses caused by another, not repeating the matter. See Prov 10:12, 17:9; 1Pet 4:8; Jam 3:17

Mt 5:10

Mt 5:10 - they which are persecuted - all who live godly lives will suffer persecution.

Persecution comes to confirm that we are walking in righteousness. See 2Tim 3:12

Mt 5:11

Mt 5:11 - Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake - See Joh 3:19-21; Mt 11:6; Act 14:22; 1Pet 4:13, 14

Mt 5:11

Mt 5:11 - for my sake - the life of a Christian is a life of purpose where we live for the glory of God. We must be willing to die to self daily for Christ sake (Lk 9:24), suffer persecution and reviling for Christ sake, attend to the needy and hungry for Christ sake.

Mt 5:12

Mt 5:12 - Rejoice, and be exceeding glad - persecution is God's way of perfecting us in areas we consciously could not reach. - See 1Pet 4:12, 13

Mt 5:12

Mt 5:12 - so persecuted they the prophets - See Heb 12:1, 2

Mt 5:13

Mt 5:13 - you are the salt of the earth - [See Lev 2:13]. In casting salt into the bitter spring, Elisha taught the same spiritual lesson imparted centuries later by the Saviour to His disciples when He declared, “Ye are the salt of the earth.” Mt 5:13. The salt mingling with the polluted spring purified its waters and brought life and blessing where before had been blighting and death. When God compares His children to salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others. The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that bringeth salvation. When the Lord chose Abraham, it was not simply to be the special friend of God, but to be a medium of the peculiar privileges the Lord desired to bestow upon the nations. – {PK 231.4} The world needs evidences of sincere Christianity. The poison of sin is at work at the heart of society. Cities and towns are steeped in sin and moral corruption. The world is full of sickness, suffering, and iniquity. Nigh and afar off are souls in poverty and distress, weighed down with a sense of guilt and perishing for want of a saving influence. The gospel of truth is kept ever before them, yet they perish because the example of those who should be a savor of life to them is a savor of death. Their souls drink in bitterness because the springs are poisoned, when they should be like a well of water springing up unto everlasting life. – {PK 232.1} Salt must be mingled with the substance to which it is added; it must penetrate, infuse it, that it may be preserved. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved as masses, but as individuals. Personal influence is a power. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and to stay the progress of the world’s corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love. – {PK 232.2} In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. Referring to this practice, Jesus said, “Every sacrifice shall be salted with salt.” “Have salt in yourselves, and have peace one with another.” All who would present themselves “a living sacrifice, holy, acceptable

unto God" (Rom 12:1), must receive the saving salt, the righteousness of our Saviour. Then they become "the salt of the earth," restraining evil among men, as salt preserves from corruption. Mt 5:13. {Desire of Ages 439.2}

Mt 5:13

Mt 5:13 - but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing - See Lk 14:34; Mk 9:50

Mt 5:13

Mt 5:13 - to be trodden under foot of men - See Isa 58:13; Dan 8:13

Mt 5:14

Mt 5:14 - Ye are the light of the world. A city that is set on an hill cannot be hid - the light of the glory of God, shining forth in the face of Jesus Christ, as we behold Him, becomes the light that shines forth in us. We are to be devoid of self, as a mirror, so that we reflect the light of Christ. See Phil 2:15; 1Cor 13:12; 2Cor 4:6

Mt 5:16

Mt 5:16 - Let your light so shine before men - Jesus is the Light that lighteth every man that cometh into the world. See Mt 5:14, 15; John 1:4-9; 2Cor 4:6, 7; *Col 3:23; *Philippians 2:14, 15; Ps 37:6; Lk 12:35; 1Pet 2:9; Isa 60:3 Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls- The Desire of Ages, p. 347. It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely. – {COL 159.4}

Mt 5:16

Mt 5:16 - they may see your good works, and glorify your Father which is in heaven - our good works are to glorify God. We must refrain from taking any credit for the good works done through us by God's Holy Spirit. Our work is to lift up the name of Jesus, help to prepare the hearts of the people to receive Jesus. See *Isa 26:12; John 3:21; *1Pet 2:12, 4:11; Isa 43:7; Phil 2:13; Deut 4:5-9; Rev 14:7

Mt 5:16

Mt 5:16 - good works - See Titus 2:14; *Isa 26:12 1. Believe in Jesus Christ - Joh 6:28, 29 2. Come to Him - humble oneself and yield to Jesus to live in us - Mt 11:28, 29; Lk 9:23 Gal 2:20,21 Then we may: 3. Do justly, love mercy, walk humbly with God - Mic 6:8 4. Trust the Lord with all our heart - Prov 3:4, 5 5. Keep His law and precepts - Deut 4:5-9; Eccl 12:13, 14 6. Love all men, even one's enemies - Mt 5:44-48 7. Submit to God in meekness and humility and resist the devil by not resisting or warring against the evil of men - Mt 5:39-42 8. Glorify

God - Isa 43:7; John 1:12, 13

Mt 5:16

Mt 5:16 - glorify your Father which is in heaven - See Eph 3:21; Hymn #341 To God be the Glory To glorify God: to show/reveal/direct all eyes toward Jesus (John 1:8, 20, 23, 29, 3:30, 12:32) (The contrast is the spirit of antichrist - 1Joh 4:1-3; 2:18, 19; 2Thess 2:4)

Mt 5:17

Mt 5:17 - Think not that I am come to destroy the law, or the prophets: - Jesus' pure principles and teachings, based on God's true and original purposes were in such stark contrast to the rituals and traditions of men practiced by the Jews that they accused Him of seeking to destroy the law and the prophets. The peoples' eyes were so blinded in the reading of the Old Testament (2Cor 3:14-16) that when truth came to them they could not recognize it nor comprehend it.

Mt 5:17

Mt 5:17 - come to destroy, but to fulfill - Jesus came to exalt the law and make it honorable. He had the law written in His heart, the essence of the New Covenant, and sought to demonstrate how the law could be upheld while in mortal flesh. See Ps 40:8; Isa 42:21; Jer 31:31-34

Mt 5:17

Mt 5:17 - fulfil - {Grk: to make full} - Jesus came to magnify the Law and make it honorable (Isa 42:21). In magnifying it, He spoke and demonstrated it in its true essence. He clearly expounded the meaning and the Spirit behind the commandments and taught us to uphold them, even as He did. See Mt 5:18-48, 6:1-34

Mt 5:18

Mt 5:18 - Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled - As permanent as the earth and as sure as the daily course of the sun, so are God’s words and commandments that shall remain (Jer 31:35). See Ps 111:7, 8 God will in no way contradict Himself. He does not speak one thing and later speak it’s opposite. This would be confusion, of which God has no part. See Num 23:19; 1Cor 14:33, 36, 37; Isa 8:20; 1Jo 4:6; Rom 3:4; Mt 5:18

Mt 5:18

Mt 5:18 - one jot or one tittle shall in no wise pass from the law, till all be fulfilled - See Ps 89:34, 12:6, 7; Joh 10:35

Mt 5:18

Mt 5:18 - fulfilled - [ginomai - Heb] to cause to be; to be established; to perform; to be brought to pass. Jesus is not doing away or bringing the law to an end (Mt 5:17), but rather demonstrating obedience to the law that we, His followers, might follow in His footsteps. See Joh 10:4, 5

Mt 5:19

Mt 5:19 - Whosoever therefore shall break one of these least commandments - See Jam 2:10

Mt 5:19

Mt 5:19 - shall teach men so - See Mt 23:13; Rev 22:15; Rom 1:32

Mt 5:19

Mt 5:19 - but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven - See Rev 22:14; Ps 111:10; 2Tim 2:1-3

Mt 5:20

Mt 5:20 - That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven - this statement of Christ without doubt caused much perplexity among the people who held the Pharisees, the strictest sect in Judaism, in high esteem. The pharisees, full of self-righteousness went out of their way to demonstrate their self-piety, making a spectacle of themselves. Nevertheless, they set the standard for "holiness" among the Jews. Jesus' suggestion startled all who were deceived by the man-made righteous of the pharisees. The Father offers Jesus, THE LORD OUR RIGHTEOUSNESS as mankind's only righteousness that can stand before God. See Act 26:5; Mt 23:2-39 While the law is holy, the Jews could not attain righteousness by their own efforts to keep the law. The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires. But the Pharisees rejected Christ; "being ignorant of God's righteousness, and going about to establish their own righteousness" (Romans 10:3), they would not submit themselves unto the righteousness of God. – {MB 54.2}

Mt 5:22

Mt 5:22 - whosoever is angry with his brother without a cause shall be in danger of the judgment - See Ps 64:2-6, 109:3; 1Jo 3:15

Mt 5:22

Mt 5:22 - Raca - {Aramaic} - a term of reproach meaning senseless one; empty headed man.

Mt 5:22

Mt 5:22 - Thou fool - a term of reproach meaning block head; stupid; dull; idiot

Mt 5:23

Mt 5:23 - Therefore if thou bring thy gift to the altar - Jesus speaks to the household of faith, who in faith claim God's forgiveness of sins by the blood of the Lamb. 1Jo 1:7

Mt 5:23

Mt 5:23 - ought against thee - the brother feels that you have wronged him, "you ought to have done the right thing towards him"; an apology and restitution is warranted. See Mt 5:24

Mt 5:24

Mt 5:24 - Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift - Jesus is here speaking to those who are in the faith. Those who have received the grace and forgiveness of God by faith are to operate under a different set of rules than those in the world, who have not experienced the transforming power of grace (Tit 2:11-14). The one who has Christ dwelling within, will humble himself and seek peace with his fellow man (whether that other person is in or out of the faith) before coming to God with an offering (Jam 5:16; Lk 19:8, 9; 2Cor 7:10, 11). To refuse to follow the prescribed protocol and yet offer one's sacrifice to God, is an offense to God and His character; it is rebellion as the sin of witchcraft, it is to offer strange fire, sparks of one's own kindling and an abominable sacrifice unto the LORD. Lev 10:1-9; Isa 50:11; Rom 10:3; 1Sam 15:23

Mt 5:24

Mt 5:24 - first be reconciled to thy brother - the people of God who have received the forgiveness of God and are reconciled to Him through the blood of Jesus Christ are appointed to be ambassadors of reconciliation to the world. We are to demonstrate in our lives the power of God to forgive, reconcile and save to others so that they too may be saved. See 2Cor 5:18-21; 1Jo 4:20, 21; Heb 12:14

Mt 5:25

Mt 5:25 - Agree with thine adversary quickly, whiles thou art in the way with him - We are cautioned not to be obstinate and prideful, but to humble ourselves while the door of mercy and grace are still open. We are not to delay to reconcile and make things right when it is within our power to do so. Delay only prolongs the inevitable and may cause wounds to fester. Settle matters while grace may be found with your adversary, lest you lose the opportunity and they cease to have compassion for your cause. See Lk 12:58

Mt 5:28

Mt 5:28 - whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart - Jesus created men to be visual beings who admire a woman's beauty. However, He speaks reproof to the carnal man (Rom 8:3-9; Prov 6:24-29, 32) with lust in his heart. The carnal man/mind is enmity against God and His ways can not please God (Rom 8:7). Men must abide in the Spirit that they not fulfill the lusts of the flesh. We are to rule over the lustful, carnal nature by the Spirit of God. The same principle applies to women who are made emotional creatures. They too must not allow their carnal natures to rule over them, but must subdue the carnal woman by walking in the Spirit- exercising godly reason, temperance and self-control. See 2Pet 2:14; Job 31:1; Ps 119:9, 37; Prov 4:25; Jer 5:8

Mt 5:28

Mt 5:28 - hath committed adultery with her already in his heart - we are to keep our hearts with all diligence for out of them come the issues of life. What we look upon and meditate upon becomes our god. See Prov 4:23

Mt 5:29

Mt 5:29 - And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell - See Job 31:1; Ps 119:9, 37; Prov 4:25

Mt 5:30

Mt 5:30 - And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell - we are not to touch or handle any woman inappropriately - See 1Cor 7:36

Mt 5:32

Mt 5:32 - But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. - See Mt 19:7-9; 1Cor 7:11

Mt 5:33

Mt 5:33 - Thou shalt not forswear thyself - to perjure oneself. To swear falsely. To commit perjury.

Mt 5:33

Mt 5:33 - but shalt perform unto the Lord thine oaths - See Col 3:23

Mt 5:34

Mt 5:34 - Swear not at all - See Jam 5:12

Mt 5:34

Mt 5:34 - neither by heaven; for it is God's throne - See Isa 57:15

Mt 5:35

Mt 5:35 - Nor by the earth; for it is his footstool - See Isa 66:1

Mt 5:37

Mt 5:37 - But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil - See Num 30:2; James 5:12

Mt 5:38

Mt 5:38 - Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth - The LORD made this provision of just and like hurt for hurt to avoid the spread of unbounded ruthlessness as exhibited by Lamech who killed a man for a mere slight or offense. See Ex 21:23-25; Gen 4:23; Rom 12:17-21

Mt 5:39

Mt 5:39 - But I say unto you, That ye resist not evil - We are to resist the devil by submitting humbly and in meekness to God, never retaliating against evil men. See Gen 26:18-25, 31:38-42; Jam 4:7; 1Pet 2:23 "I had long before," he says, "observed the great seriousness of their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying it was good for their proud hearts, and their loving Saviour had done more for them. And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown about, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from

that of pride, anger, and revenge. {GC 255.1 - Joh Wesley speaks of the Moravians}

Mt 5:41

Mt 5:41 - And whosoever shall compel thee to go a mile, go with him twain - The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. – {DA 509.3}

Mt 5:44

Mt 5:44 - Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you - This is impossible for the carnal heart to achieve. Only after the Holy Spirit has established residence in the heart and mind can one love as God loves. Jesus is demonstrating to His followers the frailty of any human works compared to the standard that constitutes the righteousness of the Kingdom of God. Only in Jesus Christ can the words of Jesus be fulfilled. See Ps 35:11-15; Lk 6:28; Rom 12:14; Job 42:10 Jesus said He does not judge us but the words He has spoken will judge us. The words of Christ will bring a conviction of sin, righteousness, and judgement to the hearer which should compel them to seek the righteousness of God in Jesus Christ. See Joh 12:47, 48

Mt 5:45

Mt 5:45 - That ye may be the children of your Father which is in heaven - See Jer 9:23, 24

Mt 5:45

Mt 5:45 - for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust - See Eccl 8:14

Mt 5:46

Mt 5:46, 57 - For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? - See Lk 17:7-10

Mt 5:46

Mt 5:46 - do not even the publicans the same - Jesus cites the publicans for effect, being highly despised among the Jews. Naturally, they were no more evil than any other man, but Jesus echos the peoples thoughts and sentiments of them being great sinners and yet show care and regard for those whom they love. - See Mt 5:20

Mt 5:47

Mt 5:47 - do not even the publicans the same - Jesus cites the publicans for effect, being highly despised among the Jews. Naturally, they were no more evil than any other man, but Jesus echos the peoples thoughts and sentiments of them being great sinners and yet show care and regard for those whom they love.

Mt 5:48

Mt 5:48 - Be ye therefore perfect, even as your Father which is in heaven is perfect. The Beatitudes were to bring about a conviction of sin, righteousness and judgment in the ears of all who heard. Upon hearing Jesus' words, we should all feel the conviction of sin (coming short - Rom 3:23) and exclaim as Isa, "Woe is me, for I am undone, a man of unclean lips and I dwell among a people of unclean lips" (Isa 6:5). This realization would evoke a longing for God's righteousness. Thus, all that Jesus said, that would make a man perfect in God's eyes must be fulfilled in and through Himself. The LORD OUR RIGHTEOUSNESS alone can complete these things in us. See Jer 23:5, 6; Col 2:9, 10; Mt 5:44, 45; Lk 6:40; 2Cor 13:9 Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. – {COL 314.4} "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Joh 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. – {COL 314.5} God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng. – {COL 315.1}

Mt 6:1

Mt 6:1 - Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven - See Mt 23:5-7, 6:5

Mt 6:2

Mt 6:2 - Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men - See Mt 12:15-19

Mt 6:2

Mt 6:2 - Verily I say unto you, They have their reward - the hypocritical Pharisees have exchanged righteousness, truth, integrity, genuiness, honesty, and godliness for their pretentious lives while receiving the praises of men. They have chosen their selfish lives and men's praise and admiration (husks) over life eternal. See Mt 16:26, 6:5, 16

Mt 6:3

Mt 6:3 - But when thou doest alms, let not thy left hand know what thy right hand doeth - do not broadcast the good that you do. We are to act with humility and meekness in all things. God dwells with such. Isa 57:15

Mt 6:4

Mt 6:4 - and thy Father which seeth in secret himself shall reward thee openly - See Isa 57:15

Mt 6:5

Mt 6:5 - And when thou prayest, thou shalt not be as the hypocrites are: for they love to

pray standing in the synagogues and in the corners of the streets, that they may be seen of men - See Lk 18:11, 12; Isa 58:4; Mk 12:38-40; Mt 6:16

Mt 6:5

Mt 6:5 - Verily I say unto you, They have their reward - See Mt 6:2, 16

Mt 6:6

Mt 6:6 - pray to thy Father which is in secret - See Mt 6:18; Ps 91:1

Mt 6:7

Mt 6:7 - But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking - our prayers should be sincere and frank, without show, presence or seeking to impress others.

Mt 6:7

Mt 6:7 - chanting the same statement over and over as if this will gain the attention of God. Our prayers ought to be a conversation with the Lord, as speaking to both our Heavenly Father and Friend.

Mt 6:8

Mt 6:8 - for your Father knoweth what things ye have need of, before ye ask him - See Isa 65:24; Dan 9:23

Mt 6:9

Mt 6:9 - After this manner therefore pray ye: - Jesus gives a template for powerful, effective prayer that will: 1. Move God out of His Comfort Zone and prompt Him to do things outside of His appointed time: 2. Literally move heaven and earth 3. Cause power to flow forth from God without His consent Principles to powerful effective prayer: 1. Acknowledge God as our Father 2. Recognize His exalted position relative to our low position 3. Ask for His will to be done on earth in our lives as in heaven. Heaven and earth are connected through the Ladder, Jesus Christ With these principles established, we can then ask for: 1. Our daily bread of Himself and our physical needs 2. Forgiveness, predicated on our willingness to forgive others who have wronged us 3.

Mt 6:9

Mt 6:9 - Our Father which art in heaven - The Lord wants us to be specific with Whom we are speaking, our Father in heaven (Rev 4:1-3). We are to acknowledge God as superior and ourselves as subordinate. Yet, we must see Him as the loving Father that He is. See Ps 103:13; Isa 66:13; Jam 1:17 In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in every way opposed to their theories and practice. His sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that He was looked upon as a stern judge, incapable of compassion, mercy, and love. They presented to the people endless maxims and traditions as proceeding from God, when they had no "Thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, they wholly misrepresented Him; and the character of God, as represented by His Son, was as an original subject, a new gift to the world. Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God

might be restored. He taught man to address the Supreme Ruler of the universe by the new name—"Our Father." This name signifies His true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way, to present Him to us in His paternal love.—The Review and Herald, September 11, 1894. – {FE 309.1}

Mt 6:9

Mt 6:9 - heaven - heaven is a real place where God dwells.

Mt 6:9

Mt 6:9 - hallowed be thy name - God's name is holy, just as the Sabbath day was made holy (Gen 2:3), the Bible, God's Word is Holy, and God's law is holy (Rom 7:12). We must live in a manner that recognizes/acknowledges His holiness and need to be reverenced. A converted person reverences God and His name, not taking them in vain. See Isa 57:15; Gen 28:13, 16-18; Ex 20:7; Rev 14:1||Ex 28:36

Mt 6:10

Mt 6:10 - Thy kingdom come - may the kingdom of God come into the hearts and minds of those who love and fear God. May we embrace our heavenly citizenship, joint heirs with Christ, and live as pilgrims while here on earth. Jesus informed us that "the kingdom of God is not in observation but is within us" (Lk 17:20, 21), therefore, the kingdom must be imparted to us by the indwelling Holy Spirit. Christ is to be manifested once again in human flesh through each of the believers (1Jo 4:1-3; Eph 1:19-23). Christ in you/me, the hope of glory. See Col 1:27-29; Joh 14:16-18, 17:14, 15; Heb 11:13-16 Thy Kingdom Come: Kingdom within you - Lk 17:20, 21 And He will send Jesus - Act 3:20 Christ in you the hope of glory - Col 1:28 Whom we preach - Col 1:29 Christ is come in the flesh - 1Jo 4:2, 3 The Holy Spirit "is the earnest of our inheritance" - Eph 1:14; 2Cor 5:5; 1Cor 1:22 A well spring unto eternal life (Joh 4:13, 14; 7:36-40) The Kingdom of God has been spoken since the fall of man: Gen 3:15 - Woman and woman's Seed Gen 12:3 - All families of earth be blessed Gen 15:1-6 - Kingdom more numerous than stars Gen 22:8 - God provided Himself a Lamb Gen 49:8-12 - Seed will rule from tribe of Judah 2Sam 3 - David will be the progenitor of Messiah and will have a Son to sit on his throne forever - 2Sam 7:12-16 Ex 19:5, 6 - God's people to be a kingdom of priests

Mt 6:10

Mt 6:10 - thy will be done in earth - May God's will be fulfilled in earth through me. May I be one who does the will of God. - See 1 John 5:14 The will of God is that: 1. 2. Our sanctification unto eternal life (Heb 10:35-39; Col 1:27; 1Thess 4:30; Rom 12:1, 2; Rom 4:1-4; Joh 6:28, 29) 2. None should perish but that all come to repentance (2Pet 3:9) 3. His name and His Son be glorified (Joh 12:28; Rev 18:1-4; Mat 26:39) All of these will be fulfilled in the lives of the righteous.

Mt 6:10

Mt 6:10 - in earth, as it is in heaven - Heaven and earth are connected. See Gen 28:15, 16; Joh 1:51

Mt 6:11

Mt 6:11 - Give us this day our daily bread - This is a command we can return to God when we have met the condition of our prayer, surrender. Great is God's faithfulness to us (Hymn

100) - See Mt 4:4; Deuteronomy 8:3, 18; Job 23:12; John 4:34; Isa 33:16; Ps 104:27-29, 37:25, 19; 1Kin 17:6

Mt 6:11

Mt 6:11 - daily bread - Man does not live by bread alone but by ever word that proceedeth out of the mouth of God. Jesus is the Living Bread that we must partake of daily through surrender - See Mt 3:4; Deut 8:3; Job 23:12; Joh 6:27, 35 In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good. In the production of earth's harvests God is working a miracle every day. Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. It is God's rain and air and sunshine that cause it to put forth, "first the blade, then the ear, after that the full corn in the ear." Mk 4:28. It is God who is every day feeding millions from earth's harvest fields. Men are called upon to co-operate with God in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. They do not give God the glory due unto His holy name. The working of His power is ascribed to natural causes or to human instrumentality. Man is glorified in place of God, and His gracious gifts are perverted to selfish uses, and made a curse instead of a blessing. God is seeking to change all this. He desires that our dull senses shall be quickened to discern His merciful kindness and to glorify Him for the working of His power. He desires us to recognize Him in His gifts, that they may be, as He intended, a blessing to us. It was to accomplish this purpose that the miracles of Christ were performed. – {DA 367.3}

Mt 6:12

Mt 6:12 - And forgive us our debts, as we forgive our debtors - a powerful request that requires true soul searching. We must forgive others entirely! Gen 50:15-21; Mt 6:14, 15; 1Jo 1:9

Mt 6:12

Mt 6:12 - as we forgive our debtors - See Mt 6:14, 15, 18:23-35

Mt 6:13

Mt 6:13 - lead us not into temptation, but deliver us from evil - God does not tempt nor does He lead us to a place where He knowingly directs us to fall. God however, does permit us to be tested so that our faith may increase (Lk 4:1, 2). We are tempted when we are drawn away by our own lusts and desires (Jam 1:13, 14). When we through our own hard-heartedness and rebellion grieve God's Holy Spirit, He gives us up to vile passions. See Ps 51:11, 34:7; Rom 1:26; Prov 4:14-17 God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: "God will bring His work closer and closer to test and prove every one of His people." Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be

purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. – {1T 187.1}

Mt 6:13

Mt 6:13 - deliver us from evil - deliver us from evil men who seek to do us harm and the evil one. See Mt 5:39; Ps 27:2, 91:3; 1Jo 3:5, 6

Mt 6:13

Mt 6:13 - For thine is the kingdom - the Kingdom of God is embodied in Jesus. Jesus is the fulness of the Godhead bodily and all the glory, honor, and power of God and His Kingdom are contained in Him - Col 2:9, 10; Dan 2:34, 35, 44, 7:14, 26, 27; 2Cor 4:7; Rev 4:11

Mt 6:13

Mt 6:13 - and the power, and the glory, for ever - God receives all the glory, power and honor. See Rev 14:7, 5:9-14; Eph 1:19-22; 2Cor 4:7; Ps 115:1

Mt 6:14

Mt 6:14 - For if ye forgive men their trespasses, your heavenly Father will also forgive you - See Mt 6:12; 18:23-35

Mt 6:15

Mt 6:15 - But if ye forgive not men their trespasses, neither will your Father forgive your trespasses - See Mt 18:23-35

Mt 6:16

Mt 6:16 - Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. - Jesus contrasts pure and false piety here and above. The hypocrites are they who do their service to be seen of men. The sincere do their service with discretion and in secret, to be seen of God alone. See Mt 6:5, 17, 18; Isa 33:14

Mt 6:16

Mt 6:16 - the hypocrites - the sinners in Zion - See Isa 33:14

Mt 6:16

Mt 6:16 - Verily I say unto you, They have their reward - See Mt 6:2, 5

Mt 6:18

Mt 6:18 - That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly - See Mt 6:1, 2;

Mt 6:18

Mt 6:18 - but unto thy Father which is in secret: and thy Father, which seeth in secret - See Mt 6:6; Ps 91:1, 2

Mt 6:18

Mt 6:18 - shall reward thee openly - See Ps 91:15

Mt 6:19

Mt 6:19 - Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: - See Joel 1:1-20; Hag 1:5-11; 2Cor 4:18; Col 3:1, 2; 1Tim 6:6-10

Mt 6:20

Mt 6:20 - But lay up for yourselves treasures in heaven - the treasures to be stored up in heaven are an incorruptible character based on the mind of Christ and the fruit of the Spirit - See Heb 11:8-10

Mt 6:21

Mt 6:21 - For where your treasure is, there will your heart be also - God desires to be our Treasure and and exceedingly great Reward. Gen 15:1; 1Tim 6:9, 10

Mt 6:22

Mt 6:22 - The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light - See 1Jo 1:7; Eph 5:8

Mt 6:22

Mt 6:22 - single - The purpose of the eyes are to make one see. One can only walk where there is light, lest they stumble in the darkness. Therefore the eyes are to be whole and good in fulfilling their purpose of being focused upon the Light, Who is Jesus Christ - Joh 12:35-37, 46; Job 31:1; Ps 119:9, 37

Mt 6:23

Mt 6:23 - But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! - See Prov 28:22; 1Tim 6:6-11; 1Thess 5:1-9; 1 John 2:11 If we permit our carnal desires, passions, and lusts to control us, they will seize the senses and control the mind. We are not abiding in Christ, the True Vine and the Light of the world but are walking in darkness. The darkness is bewitching and deceiving, not wanting to be exposed by the True Light that reveals darkness, so it masquerades the light through “good works” without love, a zeal for God not according to His righteousness, having a form righteousness but never coming to the knowledge of the Truth, criticism and judgment of others. Rom 10:1

Mt 6:23

Mt 6:23 - If therefore the light that is in thee be darkness, how great is that darkness! - Jesus may be speaking of one’s who are dead in trespasses and sins and know it not. They think they do God service, when in reality they are motivated by a different spirit. They are not aware of the extent of the darkness within them. The darkness (evil) that men gaze upon and that which dwells in the hearts of men, even after the light of truth has come to expose

the darkness, is that which brings their condemnation. See Joh 3:19, 16:3; Rev 3:16-19

Mt 6:24

Mt 6:24 - No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other - See 1Tim 6:9-11; *Rom 6:16, 20

Mt 6:24

Mt 6:24 - Ye cannot serve God and mammon - mammon is used by the god of this world (2Cor 4:4) to empower men to seek a life without God. Men of this world believe that they are all powerful based on their wealth, and thus can be god (Gen 3:5; Mt 13:22, Mk 4:19; Heb 3:13). Money and the love of it is thus the root of all evil. See 1Tim 6:9, 10, 17; Heb 4:10; Lk 16:13, 18:22, 23; Gal 1:10; Rom 6:16-22; Job 31:24 We are to seek 1st the Kingdom of God, sanctify the Lord in our hearts and not be double minded. See Mt 6:33; 1Pet 3:15 I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. "But," he said, "the sect of Sabbathkeepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. – {CET 171.1} Truth, set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and of riches cannot dwell in the same heart. The love of God so far surpasses the love of riches that the possessor breaks away from his riches and transfers his affections to God. Through love he is then led to minister to the wants of God's cause. It is his highest pleasure to make a right disposition of his Lord's goods. Love to God and his fellow men predominates, and he holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then can he keep both the great commandments of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." In this way it is possible for a rich man to enter the kingdom of God. "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." – {1T 172.3} "Be on your guard against covetousness in any shape or form. For a man's real life in no way depends upon the number of his possessions." Luke 12:15, Phillips. – {CC 114.1} The curse which Balaam had not been permitted to pronounce against God's people, he finally succeeded in bringing upon them by seducing them into sin. [23] – {CC 114.2} Balaam witnessed the success of his diabolical scheme. He saw the curse of God visited upon His people, and thousands falling under His judgments; but the divine justice that punished sin in Israel did not permit the tempters to escape. In the war of Israel against the Midianites, Balaam was slain.... – {CC 114.3} The fate of Balaam was similar to that of Judas, and their characters bear a marked resemblance to each other. Both these men tried to unite the service of God and mammon, and met with signal failure. Balaam acknowledged the true God, and professed to serve Him; Judas believed in Jesus as the Messiah, and united with His followers. But Balaam hoped to make the service of Jehovah the steppingstone to the acquirement of riches and worldly honor; and failing in this he stumbled and fell and was broken. Judas expected by his connection with Christ to secure wealth and promotion in that worldly kingdom which, as he believed, the Messiah was about to set up. The failure of his hopes drove him to apostasy and ruin. Both Balaam and Judas had received great light and enjoyed special privileges, but a single cherished sin poisoned the entire character and caused their destruction.... – {CC

114.4} One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, "Hold up my goings in thy paths, that my footsteps slip not" (Psalm 17:5). [24] – {CC 114.5}

Mt 6:24

Mt 6:24 - mammon - mammōnâs Noun Masculine mam-mo-nas' of Aramaic origin (confidence, i.e. wealth, personified) of Chaldee origin (confidence, i.e. wealth, personified); mammonas, i.e. avarice (deified):--mammon. mammon treasure riches (where it is personified and opposed to God)

Mt 6:25

Mt 6:25 - Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? - Jesus' counsel is that we are not to be concerned with the "necessities" of this life, because our Heavenly Father, Who is a Good Father, knows our needs and will supply our needs. See Lk 11:11-13

Mt 6:25

Mt 6:25 - Is not the life more than meat, and the body than raiment? - Contrast Phil 3:19

Mt 6:26

Mt 6:26 - Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? - God's provision is here reflected in God feeding the birds of the air who are inferior to His beloved, crowning-act in creation, humanity. God's perfect knowledge and wisdom of us all should also be a source of comfort. See Mt 10:30; Ps 139; Isa 40:26

Mt 6:27

Mt 6:27 - Which of you by taking thought can add one cubit unto his stature? - Just as Jesus says it is impossible to add to our stature by any thought or act of our own, so we are wholly reliant on the LORD for all things. Ps 37:1, 2 The statement may also relate to our spiritual lack in stature. We are too short spiritually, just as Zacchaus was too short to see Christ (Lk 19:1-3). We like Zacchaus must place ourselves in a vantage point where we may clearly see Jesus. We must scale the tree (the cross - Gal 3:13) in order to gain a view of our LORD.

Mt 6:30

Mt 6:30 - the grass of the field, which to day is, and to morrow is cast into the oven - See Isa 40:6-8

Mt 6:31

Mt 6:31 - Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? - God has proven Himself to be Jehovah-Jireh, the LORD, Our Provider. See Gen 22:14; Isa 33:15, 16;

Mt 6:32

Mt 6:32 - for your heavenly Father knoweth that ye have need of all these things - The Father is He Who saw Adam's need for companionship, long before Adam saw it. If He sees our needs, He will provide for our needs. See Isa 65:24; Gen 2:18; Ps 34:10; Phil 4:19

Mt 6:33

Mt 6:33 - but seek ye first the kingdom of God, and His righteousness - "In the beginning, God" must be our waking thought and desire. We are to put God and His interests, first, last and best in our minds and that He might be seen in us - See 1Cor 1:30; Heb 12:2; Rom 14:17; Col 3:3 My brethren and sisters, you can individually subordinate eternal interests to those of eternal worth, but God is calling you to seek not for the bread that perisheth, but for that which endureth unto eternal life. Eternal riches are within your reach. The gold currency of heaven is offered you,—that which bears the image and superscription of the Infinite. Beware of the temptation to lavish your affections upon things unimportant. The world's Redeemer would disenchant the mind that is mistaking phantoms for realities and realities for phantoms. Minds are absorbed with earthly, temporal things, but God bids you leave not eternity out of your reckoning. He would have you extend your point of vision beyond the bounds of earth; for there is infinity beyond. – {RH July 8, 1909 Par. 4}

Mt 6:33

Mt 6:33 - first - in order of priority and precedence, God's Kingdom [within] and His righteousness [His holiness, a victorious life apart from the world - 1Jo 2:15-17, 5:4] is to be sought above all other matters of life.

Mt 6:33

Mt 6:33 - kingdom of God - the kingdom of God is not in observation but is inside of you. The Kingdom of God is about a relationship with Jesus who brings us to our Heavenly Father - See John 17:21; Dan 7:14, 27; Col 1:27; Lk 17:20, 21, 12:32; Mt 24:14 Jesus when He came to the earth declared, the Kingdom of God is at hand (here) - Mt 4:17; Lk 9:27-36 1. Jesus is the embodiment of God and God's Kingdom and all its glory - Col 2:9 2. Jesus showed a new order from that which the Jews were accustomed: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Proclaimed a gospel for all (John 4:39-42) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Revealed the true character of the Father - Grace and Truth (John 1:14) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Spoke with authority (Lk 4:36; John 7:46) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Presented the Bible and God's Law in its true light: Matthew 5:17-48 1. God's Kingdom is inside of us - Lk 17:21 2. God is King over His kingdom and provides for all who are in His kingdom - Mt 6:33 3. We must become as little children to enter God's kingdom (teachable, humble, forgiving, loving) - Mt 18:3 4. We must be born again of the water and Spirit to see and enter into His kingdom - John 3:1-8 5. God has prepared the kingdom for all who believe in Jesus - Mt 25:34 6. God's kingdom is immovable and eternal - it will never pass away: - Heb 12:28 KINGDOMS OF WORLD VS. GOD'S Kingdoms of the World 1. Honor is given to those who are born to certain families, who have wealth, who have education, who live in certain places, who are of a certain race/class 2. The king has armies that go out to battle to fight for him. He sends men out to die for his own honor and glory 3. The king and his family believe God gave them the right to rule over everyone else 4. The people (subjects) of the kingdom, who are often themselves poor, must pay taxes to maintain the king's lavish (expensive) lifestyle: they must keep and maintain the king's palace; they must

provide food for him, his family, and his friends; they must provide expensive clothing for he and his family to wear; no one gets to enjoy the lavish lifestyle the king lives except himself, his family, and his friends Kingdom of God: 1. Honor is given to those who see the value in God's Kingdom and place it first above all other priorities in life. Those who seek/desire to be transformed by God to become like those in His Kingdom are honored 2. God Himself left heaven to fight for the people of His kingdom. He died for those in His kingdom in order to rescue them from harm and danger forever 3. God is King over His Kingdom, He created all things, He sustains (keeps everything alive) all things, and He has the right to rule 4. God has provided a mansion and a country home for every person in His kingdom to inhabit. God provides food for everyone in His Kingdom. God provides pure white raiment (clothing) for everyone to wear. God lives among His people, not apart from them

Mt 6:33

Mt 6:33 - and his righteousness - we are to strive to die to self so that Christ may abide in us. We must cooperate with the Holy Spirit in allowing God to shape, fashion and mold us into His likeness and image. Chris is our Righteousness and the Righteousness of God. See Rom 1:16, 17; Jer 23:5, 6; Mic 6:8; 1Cor 14:1; Rom 14:19; Rom 10:1-4; Mal 3:1

Mt 6:33

Mt 6:33 - and all these things shall be added unto you - what to wear, what to eat, what to drink, where to live. All these things will be added to us as we seek first the Kingdom of God and His righteousness. Jesus asked the disciples if they lacked anything when sent out to minister and they said, they lacked nothing. See John 6:35; Lk 22:35; Philippians 4:19; Isa 33:15-17 Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet. – {MH 481.2} Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men. – {COL 326.3} To His servants Christ commits "His goods"—something to be put to use for Him. He gives "to every man his work." Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God. – {COL 326.4}

Mt 6:34

Mt 6:34 - Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof - We are to live for today, making no boast of tomorrow or the future. We must live in day-size compartments. See Jam 4:14, 15

Mt 6:34

Mt 6:34 - Sufficient unto the day is the evil thereof - each day provides ample supply of tests and challenges for which God's graces are supply to meet. We need not bring projected worries, anticipated concerns, and imagined trials into our days. We are to live under the shadow of God's Almighty Grace and leave all unseen, unrealized and future problems in His hands.

Mt 7:2

Mt 7:2 - For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again - See Jam 4:11, 12

Mt 7:2

Mt 7:2 - with what measure ye mete, it shall be measured to you again - the measure and standard that we hold others to will be held to us.

Mt 7:5

Mt 7:5 - Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. - we are to be introspective and recognize the sins that are in our lives before pointing out the sins and faults in other's lives.

Mt 7:6

Mt 7:6 - give not that which is holy unto the dogs - See Prov 4:23; Isa 26:10

Mt 7:6

Mt 7:6 - neither cast ye your pearls before swine - See Prov 11:22

Mt 7:6

Mt 7:6 - lest they trample them under their feet, and turn again and rend you - the dogs and swine have no appreciation for the good in others. They will use and misuse the gifts of others for their benefit, and then turn on those same individuals. We must have discernment to know who are "dogs and swine" and to avoid them.

Mt 7:7

Mt 7:7 - Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: - See Lk 11:13; Zech 10:1; Jam 4:2; Joh 15:16

Mt 7:8

Mt 7:8 - For every one that asketh receiveth - We must ask in faith, believing that we will receive that which we ask for. See Jam 1:6, 7; Zech 10:1

Mt 7:8

Mt 7:8 - he that seeketh findeth - See Jer 29:13

Mt 7:11

Mt 7:11 - If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? - See Jam 1:17

Mt 7:11

Mt 7:11 - how much more shall your Father which is in heaven - the comparison is made between we evil fathers and our Heavenly Father Who is all together Good. The Father wants

to give us the very best gift, Himself through the Holy Spirit. See Jam 1:17, 18; Lk 11:13; John 14:16-20 To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ. – {YRP 65.3}

Mt 7:13

Mt 7:13 - strait gate - narrow and difficult - See Rev 22:14 The directions laid down in the word of God leave no room for compromise with evil. The Son of God was manifested that He might draw all men unto Himself. He came not to lull the world to sleep, but to point out the narrow path in which all must travel who reach at last the gates of the City of God. His children must follow where He has led the way; at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or suffering, they must maintain a constant battle with self. – {AA 565.3}

Mt 7:13

Mt 7:13 - for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: - Jesus gives commentary on placing too much trust in the (democratic or even moral) majority. The majority are they who follow the broad road which leads to destruction. See Hos 4:6 Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically tuned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived was possible. Men are praised who have traveled the broad path to hell, and after they die are exalted to the highest positions in the eternal world. { Con 86.3 } Riches, power, genius, eloquence, pride, perverted reason, and passion are enlisted as Satan's agents in doing his work in making the broad road attractive, strewing it with tempting flowers. {Con 86.4}

Mt 7:14

Mt 7:14 - Because strait is the gate, and narrow is the way - See Prov 16:17 other Bible translations beside the KJV translate the word "narrow" as difficult, but this is INCORRECT! Jesus said, "I am the way, the truth, and the life," Is Jesus the hard or "difficult" way? The Bible says, "the way of transgressors is hard." (Prov 13:15). Jesus also said, "for my yoke is easy, and my burden is light" (Joh 14:6; Mathew 11:30). The contradiction created by the translators here is obvious. This change in the NKJV supports penance and a multitude of other false teachings. Legalism or "salvation by works" are offered to us by the truck load, each with a different level of difficulty depending on how many pints of blood are available. The real Bible is clear, Jesus is not trying to make life "difficult" for us. Contrary to popular belief, it is the devil's agents that would make our lives difficult, and have us subject to the "ways" of their leader. Prov 14:12 says "there is a way that seemeth right unto a man but the end thereof are the ways of death." There are "difficult" ways but they shouldn't be confused with God's way. Does this NKJV rendition effectively dispose with a phrase that has been around for hundreds of years? Many have heard the expression, "the strait and narrow," which is understood to mean, even in the modern context, that the subject is moral living. This saying is an indelible part of the English language; Webster's has this definition, (with 'to keep to the' or 'to follow the') a morally and legally irreproachable way of living or behaving [adaptation of Mathew 7:14] (1988 edition). In the Bible, the "strait and narrow"

lifestyle has been defined as the keeping of God's Commandments, I suppose the "narrow way" hits too close to home, even for some translators. 1Jo 5:3 says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Can we find this "difficult" theory in other modern versions? Mk 10:24 in the Catholic based NIV supports the idea that the NKJV is trying to pass off, "How hard it is to enter the kingdom of God!" The connection "difficult" has to "penance" will make it easy for corrupt religious teachers to apply their craft. The Catholic Douay Version (1582) used the phrase "do penance" in place of repent signifying that there was a "difficult" or "hard" work to be performed for salvation. The Bible says that works are a result of conversion, not a replacement for it (Gal 5:22-3). Most modern Bibles have addressed this "do penance" corruption; however, some translators have chosen to accommodate this sacrament of the Roman Church in other places, an apparent smoke and mirrors tactic. {copied from What's New in the New King Jam Version by Max Klein}

Mt 7:14

Mt 7:14 - Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it - to walk the narrow path and enter through the strait gate requires strength and courage. We must be resolute in our walk with God, not turning to the right nor to the left, and must be willing and courageous to keep all of God’s laws, no matter the trial, test, or consequence. See Josh 1:7-9; Isa 35:8; Prov 16:17

Mt 7:15

Mt 7:15 - Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves - See Act 20:29, 15:1, 5, 22-29; 1Jo 4:1-3 False Prophets: 1. Do not speak according to Scripture, God’s inspired word - Isa 8:19, 20 2. Do not teach that it is possible, in Jesus’ strength, to overcome sin - 1Jo 4:1-3 3. Are self and flesh/carnal nature promoting, not God and His Spirit promoting (we must work vs. God must work) - Gal 1:6-12 4. Speak peace and safety rather than warning the people of impending harm - See 1Thess 5:1-5; Mt 24:48, 49; Jer 23:16, 17; 1Jo 4:5 5. Love the world and the things of the world. They can be bought and sold: Num 22:18-22; Ju 1:11; 2Pet 2:15

Mt 7:16

Mt 7:16 - Ye shall know them by their fruits - See Mt 7:18, 20

Mt 7:17

Mt 7:17 - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit - See Isa 5:2

Mt 7:18

Mt 7:18 - A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit - See Jam 3:12; Isa 5:2

Mt 7:19

Mt 7:19 - Every tree that bringeth not forth good fruit is hewn down, and cast into the fire - See John 15:6; Mt 3:10; Isa 27:11; Rev 20:14, 15

Mt 7:20

Mt 7:20 - Wherefore by their fruits ye shall know them - The fruit of the Spirit, particularly

love. Mt 7:16; Gal 5:22, 23; 1Cor 12:4-11; John 13:35

Mt 7:21

Mt 7:21 - Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven - See Rev 22:14

Mt 7:21

Mt 7:21 - but he that doeth the will of my Father which is in heaven - See *John 6:28, 29, 39, 5:22-24, 3:3, 5; *1Thess 4:3-12; Mic 6:8; 1Pet 4:12, *13; Rom 2:13; Jam 1:22

Mt 7:22

Mt 7:22 - Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? - As in the Old Testament, the Spirit of God came upon individuals and they were able to do mighty works for the Lord. Jesus has however, made it possible that His Spirit live and abide in His people. Unless the Spirit of God dwell in an individual, they do not belong to Jesus Christ (Rom 8:9). Those who stand before Jesus boast of the great works they did in their own strength in Christ's name rather than the great works God did through them by way of the Holy Spirit in Christ's name (Isa 26:12). Their works were those of self-righteousness and not to glorify God, and thus devoid of the abiding presence and power of God. See Lk 13:26; John 8:41; Contrast Lk 17:10

Mt 7:22

Mt 7:22 - have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? - God can use anyone or anything, including the wicked, to accomplish His greater purposes (Num 22:27-31; 1Kin 22:17-23). Those who will be rejected of Christ have, like their father the devil, done all things in their own strength by their own merits and were not motivated by faith of Jesus Christ that works by love. The boast of the wicked is that "we have prophesied in thy name", "we have cast out devils", "we have done wonderful works". It is true they've done it for their own glory, and not for the glory of God (spirit of antichrist - 1Joh 4:1-3). See 1Cor 13:1-3; Gal 5:6

Mt 7:22

Mt 7:22 - and in thy name have cast out devils? - we are not to rejoice that we are used of God to cast out devils, but rather we are to rejoice that our names are written in heaven - See Jer 9:23, 24; Lk 10:20

Mt 7:23

Mt 7:23 - And then will I profess unto them, I never knew you: depart from me, ye that work iniquity - See Lk 13:27 The want of this necessary preparation will shut out the greater portion of young professors, for they will not labor earnestly and zealously enough to obtain that rest that remains for the people of God. They will not honestly confess their sins, that they may be pardoned and blotted out. These sins in a short time will be revealed in just their enormity. God's eye does not slumber. He knows every sin that is hidden from mortal eye. The guilty know just what sins to confess that their souls may be clean before God. Jesus is now giving them opportunity to confess, to repent in deep humility, and purify their lives by obeying and living out the truth. Now is the time for wrongs to be righted and sins to be confessed, or they will appear before the sinner in the day of God's wrath. – {1TT 48.2}

Mt 7:23

Mt 7:23 - I never knew you - to know, to have a relationship with; to commune with and abide with. Compare Gen 4:1, 25, 18:17-19; Job 1:8; Jer 1:4-9, 9:23, 24; Dan 9:22, 23; John 17:3, *13:8; Heb 3:10; *1Jo 3:2, 3; *Rom 8:9 Paul desired to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead" Phi 3:10, 11. Unless we know Jesus and He us, we will not enter the Kingdom of Heaven. Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked with them by the way. – {DA 800.3}

Mt 7:23

Mt 7:23 - ye that work iniquity - the workers of iniquity know not the Lord, neither does the Lord know them. if we seek to establish our own righteousness by the works of the law rather than by faith of Jesus Christ, the works themselves become works of iniquity - See Ps 32:2; Isa 64:6, 57:12; Gal 2:21; Rom 7:5; 10:1-4, 4:1-5 Those who turn their ear from hearing the law, even their prayers are an abomination to God - Prov 28:9, 15:8

Mt 7:23

Mt 7:23 - iniquity - anomía Noun Feminine an-om-ee'-ah from (459) from ; illegality, i.e. violation of law or (genitive case) wickedness:--iniquity, 0 transgress(-ion of) the law, unrighteousness. the condition of without law because ignorant of it because of violating it contempt and violation of law, iniquity, wickedness

Mt 7:24

Mt 7:24 - Therefore whosoever heareth these sayings of mine, and doeth them - faith without works is dead. We must hear, believe and practice God's counsels. See Jam 2:20-26

Mt 7:24

Mt 7:23 - I will liken him unto a wise man - Abraham was a wise man (Gen 12:1-4); Noah was a wise man (Heb 11:7);

Mt 7:24

Mt 7:24 - which built his house upon the Rock - the Sure Foundation that has been laid by the Lord is Jesus Christ (Isa 28:16). Ex 17:6||Num 20:8; Prov 12:7; Ps 16:8; Isa 32:2; 1Cor 3:11; Eph 2:20; 1Pet 2:4-6

Mt 7:24

Mt 7:24 - built - we are all likened unto builders (1Cor 3:9, 10). The question isn't what material is being used in the construction but what foundation is our structures built upon: whether Jesus, the Solid Rock and Sure Foundation or mammon (money, pride, and the wealth of this world). See Mt 6:24, 33; 1Cor 3:11; 1Jo 2:15-17

Mt 7:25

Mt 7:25 - floods came - the overflowing scourge of a Sunday Law will be as a flood upon the

good and bad (Isa 28:15, 17). Those alone who have received the early and latter rains and have moisture (Christ's righteousness by faith - Isa 61:11), being Trees of Righteousness planted by the rivers (Ps 1:1-3; Isa 61:3), will endure the blast of the East Wind. See Isa 4:6

Mt 7:25

Mt 7:25 - winds blew - the winds of strife will blow upon the righteous and wicked but they shall not overflow the righteous who are grounded upon the Rock (Ps 91:3-12). See Ps 92:12

Mt 7:26

Mt 7:26 - shall be likened unto a foolish man - a fool says there is no God, so. the foolish man is heedless to God and His counsels. See Ps 14:1

Mt 7:26

Mt 7:26 - built - we are all likened unto builders (1Cor 3:9, 10). The question isn't what material is being used in the construction but what foundation is our structures built upon: whether Jesus, the Solid Rock and Sure Foundation or mammon (money, pride, and the wealth of this world). See Mt 6:24, 33; 1Cor 3:11; 1Jo 2:15-17

Mt 7:27

Mt 7:27 - rain descended - the early and latter rain fall but only those build on the Rock are profited by it. See Zech 10:1;

Mt 7:27

Mt 7:27 - floods came - unrighteous decree, overflowing scourge of a Sunday Law. See Isa 10:2, 28:15-20

Mt 7:27

Mt 7:27 - the winds blew - the East Wind followed by the Rough Winds, the winds of strife. See Isa 27:8; Rev 7:1-4

Mt 7:29

Mt 7:29 - For he taught them as one having authority - Jesus taught from a first hand knowledge and understanding of the things which He spoke. Every subject of doctrine and godliness He created. Jesus was fully imbued with the Holy Spirit and therefore spoke the truth with power and authority. See Mt 8:8, 9; Lk 7:8, 4:36

Mt 8:2

Mt 8:2 - there came a leper and worshipped him - there came a man who was robbed of his identity by the life-threatening illness that had befallen him. He was no longer a person with a name, but was a scourge to society who was merely identified as a leper. He came, bowed down and worshipped Jesus. See Lk 5:12-14

Mt 8:2

Mt 8:2 - worshipped him - we are to worship God alone. Jesus accepted the man's worship because of Who He knew Himself to be, God in the flesh, Immanuel. See Ex 20:3-6; Compare Rev 19:10

Mt 8:2

Mt 8:2 - Lord, if thou wilt, thou canst make me clean - the leper understood that his healing was predicated on the will of God. He came in humility with supplications and received that which both he and the Lord desired, his healing. See Joh 10:10, 11; Compare Mk 9:22-24

Mt 8:3

Mt 8:3 - And Jesus put forth his hand, and touched him - He Who commanded with His words alone and things came into existence showed His loving compassion and tender care for His children in touching he who was a pariya to society. Jesus demonstrated not only His power to heal but His power over all of man's maladies.

Mt 8:3

Mt 8:3 - I will - Jesus' will is to heal us, no matter what our circumstances or what has brought great pain and heartache to our lives. He wills to heal all who come to Him in faith. See Mt 7:7-11

Mt 8:4

Mt 8:4 - shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them - Jesus did not seek to disrupt the present order of things but to show God’s purposes for the law in their correct light. The laws given to Moses were first spoken by Christ Himself, therefore there was no contradiction in His works and what the Law required. Further, so as not to cause a controversy with the Jewish Leadership and so that the person’s healing would not be prejudiced by their hatred for Christ, He bid the man to tell no one of the healing until pronounced clean according to the Law of Moses. See Lev 14

Mt 8:5

Mt 8:5 - a Gentile, Roman officer with 100 men under his command.

Mt 8:6

Mt 8:9 - Lord - the centurion did not recognize Caesar as Lord by rather Jesus. CONTRAST Joh 19:15

Mt 8:6

Mt 8:6 - sick of the palsy - The loss or defect of the power of voluntary muscular motion in the whole body, or in a particular part; paralysis. When one side only of the body is affected, it is called hemiplegy. When the lower part of the body is paralytic, it is called paraplegy. Palsy may be a loss of the power of motion without a loss of sensation, or a loss of sensation without loss of motion, or a loss of both.

Mt 8:7

Mt 8:7 - And Jesus saith unto him, I will come and heal him - Jesus made an extra effort to reach out to those who the COI saw as outside the household of faith. Unlike the nobleman whose son was sick also from Capernaum who Jesus merely spoke to his father, affirming that He healed his son from afar, Jesus was willing to make a personal visit to the Roman Centurion’s home to grant him his wishes. Jesus wanted to show both the Jews and the Gentiles that God is no respecter of persons but loves all mankind alike, part of the mystery of God. See Isa 49:6; Joh 4:46-53, 40-43; Rev 10:7

Mt 8:8

Mt 8:8 - Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed - The centurion had a humble opinion of himself. He recognized the majesty of heaven and saw his lowliness before Him. See Mt 7:29, 2Pet 3:5; Dan 10:8; Isa 6:5, 6

Mt 8:8

Mt 8:8 - but speak the word only, and my servant shall be healed - the centurion was fully aware of Jesus' authority to command life and death. He conceived of Jesus' creative power and requested in mercy that He look upon his ill servant, and "speak the word only". The centurion had Jesus and His words abiding in him already, such that he could ask anything of Jesus and it would be granted. Ps 33:9; John 15:7

Mt 8:9

Mt 8:9 - For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it - The Centurion, unlike most of the Jews, heard the glad tidings of Jesus and believed. He understood Jesus' power was creative power and His authority was supreme. Therefore, with faith and humility He came to the One Whose love could not be questioned.

Mt 8:10

Mt 8:10 - Verily I say unto you, I have not found so great faith, no, not in Israel. Jesus is here identifying what constitutes faith more than a mere definition of faith - See Rom 9:30-33; Joh 12:20, 21

Mt 8:11

Mt 8:11 - many shall come from the east and west - See Gen 15:5, 6; Joh 12:20, 21; Mt 2:1-11; Isa 56:1-7; Rev 21:24 These men came from the West to find the Saviour at the close of His life, as the wise men had come from the East at the beginning. At the time of Christ's birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour's cross. So shall many "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Mt 8:11. – {DA 621.3}

Mt 8:12

Mt 8:12 - But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth - See Act 13:42-48; Lk 16:22, 23, 20:16-18; Mt 21:41-45

Mt 8:12

Mt 8:12 - there shall be weeping and gnashing of teeth - See Mt 22:13, 24:51, 25:30; Lk 13:28

Mt 8:13

Mt 8:13 - Go thy way; and as thou hast believed, so be it done unto thee - See Mk 10:51, 52; Lk 18:41-43

Mt 8:14

Mt 8:14 - And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever - Peter and his wife sought to honor her mother by having her live in their house. This is an example to be followed.

Mt 8:15

Mt 8:15 - And he touched her hand, and the fever left her: and she arose, and ministered unto them - as we receive blessings from the Lord, we in gratitude should seek to minister to others.

Mt 8:16

Mt 8:16 - and he cast out the spirits with his word - not only does Jesus' words have creative power, they have the power to caste out demons. See Mt 4:10, 11, 8:31, 32; Jude 1:9

Mt 8:16

Mt 8:16 - and healed all that were sick - During His ministry Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save. His righteousness went before Him, and the glory of the Lord was His rearward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went. – {DA 350.3}

Mt 8:17

Mt 8:17 - That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses - See Isa 53:4 In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. – {5BC 1131.3}

Mt 8:19

Mt 8:19, 20 - A certain scribe, came and said unto Him, Master I will follow thee... - Unlike the other disciples that were called of Jesus, Judas Iscariat nominated himself and joined the group of 11 disciples. While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, "Master, I will follow Thee whithersoever Thou goest." Jesus neither repulsed nor welcomed him, but uttered only the mournful words: "The foxes have holes, and the birds of the air have nests;

but the Son of man hath not where to lay His head." Mt 8:19, 20. Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty. – {DA 293.2}

Mt 8:20

Mt 8:20 - And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. - Jesus spoke as a stranger and pilgrim upon the earth. Like Abraham, He did not consider this His home, but a place of mission and ministry where He had an appointed work to accomplish before returning home. Jesus hoped to discourage Judas' desire for fame/fortune and notoriety by warning that He and His disciples had no place to lay their heads - See Ps 84:3, 4; 1Pet 2:11; Hymn #152 - Tell Me the Story of Jesus His life was one of constant self-sacrifice. He had no home in this world except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. – {CSA 59.6}

Mt 8:21

Mt 8:21 - suffer me first to go and bury my father - The woud-be-disciple claimed that he would follow Jesus once his father is dead and buried. - See Ps 95:7, 8; Mk 1:20

Mt 8:22

Mt 8:22 - Follow Me - See Joh 12:35, 36

Mt 8:22

Mt 8:22 - let the dead bury their dead - Jesus says, "now that you have found life, follow life (Lk 9:23) and let the dead bury their own dead." In other words, let those who are dead in their trespasses and sins, who have no desire to follow righteousness, bury their own dead who have died in their trespasses and sins. Those who are born again, and brethren of Christ, are to be separate from the world and to prioritize the things of the Kingdom of Heaven. See Prov 21:16; Eph 2:1; Col 2:13

Mt 8:24

Mt 8:24 - there arose a great tempest in the sea, insomuch that the ship was covered with the waves - Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. {CH 461.1}

Mt 8:25

Mt 8:25 - And his disciples came to him, and awoke him, saying, Lord, save us: we perish - The disciples lacked faith. Had they known and believed Who was in the boat, they would never have feared.

Mt 8:26

Mt 8:26 - And he saith unto them, Why are ye fearful, O ye of little faith? - The disciples

were to learn from the lessons they had learned from the prior two days. They saw Jesus touch and heal a leper, making him clean, they saw Jesus speak the word and the Centurion's servant was healed. They saw Peter's mother-in-law healed instantly from her sickness and they saw all the town healed at night from demon possession, and all manner of sickness. The disciples like us lacked faith to believe God could do all things!

Mt 8:26

Mt 8:26 - rebuked the winds and the sea; and there was a great calm - See Mk 4:39

Mt 8:27

Mt 8:27 - What manner of man is this, that even the winds and the sea obey him! - See Ps 104:9; Isa 54:9; Gen 9:11-15; Hymn # 461 Be Still My Soul

Mt 8:28

Mt 8:28 - Gergesenes - Gergesēnós Adjective gher-ghes-ay-nos' of Hebrew origin (01622) of Hebrew origin (); a Gergesene (i.e. Girgashite) or one of the aborigines of Palestine:--Gergesene. Gergesenes = "a stranger drawing near" ?

Mt 8:29

Mt 8:29 - And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? - the devils recognized Jesus for Who He was. See Jam 2:19

Mt 8:29

Mt 8:29 - art thou come hither to torment us before the time? - See Mt 25:41; Ju 1:6; 1Cor 6:3; Rev 20:4, 11-15

Mt 8:31

Mt 8:31 - So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine - See Mt 8:16

Mt 8:34

Mt 8:3 - when they saw him, they besought him that he would depart out of their coasts - Jesus became a financial liability to those who owned the swine. Never mind that Jesus did a greater good in delivering men from their bondage to the devil. Therefore they bid Him depart from them. See Act 19:23-30 But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea, not only the swine, but also their keepers and owners. The preservation of both the keepers and the owners was due alone to His power, mercifully exercised for their deliverance. Furthermore, this event was permitted to take place that the disciples might witness the cruel power of Satan upon both man and beast. The Saviour desired His followers to have a knowledge of the foe whom they were to meet, that they might not be deceived and overcome by his devices. It was also His will that the people of that region should behold His power to break the bondage of Satan and release his captives. And though Jesus Himself departed, the men so marvelously delivered, remained to declare the mercy of their Benefactor. – {GC 515.1}

Mt 9:1

Mt 9:1 - And he entered into a ship, and passed over, and came into his own city - Jesus comes to His home town of Bethlehem.

Mt 9:2

Mt 9:2 - Son, be of good cheer; thy sins be forgiven thee. - the faith exhibited by the man and his friends who brought him to Jesus, moved the Lord with compassion and joy to forgive him. The forgiveness given was sufficient for the paralytic to go back home and die and peace; yet, God in His mercy had more abounding grace and blessings in store for him. See Mt 8:13, 9:22; Joh 6:37; 1Jo 1:9; Rom 5:1

Mt 9:3

Mt 9:3 - certain of the scribes said within themselves, This man blasphemeth - The scribes did not utter a word but spoke within themselves that Jesus had blasphemed. See Mk 2:6, 7

Mt 9:4

Mt 9:4 - Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? - The Holy Spirit revealed to Jesus the thoughts and intents of the hearts of the scribes listening. These men had seen Jesus' miracles and had heard the kingdom of God proclaimed by Him. As scribes, they were aware of the Scriptures and saw in Jesus the fulfillment of prophesy. Yet, their hardness of heart would not allow them to accept Him for Who He was. They therefore had the greater sin, knowing, perceiving and observing the Truth and rejecting it. Ps 139:1, 2, 23, 24; Heb 4:12; 1Cor 2:10, 11

Mt 9:6

Mt 9:6 - But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house - While on this earth Jesus taught us that the gifts He promises are ours if we believe. He healed many people of their illnesses and disabilities when they placed their faith in His power. That help in the physical realm gave them the confidence that they could trust Him for a similar miracle in the spiritual realm. – {AC 43.4} Do you recall the story of the paralytic at Bethesda? This man was helpless; he hadn't used his limbs for 38 years. Yet Jesus simply told him, "Stand up, take your bed and go to your home." Mt 9:6. This poor fellow could have come up with any number of arguments why He couldn't do that, based on 38 years of experience, but he believed Jesus, believed he could walk. He made the decision to try. And the moment he made the decision to be responsive to Jesus' words, God supplied the power! He walked! – {AC 44.1}

Mt 9:8

Mt 9:8 - But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men - The Pharisees warred against the Holy Spirit in defiance as they refused to join the multitude in giving glory to God for the wonderful works He had done. With each resistance of the Spirit's prompting, their were searing their own hearts and minds towards the truth and towards God. See Joh 10:25

Mt 9:9

Mt 9:9 - he saw a man, named Mt, sitting at the receipt of custom - Mt and other publicans were considered betrayers of the race as they took taxes of the Jews to give to the Rom. Many publicans had enriched themselves, taking more than was required, for their personal gain. Thus they were a despised people among their own. See Mt 9:11

Mt 9:9

Mt 9:9 - And he arose, and followed him - Mt saw greater reward in following Jesus than in the unfruitful works of unrighteousness. Though a publican, Mt was a man of integrity and uprightness who was looking for more than what his present life offered. The invitation from Jesus was immediately accepted and welcomed.

Mt 9:10

Mt 9:10 - And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples -

Mt 9:10

Mt 9:10 - publicans and sinners - publicans or Jewish tax collectors for the Rom were lumped into the same category as "sinners", prostitutes and other undesirables.

Mt 9:11

Mt 9:11 - And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? - The Pharisees attempted to pit the disciples against their Master, Jesus. They called into question Jesus' judgment and character in sitting and eating with the tax collectors and "sinners".

Mt 9:12

Mt 9:12 - But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick - Jesus declares Himself the Great Physician Who has come to heal those who are sick. Ironically, the Pharisees, who were truly most sick and in need of healing, did not realize their condition.

Mt 9:13

Mt 9:13 - But go ye and learn what that meaneth - Jesus commands the self-righteous Pharisees to search the Scriptures and learn what they teach regarding God loving mercy and not sacrifice. See Joh 5:39; Mt 12:7

Mt 9:13

Mt 9:13 - I will have mercy, and not sacrifice - Jesus teaches the Pharisees that God is One Who delights in mercy based on His Own merits, and not on the works of (self-righteous) men and vain sacrifices of the impenitent. The publicans would not be sinners as they were had they been mercifully ministered to by the self-righteous Pharisees. The Pharisees' lack of mercy towards these wayward men found greater displeasure with God than the sins of the publicans. See Hosea 6:6; Mic 6:6-8; Mt 12:7

Mt 9:13

Mt 9:13 - for I am not come to call the righteous, but sinners to repentance - Jesus came for all who recognize their unworthiness and need of a Savior, and not the self-righteous who feel no need of repentance. See Lk 15:7

Mt 9:14

Mt 9:14 - Then came to him the disciples of Joh, saying, Why do we and the Pharisees fast

oft, but thy disciples fast not? - Joh's disciples were taken by the outward rites and rituals of the Pharisees as signs of holiness and righteousness. The fast of the Pharisees was an abomination of God and not worthy of being compared to. See Isa 58:1-7

Mt 9:15

Mt 9:15 - Can the children of the bridechamber mourn, as long as the bridegroom is with them? - we do not mourn while we have the blessed presence of a loved one. However, when that loved one is taken away, then we mourn.

Mt 9:15

Mt 9:15 - but the days will come, when the bridegroom shall be taken from them - See Zech 13:7; Mt 26:31, Mk 14:27

Mt 9:16

Mt 9:16, 17 - No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved - Jesus was teaching that He brought new wine of the gospel and it was not to be placed in the old-wine skins of men's traditions. Additionally, His doctrines were the new cloth that could not be bound to old garments, ready to be discarded. Jesus had truths both the disciples of Joh and the Pharisees needed to both listen and embrace.

Mt 9:17

Mt 9:17 - new wine - pure grape juice. See Isa 65:8

Mt 9:18

Mt 9:18 - My daughter is even now dead: but come and lay thy hand upon her, and she shall live - the Jewish ruler believed that Jesus could raise his daughter from death. See Joh 11:11-15, 40

Mt 9:20

Mt 9:20 - twelve years - The number twelve is significant to the Lord as seen in the following: 1. 12 tribes of Israel 2. 12 Disciples and Apostles 3. 12 gates to the celestial city with 12 pearls as gates 4. 12 foundations to the celestial city made of precious stones 5. A boy was considered a man at the age of 12

Mt 9:20

Mt 9:20 - touched the hem of his garment - There was power in Jesus, even to the hem of His garment, as the Anointed High Priest after the order of Melchizadek. See Ps 133:2; Compare (Act 19:11, 12)

Mt 9:21

Mt 9:21 - For she said within herself, If I may but touch his garment, I shall be whole - her faith in Jesus and in His divine power allowed her to be made whole. She believed that there was healing in His wings and she sought with all her might to receive that power. See Mal 4:2

Mt 9:22

Mt 9:22 - thy faith hath made thee whole - See Mt 8:13, 9:29; Lk 8:48, 17:19; Mk 5:34

Mt 9:23

Mt 9:23 - and saw the minstrels and the people making a noise - the professional mourners who performed their pretentious mummery - See Jer 9:17, 20; John 11:31, 36 On the way, Jesus labored for the needy, relieving the suffering and healing the sick as was his custom. When he reached Bethany he heard from several persons that Lazarus was dead, and had been buried four days. While still at a distance from the house, he heard the wailing of the mourners. When a Hebrew died it was customary for the relatives to give up all business for several days, and live on the coarsest food while they mourned for the dead. Professional mourners were also hired, and it was they whom Jesus heard wailing and shrieking in that house which had once been his quiet, pleasant resting place. { 2SP 361.3 }

Mt 9:24

Mt 9:24 - the maid is not dead, but sleepeth - See Joh 11:11-14

Mt 9:24

Mt 9:24 - they laughed him to scorn - Jesus would be derided, mocked and scorned throughout His ministry and in His death. See Gen 17:17-19, 18:10-15; 2Kin 19:21; Job 12:4

Mt 9:25

Mt 9:25 - took her by the hand, and the maid arose - Mt continues to show the humanity combined with the divinity of Christ in His exhibition of power through the spoken Word and through touch: 1. Touching and healing the leper - Mt 8:2, 3 2. Healing the Centurian's servant by His words - Mt 8:13 3. Healing Peter's mother-in-law with the touch of His hands - Mt 8:14 4. Healing the paralytic by commanding him to rise, take up his bed and walk - Mt 9:2-7 5. Touching the maid and raising her from the dead - Mt 9:25 6. Healing all manner of sicknesses and diseases - Mt 4:23, 24

Mt 9:27

Mt 9:26 - Thou Son of David - The blind men who could not see with their physical eyes, saw with their spiritual eyes Jesus the Messiah, the Son of David, the root and offspring of David. See Joh 9; Mt 22:41, 42; Isa 11:1-5; Rev 22:16

Mt 9:28

Mt 9:28 - and Jesus saith unto them, Believe ye that I am able to do this? - Do we have faith in believing that God is able to give us what we desire?

Mt 9:29

Mt 9:28 - According to your faith be it unto you. To believe Christ is to receive Him. Believing is receiving with God - “According to your faith be it unto you” - See Mt 8:13, 9:22; Lk 8:48, 17:19; Mk 5:34; Joh 9:39-41

Mt 9:30

Mt 9:30 - Jesus straitly charged them - despite Jesus' strict command not to publish the

news of the miracle performed, those who were touched by the power of God and whose lives were changed could not but proclaim His glory!

Mt 9:30

Mt 9:30 - See that no man know it - Some of those whom Christ healed He charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of His miracles, the more they would try to hedge up His way. But notwithstanding His precautions, "so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities." Lk 5:15. Again and again He was followed by the priests, who expressed their violent sentiments against Him in order to stir up the enmity of the people. But when He could no longer safely remain in one place He went to another. – {CH 527.2}

Mt 9:33

Mt 9:33 - And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel - demon possession is seen in many ways that modern medicine is blind to. For its denial of the supernatural and spiritual things, modern medicine overlooks what the Bible clearly ascribes to demon possession. See Isa 35:6

Mt 9:34

Mt 9:34 - But the Pharisees said, He casteth out devils through the prince of the devils. - See Ps 81:15

Mt 9:35

Mt 9:35 - And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. - See Mt 4:23, 24

Mt 9:36

Mt 9:36 - because they fainted, and were scattered abroad, as sheep having no shepherd - See Eze 34:2-6; Jer 10:21; 2Chron 18:16; 1Pet 2:25

Mt 9:37

Mt 9:37 - The harvest truly is plenteous, but the labourers are few - See Joh 4:34-36; Rev 14:15

Mt 9:38

Mt 9:38 - Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest - We should pray that the Lord send laborers and that He direct those laborers to the place where the harvest will be most bountiful. See Isa 32:20; 2Tim 2:2; Lk 10:2; Act 16:6-10 The work of building up the kingdom of Christ will go forward, though to all appearance it moves slowly and impossibilities seem to testify against advance. The work is of God, and He will furnish means, and will send helpers, true, earnest disciples, whose hands also will be filled with food for the starving multitude. God is not unmindful of those who labor in love to give the word of life to perishing souls, who in their turn reach forth their hands for food for other hungry souls. – {DA 370.2}

Mt 10:1

Mt 10:1 - disciples - Jesus disciples were to be disciplined in following Him wherever He led.

Mt 10:1

Mt 10:1 - he gave them power against unclean spirits - the power Jesus bestowed upon the disciples was the same power He had access to, the power of the Holy Spirit working within Him to perform the miracles He did. Jesus never utilized His own divine powers, but relied, through prayer and petitioning, for the Father's will to be done through Him. Jesus prayed for His disciples and counseled them to pray in His name and cast the demons out in His name so that the miracles may be wrought. See John 14:13, 14, 15:7, 16:24; Lk 10:17, 19, 20

Mt 10:1

Mt 10:1 - to heal all manner of sickness and all manner of disease - the Health Message is as much a part of the gospel message to go out to the ends of the earth. Just as Jesus healed all manner of infirmities, we too must preach this gospel message of renewed life and vigor in and through Jesus Christ. See Isa 20:5-7

Mt 10:2

Mt 10:2 - twelve apostles - the apostles were they who personally saw Jesus and were sent by Him to proclaim the gospel. Their work is evidenced by the might and character of Christ, with great signs and miracles - See 1Cor 9:1; 2Cor 12:12; Gal 1:1

Mt 10:3

Mt 10:3 - Mt the publican - See Mt 9:9, 10

Mt 10:5

Mt 10:5 - Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: - The gospel message was not to go to the world first, but to the House of Israel because their probation was to close first.

Mt 10:6

Mt 10:6 - the lost sheep of the house of Israel - Jesus, the Good Shepherd, sent his apostles to claim the lost sheep of the House of Israel to His fold. See Mt 9:36-38 The disciples on their first missionary tour were to go only to "the lost sheep of the house of Israel." If they had now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees they would have involved themselves in controversy which would have discouraged them at the outset of their labors. Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth they were not prepared to labor for the Gentiles. If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message. – {DA 351.1}

Mt 10:7

Mt 10:7 - And as ye go, preach, saying, The kingdom of heaven is at hand - we are to take the gospel message of the Kingdom of God (Lk 17:21) to the ends of the earth. See Mt 28:19, 20

Mt 10:8

Mt 10:8 - cast out devils - there were those among the people of God who were afflicted

with devils. More so, even one of the 12 who walked with Jesus was a devil. See Joh 6:7

Mt 10:8

Mt 10:8 - freely ye have received, freely give - we each have freely received the gospel and the grace of God so that we have eternal life (1Jo 5:11-13). As we have received of this marvelous light (1Pet 2:9, 10), we must share with others, freely and without cost. See Rom 3:24; 1Cor 2:12; Mt 9:30; 1Pet 4:9, 10; Joh 3:27; 2Cor 11:7; Rev 21:6, 22:17

Mt 10:9

Mt 10:9 - Provide neither gold, nor silver, nor brass in your purses - See Mt 6:33

Mt 10:10

Mt 10:10 - a small bag, a wallet, satchel

Mt 10:10

Mt 10:12 - for the workman is worthy of his meat - The minister of the gospel should be provided for by them to whom he ministers. Yet, the minister's desire should be such that the gospel go far and wide around the world so that he seeks to minister to others than to be ministered unto. In other words, he takes only what is necessary and seeks to bear the burdens of others. See Act 20:33-35

Mt 10:11

Mt 10:11 - enquire who in it is worthy; and there abide till ye go thence - inquiry is to be made of the upright in the towns visited. Those who honor God and give Him glory were to be the hosts of the apostles during their evangelistic mission. On this first tour the disciples were to go only where Jesus had been before them, and had made friends. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way excite opposition and close the door for further labor. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues and call the people together for public service; their efforts were to be put forth in house-to-house labor. They were not to waste time in needless salutations, or in going from house to house for entertainment. But in every place they were to accept the hospitality of those who were worthy, those who would welcome them heartily as if entertaining Christ Himself. They were to enter the dwelling with the beautiful salutation, “Peace be to this house.” Lk 10:5. That home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. – {DA 351.3}

Mt 10:14

Mt 10:14 - And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet - See Mt 18:6

Mt 10:15

Mt 10:15 - It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city - See Eze 16:45-50

Mt 10:17

Mt 10:17 - for they will deliver you up to the councils, and they will scourge you in their synagogues; - See Joh 16:1-3 They will deliver you up to councils, ... yea and before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles." Mt 10:17, 18, R. V. Persecution will spread the light. The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel. The truth has been misrepresented to these men. They have listened to false charges concerning the faith of Christ's disciples. Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. Under examination these are required to answer, and their judges to listen to the testimony borne. God's grace will be dispensed to His servants to meet the emergency. "It shall be given you," says Jesus, "in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." As the Spirit of God illuminates the minds of His servants, the truth will be presented in its divine power and preciousness. Those who reject the truth will stand to accuse and oppress the disciples. But under loss and suffering, even unto death, the Lord's children are to reveal the meekness of their divine Example. Thus will be seen the contrast between Satan's agents and the representatives of Christ. The Saviour will be lifted up before the rulers and the people. – {DA 354.2}

Mt 10:18

Mt 10:18 - And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles - See Joh 16:2; Lk 12:11; Act 24:1-17

Mt 10:19

Mt 10:19 - take not thought how or what ye shall speak - See Ps 81:10; Lk 12:12 The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed. – {DA 355.1}

Mt 10:19

Mt 10:19 - for it shall be given you in that same hour what ye shall speak. - See Ps 81:10; Lk 12:12; Isa 51:16; John 14:26 A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. They were to serve God daily with undivided affection, and then trust Him. – {DA 355.2}

Mt 10:20

Mt 10:20 - For it is not ye that speak, but the Spirit of your Father which speaketh in you - See Lk 12:12, 21:15; 1Cor 2:1-5, 4:17, 6:19; Gal 2:20, 21; Act 4:13; John 15:7 In the training of the disciples the example of the Saviour's life was far more effective than any mere doctrinal instruction. When they were separated from Him, every look and tone and word came back to them. Often when in conflict with the enemies of the gospel, they repeated His words, and as they saw their effect upon the people, they rejoiced greatly. – {DA 349.2} - See 1Cor 4:17

Mt 10:21

Mt 10:21 - And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death - See 2Tim 3:1-5

Mt 10:22

Mt 10:22 - And ye shall be hated of all men for my name's sake: - as like the name "Job", we will be hated and despised of men for being perfect and upright, fearing God and eschewing evil.

Mt 10:22

Mt 10:22 - he that endureth to the end shall be saved - only those who endure to the end can claim to be saved. To make such a boastful statement before, test and trial of one's life (see Heb 11:36-39) is presumptuous. See John 8:31; Jam 1:12; Rev 2:7, 11, 17, 26, 3:5, 12, 21

Mt 10:23

Mt 10:22 - the Son of man be come - Jesus "be come" into His glory within the disciples through the outpouring of the Holy Spirit. Acts 2

Mt 10:25

Mt 10:25 - It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? - Jesus counsels His disciples before sending them out of that which He would be accused of. See Isa 51:7, 8; Mt 12:24; Joh 15:18

Mt 10:26

Mt 10:26 - for there is nothing covered, that shall not be revealed; and hid, that shall not be known - See 1Cor 4:5; Eze 8:12, 9:9; Ps 101:7

Mt 10:27

Mt 10:27 - What I tell you in darkness, that speak ye in light - See Ps 25:14; Mt 6:6

Mt 10:28

Mt 10:28 - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. - See Isa 51:12, 13; Jam 4:12; Gen 20:11; Prov 29:25; Heb 13:6

Mt 10:28

Mt 10:28 - but rather fear him which is able to destroy both soul and body in hell - See Rev 14:7; 2Cor 5:10, 11; Heb 10:31

Mt 10:28

Mt 10:28 - soul and body in hell - the wicked among men and the briers and thorns of Adventism will be consumed, body and soul in hell. See Isa 10:18; 51:12

Mt 10:30

Mt 10:30 - But the very hairs of your head are all numbered - God not only knows how many

hairs are on our head, each hair is numbered and He knows when each fall from our head. See Isa 40:26

Mt 10:32

Mt 10:32 - Whosoever therefore shall confess me before men - See Rom 10:9; Jam 2:14-18 All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isa: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa 43:25. Said Jesus: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Revelation 3:5; Mt 10:32, 33. – {GC 483.2}

Mt 10:32

Mt 10:32 - him will I confess also before my Father which is in heaven - See Rev 3:5; Dan 7:9, 10, 13, 14

Mt 10:33

Mt 10:33 - But whosoever shall deny me before men, him will I also deny before my Father which is in heaven - See Lk 9:26; 22:57

Mt 10:33

Mt 10:33 - deny me before men - See Jam 1:6-8; Mk 14:30; 2Tim 2:12 The servant is not above his master. The Prince of heaven was called Beelzebub, and His disciples will be misrepresented in like manner. But whatever the danger, Christ's followers must avow their principles. They should scorn concealment. They cannot remain uncommitted until assured of safety in confessing the truth. They are set as watchmen, to warn men of their peril. The truth received from Christ must be imparted to all, freely and openly. Jesus said, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." – {DA 355.4}

Mt 10:34

Mt 10:34 - I came not to send peace, but a sword - the nature of Jesus and His Kingdom is naturally at enmity with the world and its ways. There will be division by nature of the wicked repelling the righteous and vice versa. See Prov 29:27; Gen 3:15; Lk 12:51; Heb 4:12; Hosea 11:6 How, then, can the gospel be called a message of peace? When Isa foretold the birth of the Messiah, he ascribed to Him the title, "Prince of Peace." When angels announced to the shepherds that Christ was born, they sang above the plains of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Lk 2:14. There is a seeming contradiction between these prophetic declarations and the words of Christ: "I came not to send peace, but a sword." Mt 10:34. But, rightly understood, the two are in perfect harmony. The gospel is a message of peace. Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to

reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense—because the exalted truths it brings occasion hatred and strife—that the gospel is called a sword. – {GC 46.3}

Mt 10:35

Mt 10:35 - For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. - See Mic 7:6; Jer 9:4

Mt 10:36

Mt 10:36 - And a man's foes shall be they of his own household - See Mic 7:6; Ps 27:10; Prov 21:9, 19; Lk 21:16

Mt 10:37

Mt 10:37 - He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me - See Mt 19:29

Mt 10:38

Mt 10:38 - And he that taketh not his cross, and followeth after me, is not worthy of me - See Mt 16:24

Mt 10:39

Mt 10:39 - He that findeth his life shall lose it: and he that loseth his life for my sake shall find it - See Mt 16:25

Mt 10:39

Mt 10:39 - he that loseth his life for my sake shall find it - See Mt 6:33, 19:23-29; 1Jo 3:16 Delight thyself also in the LORD; and he shall give thee the desires of thine heart. - Ps 37:4

Mt 10:40

Mt 10:40 - He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me - See Lk 10:15 He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me - All over the field of Christ's labor there were souls awakened to their need, and hungering and thirsting for the truth. The time had come to send the tidings of His love to these longing hearts. To all these the disciples were to go as His representatives. The believers would thus be led to look upon them as divinely appointed teachers, and when the Saviour should be taken from them they would not be left without instructors. – {DA 351.2}

Mt 10:41

Mt 10:41 - He that receiveth a prophet in the name of a prophet shall receive a prophet's reward - the one who receives a prophet recognizes that they are receiving the direct word of God and will receive the blessing of righteousness by faith, unto eternal life in believing and heeding the counsels given. See 2Peter 1:21; Heb 11:7; Isa 51:16; 2Chron 20:20; Jer 45:1-5

Mt 10:42

Mt 10:42 - And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward - See Mt 10:8-14; 1Jo 3:17||Jam 2:15, 16

Mt 11:4

Mt 11:4 - Jesus answered and said unto them, Go and shew Joh again those things which ye do hear and see: - in the gospel of Lk 7:19-22, Jesus performs several miracles in the same hour that Joh's disciples arrive with the inquiry. Based on what they beheld, Jesus bade them go tell Joh to affirm his faith.

Mt 11:5

Mt 11:5 - The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them - See Isa 42:6, 7, 61:1, 2; Joh 9:30-33

Mt 11:5

Mt 11:5 - the poor have the gospel preached to them - the poor in spirit are encouraged by the good news of the gospel.

Mt 11:6

Mt 11:6 - And blessed is he, whosoever shall not be offended in me - Jesus understands that His disciples will suffer reproach for their conviction in Him. Jesus pronounces a blessing upon all who bear that reproach in patience and in faith. This was the counsel Jesus sent to Joh by way of Joh's disciples. See Mt 5:11; Rev 3:5; Isa 28:16 || Rom 9:33; Compare Isa 4:1

Mt 11:8

Mt 11:8 - they that wear soft clothing are in kings' houses - the standard attire of the prophet was apparently rough garments which typified their lives of simplicity and the coarseness that they endured of men. See 2Kin 1:8; Zech 13:2-5; Mk 1:6; Mt 3:4 the man of sin, the son of perdition positions himself as a holy and righteous man of God, yet he is adorned with king's attire because he is a king, ruling with his father, the Prince of the Power of the air. See Rev 17:4, 18:7, 11-14; Eph 2:2

Mt 11:10

Mt 11:10 - Behold, I send my messenger before thy face, which shall prepare thy way before thee - See Mal 3:1; Isa 40:3-5; Lk 7:24-27

Mt 11:11

Mt 11:11 - Among them that are born of women there hath not risen a greater than Joh the Baptist - Of all the prophets of the Bible, none have had a more honored role than Joh in personally heralding the arrival of the Anointed One, the Son of God. See Mt 13:17

Mt 11:11

Mt 11:11 - notwithstanding he that is least in the kingdom of heaven is greater than he - Though Joh personally heralded the arrival of Jesus and His Kingdom, Joh's work would be

short lived as he was soon to be cut-off, facing a martyr's death. Yet we, unlike Joh, have every opportunity to take the gospel of Christ to the world as long as the Lord gives us breath and strength to serve Him. See Joh 14:12; 1Tim 1:15

Mt 11:12

Mt 11:12 - And from the days of Joh the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force - Joh would be the first martyr for the Christian Church (the Kingdom of Heaven), which Jesus established. Jesus was here declaring a new order as the Jewish religion was being passed by (Eph 2:20). Jesus is also forecasting His own as well as the suffering of those who would endure violence for the name of Jesus. With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy-seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need; and we would not be denied. The truth would be expressed by life and character, and by lips touched with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves, that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Christ. And he will reveal his power through us, making us as sharp sickles in the harvest-field. – {RH February 14, 1899 Par. 13}

Mt 11:13

Mt 11:13 - all the prophetic writings of Scripture [the Old Testament] pointed to the time of Joh and the coming Messiah. Joh was the personal, living fulfillment of those prophecies and herald for Jesus and His ministry.

Mt 11:14

Mt 11:14 - And if ye will receive it, this is Elias, which was for to come - See Mal 4:

Mt 11:15

Mt 11:15 - He that hath ears to hear, let him hear - the signature statement of Jesus calling all to take heed to the message and counsels given. Often those counsels were prophetic and spoke for the present and future. See Mt 13:9, 13:43; Rev 2:7, 2:11, 2:17, 2:29, 3:6, 3:13, 3:22, 13:9

Mt 11:16

Mt 11:16 - But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, - See Lk 14:16-24; Lk 7:31, 32

Mt 11:18

Mt 11:18 - For Joh came neither eating nor drinking, and they say, He hath a devil - Joh was a Nazarene from birth where neither his mother nor he were to drink fermented wine. See Lk 1:13-17

Mt 11:19

Mt 11:19 - a friend of publicans and sinners - the accusation against Jesus of fraternizing

with those who they deemed outcasts and untouchables. See Mt 9:9-13; Mk 2:15, 16

Mt 11:19

Mt 11:19 - But wisdom is justified of her children - Wisdom, Who is Jesus [Prov 8; 1Cor 1:24], is justified (vindicated, proved correct, reveals, is demonstrated by) by the righteous. Those who will to do God's will, will have understanding and discernment from the Lord (Joh 7:17; Dan 12:10; Ezra 7:10). The purity of their lives and character will vindicate the righteous claims of Jesus Christ (Mt 18:11): 1. Wisdom speaks truth and not wickedness (Prov 8:7, 8) 2. Wisdom's words are plain to them with understanding [of God] and are correct to them who genuinely seek a knowledge of God (Prov 8:9; Joh 7:17) Christ had spoken a sacred, eternal truth regarding the relation between Himself and His followers. He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the relinquishment of their cherished ambitions. It required the complete surrender of themselves to Jesus. They were called to become self-sacrificing, meek and lowly in heart. They must walk in the narrow path traveled by the Man of Calvary, if they would share in the gift of life and the glory of heaven. – {DA 391.2} Mary knew not the full significance of her deed of love. She could not answer her accusers. She could not explain why she had chosen that occasion for anointing Jesus. The Holy Spirit had planned for her, and she had obeyed His promptings. Inspiration stoops to give no reason. An unseen presence, it speaks to mind and soul, and moves the heart to action. It is its own justification. – {DA 560.4}

Mt 11:20

Mt 11:20 - began to upraid those cities... they repented not - The LORD is gracious and merciful and will give liberally to all who ask of Him in faith and humility. The apostle Jam says God "upbraideth not" those who come to Him for wisdom without doubting, waivering or skepticism (Jam 1:5-8). Yet for the unrepentant, doubting, and proud Jesus has words of strong reproof for their hardness of hearts.

Mt 11:21

Mt 11:21 - Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes - Jesus states that the favored cities of Israel that were privileged to hear the gospel of the Kingdom of God will be judged more harshly than heathen nations who, if they had heard the wonderful words of life would have received them and repented with sackcloth and ashes. See Ezekiel 3:4-6; Lk 10:13; Heb 4:2

Mt 11:21

Mt 11:21 - Bethsaida - Bēthsaïdá Noun Location bayth-sahee-dah' of Aramaic origin cf (01004) and (06719) of Chaldee origin (compare and); fishing-house; Bethsaida, a place in Palestine:--Bethsaida. Bethsaida = "house of fish" a small fishing village on the west shore of Lake Gennesaret, home of Andrew, Peter, Philip and Joh

Mt 11:22

Mt 11:22 - But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you - See Joel 3:2-8

Mt 11:23

Mt 11:23 - And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day - See Joh 6:40-42, 59; Lk 4:31-41 The language here used of Capernaum is very similar to that used of Lucifer in Isa. 14:13, 15. {SDA Bible Commentary, vol5}

Mt 11:23

Mt 11:23 - Capernaum - Kapernaoúm Noun Location cap-er-nah-oom' of Hebrew origin, probably (03723) and (05151) of Hebrew origin (probably and); Capernaum (i.e. Caphanachum), a place in Palestine:--Capernaum. Capernaum = "village of comfort" The name may be derived from the Hebrew words kaphar, “village,” and nachum, “Nahum,” and thus mean “the village of Nahum.” Some have suggested that Capernaum may have been the home of the prophet Nahum, but of this there is no confirmation whatever. It is thought that the town was situated on the site of the modern Tell Hûm (some suggest Khân Minyeh), on the northwestern shore of the Lake of Galilee. Since the lake was 685 ft. (209 m.) below the level of the Mediterranean, Capernaum enjoyed a mild, genial climate. Capernaum was the chief Jewish center of the region (cf. ch. 11:23). Being situated on one of the main highways from Damascus, with Tyre and Sidon on the north, Jerusalem on the south, and the Mediterranean on the west, Capernaum became an important toll station. There was, as well, maritime trade with Decapolis, to the south of the territory of Philip. Perhaps Capernaum was not so large as Sepphoris, which, at least before the building of Tiberias, was the chief city in Galilee. It is thought that Capernaum did not exist before the Babylonian exile; if it did, it must have been an insignificant village, for it is not mentioned in the OT. Capernaum formed an ideal center from which news of the teachings and miracles of Jesus would spread rapidly to all parts of Galilee, and beyond. The healing of the nobleman’s son (see John 4:46–54) the preceding winter (a.d. 28–29, see The Ministry of Our Lord) had already kindled a light in Capernaum (see on Luke 4:23). The nobleman and his entire family were converted (DA 200), and no doubt spread the news of Jesus and of the healing of the son throughout the city, thus preparing the way for Christ’s personal ministry. Jesus made Capernaum His home and headquarters for approximately the next year and a half. Peter had already been following Jesus for more than a year (cf. John 1:40–42), and it seems that he opened his own home to Jesus whenever He was in Capernaum (see Mark 1:29–31; 2:1; DA 259, 267). Capernaum came to be known as “his own city” (Matt. 9:1). It was from this center that Jesus set out on each of His evangelistic tours through the towns of Galilee. {SDA Bible Commentary, vol5}

Mt 11:23

Mt 11:23 - which art exalted unto heaven - This clause may be translated alternatively as a question, “Will you be exalted unto heaven?” Capernaum seems to have been proud of its position and power as the chief Jewish city of Galilee (see on ch. 4:13). {SDA Bible Commentary vol 5}

Mt 11:24

Mt 11:24 - But I say unto you, that it will be more tolerable for the land of Sodom in the day of judgment that for thee - See Eze 16:45-50; Mt 10:15; 2Cor 5:10

Mt 11:25

Mt 11:25 - hast hid these things from the wise and prudent - the hidden things of God are not discernible to the carnal hearts and minds because they are not moved by the Spirit of God to understand the secret things of God (1Cor 2:12-15; Prov 8:8, 9; Dan 12:10). The

prejudice, pride, hatred and self-sufficiency of the "wise" of this world is that which brings about their own blindness and ultimate destruction (Joh 9:35-41; Isa 42:18-25). 1Cor 2:12-14 The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant. The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified. In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away. – {DA 36.2}

Mt 11:26

Mt 11:26 - Even so - meaning “as You see fit”, “as Your will purposes”, “Your will be done”. See Rev 22:20

Mt 11:27

Mt 11:27 - All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son - See Mt 28:18-20; Isa 53:1

Mt 11:27

Mt 11:27 - and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son - “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” John 8:19, 10:30; 1Cor 2:11 Unity in the Godhead

Mt 11:27

Mt 11:27 - and he to whomsoever the Son will reveal him - See Joh 6:44, 45, 14:6, 8-11

Mt 11:28

Mt 11:28 - Come unto Me - the invitation to “come” is straight from the heart of God! The invitation however, implies SURRENDER, a WORK OF RIGHTEOUSNESS. We must be willing to give up our way, and yield to God’s way. The Spirit is the One Who draws us to Jesus (John 6:65, 12:32; Rev 22:17), but we must be willing to yield, or surrender our will so that we might receive Life. Heb 11:6; John *6:37, 45, 46; 1Jo 5:11-13; CONTRAST Joh 5:39, 40 “Come”: Isa 1:18, 19, 55:1-3 Mt 5:40, 11:28-30 Heb 11:6 Rev 18:4, 22:17 Jer 31:3 The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image. – {SC 65.2} The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. – {RH October 9, 1894 Par. 6} There is need of constant watchfulness and of earnest, loving devotion, but these will come

naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to commend ourselves to divine favor. We must not trust at all to ourselves or to our good works; but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There may be no ecstasy of feeling, but there is an abiding, peaceful trust. Every burden is light; for the yoke which Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light. – {FW 38.4}

Mt 11:28

Mt 11:28 - that labour - Jesus here contrasts two types of laborers: those who are seeking to work the works of God in their own strength to earn salvation verses those who rest in His promises, labor to deny themselves in order to be found in Him and He in us (2Cor 5:9; Phil 3:9, 2:12, 13). See Ex 19:8, Joh *6:27-29; Eph 2:8-10; Mt 19:16; Gal 2:20 Men will never be truly temperate until the grace of Christ is an abiding principle in the heart. . . . Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan . . . is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward.--Counsels on Diet and Foods, p. 35. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy. – {SC 59.4}

Mt 11:28

Mt 11:28 - heavy laden - to be weighed down, burdened, oppressed, struggling to carry something that is too heavy to bear (guilt, shame, feelings of inadequacy, loneliness/insignificance). A cure for being heavy laden is to find and take upon oneself the meekness and lowliness of Christ. When we exalt Jesus, think highly of others and less of ourselves we have nothing to prove to others and can enjoy the spirit of humility (Phil 2:1-8). The Universal (Catholic) Church causes men to carry unbearable burdens rather than permitting Jesus to carry guilt and fears.

Mt 11:28

Mt 11:28 - I will give you rest. - Rest was the first work [of righteousness] mankind was made to do once the creation was complete. Mankind has lost its rest (confidence, faith, utter reliance) in God and seeks to establish its own righteousness through works of the flesh. See Gen 2:1-3; Ps 37:7; Rom 10:1-4; John 14:27; Isa 32:17 A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. – {SC 70.2} Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance

heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor (The Desire of Ages, 755, 756). Jesus' work gives rest because it is a work of righteousness. The only work He asks us to do is to SURRENDER our will (Philippians 2:12, 13; Isa 32:17) and to believe (Joh 6:29). The rest Jesus offers is spiritual rest (John 4:24) which comes through the abiding presence of God. We enter God's rest however, as we too cease from our own labors just as God ceased from His labors . See Ex 33:14; Heb 4:9, 10; Gen 2:1-3 Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa 26:3.

Mt 11:29

Mt 11:29 - Take my yoke upon you, and learn of me - In accepting Christ's yoke of restraint and obedience, you will find that it is of the greatest help to you. Wearing this yoke keeps you near the side of Christ, and He bears the heaviest part of the load. – {5BC 1090.4} "Learn of me; for I am meek and lowly in heart." To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord (Letter 144, 1901). – {5BC 1090.5} How to Wear the Yoke—Take hold of the arm of God, and say, "I am nothing, and Thou art everything. Thou hast said, 'Without me ye can do nothing.' Now, Lord, I must have Thee abiding in me, that I may abide in Thee." Then advance step by step, by living faith abiding in Jesus Christ. This is wearing His yoke, the yoke of obedience (Manuscript 85, 1901). – {5BC 1092.1} Wearing the yoke with Christ, means to work in His lines, to be a copartner with Him in His sufferings and toils for lost humanity. It means to be a wise instructor of souls. We shall be what we are willing to be made by Christ in these precious hours of probation. We shall be the sort of a vessel that we allow ourselves to be molded into. We must unite with God in the molding and fashioning work, having our wills submitted to the divine will (Letter 71, 1895). – {5BC 1092.2} A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ. – {4SP 383.3}

Mt 11:29

Mt 11:29 - yoke - the yoke is the same thing as the cross as Jesus describes: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Mt 16:24, 25 - See Joh 4:34, 5:30; Heb 3:7-9 "The yoke and the cross are symbols representing the same thing, the giving up of the will to God." (The Seventh-day Adventist Bible Commentary, Ellen G. White Comments, vol. 5, p. 1090)

Mt 11:29

Mt 11:29 - learn of me - we are to learn of Jesus by following His example. See 1Cor 11:1 The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. – {SC 64.2} To learn of Christ means to receive His grace, which is His character. But those who do not appreciate and utilize the precious opportunities and sacred influences granted them on earth, are not fitted to take part in the pure devotion of heaven. Their characters are not molded according to the divine similitude. By their own neglect they have formed a chasm which nothing can bridge. Between them and the righteous there is a great gulf fixed. – {COL 271.1}

Mt 11:29

Mt 11:29 - meek and lowly in heart - See Mt 26:50-53 Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. And these graces will bring the desirable result of peace in the service of Christ (The Signs of the Times, April 16, 1912). – {5BC 1090.7}

Mt 11:29

Mt 11:29 - and ye shall find rest unto your souls - Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect submission there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa 26:3, 32:17; Ps 1:2, 3; John 14:15-18; A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. – {SC 70.2}

Mt 11:30

Mt 11:30 - For my yoke is easy, and my burden is light - Christ's yoke is easy and His burden is light because He does the heavy lifting. The yoke that He desire we bear is to stretch us by ennobling the mind and spirit to fit us for eternity. Therefore, the yoke is designed to bring us into conformity to the mind, character and will of Christ. The yoke will require meekness, self-denial and humility, but one will know that it is the will of God by the peace and rest that comes with the work. When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for He says His yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, He will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in His school, then we must know that we have not the yoke of Christ (The Review and Herald, May 10, 1887). – {5BC 1091.3}

Mt 12:1

Mt 12:1 - pluck ears of corn - The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day. – {PP 531.1}

Mt 12:2

Mt 12:2 - But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day - the Jews made an idol of the Sabbath rather than worshipping the God of the Sabbath. Jesus was constantly being reproved of the pharisees as a law breaker, when He was making plain the true spirit of the law. Because they were not willing to let go of their traditions and teachings of men which established their [self] righteousness, they condemned the Innocent One - Compares 2Kin 18:4 As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leader accomplished the will of Satan by surrounding God's rest day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of the living heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. . . . It was the work of Christ to clear away these misconceptions. - The Desire of Ages, p. 283.

Mt 12:4

Mt 12:4 - eat the shewbread - David and his men in their hunger and need approached the High Priest for food and he gave them of the bread that was consecrated to his house, the priests alone (Lev 22:10-13, 24:5-9). See 1Sam 21:1-6

Mt 12:5

Mt 12:5 - on the sabbath days the priests in the temple profane the sabbath, and are blameless? - The priests minister and labor on the Sabbath day unlike any other day, and yet are blameless before the Lord.

Mt 12:6

Mt 12:6 - one greater than the temple - Jesus is He Who sanctified the temple. The temple was made holy because of His presence. See Zech 6:12, 13; Hag 2:7, 9; Mt 23:16-21

Mt 12:7

Mt 12:7 - But if ye had known what this meaneth - Jesus reminds the Pharisees that they should have taken His counsel to learn what the Scriptures mean that God will have mercy and not sacrifice. See Mt 9:13

Mt 12:7

Mt 12:7 - I will have mercy, and not sacrifice - God preferred righteous living from His people, namely, mercy towards the poor, widow, stranger and afflicted rather than displays of worship through burnt offerings. Jesus teaches the Pharisees that God is One Who delights in mercy based on His Own merits, and not on the works of (self-righteous) men and vain sacrifices of the impenitent. The publicans would not be sinners as they were had they been mercifully ministered to by the self-righteous Pharisees. The Pharisees lack of

mercy towards these wayward men found greater displeasure with God than the sins of the publicans. See Mic 6:6-8; Hos 6:6; 1Sam 15:1-22; Jer 9:23, 24; Mt 9:13

Mt 12:8

Mt 12:8 - For the Son of man is Lord even of the sabbath day - See Isa 58:13, 14

Mt 12:12

Mt 12:12 - Wherefore it is lawful to do well on the sabbath days - acts of mercy, kindness and compassion that are essential should be done on the Sabbath as they glorify our God Who loves mercy. Jesus came to set captives free. See Isa 42:7

Mt 12:14

Mt 12:14 - Then the Pharisees went out, and held a council against him, how they might destroy him - For a good work, they seek to kill Jesus (Joh 10:31-33) because He reproved their shallow piety and false religion.

Mt 12:18

Mt 12:18 - Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust. - See Isa 42:1-6, 60:5

Mt 12:18

Mt 12:18 - he shall shew judgment to the Gentiles - See Isa 49:6, 56:1-7

Mt 12:19

Mt 12:19 - He shall not strive, nor cry; neither shall any man hear his voice in the streets - Jesus did not sound a gong to let all know of the good deeds He did. In fact, He understood that the spreading of His fame at times would work against Him and He cautioned the recipients of His blessings not to make known the miracles performed in their lives. See Mt 6:1, 2

Mt 12:20

Mt 12:20 - A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory - Jesus will bring to pass judgment at the time of judgment, when He has conquered all His foes and will make them His footstool. He does not judge before the time. See 1Cor 4:5

Mt 12:21

Mt 12:21 - And in his name shall the Gentiles trust - See Isa 49:6, 60:5, 56:1-7

Mt 12:23

Mt 12:23 - Is not this the son of David? - For the miracles' sake, many were forced to inquire whether Jesus was indeed the Messiah, the Son of David? Yet, many would be drawn away by the false accusations and rejection of the Pharisees. See Mt 12:24

Mt 12:24

Mt 12:24 - But when the Pharisees heard it - Just as the Holy Spirit is making impressions upon men's minds such that they exalt and delight in the light shown from God, the devil raises up men, typically those in leadership positions (pastors) to oppose the light and cast their doubts upon the works of God. See Joh 7:40-49; 2Pet 3:15-17

Mt 12:24

Mt 12:24 - This fellow doth not cast out devils, but by Beelzebub the prince of the devils - Jesus counsels His disciples before sending them out of that which He would be accused of. See Mt 10:24, 25 But the prince of evil had a still deeper object in manifesting his wonders through the magicians. He well knew that Moses, in breaking the yoke of bondage from off the children of Israel, pre-figured Christ, who was to break the reign of sin over the human family. He knew that when Christ should appear, mighty miracles would be wrought as an evidence to the world that God had sent Him. Satan trembled for his power. By counterfeiting the work of God through Moses, he hoped not only to prevent the deliverance of Israel, but to exert an influence through future ages to destroy faith in the miracles of Christ. Satan is constantly seeking to counterfeit the work of Christ and to establish his own power and claims. He leads men to account for the miracles of Christ by making them appear to be the result of human skill and power. In many minds he thus destroys faith in Christ as the Son of God, and leads them to reject the gracious offers of mercy through the plan of redemption. – {PP 264.4}

Mt 12:25

Mt 12:25 - Every kingdom divided against itself is brought to desolation - Through division and civil war a nation will come to ruin. A commentary for the present age in the United States. The ideological polarization and inability to reason together based on truth is an indicator of the impending collapse of this nation.

Mt 12:25

Mt 12:25 - every city or house divided against itself shall not stand - See Am 3:3

Mt 12:26

Mt 12:26 - And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? - The willing subjects of Satan are faithful, active, and united in one object. And although they hate and war with one another, yet they improve every opportunity to advance their common interest. {1T 345.3}

Mt 12:27

Mt 12:27 - by whom do your children cast them out? therefore they shall be your judges - The professed miracle workers of the time either work by the Spirit of God or the spirit of Satan. Jesus places the Pharisees' accusation against Him on trial by those very ones they claim to be legitimate miracle workers.

Mt 12:28

Mt 12:28 - But if I cast out devils by the Spirit of God - the Spirit of God is also referred to as the Finger of God, Who wrote the commandments on tables of stone. See Lk 11:20, Deut 9:10, Ex 31:18, 8:19, Dan 5:5

Mt 12:29

Mt 12:29 - Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. - Jesus affirms that His miracles are the work of God and in so doing He has bound the devil who has threatened men all their lives with death. See Heb 2:14, 15; Joh 14:30; 1Jo 3:8; Jer 31:11

Mt 12:30

Mt 12:30 - He that is not with me is against me; and he that gathereth not with me scattereth abroad. - Jesus lays down the gauntlet and removes any claims to ambivilence. There is no neutral ground when it comes to Jesus, you are either 100% for Him or 100% against Him. See Lk 19:26; Rev 22:11; Joh 7:43; Mt 10:34; Rom 8:9

Mt 12:31

Mt 12:31 - but the blasphemy against the Holy Ghost - to blaspheme the Holy Ghost is to reject through unbelief, His counsels, revelations, and promptings. The Holy Spirit is given to convict us of sin so that we, by repentance, may seek forgiveness and cleansing from Jesus. If we reject the Holy Spirit's promptings to acknowledge our sins and repent, we claim we have not sinned and thus, lie against God and blaspheme the Holy Spirit. See Heb 3:18, 19; Eph 4:30; 1Jo 1:10

Mt 12:31

Mt 12:31 - shall not be forgiven unto men - He, the Spirit of Truth (Joh 14:17, 15:26) is imparted to men to guide and lead us into all truth (Joh 16:13). Our rejection of Him and His promptings is a rejection of the very purposes of God for our lives. We are left in a state of rebellion, warring as enemies against God and His designs. See Heb 3:15-19

Mt 12:32

Mt 12:32 - but whosoever speaketh against the Holy Ghost, it shall not be forgiven him - The Holy Ghost is the Spirit of Truth (Joh 14:17, 16:13) Who reveals to us sin, points us to Jesus and will testify, for or against us based on our works (choices/decisions). Any who blaspheme the Truth, hates the Truth (Joh 14:6, Mt 12:36, 37) and rather loves a lie. They will be condemned (Joh 3:19). See 2Thess 2:9-12; Rev 22:15 Korah would not have taken the course he did had he known that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that He was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of His power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute His judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Mt 12:32. These words were spoken by our Saviour when the gracious works which He had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicates with man; and those who deliberately reject this

agency as satanic, have cut off the channel of communication between the soul and Heaven. – {PP 404.4} God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone" (Hos 4:17) is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb 10:26, 27. – {PP 405.1}

Mt 12:32

Mt 12:32 - neither in this world, neither in the world to come - the antediluvians are said to have grieved the Spirit of God. Their rejection of the light for their time not only brought about their condemnation and death but banishment for eternity. See Gen 6:3, 6

Mt 12:33

Mt 12:33 - for the tree is known by his fruit - It is possible to find a few palatable fruit on a bad tree, yet in totality, it's production is corrupt and not fit for use. In such cases it would be good to uproot and plant another tree in its stead. Such is the case with men who bear leaves of profession without true fruit of righteousness. See Mt 12:35, 21:19

Mt 12:34

Mt 12:34 - O generation of vipers - Jesus concurs with the charge of Joh the Baptist against the Jewish leadership and those who followed in their footsteps, that they were sons of the devil. See Lk 3:7; Joh 8:44; Gen 3:15

Mt 12:34

Mt 12:34 - how can ye, being evil, speak good things? - See Jer 13:23; Jam 3:12

Mt 12:34

Mt 12:34 - for out of the abundance of the heart the mouth speaketh - See Prov 4:23, 18:21; Mk 7:20-23; 1Cor 2:11; Mt 15:11, 18-20; Joh 7:38

Mt 12:35

Mt 12:35 - A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things - See Mt 12:33; Jam 3:12; Jer 13:23

Mt 12:36

Mt 12:36 - That every idle word that men shall speak, they shall give account thereof in the day of judgment. - See Eccl 5:2, 12:4, 11:9; Rom 14:12; 1Pet 3:10; Jam 2:12; Ps 50:23

Mt 12:38

Mt 12:38 - Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. - Despite all the works, teachings and miracles Jesus had already shown up to this point in His ministry, the faithless and scornful scribes and Pharisees, like their father the devil, besought Jesus to work a miracle to prove His divinity. See Mt 4:3,

27:39-43; Lk 23:35-37, 16:27-31

Mt 12:39

Mt 12:39 - An evil and adulterous generation seeketh after a sign - the generation of Jesus' day were known for their cruel and grinding oppression of the poor, failure to comfort the downtrodden and disregard for foreigners. Though by the conclusion of the Babylonian captivity, idolatry had been almost wholly rooted out, yet, the people erected gods of their rituals, ceremonies and selves in their hearts such that supreme love for God, the first great commandment, and love for one's neighbor, the second like it, was impossible. The heartless wickedness of the jewish leadership is likened to the adulterous woman. See Prov 30:20; Mt 16:4

Mt 12:40

Mt 12:40 - For as Jonas was three days and three nights in the whale's belly - See Jon 1:17-2:10; Mt 17:23

Mt 12:40

Mt 12:40 - so shall the Son of man be three days and three nights in the heart of the earth. - Lk 22:52, 53 "Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." See Mk 9:31 It is at this hour when Jesus was placed in the "heart of the earth" or the "lower parts of the earth". He Who was from above, was now fully bound and given over to the forces of evil from below, even the devil and his imps (Joh 8:23)

Mt 12:40

Mt 12:40 - the heart of the earth - to be given over to the control of the powers of darkness, controlled by the prince of the power of the air. See Eph 2:2, 3

Mt 12:41

Mt 12:41 - The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here - See Rom 2:27; John 19:10, 11; Lk 12:46-48||20:46, 47;

Mt 12:41

Mt 12:41 - because they repented at the preaching of Jonas - See Jon 3:4-10

Mt 12:41

Mt 12:41 - and, behold, a greater than Jonas is here - Jesus is greater than a prophet of God. - See Mk 1:7, 8

Mt 12:42

Mt 12:42 - The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here - See 2Chron 9:5-9; 1Kin 10:6-9; John 19:10, 11; Lk 12:46-48||20:46, 47;

Mt 12:42

Mt 12:42 - for she came from the uttermost parts of the earth to hear the wisdom of Solomon - See 1Kin 10:1-10

Mt 12:42

Mt 12:42 - and, behold, a greater than Solomon is here - Jesus is greater than the wisest king of Israel. Mk 1:7, 8

Mt 12:43

Mt 12:43-45 - unclean spirit gone out of a man - we will either be filled with the Holy Spirit of God or an unclean spirit. Something will inhabit the space. We are born in sin and shapen in iniquity and by our sinful acts, the devils take up residence in our lives. Only after faith has been awaken through the Word of God and the Holy Spirit has entered in to clean the house, can the unclean spirits be cast out of a man (Mt 12:29). By right, those who have accepted Jesus through baptism belong to Him (Act 2:37, 38), Who made us new creatures in Himself. Yet, lest we yield to Him and He come in and sup with us through His Spirit, we have no part with Him. See Heb 3:6; Rev 3:20; 1Cor 3:16. Baptism is the legal act (sin is transgression of the law) which causes the angels, demons, Satan and the universe to recognize us as property of God and the home of the Holy Spirit (1Cor 3:16; 6:19). It is at baptism that our names are written in the Book of Life (Ex 32:31-33)

Mt 12:44

Mt 12:44 - he findeth it empty - Unless we fill the vacancy left when the strong man was bound and cast-out with God's presence through daily surrender, devotion, prayer, meditation, the vacuum will soon be re-inhabited by sins and bondage greater than the first state. If there is any way by which Satan can gain access to the mind, he will sow his tares and cause them to grow until they will yield an abundant harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in and, by catching away the good seed sown in the heart, make of none effect the truth. [7] – {AH 402.2} CONTRAST - “She [the Bride of Christ] will understand what it means to have the assurance of the Spirit because she has received Christ by faith and His life has become her life. Her union with the Bridegroom provides much more than the forgiveness of sin. Her sin is not only taken away but the vacuum is filled with the Holy Spirit. This means divine illumination, humanity joined to divinity. Here will be the wife committed to the marriage of the Lamb; she has made herself ready and she is arrayed in fine linen, clean and white, clothed with the righteousness of saints (Revelation 19:7, 8).” {Then Shall the Sanctuary Be Cleansed, pg 87, Donald Karr Short}

Mt 12:45

Mt 12:45 - the last state of that man is worse than the first. Even so shall it be also unto this wicked generation - It would have been better for Israel if they had never heard or encounter the Truth, Jesus, because they would have had less guilt. But since they beheld the Truth and rejected it, it will be worst for them in judgment - See John 5:14; Heb 6:4-6

Mt 12:48

Mt 12:48 - Who is my mother? and who are my brethren? - Jesus was denying any earthly familial ties that would suggest primacy of any sort. He affirms that all who do the will of His Father are His brothers, sisters, and mothers.

Mt 12:50

Mt 12:50 - For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother - See Mt 12:30

Mt 12:50

Mt 12:50 - my Father which is in heaven - Again, Jesus acknowledges no earthly father, only His Father Who is in heaven - See Mt 6:9

Mt 13:3

Mt 13:3 - Behold, a sower went forth to sow - That with which the parable of the sower chiefly deals is the effect produced on the growth of the seed by the soil into which it is cast.... – {CSA 20.3}

Mt 13:4

Mt 13:3 - And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: - See Mt 13:19

Mt 13:5

Mt 13:5 - Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: - See Mt 13:20, 21

Mt 13:6

Mt 13:6 - And when the sun was up, they were scorched; and because they had no root, they withered away - See Jam 1:11

Mt 13:6

Mt 13:6 - because they had no root - those who are not built on the sure foundation of Jesus Christ (Isa 28:16; Mt 7:24; Jer 17:7, 8) are they who have roots/oil.

Mt 13:7

Mt 13:8 - some fell among thorns; and the thorns sprung up, and choked them: - the cares of the world and riches were a snare that led those away from the light. Perhaps also, the seed found itself in the midst of briars and thorns who by whose negative influence, choked out the spiritual life of the plant. See Mt 13:22; Isa 27:4, 5

Mt 13:8

Mt 13:8 - But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold - See Mt 13:23

Mt 13:11

Mt 13:11 - mysteries of the kingdom of heaven - Jesus came to reveal the truths and knowledge of the kingdom of God, kept secret (obscured by man's "enmity" - selfishness/sinfulness) from the foundation of the world. See 1Cor 2:7-10

Mt 13:14

Mt 13:14 - And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: - See Isa 6:9, 10 The Pharisees perceived the meaning of Christ's parable, but to them its lesson was unwelcome. They affected not to understand it. To the multitude it involved in still greater mystery the purpose of the new teacher, whose words had so strangely moved their hearts and so bitterly disappointed their ambitions. The disciples themselves had not understood the parable, but their interest was awakened. They came to Jesus privately and asked for an explanation. [37] – {CSA 19.7}

Mt 13:15

Mt 13:15 - For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them - See Isa 6:9, 10, 60:2; 2Thess 2:10-12 Conversion: 1. A work of God's Holy Spirit upon the heart and mind 2. A humble acknowledgement and reception of one's sinful life and rebellion towards God and His Law (Rom 8:7) 3. Recognizing our wretchedness and need of a Savior (John 15:1-5) 4. A response of a good conscience to the Spirit by yielding one's will to God and going to Him for forgiveness/pardon - Mt 13:15 5. Reception of God's grace and pardon and a willingness to surrender one's life and worship to Him 6. Being born again by the Spirit of God (Lk 9:23, 24; Gal 2:20; 2Cor 5:17; 1Jo 3:14) 6. Choosing to follow Jesus as one's Savior and Lord

Mt 13:16

Mt 13:16 - But blessed are your eyes, for they see: and your ears, for they hear - See John 3:3, 5; Rev 1:3

Mt 13:17

Mt 13:17 - For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. See Mt 11:11; Joh 8:56; Job 19:25; Num 24:16, 17; Lk 10:24; 1Pet 1:10-12; Act 3:24

Mt 13:18

Mt 13:18 - Hear ye therefore the parable of the sower - Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil. In every case the sower and the seed are the same. Thus He teaches that if the word of God fails of accomplishing its work in our hearts and lives, the reason is to be found in ourselves. But the result is not beyond our control. True, we cannot change ourselves; but the power of choice is ours, and it rests with us to determine what we will become. The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word. They are themselves responsible for the hardness of heart that prevents the good seed from taking root, and for the evil growths that check its development. – {CSA 23.4}

Mt 13:19

Mt 13:19 - When any one heareth the word of the kingdom - "The sower soweth the word." Christ came to sow the world with truth. Ever since the fall of man, Satan has been sowing

the seeds of error. It was by a lie that he first gained control over men, and thus he still works to overthrow God's kingdom in the earth and to bring men under his power. A sower from a higher world, Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, could bring to men the pure principles of truth. Ever since the fall of man, Christ had been the Revealer of truth to the world. By Him the incorruptible seed, "the word of God, which liveth and abideth forever," is communicated to men. 1Pet 1:23. In that first promise spoken to our fallen race in Eden, Christ was sowing the gospel seed. But it is to His personal ministry among men and to the work which He thus established that the parable of the sower especially applies. – {CSA 19.8} The seed sown by the wayside represents the word of God as it falls upon the heart of an inattentive hearer. Like the hard-beaten path, trodden down by the feet of men and beasts, is the heart that becomes a highway for the world's traffic, its pleasures and sins. Absorbed in selfish aims and sinful indulgences, the soul is "hardened through the deceitfulness of sin." Heb 3:13. The spiritual faculties are paralyzed. Men hear the word, but understand it not. They do not discern that it applies to themselves. They do not realize their need or their danger. They do not perceive the love of Christ, and they pass by the message of His grace as something that does not concern them. – {CSA 20.5}

Mt 13:21

Mt 13:21 - Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended- Many receive the gospel as a way of escape from suffering, rather than as a deliverance from sin. They rejoice for a season, for they think that religion will free them from difficulty and trial. While life moves smoothly with them, they may appear to be consistent Christians. But they faint beneath the fiery test of temptation. They cannot bear reproach for Christ's sake. When the word of God points out some cherished sin, or requires self-denial or sacrifice, they are offended. It would cost them too much effort to make a radical change in their life. They look at the present inconvenience and trial, and forget the eternal realities. [41] – {CSA 20.10}

Mt 13:22

Mt 13:22 - the deceitfulness of riches - money and the love of it are false gods that give people the illusion of having power - See 1Tim 6:9, 10; Heb 3:13; Mk 4:19

Mt 13:23

Mt 13:23 - But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty - See Jer 17:7, 8 When secret prayer and reading of the Scriptures are neglected today, tomorrow they can be omitted with less remonstrance of conscience. There will be a long list of omissions, all for a single grain sown in the soil of the heart. On the other hand, every ray of light cherished will yield a harvest of light. Temptation once resisted will give power to more firmly resist the second time; every new victory gained over self will smooth the way for higher and nobler triumphs. Every victory is a seed sown to eternal life. – {5T 120.3}

Mt 13:24

Mt 13:24 - The kingdom of heaven is likened unto a man which sowed good seed in his field: - the kingdom of heaven here described reflects the condition of the church, comprised of both wheat and tares who will grow together until the day of reaping. This is the church militant (Ps 55), that faces threats and challenges from without and from within. When the Latter Rain is poured out upon God's people, a separation will occur where the wheat will

receive the rains and will bring forth their fruit in season (Ps 1:2, 3; Jer 17:5-8) while the tares will wither and dry-up by the heat of the sun-day law (Am 4:7; Lk 8:4-15). The separation will bring forth the Church Triumphant (Isa 52).

Mt 13:27

Mt 13:27 - from whence then hath it tares? - Amalgamation Brought Noxious Plants—Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the Master, "Didst not thou sow good seed in thy field? how then hath it tares?" The Master answered, "An enemy hath done this." All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares (Manuscript 65, 1899) [published in F. D. Nichol, Ellen G. White and Her Critics]. – {1BC 1086.2}

Mt 13:28

Mt 13:28 - An enemy hath done this - the tares appear among the good crop to sow discord. See Act 20:28-30; 15:1, 5 Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The master answered, "An enemy hath done this" (Mt 13:27, 28). All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. – {2SM 288.2}

Mt 13:29

Mt 13:29 - lest while ye gather up the tares, ye root up also the wheat with them - damage can be done in trying to weed-out those who are contrary to the faith. The best and only solution is to let the two grow and allow the tares to reveal themselves in time.

Mt 13:30

Mt 13:30 - Let both grow together until the harvest: - There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth." But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought

to reprove them. – {GC 43.2}

Mt 13:30

Mt 13:30 - Gather ye together first the tares - See Rev 14:14-20

Mt 13:30

Mt 13:30 - bind them in bundles to burn them - See Isa 27:11; Reve 20:12-15; Mt 3:12, 22:13; Lk 3:17

Mt 13:32

Mt 13:32 - Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof - That which starts as small and insignificant can become a thing of substance and abundance under the care of the Lord. See Zech 4:10; 1Cor 15:37

Mt 13:33

Mt 13:33 - The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened - the leaven of God's Holy Spirit will purge the soul of impurities and fill it with His presence. The same applies on a corporate level. There is a duality in certain words as used in Scripture that must be considered. It is always necessary to read Scripture in context to understand the use and meaning of words. For example: The two goats chosen on the Day of Atonement represents Jesus and Satan. The Lord's goat is slain for the sins of the people and is burned outside the camp. Whereas, the scapegoat has all the sins of the people placed upon its head and it is taken to a far place, away from the people of God to be destroyed. Leaven here is used as a symbol of the power of God's Holy Spirit upon the heart to cause one and the church to grow and mature in Christ. In contrast leaven is also used to denote false doctrine as in the leaven of the Pharisees (Mt 16:6, 11, 12) Serpent is used to denote the enemy of souls, Satan or the devil (Gen 3:1-15; Rev 12:7-9). However, Moses was instructed to make a brazen serpent (Num 21:9) that would provide healing for all who looked towards it in faith. The brazen serpent was used to symbolize Jesus Christ, who took on our sin in order to save our lives. Lion is used to denote the devil, our adversary, who stalks around seeking whom he may destroy (1Pet 5:8). However, Jesus is the Lion (King) of the tribe of Judah, the KING of Kings. Revelation 5:5-14 Lucifer was the name given to Satan when created because he bore the light of God upon himself. Jesus however, is also the Day Star and Bright and Morning Star which translates to Lucifer. Both Satan and Jesus claim to be the light of the world and both claim that all should follow them. Jesus however, laid down His life as a Good Shepherd of the sheep and Satan did not! The enmity that originates with Satan is against God and can not be reconciled to God. This was seen when God pled with Lucifer to repent but he refused to repent, but continued in his murderous schemes (Rom 2:4-6; see also Gen 4:2-6). The enmity of Satan is born of self and selfishness and seeks its own as opposed to yielding to God and His will for us. Paul calls this the carnal mind which is at enmity with God but friends with the world. Pilate and Herod, two worldly enemies were joined in friendship and in unity against Jesus when persecuting Him, showing that the forces of evil are all in confederacy against God. See Jam 4:4; Rom 8:5-7; Lk 23:12 God Himself stood as a Pillar of Light, to light the path of the COI while crossing the Red Sea, while serving as thick darkness to the Egyptians behind them. See Ex 14:19, 20

Mt 13:35

Mt 13:35 - That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. - See Ps 78:2

Mt 13:35

Mt 13:35 - I will utter things which have been kept secret from the foundation of the world - See Col 1:25, 26; Eph 1:9, 10; Rev 10:7

Mt 13:38

Mt 13:38 - but the tares are the children of the wicked one - See Gen 3:15

Mt 13:39

Mt 13:39 - end of the world - the Close of Probation.

Mt 13:39

Mt 13:39 - the reapers are the angels - the Three angels are figuratively that which gathers God's heavenly garner. The Third Angel separates and demonstrated two classes of worshippers.

Mt 13:40

Mt 13:40 - As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world - See Rev 20:12-15; Mt 15:13

Mt 13:41

Mt 13:41 - gather out of his kingdom all things that offend, and them which do iniquity - sin shall not rise again because all things that offend will be gathered out. See Nah 1:9

Mt 13:43

Mt 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father - See Dan 12:3; Rev 18:1; Mal 4:2; Isa 60:1-3

Mt 13:44

Mt 13:44 - treasure hid in a field - the Everlasting Gospel (Rev 14:6, 7) is the treasure hid in a field, the Word of God. There is a distinction in having God's Word and having the gospel. See Prov 2:4; Ps 119:162

Mt 13:44

Mt 13:44 - selleth all that he hath, and buyeth that field - See Phil 3:8

Mt 13:46

Mt 13:46 - went and sold all that he had, and bought it - See Phil 3:8

Mt 13:47

Mt 13:47 - Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind - See Mt 22:9, 10

Mt 13:47

Mt 13:47 - cast into the sea - the message that is to go into all the world as a witness is the gospel.

Mt 13:48

Mt 13:48 - sat down - those who sit down to gather and separate the good from the bad are they who are part of the heavenly court scene in Dan's vision (Dan 7:9, 10, 13, 14)

Mt 13:49

Mt 13:49 - angels shall come forth, sever - the angels in the last day which sever the wicked from the just are the 3 Angel's Messages. God's church militant will be purified through the message of the 3 Angel's which will serve as a cleaver to separate the wheat from the tare.

Mt 13:49

Mt 13:49 - the wicked from among the just - The Three Angel's Messages will separate the wicked (foolish virgins) from the just (the wise virgins). See Dan 12:10; Mt 25:1-10; Joe 3:17, 18

Mt 13:52

Mt 13:52 - two groups of scribes described in the Bible, the righteous and unrighteous scribe. Mt 23:25, 27, 28; 8:19, 20 Faithful Scribe: 2Kings 22:8-14; Matt 23:34; Ezr 7:6, 10-12; Neh 8:1-3

Mt 13:52

Mt 13:52 - which is instructed unto the kingdom of heaven - One who has studied to show themselves approved unto God the Scriptures so that they may be wise unto salvation (2Tim 3:15), and has purged himself of all defilement that he might be a laborer for the Lord. See 2Tim 2:15, 21; Rom 1:16, 17

Mt 13:52

Mt 13:52 - kingdom of heaven - Kingdom of Grace and Kingdom of Glory both of which possess a throne where a King must sit. See GC 346.4; Mt 25:31, 32; Heb 4:16 Kingdom of Grace offers pardon, forgiveness and power to be victorious over sin. See Tit 2:11-14

Mt 13:52

Mt 13:52 - his treasure - both the word of God and one's spiritual experience (Mt 12:35). People are needing to hear our personal testimonies of victory in Christ. Rev 12:11

Mt 13:52

Mt 13:52 - new and old - See 2Cor 5:17 Christ as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection, Christ as He is manifested by the Holy Spirit, is the treasure of the New Testament. Our Saviour, the outshining of the Father's glory, is both the Old and the New.... The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. – {FLB 12.5}

Mt 13:55

Mt 13:55 - Is not this the carpenter's son - the people of Nazareth rejected truth because did not love the truth. The living embodiment of truth stood before them and proclaim the Kingdom of heaven to them, yet they hardened their hearts in prejudice, reasoning beyond the shown evidence, that this could not be the anticipated Messiah. They were ignorant of the Scriptures. See Joh 7:28; Deut 18:18

Mt 13:57

Mt 13:57 - And they were offended in Him - Those who had heard Jesus' message in His own country (Nazareth) were offended/scornful/ashamed/disappointed by it and therefore scorned and rejected Him. Rather than judging Jesus by His words and His works which were written of by Moses (Joh 5:46-48), they allowed doubt from the enemy to intervene, questioning all that evidence declared Him to be, "is not this the carpenter's son..." Jesus says, "blessed is he, whosoever shall not be offended in me." Lk 7:23, 4:28

Mt 13:57

Mt 13:57 - A prophet is not without honour, save in his own country, and in his won house - the very prophecy concerning Jesus as the Prophet to the people, the same people were ignorant of. God said He would raise up a Prophet from among the brethren, and yet they were not prepared to receive Him. See Deut 18:18, 19; Lk 4:44, 24-27; Joh 7:5; Jer 11:21, 1:1

Mt 13:58

Mt 13:58 - And He did not many mighty works there because of their unbelief - that which stays the hand of the LORD is our unbelief. He can not work in the midst of doubt and questioning of His motives, His desires, His will or His ability to save. See Heb 11:6; Joh 12:37-40

Mt 14:1

Mt 14:1 - A Roman ruler over a 1/4 of a province.

Mt 14:5

Mt 14:5 - And when he would have put him to death, he feared the multitude, because they counted him as a prophet - Herod's weak character is here demonstrated where he could be swayed by popular opinion.

Mt 14:6

Mt 14:6 - the daughter of Herodias danced before them, and pleased Herod - without doubt, the young woman's dancing was designed to allure and entice.

Mt 14:9

Mt 14:9 - And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her - a flagrant abuse of power is seen in the martyred death of Joh. Herod, in his drunkenness issued a vain oath that he felt compelled to uphold because of pride.

Mt 14:11

Mt 14:11 - the ruthless spirit of Herodious and Jezebel both typify the ruthless passion of the apostate church system that would rule the world for 1,260years. See Rev 2:20-23;

Mt 14:13

Mt 14:13 - When Jesus heard of it, he departed thence by ship into a desert place apart: - Jesus undoubtedly was moved by the martyred death of His herald and forerunner. Jesus foresaw the martyrdom of countless millions for His sake and His own brutal death as the Lamb of God that takes away the sins of the world.

Mt 14:16

Mt 14:16 - They need not depart; give ye them to eat. - Jesus was testing the faith of His disciples whom He had sent out and had seen the power of God manifested in the healing of the sick, the preaching of the gospel and the casting out of evil spirits (Mt 10:1). Jesus' suggestion was not unreasonable, yet He knew His disciples still lacked faith in Him and His power to do what seemed impossible.

Mt 14:19

Mt 14:19 - looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude - Jesus seemingly performed a communion service with His disciples and the multitude.

Mt 14:19

Mt 14:19 - he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude - In Christ’s act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others. – {DA 369.3}

Mt 14:20

Mt 14:20 - And they did all eat, and were filled - God satisfies the hunger of every man. All who partake of His blessings never leave hungering but filled. This is a gospel message that applies to the Spirit as well. See Joh 4:10-14, 7:37, 38

Mt 14:20

Mt 14:20 - and they took up of the fragments that remained twelve baskets full - Nothing goes to waste in God's Kingdom. The extra food was distributed and given to those who had family at home needing food so that they too might receive a blessing. So too, we must take the gospel message home and to others after we have been fed. After the multitude had been fed, there was an abundance of food left. But He who had all the resources of infinite power at His command said, “Gather up the fragments that remain, that nothing be lost.” These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth’s hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes

down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground. – {DA 368.1}

Mt 14:21

Mt 14:21 - And they that had eaten were about five thousand men, beside women and children - The SoP states that the Passover was drawing near and bands of Jewish travelers sought to hear Jesus speak [See DA 364.1]. Supposing there was one woman for every man and perhaps two children with each woman, Jesus fed approximately 20,000 with five loaves and two fishes. Praise the Lord!! See Joh 6:10

Mt 14:22

Mt 14:22 - And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away - Jesus realized the zeal of the people and His disciples who had witnessed His miracles of healing, provision and love. They sought to make Him King of Israel by force which would thwart the true efforts of the Kingdom of Heaven. Jesus therefore dispatched His disciples to the other side of the lake, He disbanded the crowd and He went to a solitary place to pray for strength.

Mt 14:23

Mt 14:23 - And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone - When left alone, Jesus "went up into a mountain apart to pray." For hours He continued pleading with God. Not for Himself but for men were those prayers. He prayed for power to reveal to men the divine character of His mission, that Satan might not blind their understanding and pervert their judgment. The Saviour knew that His days of personal ministry on earth were nearly ended, and that few would receive Him as their Redeemer. In travail and conflict of soul He prayed for His disciples. They were to be grievously tried. Their long-cherished hopes, based on a popular delusion, were to be disappointed in a most painful and humiliating manner. In the place of His exaltation to the throne of David they were to witness His crucifixion. This was to be indeed His true coronation. But they did not discern this, and in consequence strong temptations would come to them, which it would be difficult for them to recognize as temptations. Without the Holy Spirit to enlighten the mind and enlarge the comprehension the faith of the disciples would fail. It was painful to Jesus that their conceptions of His kingdom were, to so great a degree, limited to worldly aggrandizement and honor. For them the burden was heavy upon His heart, and He poured out His supplications with bitter agony and tears. {DA 379.1}

Mt 14:25

Mt 14:25 - And in the fourth watch of the night - From 3AM-6AM

Mt 14:25

Mt 14:25 - Jesus went unto them, walking on the sea - See Ps 77:19, 104:3; Mk 6:49

Mt 14:29

Mt 14:29 - And he said, Come - Jesus, as an Awesome Teacher and Father, bids His inquiring children to come and experience the wondrous miracles He performs.

Mt 14:30

Mt 14:30 - But when he saw the wind boisterous, he was afraid - Peter also walked on the water while he kept his focus on Jesus (Joh 14:12). However, Peter took his eyes off of Jesus and therefore perceived the winds and waves to be overwhelming, thus he began to doubt.

Mt 14:30

Mt 14:30 - Lord, save me. - Praise God that He hears the prayers of His children when they cry out to Him. The most earnest, solemn prayer that can be uttered registers with the Lord!

Mt 14:31

Mt 14:31 - And immediately Jesus stretched forth his hand, and caught him - See Ps 55:22

Mt 14:33

Mt 14:33 - Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God - Jesus' disciples acknowledge that indeed, He is the Messiah. See Joh 1:49

Mt 14:35

Mt 14:35 - And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; - Imagine the excitement to think of all whom you know that are ailing from sickness and disease and to bring them to Jesus for healing. What a glorious day. Compare the caring concern of these heathen men to the cold indifference of the Jews under similar circumstances (Mt 20:30, 31; Lk 10:30-37). See Mk 6:53-56 As the men of Genneserat sought to bless those who were sick and in need, so too we must perceive every soul that is estranged from God and outside the ark of safety, we must go get them and bring them to the Man who can bring healing. [Joh 1:49] - If Nathanael had trusted to the rabbis for guidance, he would never have found Jesus. It was by seeing and judging for himself that he became a disciple. So in the case of many today whom prejudice withholds from good. How different would be the result if they would "come and see"! – {DA 140.5}

Mt 14:36

Mt 14:36 - And besought him that they might only touch the hem of his garment - See Ps 133:2; Mt 9:21; Mk 5:28, 29; Lk 8:43, 44

Mt 15:1

Mt 15:1 - Then came to Jesus scribes and Pharisees, which were of Jerusalem - either the scribes and Pharisees had a distant appointment in Genessarat, approximately 76miles (123km) from Jerusalem, or these men made it a point to track Jesus and seek to pervert and thwart His work.

Mt 15:5

Mt 15:5 - It is a gift, by whatsoever thou mightest be profited by me - the practice of deeding one's possessions to the church absolved the one of providing financial support to their elderly and needy parents. This selfish act robbed parents of the loving blessings of support from their children and enabled the selfish children to enjoy whatever means they possessed as long as they lived with the intent of giving it to the church at their death.

Mt 15:7

Mt 15:7 - Ye hypocrites, well did Esaias prophesy of you - See Job 13:16 Ye hypocrites," He said, addressing the wily spies, "well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men." The words of Christ were an arraignment of the whole system of Pharisaism. He declared that by placing their requirements above the divine precepts the rabbis were setting themselves above God [Spirit of Antichrist]. – {DA 397.2}

Mt 15:8

Mt 15:8 - This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me - See Isa 29:13, 1:11-17, 58:1-5

Mt 15:9

Mt 15:9 - teaching for doctrines the commandments of men - The Prophet Isa states "their fear towards me is taught by the precept of men" (Isa 29:13). We are led to understand how to worship and honor God based on men's teachings, doctrines, superstitions, traditions, fables, and pagan beliefs rather than the pure word of God. See Mt 9:14; 15:1-9, 22-28; 17:10-13; 19:23-26; 23:1-39; 24:1, 2; Joh 4:19-24, 7:25-29; 9:1, 2; Act 1:6

Mt 15:11

Mt 15:11 - Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man - Jesus, speaking to Jews, is not giving license to eating unclean things. But rather, He says that the things which come forth from the mouth, that which is in a corrupt heart, defiles the man and not the foods that he eats.

Mt 15:11

Mt 15:11 - but that which cometh out of the mouth, this defileth a man - See Mt 12:34,15:18-20

Mt 15:12

Mt 15:12 - Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? - The disciples of Christ struggled with wanting to conform with the new order and not wanting to vex the established leadership; however, Jesus came to set things in their proper order and if necessary, to replace the old guard with a new. This tension caused much problems with the disciples until the day of Pentecost. See Mt 10:25-28

Mt 15:13

Mt 15:13 - Every plant, which my heavenly Father hath not planted, shall be rooted up - See Mt 13:38-42 Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The master answered, "An enemy hath done this" (Mt 13:27, 28). All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. – {2SM 288.2}

Mt 15:14

Mt 15:14 - Let them alone - See Hos 4:17

Mt 15:14

Mt 15:14 - they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch - See Isa 29:9-15, 9:14-16; Lk 11:44; Joh 16:3; Rom 3:13 A truth can be fully seen only in the light of other truths. It is known by its resemblances. A fact which is only partly known never reveals its thousand beautiful analogies to other facts. It stands alone, beclouded and barren—half fact and half phantom. The eye catches no fine resemblances, and the understanding finds no fruitful relations, linking it to the great body of truth. The imagination looks in vain for the light of some rich and beautiful simile to transfigure the truth seen only in dim outline, or known only in shapeless and imperfect fragments. Only amid facts vividly seen, and among truths clearly and splendidly conceived, are to be discovered the im- ages of grander facts and the shadowy forms of wider truths. The power of illustration—that chief and central power in the teacher's art—comes only out of clear and familiar knowledge. The unknowing teacher is the blind trying to lead the blind with only an empty lamp to light the way. {The Seven Laws of Teaching: The Law of the Teacher - Pg 36, 37}

Mt 15:17

Mt 15:17 - draught - that which is drawn out (waste).

Mt 15:18

Mt 15:18 - But those things which proceed out of the mouth come forth from the heart; and they defile the man - See Mt 15:11, 12:34

Mt 15:19

Mt 15:19 - For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: - See Jer 17:9; Joh 18:28||Mt 27:6-9

Mt 15:20

Mt 15:20 - These are the things which defile a man: but to eat with unwashen hands defileth not a man - See Joh 18:28; Mt 27:6; Act 4:1-21

Mt 15:21

Mt 15:21 - Then Jesus went thence, and departed into the coasts of Tyre and Sidon - Jesus was drawn by the Holy Spirit to the land of Tyre and Sidon, (61km/38miles) northwest of Gennesarat, for the sake of a needy but faithful and worthy Canaanite woman.

Mt 15:22

Mt 15:22 - Have mercy on me, O Lord, thou Son of David - not only had the woman heard of Jesus, but she believed Him to be Who He proved to Be, Messiah, the son of David. See Jer 23:5, 6; Mt 8:10-12, 22:41, 42

Mt 15:23

Mt 15:23 - Send her away; for she crieth after us - Just as in Jesus' command to feed the 5000, the disciples default to the past of least resistance, to skirt the situation all together. Their prejudice for the Canaanite woman had much to do with their indifference towards

her dire situation.

Mt 15:24

Mt 15:24 - I am not sent but unto the lost sheep of the house of Israel - When He said, "I am not sent but unto the lost sheep of the house of Israel," He stated the truth, and in His work for the Canaanite woman He was fulfilling His commission. This woman was one of the lost sheep that Israel should have rescued. It was their appointed work, the work which they had neglected, that Christ was doing. – {DA 402.3}

Mt 15:25

Mt 15:25 - Then came she and worshipped him, saying, Lord, help me - See Mt 8:1, 2

Mt 15:26

Mt 15:26 - It is not meet to take the children's bread, and to cast it to dogs - Jesus played into His disciples prejudice of which He was well aware, by suggesting His blessing her with her request would be as taking the children's food from them in order to feed the dogs. This supposed insult vailed Jesus' true intent which was to bless her with that which she sought. - See Ps 22:16

Mt 15:27

Mt 15:27 - yet the dogs eat of the crumbs which fall from their masters' table - The great, persevering faith, and humility of the woman was such that she would bear the insult of being compared to a dog, so long as she could receive the blessing of healing for her daughter. Her perseverance prevailed! She became the Israel of God! See Ps 22:16; Gen 32:28; Mk 7:28; Lk 16:21

Mt 15:28

Mt 15:28 - O woman, great is thy faith - The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household. As a child it is her privilege to share in the Father's gifts. Christ now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity and love, He says, "O woman, great is thy faith: be it unto thee even as thou wilt." From that hour her daughter became whole. The demon troubled her no more. The woman departed, acknowledging her Saviour, and happy in the granting of her prayer. – {DA 401.3}

Mt 15:29

Mt 15:29 - And Jesus departed from thence, and came nigh unto the sea of Galilee - This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that He went to the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of a despised people for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people. – {DA 402.1}

Mt 15:32

Mt 15:32 - I will not send them away fasting, lest they faint in the way - Jesus presents a similar challenge as that in Bethsaida to the disciples in suggesting they feed the multitude.

The challenge is however, gravely different in that these are a heathen people [Decopolis, near Gergesa - See DA 404.3] for whom Jesus had been ministering and His disciples would be called upon to serve them. Jesus was always looking to tear down the middle wall of separation between the Jews and Gentiles.

Mt 16:1

Mt 16:1 - The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven - The Pharisees and Sadducees continue in the footsteps of their faithless father the devil, requesting a sign. See Mt 4:3, 27:39-43; Lk 23:35-37, 16:27-31; Jer 10:2

Mt 16:3

Mt 16:3 - O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? - The Pharisees and Sadducees by their own rejection of Christ found themselves fighting God and opposing the Truth. They in their prideful, stubborn blindness became children of darkness. See Job 24:1; 2Tim 2:25, 26; 1Thess 5:1-9; 2Pet 3:3-5; Joh 3:19-21

Mt 16:3

Mt 16:3 - the Pharisees and Sadducees where not as the children of Issachar, able to discern the times. See 1Chron 12:32

Mt 16:4

Mt 16:4 - A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas - Jesus repeats His prophetic sign that these hypocritical men should see and peradventure, believe and repent. They understood Jesus' words because they sought to secure the tomb where His body lay after His death, lest He come forth from the tomb in three days. See 1Cor 1:22; Mt 12:38-40; 2Tim 2:25, 26; Mt 27:62-66; Prov 30:20 Many are unwilling to accept of Christ until the whole mystery of the plan of salvation shall be made plain to them. They refuse the look of faith, although they see that thousands have looked, and have felt the efficacy of looking, to the cross of Christ. Many wander in the mazes of philosophy, in search of reasons and evidence which they will never find, while they reject the evidence which God has been pleased to give. They refuse to walk in the light of the Sun of Righteousness, until the reason of its shining shall be explained. All who persist in this course will fail to come to a knowledge of the truth. God will never remove every occasion for doubt. He gives sufficient evidence on which to base faith, and if this is not accepted, the mind is left in darkness. If those who were bitten by the serpents had stopped to doubt and question before they would consent to look, they would have perished. It is our duty, first, to look; and the look of faith will give us life. – {PP 432.2}

Mt 16:4

Mt 16:4 - wicked and adulterous generation - Jesus alluded to the Spiritual fornication among the Jewish leadership in conspiring with the state to kill Him [Image to the Beast], as well as the hearts of the people committing fornication with the world. See Ps 78:8; Prov 30:11-14

Mt 16:6

Mt 16:6 - Take heed and beware of the leaven of the Pharisees and of the Sadducees. - See Mt 16:12; Lk 12:1; Mk 8:15; 1Cor 5:6, 7 1Chronicles12:32 Rom13:11,12 5T81.1 GC607.

Mt 16:12

Mt 16:12 - Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees - We are not to follow the doctrine of men but to search the Scriptures, know them for ourselves and follow them. See Lk 12:1; Joh 5:39

Mt 16:16

Mt 16:16 - Thou art the Christ, the Son of the living God - See Deut 18:18; Dan 9:24, 25; Joh 1:49, 6:69; Act 2:36; Lk 9:20

Mt 16:17

Mt 16:17 - flesh and blood hath not revealed it unto thee - See Joh 6:45, 64

Mt 16:18

Mt 16:18 - thou art Peter (Petros - pebble or piece of a rock)- See Gal 2:9; Act 15:7, 12-19. Jam also bore his testimony with decision, declaring that it was God's purpose to bestow upon the Gentiles the same privileges and blessings that had been granted to the Jews. – {AA 194.2} The Holy Spirit saw good not to impose the ceremonial law on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God. Jam presided at the council, and his final decision was, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." (Act 15:6-19) – {AA 194.3} This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman Catholic Church that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no Scriptural foundation for their pretensions. Nothing in the life of Peter gives sanction to the claim that he was elevated above his brethren as the vicegerent of the Most High. If those who are declared to be the successors of Peter had followed his example, they would always have been content to remain on an equality with their brethren. – {AA 194.4} In this instance Jam seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them. Jam sought to impress the minds of his brethren with the fact that, in turning to God, the Gentiles had made a great change in their lives and that much caution should be used not to trouble them with perplexing and doubtful questions of minor importance, lest they be discouraged in following Christ. – {AA 195.1} When Peter, at a later date, visited Antioch, he won the confidence of many by his prudent conduct toward the Gentile converts. For a time he acted in accordance with the light given from heaven. He so far overcame his natural prejudice as to sit at table with the Gentile converts. But when certain Jews who were zealous for the ceremonial law, came from Jerusalem, Peter injudiciously changed his deportment toward the converts from paganism. A number of the Jews "dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." This revelation of weakness on the part of those who had been respected and loved as leaders, left a most painful impression on the minds of the Gentile believers. The church was threatened with division. But Paul, who saw the subverting influence of the wrong done to the church through the double part acted by Peter, openly rebuked him for thus disguising his true sentiments. In the presence of the church, Paul inquired of Peter, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Gal 2:13, 14. – {AA 197.3} Peter saw the error into which he had fallen, and immediately set about repairing the evil that had been wrought, so far as was in his power. God, who knows the end from the beginning, permitted Peter to reveal this weakness of character in order that the tried

apostle might see that there was nothing in himself whereof he might boast. Even the best of men, if left to themselves, will err in judgment. God also saw that in time to come some would be so deluded as to claim for Peter and his pretended successors the exalted prerogatives that belong to God alone. And this record of the apostle's weakness was to remain as a proof of his fallibility and of the fact that he stood in no way above the level of the other apostles. – {AA 198.1}

Mt 16:18

Mt 16:18 - upon this Rock (Petra) - a massive stone/Rock - Upon this Rock of revelation, that Jesus is the Christ, the Son of the Living God, would Jesus build His eternal Kingdom. Jesus is the Chief Cornerstone upon which all must build Eph 2:19-22||1Pet 2:3-8; Act 2:36, 4:11; Isa 28:16; Dan 9:25 The Rock is Jesus Christ Himself and the truth that He is the Son of God, the Messiah. See 2Sam 22:32; Mt 16:15; Dan 9:24, 25; Act 2:36

Mt 16:18

Mt 16:18 - and the gates of hell shall not prevail against it - the devil could in no wise triumph over Jesus; therefore Jesus was the perfect sacrifice for sin, and the grave could not hold Him captive. See Joh 14:30; Heb 2:14; Jer 15:20; 1Joh 3:5, 6, 9 The gates of hell triumphed against Peter, the pebble: 1. Peter was used of Satan to try to discourage Him from His mission of the cross - Mt 16:22, 23 2. Denied His Master and Lord 3x - Mt 26:69-75 3. Peter showed prejudice and dissembled towards the Gentile converts - Gal 2:11-19

Mt 16:19

Mt 16:19 - And I will give unto thee the keys of the kingdom of heaven - Jesus is speak of His church, which is His body and His only representation here upon the earth.

Mt 16:19

Mt 16:19 - whatsoever ye shall bind on earth shall be bound in heaven - God gives authority to the church to establish righteous guidelines in accordance with God and His character, and to judge by those guidelines so that order may be preserved in the church. When anyone goes against the church guidelines and judgements, their rebuke and judgment/charge is established both on earth and in heaven. See 1Cor 6:1, 2; Mt 18:15-18; Joh 20:23

Mt 16:20

Mt 16:20 - Then charged He His disciples that they should tell no man that He was Jesus the Christ - Jesus understood the prejudice of His accusers and did not want to incite their desire to destroy Him prematurely. Jesus still needed to reveal His greatest miracle, the resurrection of Lazarus, affirming that He had power over death and the grave. Jesus' works bore witness of His Messiahship and He desired the people to follow and worship Him in Spirit and in truth, not merely from man's profession and testimony. People must have a person experience with Him as had the Samaritans so that they would proclaim, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" See Joh 9:39, 18:37, 4:42

Mt 16:20

Mt 16:20 - Jesus the Christ - Jesus, the Anointed One (Messiah) Modern translations omit the name Jesus, suggesting a dichotomy between Jesus and "The Christ". This is Gnostic heresies found in 1Jo 4:3, Joh 1:18 and Act 16:31 also. Wresting Scriptures

Mt 16:21

Mt 16:21 - From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day - Jesus tried to inform the disciples of His fate but they were not in a position to receive His words. See Joh 16:12

Mt 16:22

Mt 16:23 - Be it far from thee, Lord: this shall not be unto thee - Just as the enemy tempted Jesus through His own disciple, by suggesting it was not necessary to bear a cross and endure scorn, shame, and pain, so too, he tempts Christians today in believing that the Christian life is to be a life of selfish ease with no trial, tribulation, sacrifice, or suffering.

Mt 16:23

Mt 16:23 - and said unto Peter - Peter did not realize the spirit that was working in him when he tried to convince Jesus that He should not die for the sins of the world. Jesus, though speaking to Peter was addressing Satan, who had taken possession of Peter as he yielded to the devil's suggestion. See Lk 9:53-55

Mt 16:23

Mt 16:23 - Get thee behind me, Satan - Peter loved his Lord; but Jesus did not commend him for thus manifesting the desire to shield Him from suffering. Peter's words were not such as would be a help and solace to Jesus in the great trial before Him. They were not in harmony with God's purpose of grace toward a lost world, nor with the lesson of self-sacrifice that Jesus had come to teach by His own example. Peter did not desire to see the cross in the work of Christ. The impression which his words would make was directly opposed to that which Christ desired to make on the minds of His followers, and the Saviour was moved to utter one of the sternest rebukes that ever fell from His lips: "Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men." – {DA 415.4} Satan was trying to discourage Jesus, and turn Him from His mission; and Peter, in his blind love, was giving voice to the temptation. The prince of evil was the author of the thought. His instigation was behind that impulsive appeal. In the wilderness, Satan had offered Christ the dominion of the world on condition of forsaking the path of humiliation and sacrifice. Now he was presenting the same temptation to the disciple of Christ. He was seeking to fix Peter's gaze upon the earthly glory, that he might not behold the cross to which Jesus desired to turn his eyes. And through Peter, Satan was again pressing the temptation upon Jesus. But the Saviour heeded it not; His thought was for His disciple. Satan had interposed between Peter and his Master, that the heart of the disciple might not be touched at the vision of Christ's humiliation for him. The words of Christ were spoken, not to Peter, but to the one who was trying to separate him from his Redeemer. "Get thee behind Me, Satan." No longer interpose between Me and My erring servant. Let Me come face to face with Peter, that I may reveal to him the mystery of My love. – {DA 416.1}

Mt 16:23

Mt 16:23 - for thou savourest not the things that be of God - the devil did not desire God's will to be done, which would bring about his destruction. God's will and purpose was that Jesus should die for the sins of the world. The devil desired that Jesus should live a life of ease and not fulfill the Father's purposes. See Isa 53:10; Gal 3:13; Joh 17:1-5

Mt 16:23

Mt 16:23 - but those that be of men - the things that are of men is to live a life of peace and ease, refusing to bear one's cross and yet claiming the glory of God's kingdom unto themselves.

Mt 16:24

Mt 16:24 - If any man will come after me, let him deny himself, and take up his cross, and follow me - See Mt 10:38, 26:39, 6:33; 2Cor 4:10, 11; Gal 2:20 Christ had spoken a sacred, eternal truth regarding the relation between Himself and His followers. He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the relinquishment of their cherished ambitions. It required the complete surrender of themselves to Jesus. They were called to become self-sacrificing, meek and lowly in heart. They must walk in the narrow path traveled by the Man of Calvary, if they would share in the gift of life and the glory of heaven. – {DA 391.2}

Mt 16:24

Mt 16:24 - let him deny himself - to reject and subdue the desires, passions, cravings, and inclinations of the heart, mind, and flesh in submission to the will of God. The flesh is naturally sinful and must therefore be rejected and denied (an act of the will) so that the Holy Spirit may impart power to be victorious over the flesh. See Mt 11:28, 29; Rom 7:14, 18, 3:10, 23 To those who, like the young ruler, are in high positions of trust and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become His disciples. Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being. [31] – {CSA 15.7} We are in this world to lift the cross of self-denial. As we lift this cross we shall find that it lifts us. Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of Him who is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Mt 12:30. Indifference in the Christian life is a manifest denial of the Saviour. – {8T 45.3}

Mt 16:24

Mt 16:24 - take up his cross - carry the burden, heavy load, grief, heartache, shame, trial or challenge appointed to a person. We are to carry this cross to Calvary to be crucified with Christ - See Gal 2:20; Rom 8:18; 1Pet 4:13

Mt 16:24

Mt 16:24 - follow me - become a disciple of Jesus Christ. See Mt 11:29, 10:38

Mt 16:25

Mt 16:25 - For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it - The Christian life is one of self-sacrifice. As we give of our will, passions, desires, we gain Jesus, and thus gain Eternal Life. To save one's life, to selfishly

hold onto this world with its fleeting pleasures, is to choose death. See Mt 10:39; Lk 9:24; Mk 8:35; Joh 12:25; 1Jo 3:16

Mt 16:25

Mt 16:25 - whosoever will lose his life for my sake shall find it - Those who wisely dedicate their life and labor to the service of the Master, for His glory and not their own, shall reap of the Holy Spirit eternal life. See Mt 6:33, 19:23-29; Gal 6:8; Joh 10:18; Ps 126:6; Eccl 11:1; 1Jo 3:16, 5:11-13; COL 326.3

Mt 16:26

Mt 16:26 - For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? - Nothing in this world or this present life is to compare with the bounties of life eternal prepared for us. We are not to choose mammon over God. See Prov 23:4, 5; Lk 9:25, 18:25; Isa 64:4; 1Cor 2:9; Heb 11:16; Mt 6:2, 5, 16, 24-34; Jam 5:1-6; Jer 9:23, 24

Mt 16:27

Mt 16:27 - For the Son of man shall come in the glory of his Father - See Joh 17:4, 5

Mt 16:27

Mt 16:27 - with his angels - in the clouds of heaven. See Dan 7:13; Mt 24:30, 31; Rev 19:14

Mt 16:27

Mt 16:27 - reward every man according to his works - See Prov 24:12; Isa 3:11; Rev 2:23, 20:13, 22:11, 12

Mt 16:27

Mt 16:27 - works - Praxis - one's mode of action, their works, their conduct and deeds. We will be judged by our life actions and works, whether of God or of the enemy. See Isa 3:10, 11; Rev 22:12; Joh 6:28, 29 Joh 6:27 - Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed

Mt 16:28

Mt 16:28 - There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom - [Mt 17:1-5] The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. – {DA 421.4}

Mt 16:28

Mt 16:28 - till they see the Son of man coming in his kingdom - some would see Jesus revealed in the glory He had and will bear when again He returns to gather His jewels at His Second Coming. See 2Cor 5:16; Heb 9:28

Mt 17:2

Mt 17:2 - And was transfigured before them: and his face did shine as the sun, and his

raiment was white as the light - Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be "changed, in a moment, in the twinkling of an eye, at the last trump;" when "this mortal must put on immortality," and "this corruptible must put on incorruption." 1Cor 15:51-53. Jesus was clothed with the light of heaven, as He will appear when He shall come "the second time without sin unto salvation." For He will come "in the glory of His Father with the holy angels." Heb 9:28; Mk 8:38. The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. – {DA 421.4}

Mt 17:2

Mt 17:2 - and his face did shine as the sun, and his raiment was white as the light - See Rev 1:12-16; Dan 10:5, 6

Mt 17:3

Mt 17:3 - Moses - Moses, one of the greatest figures in ancient Hebrew history, arrived to give testimony and endorsement to Christ as the Son of God and His ministry. As the "giver of the Law", Moses is one of three witnesses (including Enoch) that bear record to God's fulfilling His eternal Plan of Redemption. See Gen 3:15; Rev 11:4-12

Mt 17:3

Mt 17:3 - Moses - Moses, one of the greatest figures in ancient Hebrew history, arrived to give testimony and endorsement to Christ as the Son of God and His ministry. As the "giver of the Law", Moses is one of three witnesses (including Enoch) that bear record to God's fulfilling His eternal Plan of Redemption. See Gen 3:15; Rev 11:4-12

Mt 17:3

Mt 17:3 - Elias - Elijah, one of the greatest figures in ancient Hebrew history, arrived to give testimony and endorsement to Christ as the Son of God and His ministry. As the greatest prophet of the Old Testament who prayed and the rains failed for 3.5years and prayed again and they returned, who also called down fire from heaven, Elijah is one of two witnesses that bear record to God's eternal Plan of Redemption. See 2Kin 2:11; Rev 11:4-12; Jam 5:17, 18

Mt 17:3

Mt 17:3 - Elias - Elijah, one of the greatest figures in ancient Hebrew history, arrived to give testimony and endorsement to Christ as the Son of God and His ministry. As the greatest prophet of the Old Testament who prayed and the rains failed for 3.5years and prayed again and they returned, who also called down fire from heaven, Elijah is one of three witnesses (including Enoch) that bear record to God's faithfulness in fulfilling His eternal Plan of Redemption. See Gen 3:15; 2Kin 2:11; Rev 11:4-12; Jam 5:17, 18

Mt 17:4

Mt 17:4 - Then answered Peter, and said unto Jesus, Lord, it is good for us to be here - Peter spoke impulsively according to Lk 9:33

Mt 17:4

Mt 17:4 - let us make here three tabernacles; one for thee, and one for Moses, and one for Elias - tabernacles. Literally, “three booths,” or “three tents.” Practically no rain fell during the latter part of the summer (see Vol. II p. 110; see on ch. 17:1), and the only protection needed would be that from the heavy dew of the night. Whether Peter thought of the booths as protection from the elements only, or whether the suggestion came to his mind in connection with the Feast of Tabernacles—now but a short time away—is not certain. The expectation that Elijah would come to herald the Messianic kingdom (see on v. 10) may have reminded Peter of the predicted celebration of that feast in connection with the rulership of the Messiah (see Zech. 14:16–19). Perhaps he concluded that the appearance of Moses and Elijah at this time, so close to the Feast of Tabernacles, implied that they had come to participate in the celebration. {SDA Bible Commentary, vol. 5, pg 440}

Mt 17:5

Mt 17:5 - While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him - One of the few times mortal men heard directly from God the Father. See Mt 3:17; Joh 12:28

Mt 17:5

Mt 17:5 - a bright cloud overshadowed them - Reminiscent, perhaps, of the pillar of cloud in the wilderness (see on Ex. 13:21, 22), which was illuminated by the glory of God (see Num. 9:15, 16; see on Ex. 40:34). Compare the experience of Moses in the mount with God (see on Ex. 24:15–18), when he “went into the midst of the cloud” that shrouded the glory of God. This scene may have flashed into the minds of the disciples, as perhaps also the experience of Elijah upon Mt. Carmel (see on 1Kin 18:38; Lk 2:48; Joh 1:14). {SDA Bible Commentary, vol. 5, pg. 440}

Mt 17:5

Mt 17:5 - hear ye Him - a curse was pronounced through God’s servant Moses, upon all who fail to give heed to Jesus and His words. See Deut 18:18, 19; Act 3:22

Mt 17:9

Mt 17:9 - Tell the vision to no man, until the Son of man be risen again from the dead - Jesus’ statement regarding rising from the dead was completely missed by the disciples who were not swift to understand all that Jesus said.

Mt 17:12

Mt 17:12 - Elias is come already, and they knew him not, but have done unto him whatsoever they listed - See Mal 4:5, 6

Mt 17:14

Mt 17:14 - And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying - See Lk 9:38, 39

Mt 17:18

Mt 17:18 - And Jesus rebuked the devil; and he departed out of him: and the child was cured

from that very hour - Jesus commanded the demon to depart and he had to listen. See Mk 1:27

Mt 17:19

Mt 17:19 - Why could not we cast him out? - Unbelief in the hearts of the disciples prevented the Lord from moving and working through them. Unbelief in God's power, unbelief in God's transforming them to be transparent media of God's glory. Envy, division, and carnality in their hearts all were denials of the power of God in their lives. See Lk 9:46; Heb 4:1-5; 1Cor 3:3, 4

Mt 17:20

Mt 17:20 - And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you - Jesus is not suggesting that we "do" something more, but that we "be" something more, namely, we must be more "faith-filled". We must place 100% trust in God, put aside our self-seeking, and seek His divine purpose and will, losing sight of self and prayerfully wait upon God's providence to be fulfilled. See Mt 6:33

Mt 17:20

Mt 17:20 - and nothing shall be impossible unto you - Jesus speaks of a victorious faith, the faith of Jesus Christ that is able to do all things. As we have faith in Christ and abide in Him, we look to Him in faith to do that which is impossible for men to do. See Philippians 4:13; Ps 84:11

Mt 17:21

Mt 17:21 - this kind goeth not out but by prayer and fasting - The words of Christ pointing to His death had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan. – {DA 431.1} In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places. – {DA 431.2} "If ye have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Though the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen, and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, though apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you." – {DA 431.3}

Mt 17:21

Mt 17:21 - prayer - We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. {MH 510.1}

Mt 17:22

Mt 17:22 - And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men - Jesus repeats that which is to occur in Him to give the disciples warning so that they do not experience a great disappointment. See Lk 9:22

Mt 17:22

Mt 17:22 - shall be betrayed - See Ps 55:12-14

Mt 17:23

Mt 17:23 - And they shall kill him, and the third day he shall be raised again - See Mt 12:39, 40

Mt 17:24

Mt 17:24 - doth not your master pay tribute - See Ex 30:12-16; Nehemiah 10:32 But Peter only partially comprehended the purpose of his questioner. There were some classes who were held to be exempt from the payment of the tribute. In the time of Moses, when the Levites were set apart for the service of the sanctuary, they were given no inheritance among the people. The Lord said, “Levi hath no part nor inheritance with his brethren; the Lord is his inheritance.” Deut 10:9. In the days of Christ the priests and Levites were still regarded as especially devoted to the temple, and were not required to make the annual contribution for its support. Prophets also were exempted from this payment. In requiring the tribute from Jesus, the rabbis were setting aside His claim as a prophet or teacher, and were dealing with Him as with any commonplace person. A refusal on His part to pay the tribute would be represented as disloyalty to the temple; while, on the other hand, the payment of it would be taken as justifying their rejection of Him as a prophet. – {DA 433.2}

Mt 17:26

Mt 17:26 - Then are the children free - Jesus, Who is the Son of God, ought not pay tribute for His Father's House.

Mt 17:27

Mt 17:27 - Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee - Jesus, wanting to affirm to Peter that He indeed is the Divine Son of God, and Ruler over heaven and earth, had Peter go fish for the tribute money.

Mt 18:1

Mt 18:1 - At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? - consider the spirit of Satan manifested that led to war in heaven, as exhibited through his agent Judas, one of Jesus' 12 disciples: From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the

advancement of the gospel, Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed. His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas. – {DA 719.2} Those to whom He has forgiven most will love Him most, and will stand nearest to His throne to praise Him for His great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin. When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition. – {SC 35.4}

Mt 18:3

Mt 18:3 - Except ye be converted - to have a change of heart, mind and character, based on the mind of Christ. To see the wretchedness of one's past life and way of thinking; to forsake the past life and thoughts; and to embark upon the path of righteousness for God's sake. See Ps 51:10-13; Act 3:19; Phil 2:5-8; Jer 31:31-34

Mt 18:3

Mt 18:3 - become as little children - we are not to be childish as children, but to be child-like: innocent, teachable, willing to be led, trusting in their Heavenly Father, accepting of all people, forgiving easily. This verse like Mk 10:15, speaks of the manner in which we accept truth. However, this verse differs in that it speaks to those who are converted and have accepted Christ unlike Mk 10:15 which may also apply to those without any prior knowledge of Jesus and are coming to the truth for the first time. In either case, whether a seasoned Christian or a person hearing for the first time, the attitude of humility is essential for receiving any light from the Scriptures. See Mt 18:4, 19:14; 1Cor 8:2 Children are: 1. Humble, willing to listen and to be taught - not proud or haughty 2. Inquisitive - they ask questions in order to understand 3. Trusting implicitly - a child trusts and believes is their parents strength completely 4. Forgiving - children forgive quickly in order to go back to loving and having fun The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God’s word in a perverted light. – {GW92 127.3}

Mt 18:3

Mt 18:3 - ye shall not enter into the kingdom of heaven - See Joh 3:3, 5

Mt 18:4

Mt 18:4 - Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven - See Mt 23:11; Num 12:3

Mt 18:5

Mt 18:5 - And whoso shall receive one such little child in my name receiveth me - all are to be received (gathered) into God's Kingdom, even little children. See Mt 19:14; Mk 10:14; Lk 18:16

Mt 18:6

Mt 18:6 - But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea - Jesus continues His dual application of "children" to be both literal children, as well as those who are new, or child-like in the faith of Jesus Christ. Jesus has a special regard for children, that they be handled properly because God places a close watch over them. See Mt 18:10; Eph 6:4; Gal 4:19; Mk 7:9; Rom 1:18, 14:7, 13; 1Cor 8:4-13; Rev 18:21; Isa 66:5, 6

Mt 18:7

Mt 18:7 - Woe unto the world because of offences! for it must needs be that offences come - In this world we will have tribulation. See John 16:33; 1Jo 5:19

Mt 18:7

Mt 18:7 - for it must needs be that offences come - See John 16:33

Mt 18:8

Mt 18:8, 9 - Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire - Jesus is not promoting self mutilation, as we are to guard and protect our bodies as the temple of the Holy Spirit. Rather, He is emphasizing the gravity of walking in the Spirit of Life in Christ Jesus, rather than having the flesh have dominion over you. We must be willing to cut off all things that offend God and war against our salvation. See Gal 5:17; 1Pet 2:11; Rom 7:8, 8:5-9

Mt 18:10

Mt 18:10 - Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven - See Mt 18:6; Ps 34:7, 91:11

Mt 18:10

Mt 18:10 - That in heaven their angels do always behold the face of my Father which is in heaven - the angels behold the glory of the LORD and themselves are sanctified and whose glory is changed from glory to glory. See 2Cor 3:18 The angels, that sit with the Father in judgment, are eyewitnesses to all that transpires here on earth. See dan 7:9, 10 No man has seen the Father but the angels behold the face of the Father. See 1Jo 4:12; Joh 1:18; Ex 33:20

Mt 18:11

Mt 18:11 - For the Son of man is come to save that which was lost - All who are lost, and realize that they are lost, and cry out to God, Jesus will save. See Mt 15:22-28; Mk 2:16, 17; Lk

18:10-14 This verse affirms that Jesus is the One and Only Savior.

Mt 18:12

Mt 18:12 - doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? - The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold; and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep. – {ChS 245.3} With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.—Christ's Object Lessons, 187, 188. – {ChS 245.4}

Mt 18:13

Mt 18:13 - he rejoiceth more of that sheep, than of the ninety and nine which went not astray - the joy is in seeing something that was lost, ruined, dead in sins, restored to life anew!

Mt 18:14

Mt 18:14 - Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. - See 2Pet 3:9; Isa 30:18; Ezek 33:11

Mt 18:15

Mt 18:15 - go and tell him his fault between thee and him alone; if he shall hear thee, thou has gained thy brother - See 2Tim 2:25

Mt 18:15

Mt 18:15 - between thee and him alone - See Prov 17:9

Mt 18:17

Mt 18:17 - And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican - 1Cor 6:4-7; 2Thess 3:14, 15

Mt 18:18

Mt 18:18 - whatsoever ye shall bind on earth shall be bound in heaven - God gives authority to the church to establish righteous guidelines in accordance with God and His character, and to judge by those guidelines so that order may be preserved in the church. When

anyone goes against the church guidelines and judgements, their rebuke and judgment/charge is established both on earth and in heaven. See 1Cor 6:1, 2; Mt 16:18, 19; 2Cor 5:20; Joh 20:23 Jesus is giving His church authority to assess and reprove individual's conduct, or settle matters/disputes between individuals who are at odds or who may be exhibiting questionable conduct. In other words, as Jesus says in Mt 18:15-17, if you have an issue with another person, try to resolve it with them yourselves. If not possible, bring another witness. If still not possible, bring the matter before the church so that the church may determine fault and the correct course of action. The decisions given by the church is what will be acknowledged in heaven as the appropriate course of action. If the person fails to adhere to the conduct sanctioned by the church, the person will be liable before the Lord. The issue is how the church judges/legislates/rules in matters of disputes and the fact that God sees the counsels of the church as binding, where He expects us to live up to the terms given. In other words, the church speaks on behalf of God in such matters and God will hold a person accountable if they refuse to give heed to the church's decision.

Mt 18:19

Mt 18:19 - That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven - See Am 3:3; Ps 133:1, 2; Act 12:5;

Mt 18:21

Mt 18:21, 22 - Jesus reminded his disciples of the 490year probation of Dan 9:24 that was soon to close upon the Nation of Israel. Following the close of the time of probation in 34AD, God withheld punishment for 40yrs in mercy to the children of those who had rejected and crucified Christ. However, justice would reign in 70AD when God would punish the children of those who rejected Jesus. The land would rest after the destruction of Jerusalem

Mt 18:22

Mt 18:22 - I say not unto thee, Until seven times: but, Until seventy times seven - Jesus reminded his disciples of the 490year probation of Dan 9:24 that was soon to close upon the Nation of Israel. Following the close of the time of probation in 34AD, God withheld punishment for 40yrs in mercy to the children of those who had rejected and crucified Christ. However, justice would reign in 70AD when God would punish the children of those who rejected Jesus. The land would rest after the destruction of Jerusalem

Mt 18:25

Mt 18:25 - But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made - See 2Kin 4:1-7

Mt 18:30

Mt 18:30 - And he would not - Such is the spirit of Satan, wanting good for himself and not for others. See Lk 8:30, 31

Mt 18:33

Mt 18:33 - Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? - See Ps 109:12-16

Mt 18:35

Mt 18:35 - if ye from your hearts forgive not every one his brother their trespasses - our hearts are deceitful and desperately wicked; no one knows it. Therefore we must pray the Lord reveal the true intentions and motives of the heart. Once revealed, we must submit to that which has been shown, not ignoring nor casting blame on others for what is resident in our hearts. We must as God to grant us the gift of forgiveness that we may see the persons who have offended us in a new light.

Mt 19:3

Mt 19:3 - Is it lawful for a man to put away his wife for every cause? - to put away one's wife is to divorce her. See Isa 50:1; Mt 19:7

Mt 19:4

Mt 19:14 - Have ye not read, that he which made them at the beginning made them male and female, - Jesus' ready defense was always to quote Scripture and to direct His challengers to their arguments relative to the divine standard, the Word of God. See Gen 1:27

Mt 19:5

Mt 19:5 - And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? - See Gen 2:24

Mt 19:7

Mt 19:7 - Why did Moses then command to give a writing of divorcement, and to put her away? - See Deut 24:1-3; Mt 5:31

Mt 19:8

Mt 19:8 - but from the beginning it was not so - God always directs us back to His original plan and purposes because that is what He purposes to restore and fulfill. Therefore, those who will follow the Lamb whithersoever He goeth must be willing to submit to God and His divine purposes.

Mt 19:10

Mt 19:10 - His disciples say unto him, If the case of the man be so with his wife, it is not good to marry - See 1Cor 7:25, 26, 40

Mt 19:12

Mt 19:12 - and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake - some due to circumstances and that they might not dishonor God nor His Kingdom, have chosen to live a life of abstinence.

Mt 19:14

Mt 19:14 - for of such is the kingdom of heaven - See Mt 18:3-5 Children are: 1. Light hearted and they have a buoyant spirit 2. Children are teachable and willing to learn 3. Children are willing to forgive and make friends 4. Children are trusting

Mt 19:16

Mt 19:16 - what good thing shall I do, that I may have eternal life? - the rich young ruler had no true desire for God, godliness nor His Kingdom, rather he sought a means to extend his

present life of ease, pleasure, and status for eternity - See Joh 6:28; Ex 19:8

Mt 19:17

Mt 19:17 - there is none good but one, that is, God - "goodness isn't a thing but a Person, and that Person is God. Therefore, there was nothing he could do apart from God that was good." {Surrender, G. Jackson, pg 12.1} Whose Son is Messiah - Mt 22:42

Mt 19:17

Mt 19:17 - but if thou wilt enter into life, keep the commandments - accepting Christ and allowing Him to live out the commandments in us brings us to eternal life. See Joh 5:40; Rev 22:14

Mt 19:18

Mt 19:18 - Thou shalt do no murder - Commandment #6. This includes hatred in one's heart towards another (Mt 18:35); murdering a person's will/esteem through discouragement; and murdering a person's character through gossip. See Ex 20:13; Deut 5:17; Mt 5:21, 22

Mt 19:18

Mt 19:18 - Thou shalt not commit adultery - Commandment #7. This includes lust, coveting and any inordinate affections. See Ex 20:15; Deut 5:18; Mt 5:27, 18; Col 3:5; Hebrew 13:5

Mt 19:18

Mt 19:18 - Thou shalt not steal - Commandment #8. This includes poor management of our health so that we rob God and our fellow men of the gospel service owed to them; this includes our time, lent by God, that we waste and squander; this includes the talents and resources entrusted to us for our development and use to God's glory. See Ex 20:15; Deut 5:19; Mal 3:8, 9

Mt 19:18

Mt 19:18 - Thou shalt not bear false witness - Commandment #9. This includes any hypocrisy and duplicity we exhibit (Mt 16:12); this includes not taking a stand for right when we ought to take a stand (sin of omission). See Ex 20:16; Deut 5:20

Mt 19:19

Mt 19:19 - Honour thy father and thy mother - Commandment #5. This includes supporting them in their old age and time of need (contrast Mk 7:10-13); this includes obeying their commands. See Ex 20:12; Deut 5:16; Rom 13:9

Mt 19:19

Mt 19:19 - Thou shalt love thy neighbour as thyself - the command to love our neighbor as ourselves seems to be likened to the 10th Commandment, not to cover that which belongs to our neighbor. In this comparison, we are told to express consideration and empathy towards our neighbor such that we do nothing to offend them as we would not want a similar offense to come to us. See Ex 20:17; Deut 5:21; Heb 13:5; Col 3:5

Mt 19:20

Mt 19:20 - All these things have I kept from my youth up: what lack I yet? - This young man

had no assurance of his salvation though he had, in his opinion, kept the commandments from his youth. A legalist cannot have joy, peace and assurance; that only comes to one who has Jesus Christ abiding withn. The young man had been keeping the law in his flesh and not of faith, thus a work of sin. See John 3:6; Rom 6:63; 14:23 Here was his lack. He failed to keep the first four commandments, also the last six. He failed to love his neighbor as himself. Said Jesus: "Give to the poor." Jesus touched his possessions. "Sell that thou hast, and give to the poor." In this direct reference He pointed out his idol. His love of riches was supreme; therefore it was impossible for him to love God with all his heart, with all his soul, with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow men. He did not love his neighbor as himself, therefore he failed to keep the last six commandments. His heart was on his treasure. It was swallowed up in his earthly possessions. He loved his possessions better than God, better than the heavenly treasure. He heard the conditions from the mouth of Jesus. If he would sell and give to the poor, he should have treasure in heaven. Here was a test of how much higher he prized eternal life than riches. Did he eagerly lay hold of the prospect of eternal life? Did he earnestly strive to remove the obstacle that was in his way of having a treasure in heaven? Oh, no; "he went away sorrowful: for he had great possessions." – {1T 171.3} But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. – {DA 324.1} When persons claim that they are sanctified, they give sufficient evidence that they are far from being holy. They fail to see their own weakness and destitution. They look upon themselves as reflecting the image of Christ, because they have no true knowledge of Him. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes. – {SL 8.1} While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in His footsteps. By beholding Him we become changed into His divine likeness. And when this work is wrought in us, we shall claim no righteousness of our own, but shall exalt Jesus Christ, while we hang our helpless souls upon His merits. – {SL 8.2} His claim that he had kept the law of God was a deception. He showed that riches were his idol. He could not keep the commandments of God while the world was first in his affections. He loved the gifts of God more than he loved the Giver.... Thousands are passing through this ordeal, weighing Christ against the world; and many choose the world. Like the young ruler, they turn from the Saviour, saying in their hearts, I will not have this Man as my leader.... – {CSA 15.5}

Mt 19:21

Mt 19:21 - If thou wilt be perfect - Jesus commands, if you will be perfect, if you will share in the same character as My Father and Me, do these things. Perfection did not come in what he refrained from doing by command of the law, but in what he would do, acts of kindness, grace and love towards God and our fellowmen. This is the new commandment that Jesus gave to His disciples, that we love one another, even as He has loved us. We overcome self and selfishness by faith of Jesus Christ, by self surrender and pouring ourselves into others.

See Mt 5:48; 2Tim 3:16, 17; Lk 4:18, 19; Joh 13:34, 35 Christ's words were verily to the ruler the invitation, "Choose you this day whom ye will serve." Joshua 24:15. The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague spot in his character, and with what deep interest He watched the issue as the young man weighed the question! If he decided to follow Christ, he must obey His words in everything.... – {CSA 15.2}

Mt 19:21

Mt 19:21 - go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me - See 1Cor 13:3 One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Christ read the ruler's heart. Only one thing he lacked, but that was a vital principle. He needed the love of God in the soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered. – {DA 519.4} Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control. The very holiness of God was offered to the young ruler. He had the privilege of becoming a son of God, and a coheir with Christ to the heavenly treasure. But he must take up the cross, and follow the Saviour in the path of self-denial. – {DA 519.5} Christ's words were verily to the ruler the invitation, "Choose you this day whom ye will serve." Joshua 24:15. The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague spot in his character, and with what deep interest He watched the issue as the young man weighed the question! If he decided to follow Christ, he must obey His words in everything. He must turn from his ambitious projects. With what earnest, anxious longing, what soul hunger, did the Saviour look at the young man, hoping that he would yield to the invitation of the Spirit of God! – {DA 520.1} Christ made the only terms which could place the ruler where he would perfect a Christian character. His words were words of wisdom, though they appeared severe and exacting. In accepting and obeying them was the ruler's only hope of salvation. His exalted position and his possessions were exerting a subtle influence for evil upon his character. If cherished, they would supplant God in his affections. To keep back little or much from God was to retain that which would lessen his moral strength and efficiency; for if the things of this world are cherished, however uncertain and unworthy they may be, they will become all-absorbing. – {DA 520.2}

Mt 19:22

Mt 19:22 - But when the young man heard that saying, he went away sorrowful: for he had great possessions - See Act 26:28 He was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future. He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; "for he had great possessions." 0 – {CSA 15.4} I have been shown that those who have a knowledge of the truth, and yet allow all their powers to be absorbed in worldly interests, are unfaithful. They are not, by their good works, letting the light of truth shine to others. Nearly all their ability is devoted to becoming sharp, skillful men of the world. They forget that their talents were given them of God to be used in advancing His cause. If they were faithful to their duty, the result would be great gain of souls to the Master, but many are lost through their neglect. God calls upon those who know His will to be doers of His word. Weakness, halfheartedness, and indecision provoke the assaults of Satan; and those who

permit these traits to grow will be borne helplessly down by the surging waves of temptation. Everyone who professes the name of Christ is required to grow up to the full stature of Christ, the Christian's living head. – {5T 263.2}

Mt 19:23

Mt 19:23 - Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven - See 1Tim 6:5

Mt 19:24

Mt 19:24 - It is easier for a camel to go through the eye of a needl, than for a rich man to enter into the kingdom of God - See Job 21:7-15; 1Cor 1:26-28; Mk 10:25 I was pointed to these words: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Said Jesus: "With men this is impossible; but with God all things are possible." Said the angel: "Will God permit the rich men to keep their riches, and yet enter into the kingdom of God?" Another angel answered: "No, never." – {1T 172.1}

Mt 19:25

Mt 19:25 - When His disciples heard it, the were exceedingly amazed, saying, Who then can be saved? - The prosperity gospel doctrine is a long standing tradition among men. It was believed that wealth and prosperity were signs of the favor of God for the righteous, and poverty was His punishment for the less favored. As such, the pharisees were they who thought their gain as godliness (1Tim 6:5). Therefore, Jesus' statement flies in the face of the common belief of the preferred status of the wealthy and was a marvel to His disciples. See Mk 10:26, Lk 18:26; 1Tim 6:5-10; Jam 2:1-9

Mt 19:27

Mt 19:27 - Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? - See Phil 3:8-11

Mt 19:28

Mt 19:28 - ye also shall sit upon twelve thrones - See Isa 32:1; 1Cor 6:3; Rev 20:4

Mt 19:29

Mt 19:29 - And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life - See Mt 10:37-39

Mt 19:30

Mt 19:30 - But many that are first shall be last; and the last shall be first - many that are first in this world, having preferred status, having wealth and the comforts of this life, will be lost. Whereas, those who have suffered and went without but maintained their integrity in God, will be honored. See Lk 16:19-31

Mt 20:1

Mt 20:1 - For the kingdom of heaven is like - The tenor, spirit and nature of God's Kingdom is as follows.

Mt 20:1

Mt 20:1 - man that is an householder - Jesus is the man that is an householder.

Mt 20:1

Mt 20:1 - the householder goes out during the four watches of the day to recruit laborers: 1st watch: 6-9AM 2nd watch: 9AM-Noon 3rd watch: Noon-3PM 4th watch: 3PM-5PM (11th hour) Work ends at evening: 6PM - (See Joh 11:9, 10)

Mt 20:3

Mt 20:3 - about the third hour - 9AM

Mt 20:5

Mt 20:5 - sixth and ninth hour - 12noon and 3PM.

Mt 20:6

Mt 20:6 - about the eleventh hour he went out and found others standing idle - 5PM For long hours of agony, reviling and mockery have fallen upon the ears of Jesus. As He hangs upon the cross, there floats up to Him still the sound of jeers and curses. With longing heart He has listened for some expression of faith from His disciples. He has heard only the mournful words, “We trusted that it had been He which should have redeemed Israel.” How grateful then to the Saviour was the utterance of faith and love from the dying thief! While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour. – {DA 750.3}

Mt 20:6

Mt 20:6 - Why stand ye here all the day idle? - Christ always encouraged industry. “Why stand ye here all the day idle?” He said to the indolent. “I must work ... while it is day: the night cometh, when no man can work.” – {CSA 62.6}

Mt 20:8

Mt 20:8 - even was come - see Deut 24:14, 15

Mt 20:10

Mt 20:10 - and they likewise received every man a penny - We all receive the same payment, the crown of life. See Jam 1:12

Mt 20:11

Mt 20:11 - And when they had received it, they murmured against the goodman of the house - the “goodman of the house” speaks of the nature and character of the One bestowing the gifts. He is Good, He is Generous, He is Gracious and Merciful, and He is Loving, not treating any of us as we deserve. That the works murmur against the “goodman of the house”, speaks of their character.

Mt 20:12

Mt 20:12 - Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day - As we take our eyes off of Jesus and begin to compare ourselves with others, our sinful nature causes us to complain and murmur, as if dealt with unfairly. We should look to Jesus and with gratitude say, "we are unprofitable servants, this is the least that we could do" for all the great things you have done for us. See LK 17:10, 12-19; Rom 12:1, 2

Mt 20:12

Mt 20:12 - which have borne the burden and heat of the day - the worker's attitude is all wrong. They were chosen to work in the "good man of the house's" vineyard, showing favor being given to them. They speak as though their work was excessively hard and rigorous.

Mt 20:13

Mt 20:13 - But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? - the "goodman of the house" clears His name of the accusations by reminding the workers that they willingly agreed to a penny and thus had no cause for complaint.

Mt 20:15

Mt 20:15 - Is it not lawful for me to do what I will with mine own? - God is Sovereign and can do as He pleases. He chooses to give the one who labored for a short time the same gift as the one who has labored all his life. The greater blessing is to the one who has been in the Master's service longer because he has seen, experienced and realized the goodness of God for a longer time.

Mt 20:15

Mt 20:15 - Is thine eye evil, because I am good? - Jesus here refers to carnal workers [carnal Christians], who despise God's goodness grace and mercy towards others and fail to see that they are more undeserving than the ones they are critical of. See 1Cor 3:1

Mt 20:16

Mt 20:16 - many be called, but few are chosen - See Mt 26:28 the Bible here suggests that those who are both "called and chosen" are they who do not murmur and complain against the "goodman of the house" but are: 1. Grateful for that which is allotted to them 2. Not mindful of what is given to others, not comparing themselves with others 3. Share in the joy of the "goodman" in that the work has been completed and many laborers have been gathered-in 4. Find the "goodman of the house" fair in His dealings to all and do not second guess or question Him or His motives 5. Have the mind of the Father

Mt 20:18

Mt 20:18 - the Son of man shall be betrayed - See Ps 41:9; Lk 22:48

Mt 20:19

Mt 20:19 - and the third day he shall rise again - See Mt 12:39, 16:4

Mt 20:21

Mt 20:21 - She saith unto him, Grant that these my two sons may sit, the one on thy right

hand, and the other on the left, in thy kingdom - the two disciples doubled down on their attempt to be first among the other disciples by recruiting their mother to appeal to Jesus. Lord, forgive us for our selfishness, for having our own agenda when you were about to face the most trying time of Your life!

Mt 20:22

Mt 20:22 - But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. - See Lk 12:50, 22:42; Joh 12:27 Jesus bears tenderly with them, not rebuking their selfishness in seeking preference above their brethren. He reads their hearts, He knows the depth of their attachment to Him. Their love is not a mere human affection; though defiled by the earthliness of its human channel, it is an outflowing from the fountain of His own redeeming love. He will not rebuke, but deepen and purify. He said, “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?” They recall His mysterious words, pointing to trial and suffering, yet answer confidently, “We are able.” They would count it highest honor to prove their loyalty by sharing all that is to befall their Lord. – {DA 548.6} Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, “The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.” – {EW 272.2}

Mt 20:24

Mt 20:24 - And when the ten heard it, they were moved with indignation against the two brethren - the other 10 were indignant, not because the request was reprehensible, but because the two employed stratagem to achieve the very thing that they all coveted. Sad, but a bit funny!

Mt 20:25

Mt 20:25 - But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them - See Prov 18:23

Mt 20:28

Mt 20:28 - Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many - See Mk 10:45; Mt 23:111

Mt 20:28

Mt 20:28 - to give his life a ransom for many - See 1Tim 2:5, 6

Mt 20:30

Mt 20:30 - behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David - those who were blind were more perceptive than those who had sight to see. The blind men referred to Jesus as Lord, the Son of David, two references professing their belief in His Messiahship; while those with sight demanded a sign that He should prove who He was. Joh 9:39, 41

Mt 20:30

Mt 20:31 - Have mercy on us, O Lord, thou Son of David - The blind, who had never

witnessed a miracle of Jesus, perceived in the reports they heard of Him that He indeed was the Messiah, the Son of God. However, those who had seen Jesus' miracles and failed to believe were the truly blind. See Jer 33:21; John 9:39-41

Mt 20:31

Mt 20:31 - the multitude rebuked them, because they should hold their peace - the attitude of the multitude is in striking contrast to the counsels the Lord had given regarding the treatment of the poor, lame, blind and down trodden. Their lack of concern and compassion was indicative of their own spiritual blindness. Rather than be a source of encouragement, or better, a guide for these blind men to the One Who could give them their sight, the multitude sought to silence and discourage them. These blind men were themselves the lost sheep (victims) of the spiritually blind house of Israel. Compare the Jews' response towards the blind men to that of the heathens of Genneserat. See Mt 14:34-36; Isa 58

Mt 20:31

Mt 20:31 - thou Son of David - The blind, who had never witnessed a miracle of Jesus, perceived in the reports they heard of Him that He indeed was the Messiah, the Son of God. However, those who had seen Jesus' miracles and failed to believe were the truly blind. See Jer 33:21; John 9:39-41 - See Jer 33:21

Mt 20:34

Mt 20:34 - immediately their eyes received sight, and they followed Him - so it is with all who genuinely seek to know the Lord and to do His will, their eyes are opened and they follow Him. See Joh 7:17; 1Pet 2:9

Mt 21:1

Mt 21:1 - Bēthphagḗ Noun Location bayth-fag-ay' of Aramaic origin cf (01004) and (06291) of Chaldee origin (compare and); fig-house; Beth-phage, a place in Palestine:--Bethphage. Bethphage = "house of unripe figs" the name of a hamlet between Jericho and Jerusalem, close to Bethany

Mt 21:2

Mt 21:2 - ye shall find an ass tied, and a colt with her - the tied (restrained) horse and colt were a "sign" for the disciples to recognize when they entered the village. That Jesus entered Jerusalem, riding upon an ass during the time of the judgment of the living among Israel (conclusion of the 490yr prophecy) symbolizes Islam as a "sign" that marks the judgment of the living and the time of the latter rain.

Mt 21:4

Mt 21:4 - that it might be fulfilled which was spoken by the prophet, saying - See Zech 9:9

Mt 21:5

Mt 21:5 - Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass - Rulers, Judges and Leaders in Israel rode upon white asses. See Judges 5:9, 10

Mt 21:5

Mt 21:5 - sitting upon an ass - Jesus' righteousness is beheld by the people, many of whom were previously healed by Christ, who shed their robes of self righteousness to dawn Christ's robe of righteousness. As Jesus brings His message of righteousness to the people, He is carried by the ass, a message that introduces Christ's righteousness. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and his righteousness! A life-giving message was needed to give life to the dry bones.—Manuscript 24, 1888. – {3SM 177.2}

Mt 21:9

Mt 21:9 - Hosanna - meaning: Save Now! Or Save us, we beseech Thee! - See Ps 118:25; Zech 9:9

Mt 21:9

Mt 21:9 - Blessed is he that cometh in the name of the Lord - See Ps 118:26; Lk 19:38; Mt 23:39

Mt 21:10

Mt 21:10 - Who is this? - Song: The Lion and the Lamb by Crystal Lewis

Mt 21:11

Mt 21:11 - This is Jesus the prophet of Nazareth of Galilee - See Joh 9:17, 12:44-50; Deut 18:18

Mt 21:12

Mt 21:12 - And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, - the second temple cleansing by Jesus. See Joh 2:13-17

Mt 21:13

Mt 21:13 - It is written, My house shall be called the house of prayer - See Isa 56:7

Mt 21:13

Mt 21:13 - but ye have made it a den of thieves - See Jer 7:11; Ps 69:9; Ezekiel 34:2-6, 22:25-29;

Mt 21:14

Mt 21:14 - And the blind and the lame came to him in the temple; and he healed them - Once Jesus had cleansed the temple of the thieves and rabble, he this made room for those who were pure in heart to come forth to receive their desired blessings.

Mt 21:15

Mt 21:15 - And when the chief priests and scribes saw the wonderful things that he did - See Joh 12:37-41

Mt 21:15

Mt 21:15 - Hosanna to the Son of David - Save Now, Thou Son of David! - See 1Sam 7:16; Ps

118:25; Jer 9:24, 23:5, 6; Lk 1:32; Eze 37:24

Mt 21:15

Mt 21:15 - they were sore displeased - haters are always vexed when God or His people are exalted.

Mt 21:16

Mt 21:16 - Out of the mouth of babes and sucklings thou hast perfected praise - See Ps 8:2

Mt 21:17

Mt 21:17 - And he left them, and went out of the city into Bethany; and he lodged there - Jesus could always find rest in His friends' house, Martha, Mary and Lazarus. See Joh 12:36

Mt 21:19

Mt 21:19 - And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away - See 2Pet 1:5-8 Jesus cursed the fig tree bearing leaves of profession only. This was a strange act for Jesus, the Creator, Who came not to take life but to save. Yet, this instance was an object lesson to show that even the Creator will destroy that which He has made if it will not render its appointed fruit in season. See Lk 13:7 It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said, "The time of figs was not yet." But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. – {DA 581.4} Christ uttered against it a withering curse. "No man eat fruit of thee hereafter forever," He said. The next morning, as the Saviour and His disciples were again on their way to the city, the blasted branches and drooping leaves attracted their attention. "Master," said Peter, "behold, the fig tree which Thou cursedst is withered away." – {DA 582.1}

Mt 21:21

Mt 21:21 - If ye have faith, and doubt not - See Jam 1:5-8

Mt 21:22

Mt 21:22 - And all things, whatsoever ye shall ask in prayer, believing, ye shall receive - See Joh 14:13, 15:16, 16:23; CONTRAST James 1:6, 7 The Lord declares that He will be honored by those who draw nigh to Him, who faithfully do His service. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Isaiah 26:3. The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help. It is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21:22. – {COL 173.2}

Mt 21:23

Mt 21:23 - By what authority doest thou these things? and who gave thee this authority? - Jesus had not been taught in the schools of the prophets and was therefore not recognized as one sanctioned by church leadership to teach and preach. Yet, His speech and doctrine bore a light of heavenly origin which the scribes and pharisees lacked. By what authority does Jesus these things? Such is the question asked of all men called of God but not called of men. See Mt 7:28, 29; Joh 3:2, 5:36-38, 1:25; Mk 11:28; Lk 20:2

Mt 21:25

Mt 21:25 - from heaven, or of men - was the command and works of Joh commissioned of God or were they the mere teachings of a man? The Jews were presented with the challenge of confessing that they were operating contrary to God. They chose to evade the question which was in essence an admission of guilt.

Mt 21:25

Mt 21:25 - If we shall say, From heaven - See Joh 5:33-35

Mt 21:27

Mt 21:27 - We cannot tell - This lying spirit within the Jewish leadership brought their condemnation and prevented them from entering the Kingdom of Heaven. Their unwillingness to humble themselves and accept the light that was before them brought their condemnation. They rather cavil and lie against the truth. They showed themselves to be true politicians rather than sincere followers of God. See Jam 3:14

Mt 21:31

Mt 21:31 - Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you - See 1Cor 1:25-29

Mt 21:32

Mt 21:32 - For Joh came unto you in the way of righteousness, and ye believed him not - Jesus affirms the truth that Joh the Baptist was a prophet, sent of God that He posed to the Pharisees in a question.

Mt 21:33

Mt 21:33 - There was a certain householder, which planted a vineyard... - See Isa 5:1-7

Mt 21:35

Mt 21:35 - And the husbandmen took his servants, and beat one, and killed another, and stoned another - See 2Chron 36:15, 16

Mt 21:37

Mt 21:37 - But last of all he sent unto them his son, saying, They will reverence my son - When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of heaven; nay, He poured out all heaven in that one Gift. – The Son of God Himself was sent to plead with the impenitent city. {GC 19.1, 2}

Mt 21:38

Mt 21:36 - This is the heir; come, let us kill him - speaking in the spirit and power of their

father (demon possession), the devil, the wicked husbandman seek to destroy Jesus. See Joh 7:19, 20; 8:44; Heb 1:2, 3:6

Mt 21:38

Mt 21:38 - seize on his inheritance - The Lord's inheritance is His people. The devil seeks to seize and destroy Jesus' inheritance. See Deut 32:9

Mt 21:39

Mt 21:39 - And they caught him, and cast him out of the vineyard, and slew him - See Ps 89:38-45

Mt 21:41

Mt 21:41 - He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. - See Lk 20:16

Mt 21:41

Mt 21:41 - let out his vineyard unto other husbandmen - God will pass by Ancient Israel and will give the gospel to the Gentiles. See Deut 32:21; 1Sam 2:30-36

Mt 21:41

Mt 21:41 - the fruits in their season - The righteous bring forth fruit of the Spirit in their season (time of harvest). See Gal 5:22, 23

Mt 21:42

Mt 21:42 - Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? - See Ps 118:22, 23; Lk 20:17, 18; Isa 8:14 In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ’s first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isa was shown that this stone was a symbol of Christ. He says: – {DA 597.5}

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isa 8:13-15; 28:16. – {DA 598.1} In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it "a sure foundation." The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a "tried stone." Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security. – {DA 598.2}

Mt 21:43

Mt 21:43 - The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof - See Lk 3:9, 20:16; 2Chron 5:1; Jer 18:9, 10; Act 13:37-52; Mk 6:11; Rom 9:1, 22-33

Mt 21:44

Mt 21:44 - And whosoever shall fall on this stone shall be broken: - Jesus gives hope that though Israel, God's firstborn (Ex 4:22) would be forsaken of Him as a Nation, those who choose to accept Jesus and fall on the Rock, will be broken, but will be made whole of Him. In order to be born again, we must die first, repent and surrender our will to Jesus - See Jer 18:4-6; Rom 6:3 The Apostle Paul is one example of a Jew that was called of God, even after Israel's corporate rejection in A.D.34. See Gal 1:11-16; Rom 11:1

Mt 21:44

Mt 21:44 - but on whomsoever it shall fall it will grind him to powder - The Stone which the builders rejected is that which is cut out of a mountain without hands and will grind all earthly powers under His feet. See Dan 2:34, 35, 45

Mt 21:46

Mt 21:46 - But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. - See Lk 19:48, 20:19

Mt 22:2

Mt 22:2-10 - gather for marriage supper - the time of gathering good and bad for the marriage supper of the King's son is the time that Jesus occupies the Holy Place where all who care to are gathered in.

Mt 22:2

Mt 22:2 - The kingdom of heaven is like unto a certain king, which made a marriage for his son, - The Kingdom of Heaven refers to the household of believers throughout time. The time of gathering good and bad for the marriage supper of the King's son (v2-10) is the time

that Jesus occupies the Holy Place where all who care to are gathered in.

Mt 22:3

Mt 22:3 to call them that were bidden - those called to the marriage supper of the King's Son were initially the Jews, who were invited to share in a sacred covenant with God (Ex 19:3-6), yet they forsook it. See 1Pet 2:7).

Mt 22:4

Mt 22:4 - he sent forth other servants - Jesus here speaks of the prophets, whom He said the COI and their fathers killed. See Mt 23:29-39, 22:7; Lk 11:47, 48

Mt 22:6

Mt 22:6 - And the remnant took his servants, and entreated them spitefully, and slew them - See 2Chron 36:15, 16; Jer 7:13

Mt 22:7

Mt 22:7 - He sent forth His armies, and destroyed those murderers - See 2Chron 36:15-20; Dan 9:26; Lk 3:7; Isa 28:18

Mt 22:7

Mt 22:7 - and burned up their city - See 2Chron 36:17-20; Mt 23:38-24:2

Mt 22:8

Mt 22:8 - but they which were bidden were not worthy - See Act 13:46

Mt 22:9

Mt 22:9 - Go ye therefore into the highways, and as many as ye shall find, bid to the marriage - See Rev 18:1-5

Mt 22:10

Mt 22:10 - So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests - the gospel call is made to everyone and is likened to a drag net which gathers in everything in its path, both good and bad. God sifts out the bad in judgment. See Mt 13:47

Mt 22:11

Mt 22:11-14 - had no wedding garment - the time that the King arrives and inspects the guests, whether they have a wedding garment or not is the time when Christ occupies the Most Holy Place of the heavenly sanctuary. When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness." – {COL 309.3} The guests at the marriage feast were inspected

by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness. – {COL 312.1} Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. – {COL 312.2} It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him if we keep His commandments." 1 John 3:24; 1 John 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. – {COL 312.3} Everyone who comes forth from the dead when Christ comes in the clouds of heaven, and those who are living, will stand before the judgment seat of Christ. The deeds and acts which we have thought to have been done in secret where no eye could see, are made known. There was an eye that saw and registered the deeds done by man. – {1SAT 27.2}

Mt 22:11

Mt 22:11 - And when the king came in to see the guests, he saw there a man which had not on a wedding garment: - the Bible here describes the Investigative Judgment, when the King comes to inspect all of the guests and sees one undressed unworthily. - See Mt 13:48 When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness." – {COL 309.3} The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness. – {COL 312.1} Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. – {COL 312.2} It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him if we keep His commandments." 1 John 3:24; 1 John 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. – {COL 312.3} Everyone who comes forth from the dead when Christ comes in the clouds of heaven, and those who are living, will stand before the judgment seat of Christ. The deeds and acts which we have thought to have been done in secret where no eye could see, are made known. There was an eye that saw and registered the deeds done by man. – {1SAT 27.2}

Mt 22:12

Mt 22:12 - how camest thou in hither not having a wedding garment? - See Zeph 1:8; 2 Kings 10:18-28; Rev 16:15

Mt 22:12

Mt 22:12 - And he was speechless - See Ps 119:6, 63:11; Rom 3:19, 14:12; Jam 2:10. In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, “Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?” the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. – {GC 503.2}

Mt 22:13

Mt 22:13 - Then said the king to the servants - See Ps 149:7-9 After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. “Behold ye,” said the angel, “the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.” This, I saw, was the work of the saints with Jesus through the one thousand years in the Holy City before it descends to the earth. {EW 52.2}

Mt 22:13

Mt 22:13 - Bind him hand and foot - See Mt 13:30, 3:12; Rev 20:1-3, 14:16-20; Joh 15:6

Mt 22:13

Mt 22:13 - their shall be weeping and gnashing of teeth - Mt 8:12, 24:51, 25:30; Lk 13:28

Mt 22:14

Mt 22:14 - many are called but few are chosen - here in the Bible, those who are both "called and chosen" are they who by faith have accepted the wedding garments and have obediently dawned them during the time of the wedding feast inspection (Investigative Judgment). Those who refuse to dawn the garments, after being treated like a friend by the King, have no excuse because the provisions were made available to them and they are therefore speechless. See Num 13:17-33

Mt 22:15

Mt 22:15 - Then went the Pharisees, and took counsel how they might entangle him in his talk - The workers of iniquity were constantly seeking how they may entrap Jesus by His words. They knew not that they were condemning themselves through their works. Ps 56:5

Mt 22:16

Mt 22:16 - Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men - if these men knew what they said to be true, why hypocritically seek to entrap Jesus? See Mt 22:18

Mt 22:18

Mt 22:18 - But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? - Jesus was being put to the test by selfish, self-exalting men. Jesus would later be tempted again through His disciples and converts by the same pharisees who sought to subvert the power of the gospel by men's dead works. See Mt 22:16; Ps 56:5; Act 15:10; Rom 10:1-4; James 2:15-18

Mt 22:21

Mt 22:21- Render therefore unto Caesar - Jesus here establishes a clear delineation of church and state. He makes known there are things that pertain to life here on earth that are to be upheld and the principles of heaven are equally to be upheld. The principle of a separation of church and state as it pertains to this world is a fundamental doctrine in scriptures. See 1Sam 13:8-12; 2Chron 26:16-21; Rom 13:1-10; Num 23:9; Gen 12:1; Heb 11:24, 25 "No faithful man ought to follow either the pope himself or any of the holy men, but in such points as he hath followed the Lord Jesus Christ; for Peter and the sons of Zebedee, by desiring worldly honor, contrary to the following of Christ's steps, did offend, and therefore in those errors they are not to be followed.... – {GC 91.3} "The pope ought to leave unto the secular power all temporal dominion and rule, and thereunto effectually to move and exhort his whole clergy; for so did Christ, and especially by His apostles. Wherefore, if I have erred in any of these points, I will most humbly submit myself unto correction, even by death, if necessity so require; and if I could labor according to my will or desire in mine own person, I would surely present myself before the bishop of Rome; but the Lord hath otherwise visited me to the contrary, and hath taught me rather to obey God than men." – {GC 91.4 - writings of Joh Wycliffe}

Mt 22:30

Mt 22:30 - For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven - though mankind was made a little lower than the angels, yet, the Lord has given us a glory which they do not possess, dominion over His creation and the ability to procreate. See Gen 1:28; Ps 8:4-9; Lk 20:34, 35; 1Cor 15:40

Mt 22:32

Mt 22:32 - Ex 3:15 - I am the God of Abraham, the God of Isaac, and the God of Jacob - God is not a God of the dead but of the living. That He identifies Himself by these three men, though they sleep in Him, He calls them as those who will live forever. These men died in faith, believing the promises and their lives were hid in Christ, though they slept (Col 3:3, 4) See Ex 3:15; Mk 12:26, 27; Lk 20:38; Rom 4:17

Mt 22:32

Mt 22:32 - God is not the God of the dead, but of the living - Jesus speaks proleptically (Rom 4:17) of Abraham, Isaac and Jacob being alive because they live inside of Him Who is life eternal; our lives are hid in Christ (1Jo 5:11-14; Joh 11:25, 26, Joh 8:51, 52, 20:31; Col 3:3, 4; 1Thess 4:13, 14; Heb 12:23; 1Cor 15:45). Further, through Christ, we all will reign in life by His righteousness. See Rom 5:17, 18. Those who are not in Christ are living dead (Mt 8:22). They have not passed from death unto eternal life (Joh 5:24; 1Jo 3:14) and will die in their trespasses and sins unless they repent. To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life,

shall appear, then shall ye also appear with Him in glory." Joh 8:51, 52; Col 3:4. – {DA 787.1}

Mt 22:33

Mt 22:33 - And when the multitude heard this, they were astonished at his doctrine - the people were astonished to hear Jesus' teaching, where He specifically taught that we are to refer to death as a sleep and those who have died in Him have everlasting life and will never die the Second Death - John 11:11-14, 5:24; 1Jo 5:11-13; 1Thess 4:13-18; Rev 20:6

Mt 22:37

Mt 22:37 - Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. - as the last 6 commandments of the Decalogue are summarized in loving one's neighbor as oneself (Mt 22:39; Rom 13:9, 10), so the first four commandments are summarized in loving God with all one's heart, soul and mind (Mt 22:38). God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator. – {COL 333.2}

Mt 22:37

Mt 22:37 - thy heart - the heart is the seat of one's desire, one's convictions and beliefs. See Mt 12:34; Lk 6:45; Ps 73:25

Mt 22:37

Mt 22:37 - thy soul - all of our being. See 1Cor 10:31

Mt 22:37

Mt 22:37 - thy mind - one's thoughts and decisions. Phil 2:5, 6

Mt 22:38

Mt 22:38 - This is the first and great commandment - this great commandment can only be kept as God places His words in our minds and writes His commands upon the tablets of our hearts by the power of the Holy Spirit. Then and only then can this commandment be kept and fulfilled. See Heb 8:10

Mt 22:39

Mt 22:32 - And the second is like unto it, Thou shalt love thy neighbour as thyself - as the last 6 commandments of the Decalogue are summarized in loving one's neighbor as oneself (Rom 13:9, 10), so the first four commandments are summarized in loving God with all one's heart, soul and mind.

Mt 22:41

Mt 22:41 - While the Pharisees were gathered together, Jesus asked them - Despite the Pharisees continual plotting and scheming to overthrow Jesus, He still engages them. See Isa 27:4, 5

Mt 22:42

Mt 22:42 - What think ye of Christ? whose son is he? They say unto him, The Son of David - See Isa 11:1-5; Mt 15:22, 9:27; Rev 5:5, 19:16

Mt 22:44

Mt 22:44 - The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? - See Ps 110:1; Heb 1:13; Ps 2:6, 7

Mt 22:44

Mt 22:44 - Sit thou on my right hand, till I make thine enemies thy footstool - See Ps 110:1; Heb 1:1-3

Mt 22:45

Mt 22:45 - If David then call Him LORD, how is He his son? See Isa 11:1-5; Rev 22:16

Mt 22:46

Mt 22:46 - And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions - See Mk 12:34

Mt 23:2

Mt 23:2 - the Pharisees and scribes sat in the seat of Moses as shepherds and judges over the people, but did so only to feed themselves of the flock. See Eze 34:2-10

Mt 23:3

Mt 23:3 - but do not ye after their works: for they say, and do not - Jam 2:20

Mt 23:4

Mt 23:4 - For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers - The pharisees ought to have led by example in their ministry, but rather, they taught by "do as I say, not as I do". See 2Tim 2:6

Mt 23:8

Mt 23:8 - But be not ye called Rabbi: for one is your Master, even Christ - One Lord, one faith one baptism - See Eph 4:5

Mt 23:8

Mt 23:8 - and all ye are brethren - See Heb 2:11

Mt 23:11

Mt 23:11 - But he that is greatest among you shall be your servant - See Mt 18:4, 20:28; Act 9:15; 1Cor 9:19-23

Mt 23:12

Mt 23:12 - And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted - See 1Pet 5:5, 6; Gen 12:1-3; Jam 4:6; Compare Gen 11:4-9

Mt 23:13

Mt 23:13 - But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in - See 3Jo 1:10; Joh 7:31, 32, 44-49; Rom 1:18; Lk 11:52; 1Thess 2:14-16; Act 13:44-52 The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have hated the light. These men are parties to the ruin of souls. They have interposed themselves between the heaven-sent light and the people. They have trampled upon the word of God and are doing despite to His Holy Spirit. – {TM 90.3}

Mt 23:14

Mt 23:14 - Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. - The Pharisees dissemble in being pious when they are ravening wolves within, robbing widows of their wealth. See Gal 2:11-19; Jer 42:20; 2Pet 2:15

Mt 23:14

Mt 23:14 - for a pretence make long prayer - false piety in making long prayers.

Mt 23:15

Mt 23:1 7 - ye make him twofold more the child of hell than yourselves - the Pharisees were evangelists, making proselytes for their father, the devil. See Joh 8:44; Lk 3:7

Mt 23:16

Mt 23:16 - ye blind guides - See Isa 29:9-16; Mt 15:12-14

Mt 23:17

Mt 23:17 - Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? - See Mt 12:6

Mt 23:23

Mt 23:23 - Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. - See Lk 16:15; Mt 27:6-8

Mt 23:24

Mt 23:24 - which strain at a gnat, and swallow a camel - Among other things the people were required to strain all the water used, lest it should contain the smallest insect, which might be classed with the unclean animals. Jesus, contrasting these trivial exactions with the magnitude of their actual sins, said to the Pharisees, "Ye blind guides, which strain at a gnat, and swallow a camel." – {DA 617.2}

Mt 23:25

Mt 23:25 - Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess - See Isa 29:15; Mt 23:14

Mt 23:27

Mt 23:27 - Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness - See Act 23:3

Mt 23:28

Mt 23:28 - Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity - See Joshua 7:11; Jer 42:20; Gal 2:11-19

Mt 23:30

Mt 23:30 - If we had been in the days of our fathers, we would not have been partakers of them in the blood of the prophets - See 2Kin 9:7; 2Chron 36:15, 16; Lam 4:12, 13; Mt 27:25; Rev 16:6, 18:24 Look at the Jewish church, and mark how soon after it had rejected the Messiah at his first coming, they put him to a cruel death, and slew also many of his apostles and saints. They said indeed (Matt. xxiii) that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their "hour and the power of darkness" came upon them, how completely did it show them under the power of Satan! Lk xxii, 53; Joh vii, 30. [The Three Angels of Rev 14:6-12, pg 109, J.N. Andrews]

Mt 23:31

Mt 23:31 - Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets - The Kings of Israel, in league with corrupt priests had the power and the mindset to kill the prophets of God because they reproved their vile and contrary behavior - See Mt 21:33-45; 2Chron 36:15, 16

Mt 23:32

Mt 23:32 - Fill ye up then the measure of your fathers - See 1Thess 2:16

Mt 23:33

Mt 23:33 - Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? - See Lk 3:7-9; Gen 3:15

Mt 23:34

Mt 23:34 - Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: - See 2Chron 36:15, 16

Mt 23:34

Mt 23:30 - some of them ye shall kill and crucify - See 2Tim 3:12

Mt 23:34

Mt 23:34 - crucify - Peter was martyred by crucifixion at the behest of the Jews. - See Joh 21:18, 19; 2Pet 1:14

Mt 23:35

Mt 23:35 - That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar - See Ps 9:12; Lk 11:51

Mt 23:35

Mt 23:35 - unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar - the reference to Zacharias as the son of Barachias was probably added by the translators by error as the parallel reference in Lk 11:51 makes no reference to Zacharias' lineage. Also, the book 2Chronicles, which historically appeared as the last book of the Jewish Bible gave reference to the fact that from Abel, the first book, to Zacharias, the last book, the Jews would be guilty of the sin of all the innocents who were slain. See 2Chron 24:20-22; Zech 1:1

Mt 23:36

Mt 23:36 - Verily I say unto you, All these things shall come upon this generation - Jesus spoke prophetically of the impending destruction that would befall Jerusalem in that generation, within the spans of 40 years. See Mt 24:14-20

Mt 23:37

Mt 23:37 - O Jerusalem, Jerusalem - the lamentation of Christ echoes the message of the 2nd Angel, Babylon is Fallen is Fallen, as He pronounces judgments upon those that have rejected His mercies and grace. See Hosea 11:8; Isa 21:9; Rev 14:8; Isa 65:2; Lk 13:34; Jer 12:7 When Christ saw in the Jewish people a nation divorced from God, he saw also a professed Christian church united to the world and the Papacy. And as he stood upon Mount Olivet, weeping over Jerusalem till the sun sank behind the western hills, so he is watching over and pleading with sinners in these last moments of time. Soon he will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will he be obliged to say to those who have had great light and great knowledge, as he said to the Jews, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes."? (D.E.R August 22, 1900). – {KC 153.3}

Mt 23:37

Mt 23:37 - thou that killest the prophets, and stonest them which are sent unto thee - 2Chron 36:15, 16; Lk 13:33, 34

Mt 23:37

Mt 23:37 - how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings - Jesus here foretells the impending destruction of Jerusalem, not only in AD70 at the hands of the Rom, but a forecast of the ultimate destruction of the wicked where those who have not made peace with God will be unsheltered from the plagues that fall when man's probation has closed. See Ps 91:1-9, 27:5, 63:7 The messages of the prophets, the prophetic word was given to gather and align God's people to Himself that they may have life - See Ezekiel 37:7-10 Then the angel repeated these words, and said, "This is the time spoken of in Isa. He saw that there was no man, and wondered that there was no

intercessor. He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and then they could live in the sight of a holy God, and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God." Dorchester, [Mass.], October 23, 1850. – {SpM 2.3} Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ. – {4SP 383.3}

Mt 23:37

Mt 23:37 - and ye would not! - See Joh 5:40; Jer 32:23

Mt 23:38

Mt 23:38 - Behold, your house is left unto you desolate - See Jer 7:14, 12:7, 26:6, 32:23; Mic 3:9-12; Hag 2:3-9; Zech 6:12, 13; 1Sam 4:21; Mt 21:43; Amos 7:8, 9, 8:1-3; COMPARE Eph 2:19-22||1Pet 2:3-8; Lk 19:46 Throughout Jesus' earthly ministry, He declared the temple in Jerusalem as His Father's house that was being desecrated by men's selfishness and greed (Mt 21:13). Jesus, in this statement, has given a letter of divorce to the earthly sanctuary and all who would remain tied to its rites. Jesus revealed to the world that He was no longer to be sought after through Jewish rites and customs, and that His glorious presence had departed (Eze 24:21, 37:28). No longer would salvation be found through the works of Jewish statutes (established by God and perverted by men - Ecc 7:29) but through God's new order that He raised up through Jesus Christ (Heb 12:24; Mt 26:28; Mk 14:24). The former house, the sanctuary of the Old Covenant was pronounced desolate. Henceforth, Jesus would point all of His believers to the sanctuary of the New Covenant in the heavenly Jerusalem, the house of God not made with man's hands. See Heb 8:2, 6, 10:9, 12:22; Rev 21; 2Cor 5:1; Joh 14:2 That is the true purpose of God in the sanctuary and its service in all time: whether in the figure or in the true, whether for Jews or for Gentiles, whether on earth or in heaven. Seventy weeks or four hundred and ninety years, was the limitation set for the Jews to have this accomplished for and in themselves. To accomplish this, to that people, of all people, Christ Himself came in person to show to them the Way and to lead them in this Way. But they would not have it. Instead of seeing in Him the gracious One who would finish transgression and make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness to every soul, they saw in Him only "Beelzebub the prince of the devils"; only One instead of whom they would readily choose a murderer; only One who as King they would openly repudiate and choose a Roman Caesar as their only king; only One whom they counted as fit only to be crucified out of the world. For such a people as that and in such a people as that, could He finish transgression and make an end of sins and make reconciliation for iniquity and bring in everlasting righteousness?--Impossible. Impossible by their own persistent rebellion. Instead of His being allowed by them to do such a gracious and wonderful work for them, from the depths of divine pity and sorrow He was compelled to say to them: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 23:37, 38; 21:43 {A.T. Jones, The Consecrated Way to Christina Perfection, Chapter XV The Cleansing of the Sanctuary, pg 116}

Mt 23:39

Mt 23:39 - Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD - Jesus foretold that a vail of darkness that barred them from the the light of truth would remain upon the COI until they acknowledge Jesus as LORD and Savior. This vail is likened unto the vail which covered Moses' faith, blinding/vailing the people from the glory of God shining from Moses' face. See 2Cor 3:7-16; Hos 13:9, 14:1 In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power. – {SC 20.1}

Mt 23:39

Mt 23:39 - Blessed is he that cometh in the name of the Lord - Jesus quotes the inspired words of David as well as that which the people and children sung as He made His triumphal entrance into Jerusalem (Ps 118:25, 26; Mt 21:8, 9; Lk 19:38). Until the Jews acknowledged Jesus as Christ and Lord singing, Hosanna, Blessed is He Who comes in the name of the LORD (Jehovah - The I Am) they would never see Jesus in peace.

Mt 24:1

Mt 24:1 - his disciples came for to shew him the buildings of the temple - See Lk 21:5; Jer 7:12-14 Early in His ministry Christ had said, “Destroy this temple, and in three days I will raise it up.” In the figurative language of prophecy, He had thus foretold His own death and resurrection. “He spake of the temple of His body.” Joh 2:19, 21. These words the Jews had understood in a literal sense, as referring to the temple at Jerusalem. Of all that Christ had said, the priests could find nothing to use against Him save this. By misstating these words they hoped to gain an advantage. The Rom had engaged in rebuilding and embellishing the temple, and they took great pride in it; any contempt shown to it would be sure to excite their indignation. Here Rom and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration. {DA 705.3}

Mt 24:2

Mt 24:2 - See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down - That which took place under the Babylonians would be repeated under the Rom. See Eze 24:21

Mt 24:2

Mt 24:2 - There shall not be left here one stone upon another, that shall not be thrown down - This confused the Disciples and filled them with consternation as they contemplated God’s promise to Solomon regarding the temple (1Kin 9:3). They thought, “surely the day the temple is destroyed, this must be the end of the world”. See *Jer 7:1-14, 26:18; Micah 3:9-12; Hos 13:9, 14:1; Act 17:23, 24; Mt 24:3; Lk 19:44

Mt 24:3

Mt 24:3 - Tell us, when shall these things be? And what will be the sign of thy coming, and of the end of the world? - The disciples, having been taught to reverence the sanctuary as the very presence of God as opposed to a mere type, a shadow of the true in heaven, thought 'surely, the aforementioned destruction of the temple in Jerusalem must mark the end of the world.' See Jer 4:9, 7:12 Prophecy not only foretells the manner and object of Christ’s

coming, but presents tokens by which men are to know when it is near. Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:24-26. The revelator thus describes the first of the signs to precede the second advent: "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12. – {GC 304.1}

Mt 24:4

Mt 24:4 - Jesus answered and said unto them - the question posed by the Disciples was one which if answered directly would shake them to their core (Joh 16:12). In mercy Jesus answered their questions by illustrating and combining details of three prophetic histories, the destruction of Jerusalem, the Dark Ages and the Time of the End.

Mt 24:4

Mt 24:4 - Take heed that no man deceive you - Paul gives the same warning to the church of Thessalonica regarding the Second Coming of Christ. The warning is that falsehood and lies will abound in the last days - See 2Thess 2:1-3; Lk 21:8

Mt 24:5

Mt 24:5 - For many shall come in my name, saying, I am Christ; and shall deceive many - This is the spirit of antichrist, where many come professing Christ but are ravening wolves, seeking to destroy the flock - See Deut 18:21, 22; Mk 15:6, 7; Act 5:36, 37; 1Jo 2:18, 19 How to know the Spirit of Truth: Deut 18:21, 22; 1Jo 4:1-6 Pastors who wrest Scripture and cause saints to stumble and fall: 2Pet 3:15, 16; Rom 16:17, 18

Mt 24:5

Mt 24:5 - saying, I am Christ - On this point, the Church of Rome has excelled all in its boastful claims that include: "The Pope is not only the representative of Jesus Christ, he is Jesus Christ Himself hidden under the veil of flesh" - The Catholic National – July 1895 ·"God Himself is obliged to abide by the judgements of His priests, and either not to pardon or to pardon, according as they refuse or give absolution. The sentence of the priest precedes and God subscribes to it" – Dignities and Duties of the Priest vol 12, pg 27 ·"All names in the Scriptures which are applied to Christ, by virtue of which it is established that He is over the church, all the same names are applied to the pope." – Cardinal Bellarmine, "On the Authority of Councils", Vol 2, pg 266 ·"We hold upon this earth the place of God Almighty" – The Great Encyclical Letters of Pope Leo XIII, Encyclical Letter, June 20, 1894 ·"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world" – The Most Holy Councils, vol

Mt 24:6

Mt 24:6 - And ye shall hear of wars and rumours of wars - at the end of 2023 there are 14 different active wars underway.

Mt 24:6

Mt 24:6 - but the end is not yet - See

Mt 24:7

Mt 24:7 - For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. - See Lk 21:11

Mt 24:7

Mt 24:7 - there shall be famines, and pestilences, and earthquakes, in divers places - See 1Kin 17, 18 While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. “The earth mourneth and fadeth away,” “the haughty people ... do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” Isa 24:4, 5. – {GC 589.3}

Mt 24:7

Mt 24:7 - pestilences - outbreaks of noxious diseases, infections, sicknesses - COVID, smallpox, monkey pox, leaprosy

Mt 24:7

Mt 24:7 - earthquakes - What mean the awful calamities by sea—vessels hurled into eternity without a moment’s warning? What mean the accidents by land—fire consuming the riches that men have hoarded, much of which has been accumulated by oppression of the poor? The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest day. – {LDE 27.4} The plagues of God are already falling upon the earth, sweeping away the most costly structures as if by a breath of fire from heaven. Will not these judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before Him.—Manuscript Releases 3:311 (1902). – {LDE 28.1} God has a purpose in permitting these calamities to occur. They are one of His means of calling men and women to their senses. By unusual workings through nature God will express to doubting human agencies that which He clearly reveals in His Word.—Manuscript Releases 19:279 (1902). – {LDE 28.2} How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man, but in them all God’s purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger.—Prophets and Kings, 277 (c. 1914). – {LDE 28.3}

Mt 24:9

Mt 24:9 - Then shall they deliver you up to be afflicted, and shall kill you - See John 16:1-3

Mt 24:9

Mt 24:9 - ye shall be hated of all nations for my name’s sake - those who stand for righteousness, demonstrating close fidelity to Christ have suffered persecution of men, even other professed Christians who do not walk in the light of truth. Such will be the case when the healing of the beast's wound occurs. The world will wonder after the beast, and

the saints of God will be hated of all nations. See 1Kin 18; Rev 13:3, 4; 1Jo 3:

Mt 24:10

Mt 24:10 - many shall be offended - the many here spoken of are those who once kept faithful the commandments of God and the testimony of Jesus Christ. Unwilling to bear the strait testimony of the True Witness that their sins might be blotted out and that they receive the latter rain, and with the reproaches from the world and from the workers of iniquity, even within the church, many will be offended, and will betray one another and will hate one another. See Joh 6:53-66; PH016 10.1-12.1; DA 391.2, 3

Mt 24:10

Mt 24:10 - shall betray one another - On every occasion when persecution takes place, those who witness it make decisions either for Christ or against Him. Those who manifest sympathy for the ones wrongly condemned show their attachment for Christ. Others are offended because the principles of truth cut directly across their practice. Many stumble and fall, apostatizing from the faith they once advocated. Those who apostatize in time of trial will, to secure their own safety, bear false witness, and betray their brethren. Christ has warned us of this, that we may not be surprised at the unnatural, cruel course of those who reject the light. – {DA 630.2}

Mt 24:10

Mt 24:10 - and shall hate one another - See 1Jo 2:8-11

Mt 24:11

Mt 24:11 - many false prophets shall rise, and shall deceive many - in the time of Jesus' first advent, false prophets such as Barabbas (Mk 15:7), Theudas, Judas of Galilee (Act 5:36, 37), Barjesus (Act 13:6-12), Simon the sorcerer (Act 8:9-24) were prominent, deceiving and being deceived. Today, false prophets abound, teaching that it is impossible to live godly, sinless lives in the present day (1Jo 3:7, 10) - See Deut 18:21, 22; *2Pet 3:16, 17; *2Tim 2:24-26 Today, modern Evangelical leaders are filling this role in leading many to their destruction. Those who claim fidelity to Christ and speak of Christian values (Kenneth Copeland, Franklin Graham, Paula White, Jesse Duplantis, etc.), while supporting a vile leader such as Donald Trump who has pledged to do their biddings, fit the description of a false prophet.

Mt 24:11

Mt 24:11 - many who were once faithful will be deceived by false prophets and led astray. See Mt 24:24

Mt 24:12

Mt 24:12 - because iniquity shall abound - When men have forsaken all goodness, morality, and truth (Ps 12:8; Ezek 14:3, 4) and pressure is applied to those who claim to walk in the faith, then the base metal will be revealed from the purified gold. Those who once claimed fidelity to Christ will, for self-preservation, refute any allegiance to Him. I have been shown that the Spirit of the Lord is being withdrawn from the earth. God’s keeping power will soon be refused to all who continue to disregard His commandments. The reports of fraudulent transactions, murders, and crimes of every kind are coming to us daily. Iniquity is becoming so common a thing that it no longer shocks the senses as it once did.—Letter 258, 1907. – {LDE 27.3}

Mt 24:12

Mt 24:12 - the love of many shall wax cold - because iniquities and offenses abound, many will become bitter and will loose the love of Christ. They will be offended and will cease to demonstrate the perfection of Christian character demanded by their Father in loving their enemies, praying for and doing good to those who despitefully use and abuse. They in turn will embrace the spirit and nature of Satan. See 1Pet 4:12, 13; Heb 10:35-39, *12:15; Mt 5:44-48

Mt 24:13

Mt 24:13 - But he that shall endure to the end shall be saved - the race is not to the swift but to those who endure. We must run the race as those who are running for an imperishable crown. We must be as soldiers, faithfully committed to the One who has enlisted us. We must be overcomers, upholding the faith once delivered to the saints in order to inherit all things. See 2Tim 2:3-7; 1Jo 5:5; Ju 1:3; Rev 21:7, 2:7, 11, 17, 26-28, 3:5, 12; Rom 2:7 The facts is that we are not holding onto Jesus, but rather, Jesus is holding onto us. We must merely surrender daily to allow God to finish the work that He begun in us. See John 10:28, 29; Philippians 1:6;

Mt 24:14

Mt 24:14- And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come - See Rev 14:6 This is THE MOST IMPORTANT message for our time (2Pet 1:12) as Jesus illustrates by comparison to the time of Noe and Lot (Lk 17:26-30; Mt 24:37-39,). The Bible does not give extensive details of the social conflicts, the major issues, nor of the concerns which occupied the minds of men of those eras, save the fact that those were evil times when wickedness abounded (Gen 6:5; 18:20, 21). Yet, historically, the single most important events of either era is the immediate and decisive destruction of all who did not heed the MOST IMPORTANT message of either time. this prophecy has dual application to the time of the destruction of Jerusalem and at the end of the world: Paul affirms that the gospel had gone to everyone under heaven prior to A.D.70 (Col 1:23; Mk 16:20) as a witness (Joh 12:47, 48), so that the end of the Nation of Israel would come at that time. This is to be repeated again at the end of the world according to the 3-Angel's Messages (Rev 14:6-12). In the prophecy of Jerusalem's destruction Christ said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to "every creature which is under heaven." Col 1:23. So now, before the coming of the Son of man, the everlasting gospel is to be preached "to every nation, and kindred, and tongue, and people." Rev 14:6, 14. {DA 633:3} More than eighteen centuries have passed since the apostles rested from their labors, but the history of their sacrifices for Christ is still among the most precious treasures of the church. As these messengers of the cross went forth to proclaim the gospel, there was such a revelation of the glory of God as had never before been witnessed. To every nation was the gospel carried in a single generation. – {TT 310.1} Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

Mt 24:14

Mt 24:14 - this - (Demonstrative Pronoun: used to refer to something that is not immediately present but can be identified. It can also be used to introduce a new topic) a specific Gospel message is to be given at the end of the world to lighten the world with God's glory and hail the coming of Jesus Christ. See Rev 18:1

Mt 24:14

Mt 24:14 - this gospel of the kingdom - the gospel of the kingdom is abiding in Jesus and Jesus abiding in us continually - Christ in you the hope of glory. Experiencing heaven on earth; living for the highest calling. Becoming One with Jesus and revealing God the Father. COL 415.5; 1Tim 3:16; 1Jo 4:1-3; Col 1:25-29; Gal 1:6-9, 2:20 Gospel: Rom 1:16; 1Cor 1:24, 25, 17, 18, 2:1-5 Kingdom: Lk 17:20, 21 the gospel to be preached in all the world for witness - spoken here is the gospel of Jesus, the Messiah and Prince (Dan 9:25) As well as of the two desolators, pagan and papal Rome.. Consider that Jesus preached the gospel of the Kingdom's arrival at the appointed time of the fulfillment of the prophecy given by Dan 9:24, after Jesus' baptism (Mk 1:14, 15). The gospel was indeed given to all the world in the time of the apostle's according to Paul (Col 1:23). There are many gospel messages revealed in Scripture, but the gospel for this time is embodied in the 3-Angel's Messages of Revelation 14:6-12. The messages proclaim the everlasting gospel, that Jesus Saves, and to worship the God of Creation. Other gospels shown throughout Scripture include: 1. The Everlasting Gospel - Gen 3:15 a. The Seed of the Woman, Jesus b. The sacrifice of the Seed for man c. The destruction of the serpent d. Two classes of worshippers 2. Clothing of skin - Gen 3:21 a. God would cover our nakedness with His righteousness - Rev 6:11, 16:15, 3:18, 19:8; Jer 23:5, 6 3. Noah's Ark - Gen 6, 7 a. Jesus is the Ark of Salvation b. All in Jesus will be saved c. Preaching of the gospel as probation d. Closed door of probation for man 4. Promise to Abraham - Gen 12:1-3 a. Sign of circumcision he had in the heart - Deut 30:5, 6; Rom 4:11; Eph 2:11; Eze 36:26, 27 5. Birth of Isaac - Gen 21; Gal 4:22-31 a. Isaac is a creation of God b. Isaac is son of promise like Jesus 6. Sacrifice of Isaac - Gen 22 a. God will provide a Lamb v8 b. Isaac, a willing sacrifice v9 c. Ram, a substitute v11-13 d. Abraham saw Jesus' day Joh 8:56 7. Two nations born of Isaac - Gen 25:20-23, 3:15; Mal 1:2; Rom 9:13 8. Dream & Promise to Jacob - Gen 28:12-22 a. God would provide a ladder to bridge heaven & earth (Jesus) b. God would be with us to bring us back to the promised land safely - Gen 28:15 9. Jacob's wrestling and new name - Gen 32:24-32 a. Jacob wrestled valiantly with God b. Jacob threw himself on God and demanded a blessing - Gen 32:25, 26 c. God changed Jacob's name - gave him a new identity based on his "victory" with God (2Cor 5:17; Rev 2:17) d. Typifies the Israel of God, Jesus - Rom 2:28, 29, 9:6-8 10. Joseph was a "deliverer" to preserve the life of another, Judah - (Gen 49:8-12, 50:20; 2Cor 5:21; Heb 2:14, 15) 11. Moses was a "judge", "deliverer", and a "law giver" - See Jam 4:12 a. Turned his back on becoming king to identify with God's people (Heb 11:24-27; Philippians 2:5-8; Heb 2:14, 15) b. Introduced the Passover, typifying Jesus' death and shed blood for the remission (passover) of sins (Mt 26:28; Rom 3:25) c. Led God's people from Egyptian bondage (sin) through the Red Sea (baptism - 1Cor 10:1-6), to the Promised Land (Gal 4:22-31) 12. David is the forefather and type of the Eternal King that will reign in Righteousness - Jer 23:5, 6; Rev 19:11-16 13. Solomon [Zerrubabel, Jesus] would build the temple of the Lord, - Zech 6:12, 13, 4:6; Eph 2:19-22; 1Pet 2:4-9 a. A house of prayer for all to dwell - Isa 56:7

Mt 24:14

Mt 24:14 - kingdom - Lk 17:20, 21; John 3:3, 6 We are Abraham's heir when we are born again and become part of the Kingdom of God. As Abraham had no country, kindred or family here on earth, so we too must become as pilgrims and strangers here on earth: See Gal 3:26-29; Gen 12:1; Heb 11:8-10 - Left his country: Gen 12:1; Heb 11:8-10 - Left his kindred: Gal

3:26-29; Rom 9:1-4 - Left his family: Mt 10:37; Mk 7:12 CHURCH vs Kingdom Devil has deceived the world: Rev 12:7-9 One Lord, One Faith, One Baptism: Eph 4:1-6 Other sheep… One fold, One Shepherd: John 10:16 Ravening Wolves scatter the flock: Mt 7:15 Grievous wolves not sparing the flock: Acts 20:28-30 Contend for the faith once delivered to the saints: Jude 1:3, 4 Many churches - a work of the devil Church is man focused Kingdom is God Focused Jesus when He came to the earth declared, the Kingdom of God is at hand (here) - Mt 4:17; Lk 9:27-36 1. Jesus is the embodiment of God and God's Kingdom and all its glory - Col 2:9 2. Jesus showed a new order from that which the Jews were accustomed: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Proclaimed a gospel for all (John 4:39-42) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Revealed the true character of the Father - Grace and Truth (John 1:14) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Spoke with authority (Lk 4:36; John 7:46) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Presented the Bible and God's Law in its true light: Matthew 5:17-48 1. God's Kingdom is inside of us - Lk 17:21 2. God is King over His kingdom and provides for all who are in His kingdom - Mt 6:33 3. We must become as little children to enter God's kingdom (teachable, humble, forgiving, loving the truth) - Mt 18:3 4. We must be born again of the water and Spirit to see and enter into His kingdom - John 3:1-8 5. God has prepared the kingdom for all who believe in Jesus - Mt 25:34 6. God's kingdom is eternal - it will never pass away: - Heb 12:28 KINGDOMS OF WORLD VS. GOD'S Kingdoms of the World 1. Honor is given to those who are born to certain families, who have wealth, who have education, who live in certain places, who are of a certain race/class 2. The king has armies that go out to battle to fight for him. He sends men out to die for his own honor and glory 3. The king and his family believe God gave them the right to rule over everyone else 4. The people (subjects) of the kingdom, who are often themselves poor, must pay taxes to maintain the king's lavish (expensive) lifestyle: they must keep and maintain the king's palace; they must provide food for him, his family, and his friends; they must provide expensive clothing for he and his family to wear; no one gets to enjoy the lavish lifestyle the king lives except himself, his family, and his friends Kingdom of God: 1. Honor is given to those who see the value in God's Kingdom and place it first above all other priorities in life. Those who seek/desire to be transformed by God to become like those in His Kingdom are honored 2. God Himself left heaven to fight for the people of His kingdom. He died for those in His kingdom in order to rescue them from harm and danger forever 3. God is King over His Kingdom, He created all things, He sustains (keeps everything alive) all things, and He has the right to rule 4. God has provided a mansion and a country home for every person in His kingdom to inhabit. God provides food for everyone in His Kingdom. God provides pure white raiment (clothing) for everyone to wear. God lives among His people, not apart from them

Mt 24:14

Mt 24:14 - for a witness unto all nations - the gospel message that has and will go out into all the world will stand as a witness in judgment, whether men's works are wicked or righteous based on their reception or rejection of the gospel message. The redeemed of the LORD are to proclaim this truth to all, whether they will or will not hear - See Isa 40:9; Joh 12:47-50, *15:22, 24; Prov 5:22; Ps 107:2; Eze 2:5; Am 3:7; 1Thess 1:5; Rom 12:1, 2 Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious

acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls- The Desire of Ages, p. 347. Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

Mt 24:14

Mt 24:14 - unto all nations - See Rev 14:6

Mt 24:14

Mt 24:14 - then shall the end come - the end of sin, unrighteousness and bondage to one's flesh and the enemy. This end must come before Jesus' Second Coming. See Mal 3:5; John 14:18; Act 3:20; Heb 10:36, 37; Rom 9:28||Philippians 1:8||Ps 138:8 CONTRAST Mt 24:48 the statement also marks the close of probation; first for the Jews in 70AD and secondly the final end when Michael stands-up. Rev 22:11; Jude 1:14, 15; Ecc 12:13, 14 "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." {Christ's Object Lessons pg 69}

Mt 24:15

Mt 24:15 - when ye therefore shall see the abomination of desolation - when the abomination of desolation, a grievous offense against God that wastes and makes desolate all godliness has come to the full, that time is thus spoken in the following warnings - See Lk 19:43; Ps 119:126; Isa 10:1, 14:12-14||Ps 94:20-23 When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Jua flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." This warning was given to be heeded forty years [one generation] after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of the city. – {DA 630.3} When the idolatrous standards of the Rom should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction. – {GC 25.4}

Mt 24:15

Mt 24:15 - spoken of by Dan the prophet, stand in the holy place - See Dan 9:26, 27, 8:23-25

Mt 24:15

Mt 24:15 - stand in the holy place - just as the whore, Babylon, sought out God's church and found her hiding in the wilderness where God had prepared a place for her (Rev 12:6, 17:1-6), so too, the abomination that makes desolate will appear in the most unexpected place to

wage war against God's people. Pope Francis addresses both houses of U.S. Congress - https://youtu.be/oBM7DIeMsP0?si=lxpjX4bwV4_RUx37

Mt 24:16

Mt 24:16 - Then let them which be in Judaea flee into the mountains - the Lord gave His sheep the sign for them to leave the cities and resort to country living in the mountains. Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Lk 21:20, 21. After the Rom under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Rom should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan. – {GC 30.2}

Mt 24:17

Mt 24:17 - Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. - In other words, "Don't Look Back!" What we do not have, we do not need. The Lord will provide for us in the day we must leave all behind - Isa 33:15-17

Mt 24:19

Mt 24:19 - And woe unto them that are with child, and to them that give suck in those days! - Jesus is speaking to Laodicea which are as babes who, rather than being teachers, need others to teach them. They are still nursing when they should be eating solid food - See Heb 5:12-14, 6:1 "There is no stronger meat in all God's Word than the three angels' messages. Only mature people who have been weaned will have eyes strong enough to endure its full glory. Those who choose to remain children feeding on milk will be the ones to "drink of the wine of the wrath of God" and they will not be able to abide "in the presence of the Lamb" (Revelation 14:6-12)… "Is there not a deeper truth? Was Jesus telling His people then, and more important is He telling us now, that children still on mother's milk are in peril and cannot survive when the the woes of the end-time fall? Only those in the unity of the faith having a true knowledge of the Son of God, those who are fully grown, mature, and who attain unto the full stature of Christ, will be able to stand in that great tribulation such as was not since the beginning of the world (Ephesians 4:13; Matthew 24:21)." {Then Shall the Sanctuary Be Cleansed, pg 77, 78, Donald Karr Short} Jesus speaks of the physical and spiritual trials that are to befall the saints during the Time of Trouble and tribulation. The strain of hunger, the feelings of fear, will all be heightened in the one having to care or nurse a child or infant. See 1Cor 7:29

Mt 24:20

Mt 24:20 - But pray ye that your flight be not in the winter, neither on the sabbath day - Jer 8:20 “And when He said "winter" was His concern with snow and ice rather than a time when truth is dormant, there is no growth, no blossoms, no fruit, a barren time? A people who had to flee in such a time would have no spiritual resources and would be bound up in the cold legal symbols of the Sabbath which were so manifest among the Jews. They despised Jesus for what He did on the Sabbath because the spiritual truth of the Sabbath had eluded them. Similar perils face us.” “This should help us understand that when Christ tried to tell the Jews that new wine cannot be put into old bottles He was stating a principle. He was proclaiming that truth is not static. It grows or it turns to corruption. The character of God Himself will evermore increasingly be revealed.” {Then Shall the Sanctuary Be Cleansed, pg 78, 79, Donald Karr Short} it is possible that the Time of Trouble, spoken by Daniel the Prophet, will span no more than a week, given the counsel to pray that our flight not be on the Sabbath. - See Dan 12:1; Jer 8:20

Mt 24:20

Mt 24:20 - flight be not in the winter - Jesus, ever the Good Shepherd and mindful of His sheep, counsels that we pray that our flight not be in inclement weather for our physical safety. Jesus then compliments His concern for our spiritual well being, that we may enjoy the rest of the Sabbath and receive God’s rest and refreshing from above to endure the trial that lies before us. This verse reveals God’s concern for both our physical and spiritual well being. The counsel regarding the Sabbath is not merely about the need to honor God’s holy commandment, but as the Sabbath was made for man to be a blessing, Jesus desires that His sheep not be restrained from receiving the blessing and sanctification that comes from worshipping Him. See 3Jo 1:2; Mk 2:27

Mt 24:20

Mt 24:20 - neither on the sabbath day - Jesus, speaking of future events instructs His followers to pray that their flight from destruction not occur on the Sabbath, so that they may honor and reverence the day. It was prohibited to travel long distances on the Sabbath as that would be considered work [See Act 1:12; contrast Act 20:7-15; Lk 24:13]. Jesus' intention was that His followers keep the seventh-day Sabbath, memorialized in the fourth commandment forever. Traveling on the Sabbath If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath. – {6T 359.4} When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God and commune with Him. Whenever there is opportunity we should speak to others in regard to the truth. We should always be ready to relieve suffering and to help those in need. In such cases God desires that the knowledge and wisdom He has given us should be put to use. But we should not talk about matters of business or engage in any common, worldly conversation. At all times and in all places God requires us to prove our loyalty to Him by honoring the Sabbath. – {6T 360.1}

Mt 24:21

Mt 24:21 - For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be - See Dan 12:1-3

Mt 24:22

Mt 24:22 - except those days be shortened - The Lord will finish the work of purifying His people and cut it short in righteousness. He will not suffer the righteous to be moved during the time of trouble. See Rom 9:28; Ps 55:22; Prov 10:3 the period of persecution during the Dark Ages concluded in 1773, 25 years prior to the papacy receiving a deadly wound in fulfillment of this prophecy. The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people cut short the time of their fiery trial. In foretelling the "great tribulation" to befall the church, the Saviour said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." [Mt 24:22.] Through the influence of the Reformation, the persecution was brought to an end prior to 1798. – {GC88 266.3}

Mt 24:22

Mt 24:22 - but for the elect's sake those days shall be shortened - See Mt 24:24; Ps 89:19; Mt 3:15-17; Eph 1:5, 6; 1Pet 2:6; Isa 42:1

Mt 24:24

Mt 24:24 - shall arise false Christs, and false prophets, and shall shew great signs and wonders - See Rev 13:13-15, 19:20

Mt 24:24

Mt 24:24 - great signs and wonders - Spiritualism, the working of devils, embodies this prophecy [miraculous healings, various articles being transported from place to place, beautiful and detestable music produced independent of human agency, persons carried through the air in the presence of others, tables suspended in the air with people upon them, spirits presenting themselves in bodily form and talking with an audible voice - Taken from Dan and the Rev, 586, Uriah Smith]. See Rev 16:13, 14

Mt 24:24

Mt 24:24 - elect - the elect are sons of Abraham (Gal 3:29) who are elect because they abide in God's Elect, Jesus Christ - See Isa 42:1-4; 1Pet 2:6; Eph. 1:4, 5; 2Thess 2:10, 13; Rom 8:33, 11:5-8

Mt 24:26

Mt 24:26 - go not forth - we are counseled not to go see the signs and lying wonders of the devil which if possible, may deceive the very elect. See Jer 23:21; 2Thess 2:9-12

Mt 24:26

Mt 24:26 - secret chambers - a reference to Spiritualism, mysticism [prayer labryinths, soaking prayers, transcendental meditation, spiritual exercises - spiritual formation]. See Eze 8:10-12

Mt 24:27

Mt 24:27 - For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be - Christ will come from the east and fill the heavens with His glory, across all the earth. See Rev 1:7; 6:12; Jude 1:14

Mt 24:28

Mt 24:28 - For wheresoever the carcase is, there will the eagles be gathered together - a possible reference to the feast of the birds that figuratively will occur at the Second Coming of Christ. See Rev 19:17, 18

Mt 24:29

Mt 24:29-31 - Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: - Unlike the deceptions mentioned in verses 3-5 and 23-28, Jesus now makes known the signs of His Second Coming. The Millerites beheld all the signs and fulfilled the prophecies spoken by Jesus in their era: 1. The signs in the sun, moon and stars where the heavens were shaken with the falling of the stars on November 13, 1833 2. The distress of nations with the Ottoman Empire being restrained on August 11, 1840 by the four European Powers 3. Jesus coming in the clouds to the Ancient of Days to begin the Judgment; Dan 7:13, 14

Mt 24:29

Mt 24:29 - after the tribulation of those days - The LORD presents multiple understandings/fulfillments of His prophecies for His sons to understand: 1. The tribulation of those days first refers to the tribulations held under the church of Thyatira, the Dark Ages under the church of Rome. The 1235yrs of open persecution and martyring of the saints was a time of great tribulation for the sincere people of God. 2. The tribulations of the Time of Trouble, such as was never till that day nor ever shall be is the secondary fulfillment of the prophecy. The era of earths history when the Holy Spirit will have beee fully withdrawn and the devil will have full sway over the masses that have not received the seal of God, will be the time of great trouble, tribulation and peril for the saints of God.

Mt 24:29

Mt 24:29 - shall the sun be darkened - See Rev 6:12; Joe 2:10, 31 May 19, 1780 In the Diary of the American Revolution, Frank Moore noted that 2 o'clock in the afternoon was the darkest period, when a candle was needed to see anything. "The dunghill fowls went to their roost, cocks crowed in answer to each other as they commonly do in the nights; wood-cocks, which are night birds whistled as they do only in the dark; frogs peeped; in short there was the appearance of midnight." By four o'clock, "there appeared quick flashes or coruscations, not unlike the aurora borealis." {The Massachusetts Society Sons of the American Revolution, Paul N. Herbert, March 9, 2013}

Mt 24:29

Mt 24:29 - the moon shall not giver her light - The moon will be turned to blood. See Rev 6:12; Joe 2:10 May 19, 1780

Mt 24:29

Mt 24:29 - stars fall from heaven - See Rev 6:13 The fulfillment of the stars falling from heaven occurred on November 13, 1833 and was a fulfillment of the prophecies of Joe and Jesus. This event empowered William Miller's preaching of the soon return of Jesus, who

was ordained a minister of the gospel earlier in the year. In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: “No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, ... in the only sense in which it is possible to be literally true.” – {GC 334.1} Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: “When ye shall see all these things, know that it is near, even at the doors.” Mt 24:33. After these signs, Joh beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man. Rev 6:12-17. – {GC 334.2} Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, “an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.”—“The Old Countryman,” in Portland Evening Advertiser, November 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent. – {GC 334.3}

Mt 24:29

Mt 24:29 - stars fall from heaven - See Rev 6:13 The fulfillment of the stars falling from heaven occurred on November 13, 1833 and was a fulfillment of the prophecies of Joe and Jesus. This event empowered William Miller's preaching of the soon return of Jesus, who was ordained a minister of the gospel earlier in the year. In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: “No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, ... in the only sense in which it is possible to be literally true.” – {GC 334.1} Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: “When ye shall see all these things, know that it is near, even at the doors.” Mt 24:33. After these signs, Joh beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man. Rev 6:12-17. – {GC 334.2} Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, “an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.”—“The Old Countryman,” in Portland Evening Advertiser, November 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent. – {GC 334.3}

Mt 24:29

Mt 24:29 - powers of the heavens shall be shaken - the great celestial manifestations that ushered in a time of spiritual awakening for the prophecies of the Bible is here spoken. The shaking of the heavens was to draw men's attention to the great and dreadful day of the LORD. The secondary fulfillment of this prophecy will be in the shaking of the earth and heavens by the LORD when the LOUD CRY of the 4th Angel is sounded causing many to be shaken out Of the faith, while others are gathered in (Heb 12:25-26).

Mt 24:30

Mt 24:30 - appear the sign of the Son of man in heaven - the primary fulfillment of this prophecy is seen in the events leading up to Jesus, coming in the clouds to the Ancient of Days on October 22, 1844 to begin His work as High Priest in the Most Holy Place of the sanctuary, namely the Seven Thunders (Rev 10:3, 4).

Mt 24:30

Mt 24:30 - then shall all the earth mourn - See Rev 6:15-17 the mourning here saw its first fulfillment in the distress of nations with perplexity, the sea and the waves roaring because of Islam (Lk 21:24) - 1838-1840. The mourning may also refer to the contrition exhibited by the righteous in anticipation of Jesus' assumed Second Coming in the time of 1832-1843. The secondary fulfillment is seen today as Islam angers the nations and causes men's hearts to fear for the things coming upon the earth (Rev 11:18). The sighing and crying among the righteous is also perhaps a fulfillment of the mourning taking place (Eze 9:4). Finally, the kings of the earth and all the unrighteous will mourn the appearing of Jesus Christ (Rev 6:16) - See Rev 1:7

Mt 24:30

Mt 24:30 - Son of man coming in the clouds of heaven with power and great glory - Jude 1:14; 1Thess 4:13-18 The first fulfillment of this prophecy was on October 22, 1844 when Jesus entered the heavenly court scene to officiate as Judge and Advocate in judgment. During this time the Bible states that Jesus receives dominion, glory, and a kingdom (Dan 7:13, 14; Lk 19:12-15). The secondary fulfillment of this verse is seen in the great Second Coming of Christ when He will come with clouds and great glory to receive His kingdom and take His people to heaven.

Mt 24:31

Mt 24:31 - he shall send His angels with a great sound of a trumpet - See 1Thess 4:13-18; John 5:25, 28, 29 the first fulfillment of this prophecy is seen in the Seventh Trumpet beginning to sound on October 22, 1844, heralding the start of Judgment in Heaven, the heavenly and great Day of Atonement. The LORD would send out His angels, the 3 Angel's Messages joined by the 4th to sound the trumpet and gather His people from the four corners of the earth (Rev 14:6-12, 16; 18:1-4). See 1Thess 4:16 The second fulfillment is when Jesus comes with the voice of the Archangel and trumpet of God to separate the wheat from the tares (Mt 13:36-43) and to gather the dead and living saints into His heavenly garner (1Thess 4:16, 17; Joh 5:25; Rev 14:14-16; Zech 9:14-16)

Mt 24:31

Mt 24:31 - his elect - the followers of Christ Who Himself is Elect of the Father - See Isa 42:1-4, 65:22; Mt 24:24; Mk 13:27; Rom 8:33; Col 3:12; Titus 1:1; 1Pet 1:2; 2Jo 1:1

Mt 24:32

Mt 24:32 - putteth forth leaves - See Isa 27:8

Mt 24:32

Mt 24:32 - summer is night - summer is the time of harvest when the fruit are gathered in. See Dan 2:35; Mt 9:38

Mt 24:34

Mt 24:34 - This generation shall not pass - the Bible at times speaks of a generation as approximately 40years. Though time is no more, those who behold the budding leaves of spring (Isa 27:8) will also see the coming of the Son of Man.

Mt 24:35

Mt 24:35 - Heaven and earth shall pass away, but my words shall not pass away - Jesus' words are faithful and true - See Ps 12:6, 7; Isa 40:8; Ps 33:11; Lk 21:33; Mk 13:31; 1Pet 1:23; Rev 3:14

Mt 24:36

Mt 24:36 - But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. - No man, no angel, not even Christ maketh known the day nor the hour, only the Father in heaven. None can declare the day or hour, not even Jesus Christ Who, like the Father, knows all things. Though none may know the day or the hour, we are to be children of light who are not caught unaware by Christ's coming. As we see the events foretelling Jesus' 2nd Coming we may know that it is near, even at the doors (Mt 24:33). This is neither saying that we will never know the day nor the hour, it is only saying it is not for man, angel or Christ to reveal this mystery, only the Father in heaven. See Zech 14:7-9; Mk 13:32; 1Thess 5:1-9 One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. {GC370.2}. See 1Thess 5:1-8 Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. – {CET 58.1}

Mt 24:36

Mt 24:35 - knoweth - meaning "maketh known" - 1Cor 2:2; DA 632

Mt 24:37

Mt 24:37 - But as the days of Noe were, so shall also the coming of the Son of man be - So it is today. Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's table. – {COL 228.2}

Mt 24:38

Mt 24:38 - they were eating and drinking, marrying and giving in marriage - Jesus is not suggesting that any of these acts were sinful, but on the contrary, they were normal acts which God had blessed and ordained for men. Yet, Jesus states that men did not give heed to the times in which they were living and ignored the counsels being given by the prophet of the Lord that destruction would soon disrupt the normalcy to which all were accustomed. The people were lulled into a sense of false security by a Peace & Safety message given by the men of science and pundits. See 1Thess 5:3

Mt 24:39

Mt 24:39 - And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be - Jesus speaks of the unexpected nature of His Second Coming. Life and its day to day challenges will continue to occur and Jesus will bring an

abrupt end to time and replace it with eternity. This is what is meant that Jesus comes as a thief in the night. See Mt 24:42-44, 50; 1Thess 5:2; 2Pet 3:10; Lk 12:39

Mt 24:40

Mt 24:40 - Then shall two be in the field; the one shall be taken, and the other left - if the statement is consistent with the prior comparison to the days of Noah, the one taken will be spared, while the one left behind will be destroyed. See Mt 25:10, 30, 46, 24:39, 50, 51

Mt 24:40

Mt 24:40 - and the other left - the other will be left to face destruction: 1. Run to hide from the face of Jesus - Revelation 6:12-17 2. The wicked will be destroyed by Jesus - Revelation 19:11-18 3. The earth will be left desolate - Jer 4:23-27; Zeph 1:14-18

Mt 24:41

Mt 24:41 - Two women shall be grinding at the mill; the one shall be taken, and the other left - Similarly, if the statement is consistent with the prior comparison to the days of Noah, the one taken will be spared, while the one left behind will be destroyed. See Mt 25:10, 30, 46, 24:39, 50, 51

Mt 24:41

Mt 24:41 - and the other left - the other will be left to face destruction: 1. Run to hide from the face of Jesus - Revelation 6:12-17 2. The wicked will be destroyed by Jesus - Revelation 19:11-18 3. The earth will be left desolate - Jer 4:23-27; Zeph 1:14-18

Mt 24:42

Mt 24:42 - Watch therefore: for ye know not what hour your Lord doth come - See Mt 25:13; 1Thess 5:1-9

Mt 24:43

Mt 24:43 - But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up - See Lk 12:39; 1Thess 5:2; 2Pet 3:10

Mt 24:44

Mt 24:44 - Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh - Since we do not know when the Son of man cometh, it behooves us to be in a constant state of readiness. There is not time to let down our guards or remove our armor while in a foreign land. See Mt 24:42; 1Thess 5:1-8; Eph 6:10-18; 1Kin 13 Jesus Comes NOW and later: John 14:16-20 - Jesus comes to us through the Holy Spirit and we see Him and we know He is in us 1Cor 2:9, 10, 14, 15 - We receive the Spirit of God Acts 1:8||Acts 3:20 - Jesus sends the Holy Spirit and Jesus comes to us Malachi 3:5 - Jesus comes now for judgment John 14:18 - Jesus comes to comfort us through the Holy Spirit Col 1:25-29 - Christ in us, the hope of glory 1Jo 4:1-3 - Jesus IS come in the flesh

Mt 24:45

Mt 24:45 - Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? - See Jer 3:15 True knowledge comes from

God, and returns again to God. His children are to receive that they may give again. Those who through the grace of God have received intellectual and spiritual benefits are, as they advance, to draw others with them to a higher excellence. And this work, done to promote the good of others, will have the cooperation of unseen agencies. As we faithfully continue the work, we shall have aspiration for righteousness, holiness, and a perfect knowledge of God. Manuscript 108, September 1, 1898, "Higher Education."

Mt 24:45

Mt 24:47 - faithful - the faithful servant is he who knows he can do nothing of himself (John 15:5) so that he goes to God for everything (Heb 11:6; Mt 6:28-30)! The faithful servant has learned to rest in God, to believe in His finished works, and to be careful for nothing (Heb 4:9-11; Philip - 4:6, 7)!

Mt 24:45

Mt 24:45 - wise servant - See Dan 12:3, 10

Mt 24:45

Mt 24:45 - whom his lord hath made ruler over his household, to give them meat in due season? - Those whom the Lord has entrusted leadership over the flock of God who bring forth things old and new out of the storehouse of truth. More specifically, those wise servants and watchmen that sound the trumpet appropriately for this time are they who give meat in due season. See Mt 13:52; John 21:15-17; Ezek 3:17-21

Mt 24:45

Mt 24:45 - give them meat in due season - the meat here does not suggest flesh food but rather solid food as opposed to breast milk. God's people need to be fed with solid food (Present Truth) that they must chew-upon (consider, meditate upon) in order to digest. This implies the Lord expects His people to have attained to a certain spiritual maturity that they require more than milky sermons. The servant must be a diligent watchman, sounding the trumpet of truth in a certain manner to equip God’s people for the battle ahead. See Ezek 3:17-21; Heb 5:12-14; 2Pet 1:12; 1Cor 14:8; Isa 58:1

Mt 24:46

Mt 24:46 - Blessed is that servant, whom his lord when he cometh shall find so doing - See 1Jo 2:28

Mt 24:47

Mt 24:47 - That he shall make him ruler over all his goods - As we abide in Christ, we are partakers of His divine nature and we are one with Christ. This is what the Father tried to teach the elder brother in the story of the prodigal son. The Father said: “Son, thou art ever with me, and all that I have is thine” (Lk 15:31). We have the storehouse of heaven at our disposal today to be a Kingdom Builder. See Mt 6:33, 25:21, 23; Rev 20:4 Christ’s followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men. – {COL 326.3} To His servants Christ commits “His goods”—something to be put to use for Him. He gives “to every man his work.” Each has his place in

the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God. – {COL 326.4}

Mt 24:48

Mt 24:48 - But and if that evil servant shall say in his heart, My lord delayeth his coming - the evil servant has not experienced conversion and the daily/continual baptism of the Holy Spirit such that he might say, the Kingdom of God is in me, and Jesus IS COME in the flesh. The evil servant is not experiencing the reviving power of Righteousness by Faith - Christ in you, the hope of glory and is thus carnal, dead in his trespasses and sins (Rom 8:5-8; Gal 6:8). See Lk 12:42-45, 17:20, 21; 1Jo 4:1-3; Col 1:27-29; Philippians 3:7-11 Contrast 1Pet 4:12, 13; 1Jo 4:1-3; Zeph 1:12; Heb 10:35-37 Watch ye therefore: ... lest coming suddenly He find you sleeping." Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: "Thou art weighed in the balances, and art found wanting." Daniel 5:27. – {GC 491.2} But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour's instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away. – {GC 309.1}

Mt 24:49

Mt 24:49 - begin to smite his fellowservants - See Jer 18:18; Lk 12:45. The fulfillment of this prophecy occurred after the first disappointment of 1844 where the halfhearted among the Advent Movement began to speak words of derision against the sincere who truly awaited the coming of Jesus. Evil Servants Developed - When the last of March came, and passed by, and the Lord did not come, those who had previously labored with the Lord's messengers, but had not from the heart fully consecrated their lives to the message, turned against it, began to oppose the work, and to do all in their power to hedge up the way of those who still continued teaching the doctrine of the Lord's near coming and the judgment hour message. "In their hearts" they said, "My Lord delayeth his coming." With their lips they now taught that all the world must be converted before the Lord would come; that the Jews must all return to Palestine, and establish their temple service in Jerusalem, before Messiah would come. Some even taught that Christ's coming was a "spiritual coming," that it took place at conversion, and also at the death of his people. {Great Second Advent Movement pg 151}

Mt 24:49

Mt 24:49 - eat and drink with the drunken - the wicked servant begins to fellowship with the world, those who are drunken with false doctrine and eat the fruit of disobedience. - 1Jo 2:16, 17 Church Feasting - While they were doing this there began what was before unknown in Protestant churches-the calling of the people together in the church for feasting and "making of sport." All who would come were invited to partake with them of their dainties. The first we ever heard of anything of this kind in America was in the month of May, 1844,

just after the disappointment. It was on this wise: While William Miller, in a hall in Rochester, N.Y., was instructing and exhorting several hundred Adventists, telling them, "We are in the tarrying time of Mt twenty-five; hold fast your faith; we shall soon have more light on this matter," there was appointed in the basement of one of the largest meeting-houses in Rochester, "a festival." A crowd of people came together, both church members and unbelievers, and while the president of a theological college made fun for the crowd by ridiculing William Miller, they sold to them oysters, ice-cream, sweetmeats, and for twenty-five cents a small pamphlet which this man had prepared. The book was called An Expose of Millerism. In less than a fortnight from that time another denomination in the same city appointed "a festival" in a public hall, charging twenty-five cents admission, and inviting all who would to come and partake with them of their oysters, ice-cream, cake, and sweets. Then and there began this modern feasting in churches, which has developed into "crazy socials," "grab bags," "fish ponds," "kissing bees," and so on. This feature of feasting in churches has grown to that extent that now a modern church building is not up to the standard unless it has its kitchen, pantry, and dining-room. This state of things is that which began in the "tarrying time," just as designated in the parable. {Great Second Advent Movement pg 152}

Mt 24:50

Mt 24:50 - The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of - If we do not permit Jesus to come to us today for judgment (Mal 3:5), we will not be ready later when Jesus comes at an unexpected time to separate the wheat from the tares. See Mt 24:39, 42; 1Thess 5:2-4; Zeph 1:12

Mt 24:51

Mt 24:51 - And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth - See Lk 19:27; Isa 33:14

Mt 24:51

Mt 24:51 - there shall be weeping and gnashing of teeth - See Mt 22:13, 8:12, 25:30; Lk 13:28

Mt 25:1

Mt 25:1 - likened unto ten virgins - I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." – {RH August 19, 1890 Par. 3}

Mt 25:1

Mt 25:1 - went forth to meet the bridegroom - all the virgins anticipated meeting the bridegroom and professed to be desiring to enter into the marriage feast.

Mt 25:2

Mt 25:2 - And five of them were wise, and five were foolish - See Ruth 1:14

Mt 25:2

Mt 25:2 - five of them were wise - the wise are they in Adventism that have understanding (mareh and chazown visions) and have returned to the Old Paths of Adventism; they are disciplined and temperate in all things, having gotten the mastery over the lust of the eyes, lust of the flesh and pride of life lest they become a castaway; they have their eyes enlightened and are become teachers, leading many sons to righteousness; they sigh and cry for the abominations done in Israel; they eat butter and honey for sweetness [eat the little book] so that they can discern and know to choose the good over the evil; they have the mind of Christ, are sons of The Father and have mastered humility and forgiveness; they are purified, made white [sins are purged] and tried from within (by foolish virgins/briers and thorns) and without; their wisdom is from above and they are peaceable and easily entreated; they have peace, assurance and dwell in safety because they have learned to make God their strength; they have been sealed with God's commandments and have God's covenant written in their hearts. See Ps 14:2; Dan 12:3; 1Sam 14:26, 27; Isa 58:11, 12; 1Jo 2:15-17; 1Cor 9:24-27; Isa 32:20; Eze 9:4; Isa 7:15; Eze 3:1-8; Rev 10:10, 11; Phil 2:1-8; Gen 45:1-8; Isa 6:6, 7; Dan 12:10; Mal 3:2-4; Jam 3:17, 18; Isa 7:9, 28:16, 32:17-20; Jer 17:7, 8; Isa 26:20, 21; Ps 91; Ps 27:1-5; Isa 8:16; Jer 31:31-34

Mt 25:2

Mt 25:2 - five were foolish - The term "foolish" is at times synonymous with the word "wicked" (see Zech 11:15-17; Dan 12:10). The foolish lack understanding though the eyes of some have been enlightened to know present truth; they are seduced with flatteries and sensuality; they are silly women laden with sin, ever learning and never coming to the knowledge [love] of the truth; they are lukewarm and Laodicean; they have a covering but not by God's Spirit; they have the character of Babylon - envy, strife, wrath and confusion. See Prov 7:7, 10-18; Dan 12:10; 2Tim 3:6; 2Thess 2:10-12; Isa 30:1; Jam 3:13-16

Mt 25:3

Mt 25:3 - took their lamps - all the virgins had lamps, the Word of God (Ps 119:105). Meaning, all had a head knowledge of the truth, however, those who took oil were those who had received the Spirit of God [Zech 4:11-14] and had hid Him in their hearts. The foolish assumed the oil would be supplied whereas the wise sought means to acquire oil for the journey. They vigilently made preparation in the event/in case there is a delay. The process by which oil was to be acquired was to go buy daily of the heavenly Merchant Man, Who graciously gives His supply of blessings to those who ask in faith. See 1Thess 5:6; Lk 11:9-13; Rev 3:18

Mt 25:4

Mt 25:4 - But the wise took oil - The process by which oil was to be acquired was to go buy daily of the heavenly Merchant Man, Who graciously gives His supply of blessings to those who ask in faith. See 1Thess 5:6; Lk 11:9-13; Rev 3:18

Mt 25:4

Mt 25:4 - in their vessels - the wise have the Holy Spirit in their hearts, an earthen vessel. See 2Cor 4:7

Mt 25:5

Mt 25:5 - While the bridegroom tarried - See Hab 2:3, 4 It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, “Behold, the bridegroom cometh; go ye out to meet him,” and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul’s need to be supplied. – {COL 412.1} They did not anticipate so long a delay, and they have not prepared for the emergency. In distress they appeal to their wiser companions saying, “Give us of your oil; for our lamps are going out.” (Margin.) Event vs Emergency: Event - the arrival of the Bridegroom which all anticipated Emergency - the delay for which only the wise had made preparation

Mt 25:5

Mt 25:5 - With the disappointment of March 22, 1843, the charts which all pointed to Christ's 2nd Coming in that year were discarded. Many of the Adventists turned from the movement all together, casting shame on the effort as a hoax. Others turned to fanaticism, claiming Christ had actually come but in the Spirit, and demonstrated erratic behaviors that brought reproach upon the movement. While others tried to rationalize the cause for the error, found on the chart itself. Samuel Snow was one who recognized the error was in first failing to see that a delay (tarrying) was foretold in each of the prophecies given for the time period. Further he identified an error in the understanding of the time/season of the Jewish holiday, Day of Atonement, that it was a harvest time event and not a spring time event. Also he understood that the decree to rebuild Jerusalem occurred in the fall of 457BC. Therefore, the fullness of the year needed to be accounted in the reckoning. This Tarrying Time would continue until the Midnight Cry at the Exeter Camp Meeting

Mt 25:5

Mt 25:5 - slumbered and slept - With the disappointment of March 22, 1843, the charts which all pointed to Christ's 2nd Coming in that year were discarded. Many of the Adventists turned from the movement all together, casting shame on the effort as a hoax. Others turned to fanaticism, claiming Christ had actually come but in the Spirit, and demonstrated erratic behaviors that brought reproach upon the movement. While others tried to rationalize the cause for the error, found on the chart itself. Samuel Snow was one who recognized the error was in first failing to see that a delay (tarrying) was foretold in each of the prophecies given for the time period. Further he identified an error in the understanding of the time/season of the Jewish holiday, Day of Atonement, that it was a harvest time event and not a spring time event. Also he understood that the decree to rebuild Jerusalem occurred in the fall of 457BC. Therefore, the fullness of the year needed to be accounted in the reckoning. This Tarrying Time would continue until the Midnight Cry at the Exeter Camp Meeting

Mt 25:5

Mt 25:5 - slept - all of Adventism, since the Millerite Movement have fallen away, their eyes have become heavy and have slept, thus leaving them in a Laodicean condition. The cry among the virgins has gone out to rise up and make preparation because the Bridegroom cometh as well as a time of famine and trial. See Isa 32:9-15 Here we are in the waiting time, in the day of God’s preparation. Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, “Watch and pray; for ye know

not when the time is." And what Christ said to his disciples, I say unto you, "Take ye heed, watch and pray," that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom. –{RH August 18, 1885 Par. 14}

Mt 25:6

Mt 25:6 - at midnight - The glory of the Lord is to be risen upon His people (Isa 60:1-3) when darkness covers the earth and gross darkness the people. See Isa 60:2 the Exeter Camp Meeting (August 12-17, 1844) was where the actual date, October 22, 1844 was first preached by Samuel Snow as the definitive date of Jesus Second Coming, based on the Jewish calendar's account of the Day of Atonement. Here, the midnight cry, "The Bridegroom cometh, go ye out to meet him" was first used. Following the camp meeting in August 1844, the movement, empowered by the Holy Spirit, was able to spread the Midnight Cry to the world within 3 months.

Mt 25:6

Mt 25:6 - midnight - midnight is the darkest part of night and so Christ will return when the world is at its darkest state. While the world is in darkness the command is given to the people of God: "Arie shine for thy light is come, and the glory of the Lord is risen upon thee." Isa 60:1, 2 The glory of the Lord is to be risen upon His people (Isa 60:1-3) when darkness covers the earth and gross darkness the people. See Isa 60:2 The Exeter Camp Meeting (August 12-17, 1844) was where the actual date, October 22, 1844 was first preached by Samuel Snow as the definitive date of Jesus Second Coming, based on the Jewish calendar's account of the Day of Atonement. Here, the midnight cry, "The Bridegroom cometh, go ye out to meet him" was first used. Following the camp meeting in August 1844, the movement, empowered by the Holy Spirit, was able to spread the Midnight Cry to the world within 3 months.

Mt 25:6

Mt 25:6 - there was a cry made - a watchful Watchman stood guard while the virgins slept. Someone needed to be watching, praying, studying to recognize the sign of the Bridegroom's approach

Mt 25:6

Mt 25:6 - go ye out to meet Him - The command to "go out to meet Him" implies a Movement, that they must actively move in the direction of the Bridegroom. Unlike the deceptive cry of the false prophets stating, the Lord is in the wilderness or the secret places (Mt 24:23-27), the wise virgins discern the cry/message of the faithful servant/watchman and make preparation to meet the Bridegroom. See Joh 7:17

Mt 25:7

Mt 25:7 - trimmed their lamps - At the call, "The Bridegroom cometh; go ye out to meet him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among

the last to join in this movement. The churches in general closed their doors against it, and a large company who had the living testimony withdrew from their connection. In the providence of God, this cry united with the second angel's message, and gave power to that work. – {4SP 250.2}

Mt 25:8

Mt 25:8 - Give us of your oil - The Holy Spirit will be sprinkling on hearts all around but some will not take note whatsoever. See Am 4:7-8; Testimonies to Ministers, 507

Mt 25:10

Mt 25:10 - while they went to buy - the Bible states that the purchase money used to buy wisdom by the foolish is in vain since "they have no heart for it" Prov 17:16 Though going to pursue the oil, the foolish virgins are not aware of the famine or want of oil. They are not aware that it is too late, and their probation has already closed. See Am 8:11-14 In that memorable year when the cry, "Behold the Bridegroom cometh," was moving with railroad speed, the mighty messenger with a voice of thunder, his hands upraised to heaven, his feet upon the land and sea, declaring by him that liveth forever, there should be no longer delay. The message was literally declared on land and sea, and was so clear that all the virgins arose and trimmed their lamps. Time was seen clearly then. How? Where? Why, the first point was to the sounding of the seventh trumpet, on the 12th of Oct. 1844. With what intense interest we approached it. Where, I ask, is the advent believer who was then in Boston, Providence, New Bedford, Fairhaven, Nantucket, New York, Philadelphia, Baltimore, etc. etc., that did not hear the sounding of the "seventh angel," viz: "The mystery of God is finished," "The kingdoms of this world have become the kingdoms of our Lord," and also remember distinctly (as it was afterwards stated) the simultaneous movement among them even in the first 48 hours. What a raging among the wicked, and breaking up of the advent meetings! But more striking still was the development of character among the "virgins." During the ten days to the 22nd of October, the sounding of the seventh message caused simultaneous dispersion among the virgins. Disgust, dismay, disappointment, grief, contempt, scorn, and evil surmisings, on the one hand, while others were boldly declaring that the message was just what we believed, although we were surprised at the effect it was producing. {1847 JB, BP2 82.1} Here was the point and peculiar time (don't forget it,) where the division of the virgins took place. They began to go away for oil, or to look for it from a different source. {1847 JB, BP2 82.2} Here is another strong proof of the fulfilment of the parable of the 10 virgins. Sounding of trumpets denotes generally the cause of some mighty movement in gathering and dispersion. When the multitude shut up in Jericho were given up to death, the sounding of the trumpets the seventh time caused the walls to fall and leave them defenseless. When Gideon's peculiarly reduced little army sounded the trumpet, "the host ran, and cried, and fled." Confusion, dismay, and death followed in the track. {1847 JB, BP2 82.3} 83 "Shall a trumpet be blown in the city and the people not be afraid? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Am. Then surely the sounding of the seventh trumpet has been revealed, and who is there that is not fast asleep that needs to be told of the divisions and sub-divisions of the once united band that arose and trimmed their lamps for the coming of the Bridegroom, and began immediately to dissolve this union at "the sounding of the seventh angel" on the 12th day of October, 1844. But it is said there were men that did this work. Certainly - so they were men that sounded the first six trumpets. See the effect produced by the trumpet of Joab, 2 Sam. 18:16, and 20:22. {1847 JB, BP2 83.1} I am aware that there are thousands of living witnesses to this stupendous and mighty work that have no faith in this part of it, while many say it was false and of the devil! My reply to all such is, that if men and women making their sacrifices and such pretensions to holiness of heart, anxiously waiting in expectation of their coming Savior within ten days, will yield up what then was certainly the most pious

effort of their lives, and give all this experience to mesmerism and the devil, they are welcome. If such is our dependence for the kingdom of heaven, farewell all other efforts to obtain it. I would rather ten thousand times believe that their heavy burden was fear and hypocrisy. I praise God that this awful delusion was not universal. Many believed in that day, and I trust they do still. For myself I can truly say it was the most triumphant and soul-stirring point in all my christian experience. Draw back because we were disappointed in our expectations? No; the watchword is onward to victory. {1847 JB, BP2 83.2}

Mt 25:10

Mt 25:10 - they that were ready - See Mt 24:44; Rev 19:7, 16:15. The preparation required to enter in when the Bridegroom appears is not readily discernible through outward appearances. As in the parable, the virgins were all similarly adorned with lamps and went forth to meet the Bridegroom at the appointed time. However, the distinction is noted in the tarrying time and the call for revival by the watchman. All rise and trim their lamps but the light of the foolish grows dim for want of preparedness. The preparation required involves daily surrender and consecration to the Lord, watching (v13) for the signs of the LORDS approaching, buying of He who sells (See Isa 55:1-7), and earnestly praying for more (a double portion) of the Spirit (oil) so that He may sustain us until He comes.

Mt 25:10

Mt 25:10 - door was shut - See Gen 6:22, 7:16; Am 8:11-13; Jer 8:20; Lk 13:25; Rev 7:1-4

Mt 25:11

Mt 25:11 - Lord, Lord - The foolish virgins are those who say "Lord, Lord, have we not prophesied in thy name..." These are they who were lighting sparks of their own kindling rather than humbly seeking the wisdom of God. See Lk 13:24-28; Mt 7:21, 22; Isa 50:11, 27:11; Dan 12:10; Am 8; 2Thess 2:10, 11 It is a fearful thing to have great light and blessing, to have many opportunities and privileges, and yet make no saving use of them. Those who do not make a saving use of their opportunities, will be condemned by the privileges God has granted to them; but those who walk in the light will have increased light. Those who have had the light of truth, and yet have failed to walk in the light, are under the same sentence of condemnation as were Chorazin and Bethsaida. Shall not these warnings be heeded? Shall not these admonitions have weight with us? In the near future it will be seen just who have been walking humbly with God, and who have been obeying his orders. Those who have been walking in the sparks of their own kindling will lie down in sorrow. It will be seen that they have made a terrible mistake. O let us awake! light is now shining; let the windows of the mind and heart be open to welcome the heaven-sent rays. {Christian Education, 141}

Mt 25:12

Mt 25:12 - Verily I say unto you, I know you not - Those with whom the Holy Spirit does not abide are not known of God. As a result, they do not bear the fruit of the Spirit and though they may perform good and noble works, their works are not stamped with the seal of heaven, are not born of faith and are therefore, iniquitous. See Rom 8:9; Lk 13:26-28; 7BC 963.1-4 if we seek to establish our own righteousness by the works of the law rather than by faith of Jesus Christ, the works themselves become works of iniquity - See Gal 2:21; Isa 64:6, 57:12; Rom 10:1-4, 4:1-5

Mt 25:13

Mt 25:13 - Watch therefore, for ye know neither the day nor the hour wherein the Son of

man cometh - See Mt 24:36, 42; 1Thess 5:1-9

Mt 25:14

Mt 25:14 - a man travelling into a far country - Jesus is that Man Who has traveled to the far country of heaven. See John 14:1-3; Isa 33:17; Act 1:9-11; Lk 19:12,13

Mt 25:14

Mt 25:14 - delivered unto them his goods - Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son. – {1888 814.2}

Mt 25:15

Mt 25:15 - five talents - The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade, with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good. – {COL 335.2} We should look to Jesus, the perfect pattern; we should pray for the aid of the Holy Spirit, and in His strength we should seek to train every organ for perfect work. – {COL 336.2} So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the "Chiefest among ten thousand" and the One "altogether lovely." Song 5:10, 16. This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour. – {COL 339.1}

Mt 25:15

Mt 25:15 - to every man according to his several ability - The one talent which all possess in equal measure is time. See Rom 12:6; Eccl 9:10-12; Mk 1:14, 15; Mt 10:7; Lk 10:9; 1Cor 12:11 Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. – {COL 342.1} The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment. – {COL 342.2}

Mt 25:16

Mt 25:16 - went and traded with the same - the currency of heaven is the truth of God's Word in which He has stamped His image and superscription. It is to be presented to the

hearer with the Spirit of Christ, with all grace, tact, humility, and love. See DA 353.2

Mt 25:19

Mt 25:19 - After a long time the lord of those servants cometh - after a long time, the Nobleman or Lord, having received His kingdom returns to His servants. See Lk 19:15

Mt 25:20

Mt 25:20 - Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more - Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master's service our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life. –{COL 353.1}

Mt 25:21

Mt 25:21 - Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord - See Mt 24:45-47; Joh 5:44

Mt 25:21

Mt 25:21 - good and faithful servant - the servant of the Lord is one who has placed his faith, trust and confidence in his Master, Who is his Righteousness, and serves Him with a true and sincere heart. That is what makes the servant good and faithful. See Jer 23:5, 6; Num 12:7

Mt 25:21

Mt 25:21 - faithful servant - See Num 12:7

Mt 25:21

Mt 25:21 - enter thou into the joy of thy Lord - See 2Pet 1:11

Mt 25:21

Mt 25:21 - joy of thy lord - See Heb 12:2; Isa 53:11

Mt 25:23

Mt 25:23 - Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord - See Mt 24:45-47; John 5:44

Mt 25:24

Mt 25:24 - I knew thee that thou art an hard man - the perception of the wicked towards God is one of hatred and contempt. They see God as hard and exacting and desiring that which does not belong to Him, though it was He who initiated the good and equitable works of distributing talents to all according to their ability. The unconverted heart is enmity against God. See Mal 3:13-15; Job 42:7-10; Eph 2:2, 3, 15; Rom 8:7; Jam 4:4; 1Pet 4:3; Col 3:5-8; 1Jo 5:19; 1Cor 6:9-11

Mt 25:25

Mt 25:25 - I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine - the earth may be a symbol of humanity and thus the evil servant spent the talent upon himself and his selfish desires (wealth, popularity, etc.) rather than seeking to build and enrich the Kingdom of God (1Jo 2:16). The evil servant had not a saving knowledge of His Lord and feared Him, therefore he could not appreciate His loving benevolence towards him. The evil servant was unconverted and did not love God or His Kingdom - See John 15:25 It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven. – {COL 355.3}

Mt 25:26

Mt 25:26 - His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed - the Lord echos the sentiments of the wicked servant back to him and states that since he knew God to be cruel and austere, he should have taken every precaution not to offend Him. See Mt 10:28; Job 42:7-10

Mt 25:27

Mt 25:27 - Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury - Our Saviour is constantly working to save men from the devices of Satan, that they may not cheat themselves out of eternal happiness by setting their hearts upon earthly gain. He whose heart is centered upon the treasures of eternal interest, will have a right hold from above, and will appreciate every earthly good as a gift from God, and will enjoy earthly blessings with a superior relish. The only safe place to deposit our treasures is in the bank of heaven. Every deposit made in this bank will accumulate abundant interest; you will be laying up in store for yourselves against the time to come. – {RH July 1, 1890 Par. 7}

Mt 25:27

Mt 25:28 - the exchangers - the exchangers is God Himself, Who will multiply all that we invest in His kingdom with interest. See Mt 6:19, 20; Mal 3:10, 11

Mt 25:29

Mt 25:29 - For unto every one that hath shall be given, and he shall have abundance - eye hath not seen, ear hath not heard, nor has entered into the hearts the things that God has prepared for them that love God and keep His commandments (1Cor 2:9). Those who in

faith embrace God's covenant will receive greater blessings from the Lord in the present age and for eternity - See Mt 25:34

Mt 25:29

Mt 25:29 - but from him that hath not shall be taken away even that which he hath - those who lack faith in God will eventually be left destitute, and barren, without any love for God or godliness. See Rev 22:11; Mt 25:41

Mt 25:30

Mt 25:30 - And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth - See Mt 24:51; Rev 20:14, 15

Mt 25:30

Mt 25:30 - there shall be weeping and gnashing of teeth - Not only the painful suffering from the Second Death, but the realization that eternity was forfeited for dried husks will torment the minds of the wicked - See Mt 22:13, 24:51, 8:12; Lk 13:28

Mt 25:31

Mt 25:31 - When the Son of man shall come in his glory - See Ps 24:7-10; Ju 1:14, 15

Mt 25:31

Mt 25:31 - sit upon the throne of His glory - the kingdom of glory is established at Jesus' Second Coming when He will gather all who have kept His word and embraced His covenant. Jesus is yet a King today, sitting upon His throne of grace. See Heb 4:16; Ps 24:7 So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Mt 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ. – {GC 347.1}

Mt 25:32

Mt 25:32 - And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats - See Mt 24:31

Mt 25:33

Mt 25:33 - And he shall set the sheep on his right hand, but the goats on the left - Jesus divides the world (Joh 7:43). Some will either take Him (Joh 7:44) to make Him King (figuratively - Joh 6:15) while others will take Him by force to destroy Him (Joh 7:45, 46). See Mt 27:38; Eccl 10:2

Mt 25:33

Mt 25:33 - set the sheep on his right hand - See Ps 16:11; Zech 3:1-4

Mt 25:33

Mt 25:33 - but the goats on the left - the goats are the flock of the slaughter. See Zech 11:4, Mt 25:41-46; 1Kin 22:19

Mt 25:34

Mt 25:34 - Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world - See Lk 12:32; Dan 7:27, 22; Rev 22:12

Mt 25:35

Mt 25:35 - For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink - The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to Him through the improvement of His entrusted talents. – {COL 352.3}

Mt 25:40

Mt 25:40 - And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me - Jesus here identifies Himself with His suffering people. It was I who was hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. When you were enjoying the food from your bountifully spread tables, I was famishing in the hovel or street not far from you. When you closed your doors against Me, while your well-furnished rooms were unoccupied, I had not where to lay My head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast Me into prison and bound Me with fetters, bowing down My spirit, depriving Me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between Himself and His suffering disciples! He makes their case His own. He identifies Himself as being in person the very sufferer. Mark, selfish Christian: every neglect of the needy poor, the orphan, the fatherless, is a neglect of Jesus in their person. – {CSA 60.5}

Mt 25:41

Mt 25:41 - everlasting fire prepared for the devil and his angels - the reason there is no salvation for the devil and his angels is because they were created perfect (Ezekiel 28:15), they beheld and dwelt in the midst of perfection. It is for this reason that there is no excuse for their rebellion and therefore, no remedy for the treason that lies in their hearts. They rebelled against perfection so they could never be satisfied or redeemed. See Isa 30:33, 26:11; Ju 1:6, 7; 2Pet 2:4, 6 God never intended hell fire for humanity - 1Thess 5:9; John 3:16

Mt 25:45

Mt 25:45 - Inasmuch as ye did it not to one of the least of these, ye did it not to me - God identifies with His people and their suffering. Retribution will be given to those who in any way offend, through commission or omission, God's children. See Lk 16:23-26

Mt 25:46

Mt 25:46 - Mt 25:46 - Everlasting Punishment vs. Everlasting Punishing The results of the punishment are everlasting versus punishment that goes on without ceasing, everlasting. See 2Thess 1:9; Obadiah 1:15, 16; 2Pet 2:6; Mal 4:1, 3; Jude 1:7; Lam 4:6

Mt 25:46

Mt 25:46 - Everlasting Punishment (noun) vs. Everlasting Punishing (gerund) The results of

the punishment are everlasting versus punishment that goes on without ceasing

Mt 25:46

Mt 25:46 - but the righteous into life eternal - See Lk 16:23-26

Mt 26:2

Mt 26:2 - Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified - Jesus spoke on the Wednesday before His crucifixion on the Preparation Day.

Mt 26:2

Mt 26:2 - and the Son of man is betrayed to be crucified - See Mt 26:14, 15, 21

Mt 26:3

Mt 26:3 - Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas - a confederacy of evil gathered to entrap and kill Jesus, just as was done to Daniel the prophet. See Dan 6:4-9; Prov 2:1-3

Mt 26:4

Mt 26:4 - And consulted that they might take Jesus by subtilty, and kill him - the murderous Jews were sons of their father, Satan. See Joh 8:44; Gen 3:1

Mt 26:6

Mt 26:6 - Now when Jesus was in Bethany, in the house of Simon the leper - See Joh 12:1, 2

Mt 26:7

Mt 26:7 - a woman having an alabaster box of very precious ointment - the woman, Mary Magdalene, exercised faith in purchasing and anointing Jesus in preparation for His glorification upon the cross. She understood His mission and made ready that which would remind Him of the value of His eternal sacrifice while on the cross. Jesus could smell the ointment on His hair as He hung on the cross and knew His work was not in vain!

Mt 26:8

Mt 26:8 - they had indignation - in shame for their own callousness,ingratitude and insensitivity towards Jesus for what He had done and what He was going to do, the disciples reprove the woman for her pricey offering to Jesus.

Mt 26:9

Mt 26:9 - For this ointment might have been sold for much, and given to the poor - See Joh 12:4-6

Mt 26:10

Mt 26:10 - for she hath wrought a good work upon me - See Mt 26 :12

Mt 26:11

Mt 26:11 - For ye have the poor always with you - See Mk 14:7; Joh 12:8; Deut 15:11

Mt 26:11

Mt 26:11 - but me ye have not always - the disciples were completely unmindful of the forewarnings Jesus had given regarding His betrayal and crucifixion. Had they truly believed His words, they too would have sought how best to honor their Lord during the time He had left with them. See Mt 26:2

Mt 26:13

Mt 26:13 - Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her - God glorifies acts of kindness and benevolence towards Him. Just as Mary honoring Jesus by anointing Him, so too the woman who gave her two mites has been memorialized in Scripture (Mk 12:42-44). It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation. – {DA 615.3} When Jesus said of the widow, She "hath cast in more than they all," His words were true, not only of the motive, but of the results of her gift. The "two mites which make a farthing" have brought to God's treasury an amount of money far greater than the contributions of those rich Jews. The influence of that little gift has been like a stream, small in its beginning, but widening and deepening as it flowed down through the ages. In a thousand ways it has contributed to the relief of the poor and the spread of the gospel. Her example of self-sacrifice has acted and reacted upon thousands of hearts in every land and in every age. It has appealed to both the rich and the poor, and their offerings have swelled the value of her gift. God's blessing upon the widow's mite has made it the source of great results. So with every gift bestowed and every act performed with a sincere desire for God's glory. It is linked with the purposes of Omnipotence. Its results for good no man can measure. – {DA 616.1}

Mt 26:14

Mt 26:14 - Then one of the twelve, called Judas Iscariot, went unto the chief priests - the open rebuke of Jesus towards Judas and the other disciples which sided with him against Mary's act of love, was the straw that broke the camel's back for Judas. He saw no future with Jesus and his selfish pride was offended by Jesus' denunciation of his hard heartedness.

Mt 26:15

Mt 26:15 - they covenanted with him for thirty pieces of silver - See Zech 11:12

Mt 26:16

Mt 26:16 - And from that time he sought opportunity to betray him - See Joh 13:1, 2

Mt 26:18

Mt 26:18 - My time is at hand - See Joh 13:1

Mt 26:21

Mt 26:21 - Verily I say unto you, that one of you shall betray me - See Mt 26:2, 14, 15; Joh 13:1, 2

Mt 26:22

Mt 26:21 - Lord, is it I? - the question, genuinely asked by the disciples other than Judas, was of self-loathing, self-distrust, and fear that one could be so base as to betray his Lord, God, and Best Friend. See Ps 139:23, 24; Jer 17:9, 10

Mt 26:24

Mt 26:24 - The Son of man goeth as it is written of him: - See Isa 53; Ps 22:1-21; Gen 3:15, 22:8

Mt 26:24

Mt 26:24 - but woe unto that man by whom the Son of man is betrayed! - See Mt 27:5

Mt 26:24

Mt 26:24 - it had been good for that man if he had not been born - as those that cause offense a little one, so a curse was pronounced upon Jesus' betrayer. See Mt 18:6

Mt 26:25

Mt 26:25 - Thou hast said - Judas shamelessly inquires if it is he who would betray Jesus, knowing he had already done so. Jesus revealing openly to Judas His knowledge of his betrayal was to convince Him for the last time of His divinity. See Joh 6:64

Mt 26:26

Mt 26:26 - And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body - As Jesus and His disciples celebrated the Passsover meal, it is striking the absence of the Passover lamb that was to be eaten with unleavened bread and bitter herbs (Ex 12:1-10). Jesus, the Lamb of God that takes away the sins of the world, represented the Lamb in their service and further, Jesus was instituting perhaps another reality, that the Lamb needed to be slain once and henceforth, our food/meat must be the simple, unleavened bread representing the undefiled Bread of Heaven. Jesus may have been showing that a plant based diet was the course for His church henceforth. See Joh 6:33, 35, 48, 50, 51, 53-58; Lk 24:31, 32; 1Cor 11:24

Mt 26:28

Mt 26:28 - For this is my blood of the new testament, which is shed for many for the remission of sins. Jesus' body was to be represented by broken bread, no longer flesh food in a slain lamb. See Joh 6:55, 56

Mt 26:28

Mt 26:28 - which is shed for many for the remission of sins - See 1Pet 1:18, 19; Heb 10:4-10

Mt 26:28

Mt 26:28 - many - the many here speaks of the entire world; no exceptions. See Mt 20:26; Joh

4:42

Mt 26:29

Mt 26:29 - But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom - Jesus will not partake of the blessings of pure grape juice, until He will drink it in celebration with the saints in His Kingdom. There will not be anything that defiles or causes intoxication in the Kingdom of God, so surely, Jesus here speaks of pure grape juice. See Isa 65:8

Mt 26:31

Mt 26:31 - sheep of the flock shall be scattered - See v56, Zech 13:7

Mt 26:33

Mt 26:33 - yet will I never be offended - Peter was not self-aware; he had not learned to be humble and self-distrustful.

Mt 26:35

Mt 26:35 - Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples - all of the disciples were incredulous of Jesus' words that the Shepherd would be struck and all the sheep scattered. See Mt 26:31

Mt 26:36

Mt 26:36 - Gethsemane - meaning "oil-press", it was prophesied that Jesus would tread the winepress alone. See Isa 63:2, 3

Mt 26:38

Mt 26:38 - My soul is exceeding sorrowful, even unto death - Jesus spoke no hyperbole. When He said his life was at the point of death He spoke the truth. Yet God strengthened Him so that He would not experience death in the garden, but so that His soul might become a ransom for sin and bear its curse, He was preserved for the death of the cross. What great love for mankind!!

Mt 26:39

Mt 26:39 - O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt - The Son pleads with the Father whether there were any other ways to work mankind's salvation.

Mt 26:39

Mt 26:39 - nevertheless not as I will, but as thou wilt - Jesus came not to do His own will, but exercise willing submission to the will of His Father. See Heb 10:5-7; Lk 9:23

Mt 26:40

Mt 26:40 - They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? - The experience of the disciples in the Garden of

Gethsemane contains a lesson for the Lord's people today.... They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. Many today are fast asleep, as were the disciples. They are not watching and praying lest they enter into temptation. Let us often read and give careful study to those portions of God's Word that have special reference to these last days, pointing out the dangers that will threaten God's people.—(In Heavenly Places, 97.) – {Pr 18.1}

Mt 26:41

Mt 26:41 - the spirit indeed is willing, but the flesh is weak - Jesus here spoke of Himself and of His sleeping disciples. Jesus did not pray the prayer that the Father "take away this cup" because His Spirit was not willing to accept the death, rather, Jesus prayed the prayer because the sinful flesh He had taken upon Himself in order to save us was not willing to accept this death. See Rom 8:3-6. {from The Abiding in Jesus Bible Study, Lesson #6 - The Truth about Entering God's Rest - Pt 1, by Pastor Gregory Jackson}

Mt 26:45

Mt 26:45 - the hour is at hand, and the Son of man is betrayed into the hands of sinners - This is the heyday of the powers of darkness (Eph 2:2). Jesus would give Himself over to the powers of the earth, to all that the devil could do unto Him and yet, triumph in doing so. See Mt 12:40; Lk 22:53; John 10:17, 18

Mt 26:46

Mt 26:46 - behold, he is at hand that doth betray men - See Mt 26:2, 14, 15, 21

Mt 26:47

Mt 26:47 - Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. - See Ps 55:12-14

Mt 26:49

Mt 26:49 - And forthwith he came to Jesus, and said, Hail, master; and kissed him - See Lk 22:48

Mt 26:50

Mt 26:50 - Friend - Jesus spoke no words of sarcasm (Mt 5:37) but only that which was faithful and true. As he called Judas "Friend" while he was being betrayed, he sincerely meant it! The loving compassion demonstrated Adam and Eve in the Garden when the Lord asked, "Adam, where art thou?" (Gen 3:9) is shown Judas - "Friend, wherefore art thou come?" Lord help me to love like you love, live like you lived, trust like you trusted.

Mt 26:52

Mt 26:52 - for all they that take the sword shall perish with the sword - See Rev 13:10

Mt 26:53

Mt 26:53 - twelve legions of angels - a legion to replace each of the 12 disciples. A Roman legion comprised of 3-6 thousand soldiers.

Mt 26:54

Mt 26:54 - how then shall the scriptures be fulfilled - With perfect knowledge of all that was and is to happen, Jesus moved forward to His death. For the joy set before Him, He endured the Cross and the shame for me (Heb 12:2)! Isa 53:7

Mt 26:55

Mt 26:55 - In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? - Jesus was counted among the transgressors and was made to be viewed as a troubler of the people.

Mt 26:55

Mt 26:55 - I sat daily with you teaching in the temple, and ye laid no hold on me - See Mk 1:21, 3:1-6

Mt 26:56

Mt 26:56 - that the scriptures of the prophets might be fulfilled - See Lam 4:20; Isa 53:7, 8; Job 24:13, 14

Mt 26:56

Mt 26:56 - the all the disciples forsook him - See Mt 26:31; Zech 13:7

Mt 26:57

Mt 26:57 - And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled - All the workers of iniquity had gathered to try Jesus in the cover of night's darkness. See Ps 22:16

Mt 26:59

Mt 26:59 - sought false witness - the greatest sham, kangaroo court and corruption of justice the universe had ever beheld was seen in the trial of Jesus Christ. No greater offense to justice had or will ever be seen as the mock trial by the chief priests, elders and council of Israel against the Prince of the Universe. - See Act 6:11-13

Mt 26:61

Mt 26:61 - This fellow said, I am able to destroy the temple of God, and to build it in three days - The charge made against Jesus was hardly sufficient reason to condemn Him and put Him to death, yet Caiphas and his band, in feign piety, seized the moment. - See John 2:19-21

Mt 26:62

Mt 26:62 - And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? - In fulfillment of the prophecy, Jesus was led as a lamb unto the slaughter, yet He opened not His mouth. Jesus did not show any response to the kangaroo court He was subjected to. See Isa 53:7

Mt 26:63

Mt 26:63 - But Jesus held his peace - See Isa 53:7

Mt 26:63

Mt 26:63 - I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God - The learned had eyes to see and could not see and ears to hear and could not hear (Isa 6:10); whereas the simple could discern and proclaim, "Thou art the Christ, the Son of the Living God." Mt 16:16

Mt 26:63

Mt 26:63 - I adjure thee by the Living God - Caiphas' appeal to Jesus to answer according to the order of the Living God drew Jesus' response. Not that Caiphas was righteous and could make request of God, because he had purposed in his heart to deny both the Spirit of God which made testimony of Jesus as well as Jesus' own testimony, regardless of Jesus' response to his question.

Mt 26:64

Mt 26:64 - Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. - Jesus can not deny Himself; He must testify of What He knows, has seen and heard - See Lk 22:69, 70; 2Tim 2:13

Mt 26:64

Mt 26:64 - Hereafter shall ye see the Son of man sitting on the right hand of power - Jesus was quoting the Scripture from the Pss that He should sit at His Father's right hand until He made all His enemies His footstool. See Ps 110:1; Mt 22:43, 44; Heb 1:1-3; Rev 6:16, 17

Mt 26:64

Mt 26:64 - coming in the clouds of heaven - Jesus referred to the Special Resurrection that the scribes, leaders and High Priest would partake of at His Second Coming (Rev 1:17). They would see Christ coming in His Father's, the angel's, and His own glory (light, majesty and power) to take vengeance upon His enemies and to redeem His elect. - See Mt 24:29-31

Mt 26:65

Mt 26:65 - rent his clothes - the High Priest in Israel was to be one fully composed and an example to the rest of the people. He at no time was to rend his garments, consecrated and anointed for sacred use. Caiphas rending his clothes and charging Jesus was an example of the guilty charging the innocent. See Lev 10:6, 21:10; Mk 14:63

Mt 26:65

Mt 26:65 - He hath spoken blasphemy - the false accusation and act of offended piety was a contemptuous act against God, Who had proven on several occasions His divinity. See Joh 10:25, 14:10, 11; Mk 2:7-12

Mt 26:66

Mt 26:66 - The High Priest and all of his stooges consent to the death of Jesus. Ignoring all of His works which affirmed His claim, they all rejected the light because their motives and deeds were evil. See Joh 10:37, 38, 3:18-20, 36

Mt 26:67

Mt 26:67, 68 - buffeted him - see Job 16:10, 11; Isa 50:6

Mt 26:70

Mt 26:70 - But he denied before them all, saying, I know not what thou sayest - fear and the desire for self-preservation were the things that caused Peter to deny His Lord. We must learn to trust and rely on the Lord and His providence in our lives daily, lest when tested, we also deny our God! We must learn to die daily so that when a test comes for crucifying self and the flesh, we will not deny the Lord! Help ME Jesus!! Gal 2:20; Mt 10:28

Mt 26:71

Mt 26:71 - And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth - curiously, it was women who exposed Peter, causing him to lie against his Lord.

Mt 26:74

Mt 26:74 - Then began he to curse and to swear, saying, I know not the man - when we curse and swear, we, like Peter, deny that we know Jesus. See Eph 4:29

Mt 27:1

Mt 27:1 - When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: - all the Jewish leadership, barring Joseph of Aramethia and Nicodemus, conspired and sought Jesus' death. This confederacy was of the devil. See Lk 23:50-53; Joh 19:38-42; Ps 2:1-3

Mt 27:3

Mt 27:3 - Then Judas, which had betrayed him, when he saw that he was condemned, repented himself - As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas! – {DA 721.4} The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master. – {DA 721.5} "I have sinned," again cried Judas, "in that I have betrayed the innocent blood." But the high priest, regaining his self-possession, answered with scorn, "What is that to us? see thou to that." Mt 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him. – {DA 722.1} Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, For this hour came I into the world. – {DA 722.2}

Mt 27:3

Mt 27:3 - and brought again the thirty pieces of silver to the chief priests and elders - Jesus said we can not serve God and Mammon, we will love the one and despise the other. See Mt

6:24; Zech 11:12, 13

Mt 27:4

Mt 27:4 - Saying, I have sinned in that I have betrayed the innocent blood - See Prov 6:17; Heb 10:26, 27

Mt 27:5

Mt 27:5 - And he cast down the pieces of silver in the temple, and departed, and went and hanged himself - See Mt 26:24; Lk 22:22

Mt 27:6

Mt 27:6 - And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood - the priests' self-righteous and twisted piety is reflected in that they don't want to cause offense in one regard, using the money, the price of blood, in the treasury of God, while openly acknowledging the more heinous guilt of murder upon their hands. This reflects those with a seared conscience where they are under the control of another spirit and can not see their own spiritual blindness. See Mt 23:23; Joh 16:1-3, 18:28; Act 1:18, 4:1-21; Jam 4:17; Zech 11:12, 13

Mt 27:7

Mt 27:7 - And they took counsel, and bought with them the potter's field, to bury strangers in - See Zech 11:13

Mt 27:9

Mt 27:9 - Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value - See Zech 11:12, 13

Mt 27:11

Mt 27:11 - And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest - See Isa 9:6, 7; Jer 23:5, 6;

Mt 27:12

Mt 27:12 - And when he was accused of the chief priests and elders, he answered nothing - See Isa 53:7

Mt 27:13

Mt 27:13 - Then said Pilate unto him, Hearest thou not how many things they witness against thee? - Pilate marveled at Jesus' composure while accused of the Jewish leadership. This power and self-control (meekness, with no trace of fear, but rather, as One in control of the situation), made an impression upon Pilate. See Joh 19:10-12

Mt 27:14

Mt 27:14 - And he answered him to never a word; insomuch that the governor marvelled greatly - Jesus maintained a divine dignity that could not be reproached. Pilot himself, wondered at Jesus' composure without any sign of scorn, malice, or anger towards His accusers. God's name was being glorified in Christ before the world. See Joh 12:28; 1Pet

2:21-24; Isa 53:7; Ps 46:10

Mt 27:15

Mt 27:15 - Now at that feast the governor was wont to release unto the people a prisoner, whom they would - See Act 12:-4 - this ritual abode by no moral or logical sense of justice, but was merely an appeasement to the haughty Jews. The farce was perhaps a base, pagan copy of the selection of the Lord's goat and the scapegoat. See Act 12:1-5

Mt 27:16

Mt 27:16 - Barabbas - the name Barabbas meaning "son of the father", Barabbas was a counterfeit Christ who sought to take God's kingdom by force. See 1Jo 2:18

Mt 27:17

Mt 27:17 - Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? - the practice of randomly releasing a prisoner based on popular opinion and without any due process, ethics, or regards for law and order. Such will be the fate of God's people in the last days. Joh 15:20

Mt 27:18

Mt 27:18 - For he knew that for envy they had delivered him - the hatred towards Jesus among the Jewish leadership was not concealed but out in the open such that a foreigner could clearly see their motives. This was greater reason for Pilot to dismiss the false accusations and release Jesus, adding condemnation to his cowardly act of caving to the mob - See Jam 3:14-16

Mt 27:19

Mt 27:19 - his wife sent unto him, saying, Have thou nothing to do with that just man - The Holy Spirit was appealing directly to Pilate through his wife. Pilate was to decide for himself whether he would accept the visual testimony of Christ and now the appeals of his wife, or would he reject the LORD of glory. Because God's witnesses in the Jews had forsaken Him, the rocks were crying out (Lk 19:40) to His defense and glory.

Mt 27:19

Mt 27:19 - Have thou nothing to do with that just man - the Holy Spirit was pleading for the last time with Pilate not to take part in other men's sins by condemning the innocent. See 1Tim 5:22

Mt 27:19

Mt 27:19 - for I have suffered many things this day in a dream because of him - the Holy Spirit imbued Pilot's wife with prophetic revelation of the righteousness of Christ and the danger in rejecting Him. She was so moved by the dream given her that she felt compelled to write to her husband not to partake of shedding the blood of Jesus. All of this was done in attempts to bring salvation to Pilate and his household. See Mt 27:24

Mt 27:20

Mt 27:20 - But the chief priests and elders persuaded the multitude - wholly given over to the control of Satan, the Jewish leadership persuaded the torn multitude to request a

murderer in exchange for the King of Glory. This was the final rejection of the leadership towards Jesus Christ; their consciences were seared henceforth so that they would not accept truth no matter its form. See Mk 15:11; Joh 7:45-49, 19:12-16; Mt 27:23; Act 4:8-18 This verse illustrates the consequences of a warning given to to the saints, not to be deceived by leading men/women through vain philosophy, false science, and the traditions of men. We must stand for principle, though all the heavens may fall. See Joh 7:45-49; 1Tim 6:20; Col 2:8; Mk 7:7-9

Mt 27:21

Mt 27:21 - The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas - See Mt 27:17

Mt 27:22

Mt 27:21 - What shall I do then with Jesus which is called Christ? - the question asked by Pilot of the rabble mob is the same question asked of every individual in every generation. For the righteous, their response would suitably be "Hosanna to the King of glory" (Ps 118:25; 24:7-10). But for the wicked, as in the time of Christ and during the French Revolution, the cry was "Crush the Wretch!" See GC 273.1

Mt 27:22

Mt 27:22 - Let him be crucified - At the crucifixion of Christ, those who had thus been healed did not join with the rabble throng in crying, “Crucify Him, crucify Him.” Their sympathies were with Jesus; for they had felt His great sympathy and wonderful power. They knew Him to be their Saviour; for He had given them health of body and soul. They listened to the preaching of the apostles, and the entrance of God’s word into their hearts gave them understanding. They became agents of God’s mercy, and instruments of His salvation. – {DA 163.3}

Mt 27:23

Mt 27:23 - Why, what evil hath he done? - here we see a heathen and Gentile is not devoid of human sympathy and a sense of justice. Pilate's inquiry later affirms his and the Jews's guilt when they condemned Jesus to death.

Mt 27:24

Mt 27:24 - Pilate, fearing the claim by the Jewish leadership that Jesus made Himself a King in defiance of Caesar, “washed his hands” of the situation. See Joh 19:12-16

Mt 27:24

Mt 27:24 - he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it - though Pilate seemingly washed his hands of all responsibilities in the death of Christ, as a leader - vested with power and authority, and as a member of the human race, being created in God's image, he had not fulfilled that which God required of him, "to do justly, to love mercy, and to walk humbly with his God" (Mic 6:8). Pilate did not fulfill the following command: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it", but rather, he made himself an oppressor of the just. The sin of omission includes not speaking against evil as we must and not acting for good as we are expected - Prov 3:27. See also Jam 4:17; Joh 19:11

Mt 27:25

Mt 27:25 - Then answered all the people, and said, His blood be on us, and on our children - this is an example of true demon possession. Satan and his imps were among the crowd of Jews and incited this chant.

Mt 27:25

Mt 27:25 - His blood be on us, and on our children - See 2Chron 36:15, 16; Mt 23:29-31; Act 5:28; Isa 30:11 the decree that Jesus' blood be charged to the Jews and their children would be fulfilled in the besiegement and destruction of Jerusalem from A.D.66-70. In mercy, God gave the children of that generation time to decide for themselves whether they would accept or reject Jesus. See Eze 18:1-4, 20; Act 13:43-47 For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejectors of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Lk 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity. – {GC 27.3}

Mt 27:26

Mt 27:26 - Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified - this verse embodies the gospel, a strange exchange, where the guilty is set free and the Innocent is condemned. This is the Lord's doing and it is marvelous in our eyes!! See Ps 118:23; Mt 21:42, Mk 12:11; 2Cor 8:9; Joh 3:16; 2Cor 5:21; Gal 3:13; Heb 2:9; 1Jo 2:2; Isa 53:6

Mt 27:27

Mt 27:27 - Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers - Scripture only reveals what would be decent to disclose of the suffering of Christ. Only heaven knows that which Jesus endured at the hands of men possessed with the spirit of Satan and given over to their vile lusts and passions.

Mt 27:29

Mt 27:29 - And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! - though in mockery, the Rom had actually made Jesus a King: they placed on Him a robe, they plated a crown and they gave Him are reed for scepter. They made Jesus King in spite of their mockery. - Hymn #155 verse 2 When I Survey the Wondrous Cross

Mt 27:30

Mt 27:30 - And they spit upon him - See Isa 50:6

Mt 27:33

Mt 27:33 - And when they were come unto a place called Golgotha, that is to say, a place of a skull - See Lk 23:33

Mt 27:34

Mt 27:34 - They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink - Jesus did not want His mind clouded by the strong drink, knowing He was to face a great trial upon the cross with the prince of evil. See 1Pet 5:8; Num 6:1-4; Mt 2:23; Judges 13:7; Lk 1:15; Mt 27:48

Mt 27:35

Mt 27:35 - And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots - See Ps 22:16, 18; Gen 3:15

Mt 27:36

Mt 27:36 - And sitting down they watched him there - See Job 16:10; Ps 22:13

Mt 27:37

Mt 27:37 - THIS IS JESUS THE KING OF THE JEWS - Pilot meant not to directly insult the Jewish leaders who had renounced their claims to be Jews, stating that "we have no king but Caesar" (Joh 19:15; Mt 27:25) but he was moved by divine hands to pronounce this declaration to all who would see.

Mt 27:38

Mt 27:38 - Then were there two thieves crucified with him, one on the right hand, and another on the left. - Jesus stood between the living and the dead. One of the thieves would repent and accept Jesus' gift of redemption while the other would remain dead in his trespasses and sins. See Mt 25:31-46 Jesus was numbered among the transgressors: See Isa 53:9, 12; Mk 15:28

Mt 27:39

Mt 27:39 - And they that passed by reviled him, wagging their heads - See Isa 53:3, 4; Ps 22:8

Mt 27:40

Mt 27:40 - Thou that destroyest the temple, and buildest it in three days, save thyself - misinterpreting Jesus' words, the crowd sneered at Him with His own words as He died on the cross. See Joh 2:19

Mt 27:42

Mt 27:42 - He saved others; himself he cannot save - the hateful and malicious scribes and Pharisees unknowingly spoke a truth that they could not fathom. Jesus once declared that no man taketh His life but rather He laid it down for the sins of the world (Joh 10:18, 15:13). So too, Jesus could not save humanity and save Himself also. Therefore, Jesus chose to save mankind and yield His own life possibly for eternity so He thought in His humanness. His willing submission to God's plan for the sake of humanity has endeared Jesus all the more to His Father (Joh 10:17; Gen 22:8-18).

Mt 27:42

Mt 27:42 - If he be the King of Israel, let him now come down from the cross, and we will believe him - Jesus stated that even if one come from the dead, the hardened Jews would not receive the light and believe. They received a seared conscience (1Tim 4:2) and refused to believe the truth even when abundantly obvious. See Lk 16:30, 31

Mt 27:43

Mt 27:43 - He trusted in God, let Him deliver Him now - See Ps 22:8; Isa 53:4; Lam 1:12

Mt 27:43

Mt 27:43 - let him deliver him now, if he will have him - the chief priests and scribes saw Jesus accursed of God as He hung upon the tree. They did not realize this was the Father's divine purpose and plan for His Son, so that the very ones who mocked Him might be saved. See Gal 3:13; 2Cor 5:21; Rom 8:3

Mt 27:44

Mt 27:44 - The thieves also, which were crucified with him, cast the same in his teeth - even the guilty and condemned jeered at Jesus. He walked the winepress alone and there was none with Him. See Isa 63:3, 53:6

Mt 27:45

Mt 27:45 - Now from the sixth hour there was darkness over all the land unto the ninth hour - the earth and nature were in an uproar as they beheld their Creator shamefully hanging from a cross. From 12noon until 3PM this spectacle horrified the creation as it in revolt was covered in darkness. This darkness encased the Father and His angels Who observed the dying Sacrifice for humanity. See Ps 97:2; Isa 54:7; 2Sam 22:12

Mt 27:46

Mt 27:46 - And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? - See Ps 22:1; Isa 54:7 The history of the condescension, humiliation and sacrifice of our divine Lord does not with many stir the soul, and affect the life any more, nor awaken deeper interest, than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures. Others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true he died upon the cross a most cruel death; yet others, for his dear sake, have suffered equally, as far as bodily torture is concerned. Why was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? If the sufferings of Christ consisted in physical pain alone, then his death was no more painful than that of some of the martyrs. Bodily pain was but an item in the agony of God's dear Son. The sins of the world were upon him, also the sense of his Father's wrath as he suffered the penalty of the law. It was these that crushed his divine soul. It was the hiding of his Father's face, a sense that his own dear Father had forsaken him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And he was struggling with the power of Satan, who was declaring that Christ was in his hands, that he was superior in strength to the Son of God, that God had disowned his Son, and that he was no longer in the favor of God any more than himself. If he was indeed still in favor with God, why need he die? God could save him from death. Christ yielded not in the least degree to the tormenting foe,

even in his bitterest anguish. Legions of evil angels were all about the Son of God. Yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, "My God, my God, why hast thou forsaken me." – {PH169 14.3}

Mt 27:46

Mt 27:46 - My God, my God, why hast thou forsaken me - God was cut off, dismembered, ripped apart from His Father based on the covenant established from the beginning and revealed to Abram. See Gen 15:9, 17; Isa 54:7, 8 Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. – {DA 753.1}

Mt 27:48

Mt 27:48 - And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink - See Num 6:1-8; Mt 27:34, 2:23;

Mt 27:50

Mt 27:50 - Jesus, when he had cried again with a loud voice, yielded up the ghost - See Eccl 12:7

Mt 27:51

Mt 27:51 - the veil of the temple was rent in twain from top to bottom - the Lord tearing the veil with His hands signaled the enmity that had existed in mankind from the transgression of Adam, had been broken through the Cross of Jesus Christ. (Ephesians 2:11-18; 2Cor 3:14) Further, it signified the end of the earthly sanctuary services and its ceremonial rites. No longer would the services have any significance as a new dispensation was introduced with the communion and was to be inaugurated at Pentecost, when Jesus would consecrate the heavenly sanctuary for His mediation for men. That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb. On the Sabbath the courts of the temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. But some present were not at rest as the blood of bulls and goats was offered for sin. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. They knew not that there was no further value in the performance of the ritual service. But never before had that service been witnessed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded

everything. One after another inquired about a strange event that had taken place. Hitherto the most holy place had been sacredly guarded from intrusion. But now it was open to all eyes. The heavy veil of tapestry, made of pure linen, and beautifully wrought with gold, scarlet, and purple, was rent from top to bottom. The place where Jehovah had met with the high priest, to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye,—a place no longer recognized by the Lord. With gloomy presentiments the priests ministered before the altar. The uncovering of the sacred mystery of the most holy place filled them with dread of coming calamity. – {DA 774.2} The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received... the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place. {Early Writings pg 259.1}

Mt 27:51

Mt 27:50 - and the earth did quake, and the rocks rent - all of nature was in an uproar as He Who sustains all things by the power of His word, had yielded His life a sacrifice for sin. The earth will once again be in a commotion when Jesus returns the Second Time, apart from sin, to claim His prized possessions. See Heb 1:3; Col 1:16, 17; Act 17:28; Heb 9:28

Mt 27:52

Mt 27:52 - many bodies of the saints which slept arose - As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead. – {DA 786.1} During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow. – {DA 786.2}

Mt 27:53

Mt 27:53 - And came out of the graves after his resurrection, and went into the holy city, and appeared unto many - During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow. – {DA 786.2} These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men shall live, together with My dead body shall they arise." Their resurrection was an illustration of the fulfillment of the prophecy, "Awake and sing, ye that dwell in dust:

for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa 26:19. – {DA 786.3}

Mt 27:54

Mt 27:54 - Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God - the thief on the cross and the Centurion both gave witness to Jesus' divinity while others scorned or doubted through unbelief and disappointment. See Lk 23:47; Isa 53:1; Ps 46:10 But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done. – {5BC 1129.3}

Mt 27:57

Mt 27:57 - When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: - the eve of the Sabbath had arrived when Joseph of Aremethia asked Pilate for Jesus' body. God is specific in giving the account of time for future generations to show that His words are true, that indeed, Jesus was in the heart of the earth for three days.

Mt 27:60

Mt 27:60 - And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed - Jesus, though numbered with the transgressors, was buried among the rich in death. See Isa 53:9

Mt 27:62

Mt 27:62 - Now the next day, that followed the day of the preparation - the day that weekly follows the preparation is the Sabbath day itself. As pious and sanctimonious as the Pharisees sought to appear, they had no problem breaking the Sabbath to secure the grave where Jesus laid in death.

Mt 27:62

Mt 27:62 - the chief priests and Pharisees came together unto Pilate - though overly meticulous in observing every Sabbath regulation, those made of God and man-made, yet the Pharisees took it upon themselves in violation of the laws to petition Pilate to secure the sepulcher where Jesus was laid.

Mt 27:64

Mt 27:64 - Command therefore that the sepulcher me made sure - So weak men counseled and planned. Little did these murderers realize the uselessness of their efforts. But by their action God was glorified. The very efforts made to prevent Christ's resurrection are the most convincing arguments in its proof. The greater the number of soldiers placed around the tomb, the stronger would be the testimony that He had risen. Hundreds of years before

the death of Christ, the Holy Spirit had declared through the psalmist, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed.... He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” Ps 2:1-4. Roman guards and Roman arms were powerless to confine the Lord of life within the tomb. The hour of His release was near. – {DA 778.2}

Mt 27:64

Mt 27:64 - so the last error shall be worse than the first - the Pharisees were often motivated by the Holy Spirit to speak prophetic words of condemnation for themselves and those who follow in their footsteps. The fulfillment of their prophecy is seen today, as Evangelicals are blinded by a false "Jewish nationalism" such that they will risk everything to see a false prophecy come to fruition. Just as the Jewish people en mass had been deceived by their leadership who wrested Scripture and Prophecy, causing them to reject Jesus at His First Coming, so today, Christendom has been deceived by their leaders who wrest Scripture and prophecy and will cause Jesus to be missed at His Second Coming. The last error shall be worse than the first. See Act 1:6, 7; Lk 24:18-21

Mt 27:65

Mt 27:65 - Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can - The Jews were given a dispatch of Roman soldiers who were under their command to uphold their laws. See Joh 7:44-49

Mt 27:66

Mt 27:66 - So they went, and made the sepulchre sure, sealing the stone, and setting a watch - The Jewish leadership, inspired by the chief rebel, sought in vain to keep Jesus within the tomb. See Ps 2:1

Mt 28:1

Mt 28:1 - In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre - again the Lord is very explicit in showing the sequence of events and timeline leading to the fulfillment of Jesus' prophecy, stating that He would rise from the dead on the third day. See Lk 24:1, 2; Mk 16:1; Joh 20:1

Mt 28:2

Mt 28:2 - And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it - the awesome power of the angel that descended from heaven shook the earth.

Mt 28:3

Mt 28:3 - His countenance was like lightning, and his raiment white as snow - this same angel, who vailed his glory to bring glad tidings to Mary that she would carry the Son of God, came in his majestic radiance such that the guards around Jesus' tomb fell as dead men.

Mt 28:4

Mt 28:24 - And for fear of him the keepers did shake, and became as dead men - See Mt 28:11-15

Mt 28:6

Mt 28:6 - He is not here: for he is risen, as he said - See Joh 2:19; Mt 16:21

Mt 28:10

Mt 28:10 - Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me - See Mt 28:16, 17

Mt 28:12

Mt 28:12 - the vain Pharisees used bribery to pervert the truth and to maintain their power and influence upon the people. Such will not be in the kingdom of God. See Isa 33:15-17

Mt 28:14

Mt 28:14 - And if this come to the governor's ears, we will persuade him, and secure you - Compare Act 12:19 Meanwhile the report of Christ's resurrection had been carried to Pilate. Though Pilate was responsible for having given Christ up to die, he had been comparatively unconcerned. While he had condemned the Saviour unwillingly, and with a feeling of pity, he had felt no real compunction until now. In terror he now shut himself within his house, determined to see no one. But the priests made their way into his presence, told the story which they had invented, and urged him to overlook the sentinels' neglect of duty. Before consenting to this, he himself privately questioned the guard. They, fearing for their own safety, dared not conceal anything, and Pilate drew from them an account of all that had taken place. He did not prosecute the matter further, but from that time there was no peace for him. – {DA 782.3}

Mt 28:15

Mt 28:15 - So they took the money, and did as they were taught - The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests. – {DA 782.2}

Mt 28:15

Mt 28:15 - and this saying is commonly reported among the Jews until this day - the Jews willingly accepted the false tale given by the Roman guards and the Pharisees. Willing to accept that which flew starkly in the face of reason in order to believe a lie, the Jews' hatred for Jesus drove them to utter darkness. Their unwillingness to submit themselves to the truth left them open to believing a lie. Rom 10:1-5; 2Thess 2:8-12

Mt 28:18

Mt 28:18 - All power is given unto me in heaven and in earth - All "power" speaks of the same power that created the heavens and the earth, creative power. It is Jesus' creative power, made available through His shed blood, that causes us to be born again, a new creation, and that translates us into His Kingdom. See Col 1:13, 14, 16, 17; Ps 110:1, 2; 1Cor 15:24-28 "If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all, the pitying Saviour's answer is, "If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let

these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. Faith comes by the word of God. Then grasp His promise, "Him that cometh to Me I will in no wise cast out." Joh 6:37. Cast yourself at His feet with the cry, "Lord, I believe; help Thou mine unbelief." You can never perish while you do this—never. – {DA 429.1}

Mt 28:19

Mt 28:19 - teach all nations - all are to receive the gospel light that shines from the cross of Jesus in order to become a disciple of Christ. We are to make disciples through teaching, repeating, reaffirming and rehearsing. See Rev 14:6; See Col 2:7; Phil 4:9

Mt 28:19

Mt 28:19 - baptizing them in the name of the Father, and of the Son, and of the Holy Ghost - the Godhead is fitly described here in Jesus counsel regarding baptism. See Mt 3:16, 17; 1Jo 5:7; Act 8:37

Mt 28:20

Mt 28:20 - Teaching them to observe all things whatsoever I have commanded you - the commission of Christ is for His church to be as prophets to the world, declaring/proclaiming His divine truths to warn and gather His people. We are to make disciples through teaching, repeating, reaffirming, demonstrating and rehearsing the gospel. See 1Pet 2:9; Rev 14:6; Col 2:7, 3:16; Phil 4:9

Mt 28:20

Mt 28:20 - whatsoever I have commanded you - 1Cor 15:3 "Paul is referring to the regulations he had given the Corinthians concerning public worship and private conduct. He did not preach the gospel to them and then leave them to formulate their own rules of church order and social life. He did thorough work in the churches that he established, and gave instruction that enabled the new Christians to be confident in their worship and in their daily lives that they were living according to the will of their Lord (see 1 Cor. 4:17; 7:17; 2 Thess. 2:15). By so doing he left an example for all ministers of the gospel to follow. Converts to the faith should be thoroughly instructed concerning all phases of church activity and the affairs of social and domestic life, in order that they may be sure that they are carrying out the desires of the Lord for their well-being in all respects (see Ev 337–339)." {SDA Bible Commentary vol 6 on 1Cor 11:2}

Mt 28:20

Mt 28:20 - lo, I am with you alway - See Zeph 3:17; Heb 13:5 He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Jesus read the future of His disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon him, fall upon Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth,

and was dead; and, behold, I am alive forevermore, ... and have the keys of hell and of death." Rev 1:18. The life that is sacrificed for Me is preserved unto eternal glory. – {DA 669.3} At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer. – {DA 669.4}

Mt 28:20

Mt 28:20 - even unto the end of the world - the end of the world will be marked by: 1. The gospel being preached in all the world: Mt 24:14 2. Jesus Judging the world in righteousness: Act 17:30, 31; Mt 13:24-30 3. Jesus Second Coming when He will separate the wheat from the tares and gather in His children: Mt 13:36-43

Mark

Mk 1:2 Back to Table of Contents

Mk 1:2 - As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee - See Mal 3:1

Mk 1:3

Mk 1:3 - The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight - See Isa 40:3, 45:2

Mk 1:5

Mk 1:5 - And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins - Joh, the forerunner of Jesus, was a preacher of righteousness, empowered by the Holy Spirit to convict of sin, righteousness and judgment. The people were moved to confess their sins, repent and be baptized for the remission of their sins. This was the very work required to meet the Lord of glory. Joh foreshadowed the same work to be manifested before Jesus Second Coming.

Mk 1:6

Mk 1:6 - And Joh was clothed with camel's hair, and with a girdle of a skin about his loins - the standard attire of the prophet was apparently rough garments which typified their lives of simplicity and the coarseness that they endured of men. See 2Kin 1:8; Zech 13:2-5; Mt 3:4, 11:7, 8

Mk 1:7

Mk 1:7 - There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose - Joh, like Dan, was one who God could trust with a message of light. Joh's desire was to uplift Jesus and not self. His message was singular in directing attention to the One who was to come and make men new.

Mk 1:8

Mk 1:8 - I indeed have baptized you with water - Mk affirmed that his baptism was good and necessary, but there was a baptism still to be received by all men that would bring a transformation of life. This is what Joh directed the people to receive. See Joh 3:5-8, 14-21

Mk 1:8

Mk 1:8 - but he shall baptize you with the Holy Ghost - See Act 1:8; John 1:26, 27, 33; Zech 10:1

Mk 1:10

Mk 1:10, 11 - And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. - See Isa 48:16

Mk 1:13

Mk 1:13 - And he was there in the wilderness forty days, tempted of Satan- Jesus did not seek trial but was directed by the Holy Spirit to the wilderness for a deeper communion with God. During this time of communion, the devil sought to tempt, distract and derail the Lord's time with His Father (Jam 1:13). So it is with us in every season of fasting, prayer, devotion or soul seeking.

Mk 1:13

Mk 1:13 - forty days - 40days or 1.33 months is significant in Biblical accounts: 1. Purifying rains fell upon the earth for 40days and nights during the flood (Gen 7:4, 12) 2. Jacob's body was embalmed for 40 days (Gen 50:3) 3. Moses' fast for 40days on Mt. Sinai with the LORD (Ex 24:18) 4. The 12 spies surveyed the land for 40days 5. Elijah's fast for 40days when fleeing Jezebel 6. The people of Nineveh were given 40days probation to repent

Mk 1:13

Mk 1:13 - and was with the wild beasts - the Lord purposed to add this additional detail to show that God's ministering angels watched over Jesus, just like Dan in the lion's den (Dan 6:22), while in the wilderness. Jesus, our Good Shepherd's rod and staff will protect His sheep when in times of peril among wild beasts. Ps 23:4

Mk 1:13

Mk 1:13 - and the angels ministered unto him - See Heb 1:14

Mk 1:14

Mk 1:14 - Now after that Joh was put in prison - consider the irony, the preacher of righteousness, pointing men to the path of salvation is evil treated and placed in prison. Such is the love the world has for the messengers of God. See Gen 3:15

Mk 1:15

Mk 1:15 - The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel - the time that Jesus spoke of was specifically forecasted by the prophet Dan. Dan 9:24-27

Mk 1:18

Mark 1:18 - And straightway they forsook their nets, and followed him - John the Baptist fulfilled his work in preparing the hearts of the people to receive Jesus. Peter and Andrew heard John's message of One greater than he to come, and immediately responded to Jesus' invitation. Andrew and Peter were also honored to be chosen as disciples of a man of high esteem and jumped at the opportunity.

Mk 1:20

Mk 1:20 - they left their father Zebedee in the ship with the hired servants, and went after him - familial relationships and our love for them must not hinder Jesus' call to follow Him. The disciples did not consider how the family would fair and how expenses would be met. They heeded God's call and followed Him, leaving the outcome to Him. See Lk 9:59; Mt 8:21, 22

Mk 1:21

Mk 1:21 - straightway on the sabbath day he entered into the synagogue, and taught - as was Jesus' custom, He went immediately to the synagogue and taught on the Sabbath day.

Mk 1:22

Mk 1:22 - And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes - Jesus spoke the pure, unadulterated word in spirit and in truth. Because He made no attempts to wrest Scripture from their intended meaning (2Pet 3:16; Ps 56:5), the Holy Spirit's power accompanied His words so that they were as new wine to those hearing and tasting for the first time.

Mk 1:23

Mk 1:23 - And there was in their synagogue a man with an unclean spirit; and he cried out - the unclean spirits seek to be in church and cause confusion among the saints. At times they cry out, causing confusion; at times they speak with a caviling, scornful spirit; at times they bring up vain arguments and disputes; at times they speak man's wisdom and philosophy. See Eph 5:6; Col 2:8; 1Tim 6:20; 2Tim 2:16, 17, 23-26; Gal 5:19, 20

Mk 1:24

Mk 1:24 - Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? - Satan and his demons had read the prophecies of the Old Testament that stated that God would subdue all of His enemies and make them His footstool. They also read that rebellion would be put down and never rise again. The demons saw Jesus' ministry as a direct attack upon their earthly kingdom and the stakes were life and death for them. They sought to distract Jesus' hearers, turning their attention away from the words of life being spoken.

Mk 1:24

Mk 1:24 - thou art, the Holy One of God - the holiness that Jesus assumed with His incarnation was unlike that of the Father and Holy Spirit, a holiness which He laid down. The holiness of the Father and Holy Spirit is above sin so that they can not be tempted. Jesus however, assuming our humanity, could be tempted by sin but remained unspotted by sin. Jesus' holiness is a victorious holiness producing righteousness. See Jam 1:13; Heb 4:15; Hab 1:12; Lk 4:34

Mk 1:25

Mk 1:25 - Jesus rebuked him say, hold thy peace - The devils were speaking truth in acknowledging Jesus for Who He is, however, it was in the wrong spirit. One can say the right things with the wrong spirit working within. Therefore Jesus told the devils to be silent. See Act 16:16-18; Mk 3:11, 12 Jesus delivered this captive of Satan, being superior over the devil and his hosts. See Isa 49:24, 25

Mk 1:26

Mk 1:26 - And when the unclean spirit had torn him, and cried with a loud voice, he came out of him - interestingly the unclean spirits never leave without a fight or a performance. See Mk 9:26

Mk 1:27

Mk 1:27 - for with authority commandeth he even the unclean spirits, and they do obey him - See Mt 17:18

Mk 1:28

Mk 1:28 - And immediately his fame spread abroad throughout all the region round about Galilee - See Mk 1:45

Mk 1:31

Mk 1:31 - And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them - So was Dorcas/Tabitha who was raised from the dead. Her good works preceded her and the Lord knew she would be of good service to His kingdom as long as she lived, so He raised her up from her death sleep to minister to the needs of the poor and needy. See Act 9:36-41

Mk 1:32

Mk 1:32 - And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils - for fear of the Jewish leadership who would be opposed to Jesus healing on the Sabbath, the people waited until the close of the Sabbath to bring their sick and halt to Jesus.

Mk 1:34

Mk 1:34 - and suffered not the devils to speak, because they knew him - See Mk 1:24, 25, 3:11, 12; Lk 10:18

Mk 1:35

Mk 1:35 - And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed - See Isa 50:4, 5

Mk 1:38

Mk 1:38 - Let us go into the next towns, that I may preach there also: for therefore came I forth - our ministry is not to be limited to our immediate surroundings and comfort zone where we have already experienced successes. We are to branch out and bring healing, restorative messages and counsel to all the world. See Mt 28:19, 20

Mk 1:40

Mk 1:40 - And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean - See Mt 8:2

Mk 1:40

Mk 1:40 - If thou wilt, thou canst make me clean - In this statement is a confession of faith and a humble petition of mercy. The Leper in faith approached Jesus, recognizing all power belonged to Him and He alone could make him clean. The leper also in humility submitted himself to the will and mercy of God, petitioning His grace to heal him of his death sentence. Jesus responded to both the profession of faith and the petition for mercy. THANK YOU JESUS!!!!

Mk 1:44

Mk 1:44 - See thou say nothing to any man - Had the priests known the facts concerning the healing of the leper, their hatred of Christ might have led them to render a dishonest sentence. Jesus desired the man to present himself at the temple before any rumors concerning the miracle had reached them. Thus an impartial decision could be secured, and the restored leper would be permitted to unite once more with his family and friends. – {DA 264.2}

Mk 1:44

Mk 1:44 - but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them - the law of health and hygiene contained in the Law of Moses was emphasized by Jesus. Lev 13:1-10 Every act of Christ's ministry was far-reaching in its purpose. It comprehended more than appeared in the act itself. So in the case of the leper. While Jesus ministered to all who came unto Him, He yearned to bless those who came not. While He drew the publicans, the heathen, and the Samaritans, He longed to reach the priests and teachers who were shut in by prejudice and tradition. He left untried no means by which they might be reached. In sending the healed leper to the priests, He gave them a testimony calculated to disarm their prejudices. – {DA 265.1}

Mk 1:45

Mk 1:45 - But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter - Unexpected consequences are here seen in the once leprous man healed by Jesus broadcasting abroad his healing. It is understandable his joy and desire to share the good things God had done for him, yet, his disobedience hampered Jesus' goals of evangelizing the town in which he resided. This speaks of unexpected consequences that result in failing to heed God's direct instructions. We may not always perceive the effects of our actions, but it is not for us to choose whether or not to obey God and His commandments - See Mk 1:28

Mk 2:2

Mk 2:2 - and he preached the word unto them - See Act 5:42

Mk 2:5

Mk 2:5 - When Jesus saw their faith - the faith of the paralytic's friends, not that of the paralytic, was the key that unlocked the door to the LORD's blessings. Jesus was surrounded inthe house by scoffers and those ridden with unbelief. The Bible speaks of other instances where unbelief was prevalent: "And he did not many mighty works there because of their unbelief." Mt 13:58. God requires a channel by which His mercies may come forth and shine through. When we speak statements such as "I can't", "I'm not able" it grieves the LORD. The LORD assures us that "I can do all things through Christ, which strengtheneth me." Phil 4:13. This states that anything that strengthens my faith and my walk with Jesus, I can do with Christ's aid. What we are actually saying is "I won't" or "I am not willing". This is unbelief, where the LORD can not work.

Mk 2:7

Mk 2:7 - Why doth this man thus speak blasphemies? who can forgive sins but God only? - See Lk 5:21, 7:49; Joh 10:33; Rev 13:5; Dan 7:25

Mk 2:8

Mk 2:8 - And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? - See Job 42:2

Mk 2:9

Mk 2:9 - Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? - Jesus asked those who doubted Him, Whose power is at work in being able to cause the paralytic to walk or to forgive sins?

Mk 2:10

Mk 2:10, 11 - But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. - Jesus through His miracle of healing the paralytic affirmed the indwelling power of God to forgive sins. The Jewish leadership’s future accusations of Jesus speaking blasphemies was from a lying spirit. See Joh 10:25, 14:10, 11; Mt 26:65

Mk 2:12

Mk 2:12 - We never saw it on this fashion - See Joh 7:44-46

Mk 2:14

Mk 2:14 - And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him - Levi, also known as Matthew - See Lk 15:1

Mk 2:15

Mk 2:15 - And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they

followed him - See Lk 15:1

Mk 2:16

Mk 2:16 - How is it that he eateth and drinketh with publicans and sinners? - The Jewish leaders thought, "surely this can not be an upright man who eats with sinners and publicans." Many of those sinners were so because of the very coldness and hypocrisy of the same leaders. Mt 11:16-19; Lk 15:2

Mk 2:17

Mk 2:18 - I came not to call the righteous, but sinners to repentance - The Bible declares that there are none righteous (Isa 53:6; Rom 3:10) therefore, Jesus is implying to the Pharisees that their self-righteousness is as filthy rags (Isa 64:6). Jesus, the True Witness, was seeking to point out that they, as Joh the Baptist declared, must repent and bring forth fruit of righteousness as the publicans and sinners they despised were doing, or be cut off. Isa 27:4, 5

Mk 2:18

Mk 2:18 - And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? - the disciples of John and the Pharisees were concerned about the works of the flesh, rather than the inner cleansing required and given only by Jesus and the Holy Spirit to perform works of righteousness - See John 3:25

Mk 2:20

Mk 2:20 - But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days - See Joh 20:19; Act 1:12-26

Mk 2:22

Mk 2:22 - And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles - Jesus spoke of Himself and His doctrine as new wine, wherein there is a blessing (Isa 65:8). His new wine which He gives must be placed in new vessels (new, converted creations), ready to receive Him and His messages, spoken in Spirit and in Truth. An old (unconverted) vessel can not receive it because the new wine will rend it (cause division). See Job 32:19; 2Cor 5:17; John 3:3, 6, 7 "This should help us understand that when Christ tried to tell the Jews that new wine cannot be put into old bottles He was stating a principle. He was proclaiming that truth is not static. It grows or it turns to corruption. The character of God Himself will evermore increasingly be revealed." {Then Shall the Sanctuary Be Cleansed, pg 79 Donald Karr Short}

Mk 2:23

Mk 2:23 - and his disciples began, as they went, to pluck the ears of corn - in hunger and homelessness given their itinerant lifestyle of daily sharing blessings with Jesus, the disciples were not negligent in making preparation for the Sabbath, but rather were in no position to do so. The daily bread which they ate was neither gathered nor planned, but as the Lord provided. Walking through the corn field, it was customary for them to eat according to their immediate needs, but not to plunder.

Mk 2:24

Mk 2:23 - Behold, why do they on the sabbath day that which is not lawful? - The Jews made an idol of the Sabbath, worshipping the day rather than the God of the day See Ex 16:16-30; 2Kin 18:4 "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth. He was loyal to God's commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. This history is repeated. The laws and traditions of men are exalted above the law of God, and those who are true to God's commandments suffer reproach and persecution. Christ, because of His faithfulness to God, was accused as a Sabbathbreaker and blasphemer. He was declared to be possessed of a devil, and was denounced as Beelzebub. In like manner His followers are accused and misrepresented. Thus Satan hopes to lead them to sin, and cast dishonor upon God. – {COL 170.3}

Mk 2:25

Mk 2:25 - Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? - See 1Sam 21:1-6

Mk 2:26

Mk 2:26 - How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? - See 1Sam 21:11-6

Mk 2:27

Mk 2:27 - The sabbath was made for man, and not man for the sabbath: - the Sabbath was made to be a blessing to mankind and all of the creatures of God (Ex 20:8-11), not a burden. The day was to be for the service of restoring, healing, fortifying, empowering, and reminding men in their walk with, and faith in God. The Sabbath was not intended to be a burden, drudgery, and time spent in vain ritualism, but a blessing of refreshing. See Isa 58:13 "God determines what is lawful more by one's motive than by one's action: If the motive for doing the action is in tune with God's purpose for giving the law, the action is lawful; if the motive is not in tune with God's purpose for giving the law, the action is unlawful (see Mark 2:25, 26)" {from The Abiding in Jesus Bible Study: Lesson Seven: The Truth about Entering God's Rest - Part Two, by Pastor Gregory Jackson}

Mk 2:28

Mk 2:28 - Therefore the Son of man is Lord also of the sabbath - See Isa 58:13; Ex 20:10

Mk 3:4

Mk 3:4 - Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? - The Sabbath was made to be a blessing to man, and not a burden for which men must serve. See Mk 2:27; John 5:10-12

Mk 3:4

Mk 3:4 - But they held their peace - the desire to find fault and accuse Jesus outweighed the Spirit of the Law which Christ spoke. They denied the conviction of the Holy Spirit which comes when truth is spoken so that they might fulfill their blood-thirsty aims.

Mk 3:5

Mk 3:5 - And when he had looked round about on them with anger, being grieved for the hardness of their hearts - Jesus was grieved with men's cold indifference to the suffering of others. See Am 8:4-7; See Lk 14:4

Mk 3:6

Mk 3:6 - Herodians - The name of a group mentioned in the NT, which on two occasions joined the Pharisees in an attempt to trap Jesus (Mt 22:16; Mk 3:6; 12:13). No political party by that name is known, so it is usually thought they were people who supported Herod Antipas, who did much to please the Jews by living an orthodox Jewish life and must therefore have had Jewish sympathizers. It is possible they were in favor of the Hellenization movement supported by the Herods. They may also have been wealthy people to whom the stable government of the Herods meant continued prosperity and security. Jerome thought that the Herodians were Herod's soldiers, whereas other commentators have seen in them court officials of Herod. {SDA Bible Dictionary}

Mk 3:8

Mk 3:8 - Idumea - The name used by the Greeks and Rom for Edom (Mk 3:8). In the KJV OT the term occurs several times for Edom, the land area between the Dead Sea and the Gulf of Aqabah. In the intertestamental and NT periods the name Idumea designated an area to the west and northwest of old Edom in southern Judah (Geographic Regions of Palestine). This area received the name Idumea from the Edomites because they had moved into the south of Judah after the fall of Jerusalem in 586 b.c., and again after being driven out from their former homeland by the Arabic Nabataeans in the 4th cent. b.c. In Maccabean times the Edomites held such important Hebrew cities as Beth-zur and Hebron (1 Macc 4:29; 5:65). The Maccabean ruler Joh Hyrcanus finally subjugated them and forced them to accept the Jewish religion (Jos. Ant. xiii. 9. 1). As Jewish proselytes they thus technically became Jews and were regarded as part of the Jewish nation. The Herods were of Idumean descent.

Mk 3:11

Mk 3:11 - And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God - See Mk 1:24, 25, 34

Mk 3:14

Mk 3:14 - And he ordained twelve, that they should be with him, and that he might send them forth to preach - It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mk 3:13, 14. – {AA 18.1}

Mk 3:17

Mk 3:17 - he surnamed them Boanerges, which is, The sons of thunder: - See Lk 9:51-56

Mk 3:22

Mk 3:22 - And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils - a delegation of Pharisees continually pursued Jesus to heckle His works and to spy on His words. But the prince of evil had a still deeper object in manifesting his wonders through the magicians. He well knew that Moses, in breaking the yoke of bondage from off the children of Israel, pre-figured Christ, who was to

break the reign of sin over the human family. He knew that when Christ should appear, mighty miracles would be wrought as an evidence to the world that God had sent Him. Satan trembled for his power. By counterfeiting the work of God through Moses, he hoped not only to prevent the deliverance of Israel, but to exert an influence through future ages to destroy faith in the miracles of Christ. Satan is constantly seeking to counterfeit the work of Christ and to establish his own power and claims. He leads men to account for the miracles of Christ by making them appear to be the result of human skill and power. In many minds he thus destroys faith in Christ as the Son of God, and leads them to reject the gracious offers of mercy through the plan of redemption. – {PP 264.4}

Mk 3:25

Mk 3:25 - And if a house be divided against itself, that house cannot stand - See Am 3:3; 2Cor 6:14, 15; Mt 12:25; Lk 11:15, 18

Mk 3:26

Mk 3:216 - And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. - The willing subjects of Satan are faithful, active, and united in one object. And although they hate and war with one another, yet they improve every opportunity to advance their common interest. {1T 345.3}

Mk 3:27

Mk 3:27 - No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house - Jesus here speaks of the work appointed to Him, to bind up the enemy, set the captives free and break the power of sin over the sons of men. See Isa 61:1; Heb 2:14

Mk 3:28

Mk 3:28 - Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: - See Act 2:39

Mk 3:29

Mk 3:29 - But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: - those who willfully and scornfully deride the works and power of the Holy Spirit, grieve the Spirit of Truth Who is appointed to open the eyes of our understanding to truth. They chose darkness over light, a depraved mind over an enlightened mind, and therefore, find themselves under God's condemnation and wrath. See Rom 1:18-32 God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean. – {DA 458.3} – DA 458.3

Mk 3:30

Mk 3:30 - Because they said, He hath an unclean spirit - Those who saw Jesus' works were convinced that His was the power of God (See . Yet they, denied the truth and called it a lie and called light darkness. See Isa 5:20; Jam 4:17; Act 2:22

Mk 3:31

Mk 3:31 - There came then his brethren and his mother, and, standing without, sent unto him, calling him - Mary and Jesus' brothers (the sons of Joseph), fearing the rumors they heard of Jesus, came to censor Him. All this displeased His brothers. Being older than Jesus, they felt that He should be under their dictation. They charged Him with thinking Himself superior to them, and reproved Him for setting Himself above their teachers and the priests and rulers of the people. Often they threatened and tried to intimidate Him; but He passed on, making the Scriptures His guide. – {DA 87.2} She looked upon the associations of the home, and the mother's tender watchcare over her children, as of vital importance in the formation of character. The sons and daughters of Joseph knew this, and by appealing to her anxiety, they tried to correct the practices of Jesus according to their standard. – {DA 90.1}

Mk 3:31

Mk 3:31 - his brethren - sons of Joseph including James and Jude. Jesus did not mention nor consider either of these two men when it came to caring for Mary after His departure and return to The Father. This suggests they were not His "biological" brothers - See Gal 1:19, Act 1:13, Jude 1:1; John 19:26

Mk 3:33

Mk 3:33 - Who is my mother, or my brethren? - Jesus once again emphasizes the nature of His Kingdom, where familial relations, heredity or any other "privileges" have no bearing. God has no grandchildren, only sons and daughters. All are Christ's brothers, sisters, mothers, etc. See Lk 3:8; AA 20.1

Mk 3:35

Mk 3:35 - For whosoever shall do the will of God, the same is my brother, and my sister, and mother - God is no Respecter of persons but looks upon and loves all of His children equally. See Act 10:34, 35 Christ is Brethren to those who are born again (Born of Promise/Born of God/A Creation of God): Heb 2:11; Mt 12:48-50; Mk 3:33-35; Lk 8:21; John 20:17; Rom 8:14, 29, 9:7-9; Isa 43:7; 1Pet 2:9 -

Mk 4:2

Mk 4:2 - And he taught them many things by parables - See Ps 78:1-3

Mk 4:6

Mk 4:6 - but when the sun was up - the seed that fell on stony ground had n roots and therefore in the day of the Sunday Law, when the heat is applied as with the three Hebrew boys in Dan 3, these will be scorched because they had no moisture in them (Mk 4:16, 17; Lk 8:6)

Mk 4:7

Mk 4:7 - And some fell among thorns - those which fell among briars and thorns were swayed by their scoffing, ungodly, critical, un-Christlike influence. See Isa 27:4, 5; Jer 4:3

Mk 4:8

Mk 4:8 - And other fell on good ground, and did yield fruit that sprang up and increased; and

brought forth, some thirty, and some sixty, and some an hundred. - See Heb 6:7

Mk 4:8

Mk 4:8 - and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred - See Mt 25:15

Mk 4:9

Mk 4:9 - And he said unto them, He that hath ears to hear, let him hear - a statement of admonition for all to take heed and consider themselves - See Mk 4:23

Mk 4:11

Mk 4:11 - Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables - Those who are part of God's Kingdom have eyes to see, ears to hear and can perceive/understand the truths spoken by the Spirit of God whereas, to others outside the Kingdom, all remains mysterious and as parables - See John 3:3, 5; Mk 4:34; 1Cor 2:12-14

Mk 4:12

Mk 4:12 - That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them - See Mt 13:15; Isa 6:9, 10

Mk 4:12

Mk 4:12 - That seeing they may see, and not perceive; and hearing they may hear, and not understand - See Isa 6:9, 10; John 9:37-41

Mk 4:15

Mk 4:15 - Satan cometh immediately, and taketh away the word that was sown in their hearts - Satan creates a distraction that robs the person of the prospect of hearing and walking in the light. The distraction may be that they see the cost, the sacrifice required to follow the paths of righteousness and Satan makes it appear impossible or unreasonable. Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth. – {GC 488.1}

Mk 4:17

Mk 4:17 - when affliction or persecution ariseth for the word's sake, immediately they are offended - when family, peer or social pressures arise for the truth embraced, many draw back to perdition. See Heb 10:39; John 16:1-3, 33

Mk 4:19

Mk 4:19 - And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful - See 1Jo 2:16

Mk 4:19

Mk 4:19 - the deceitfulness of riches - money and the love of it are false gods that give

people the illusion of having power - See 1Tim 6:9, 10; Heb 3:13; Mt 13:22; 1Jo 2:16, 17

Mk 4:20

Mk 4:20 - And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred - See Mk 4:8; Heb 6:7

Mk 4:21

Mk 4:21 - And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? - that which sheds light and makes manifest (reveals) is the Word of God. The Bible is a discerner of the thoughts and intentions of the heart, exposing to us all what is truly in our hearts - See Heb 4:12, 13

Mk 4:22

Mk 4:22 - For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad - God shines the light of truth upon every individual, giving them a choice to repent to the saving of their souls or to harden their hearts in rebellion. Thus, our decisions will be made manifest in judgment - See Joh 3:19-21; Eph 5:13; Ps 139; Rev 2:23; Eccl 12:14

Mk 4:23

Mark 4:23 - If any man have ears to hear, let him hear - a statement of admonition for all to take heed and consider themselves - See Mk 4:9

Mk 4:24

Mk 4:24 - Take heed what ye hear - be careful to listen and apply all that you hear.

Mk 4:24

Mk 4:24 - with what measure ye mete, it shall be measured to you - the extent to which we hear, embrace, and apply ourselves to a matter, it will be rewarded unto us.

Mk 4:24

Mk 4:24 - and unto you that hear shall more be given - those who hear and apply, more will be given to them.

Mk 4:25

Mk 4:25 - For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath - See Mt 25:29

Mk 4:25

Mk 4:25 - For he that hath, to him shall be given - eye hath not seen, ear hath not heard, nor has entered into the hearts the things that God has prepared for them that love God and keep His commandments (1Cor 2:9). Those who in faith embrace God's covenant will receive greater blessings from the Lord in the present age and for eternity - See Mt 25:34

Mk 4:25

Mk 4:25 - and he that hath not, from him shall be taken even that which he hath - those who lack faith in God will eventually be left destitute, and barren, without any love for God or godliness. See Rev 22:11; Mt 25:41

Mk 4:26

Mk 4:26, 27 - And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how - The building of the Kingdom of God is a work of God that is marvelous in our eyes. It is God's work to germinate, grow and bring the plan to maturity. It our work to cooperate and let Him do it. See John 3:8

Mk 4:28

Mk 4:28 - For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear - A description of Christian growth and sanctification, a progressive work of God.

Mk 4:29

Mk 4:29 - But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come - See Isa 8:16; Rev 14:15

Mk 4:29

Mk 4:29 - immediately he putteth in the sickle for the harvest is come - See Rev 14:15, 7:1-4

Mk 4:30

Mk 4:30 - Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? - See AA 12.2

Mk 4:33

Mk 4:33 - And with many such parables spake he the word unto them, as they were able to hear it - See Joh 16:12

Mk 4:34

Mk 4:34 - and when they were alone, he expounded all things to his disciples - See Mk 4:11, 12

Mk 4:38

Mk 4:38 - hinder - HINDER, a. comp. of hind. That is in a position contrary to that of the head or fore part; designating the part which follows; as the hinder part of a wagon; the hinder part of a ship, or the stern. Acts 27:41.

Mk 4:39

Mk 4:39 - And he arose, and rebuked the wind, and said unto the sea - See Ps 77:16, 89:9, 107:23-30

Mk 4:39

Mk 4:39 - Peace be Still - Jesus restrains the Four Winds of strife upon the boats on the Sea

of Galilee. Galilee (meaning "a hinge") marked a turning point in Jesus' Ministry. See Ps 65:7

Mk 4:40

Mk 4:40 - Why are ye so fearful? how is it that ye have no faith? - Jesus marveled that we have fear while knowing our Heavenly Father is sitting on the throne. Jesus is trying to teach on object lesson of finding peace in God by trusting in Him and in His promises. See Heb 2:11, 13; Ps 91:11; Mk 5:36; Ex 33:14-16 Joh and Charles Wesley, after being ordained to the ministry, were sent on a mission to America. On board the ship was a company of Moravians. Violent storms were encountered on the passage, and Joh Wesley, brought face to face with death, felt that he had not the assurance of peace with God. The Germans, on the contrary, manifested a calmness and trust to which he was a stranger. – {GC 254.3} "I had long before," he says, "observed the great seriousness of their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying it was good for their proud hearts, and their loving Saviour had done more for them. And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown about, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sang on. I asked one of them afterwards, 'Were you not afraid?' He answered, 'I thank God, no.' I asked, 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'"—Whitehead, Life of the Rev. Joh Wesley, page 10. – {GC 255.1}

Mk 4:41

Mk 4:41 - What manner of man is this, that even the wind and the sea obey him? - Hymn #461 Be Still My Soul verse 2

Mk 5:7

Mk 5:7 - What have I to do with thee, Jesus, thou Son of the most high God? - Even the demons recognize and fear Jesus, the Son of God. These beings recognize Jesus as the God that He is. See Jam 2:19; Lk 10:18; Rev 12:4

Mk 5:7

Mk 5:7 - I adjure thee by God, that thou torment me not - the unclean spirit sought from Jesus that which he was not willing to grant his victim, mercy. He pled that Jesus not begin the torments that are reserved for it and the devil in the Lake of Fire. See Mt 25:41; Rev 20:10, 14, 15

Mk 5:9

Mk 5:9 - My name is Legion: for we are many - a Roman Legion at the time of Christ was comprised of 500 cavalry men and 6 thousand infantry men. Therefore, this man was possessed by approximately 6,500 demons. See act 19:16

Mk 5:18

Mk 5:18 - And when he was come into the ship, he that had been possessed with the devil

prayed him that he might be with him. - The man feared that the devils may return and desired to remain close to Christ. However, Jesus said, "He whom the Son has set free is free indeed". Jesus cast the demons out for good and knew the man, in gratitude to God, would be willing to pursue a life of obedience. See Joh 8:36; Act 3:11 During His ministry Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save. His righteousness went before Him, and the glory of the Lord was His rearward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went. – {DA 350.3}

Mk 5:19

Mk 5:19 - Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee - We are often reluctant to go to those who know us best and give our testimony of God's deliverance, but this exactly who Jesus directed the former demoniac to engage. His testimony prepared the hearts of the people to receive Jesus the next time He came to that land. See Joh 1:41

Mk 5:22

Mk 5:22 - one of the rulers of the synagogue - the rulers of the synagogue were a most rigid, self-righteous and hypocritical people. Jairus was among the rulers who declared the woman with the issue of blood unclean and sent her away without hope. See Lk 13:14 The father was in great distress, for his child had been given up to die by the most learned physicians. Jesus at once responded to the entreaty of the stricken parent, and went with him to his home. The disciples were surprised at this ready compliance with the request of the haughty ruler. {2SP 319.1}

Mk 5:25

Mk 5:25 - which had an issue of blood twelve years - the woman had an issue of blood for 12yrs and Jairus' daughter was 12years old. Mk 5:42

Mk 5:27

Mk 5:27 - When she had heard of Jesus, came in the press behind, and touched his garment - See Ps 133:2

Mk 5:30

Mk 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? - Jesus can differentiate the touch of faith versus the shoves and pushes of the thronging mob. The prayer of faith from the woman with the issue of blood caused power/virtue to come forth from God without His direct permission.

Mk 5:33

Mk 5:33 - came and fell down before Him, and told Him all the truth - The woman's healing would not be complete until Jesus conveyed to her that it was the Father's desire and good

pleasure to bring healing to her body. She need the assurance and peace of mind in knowing that not only was she accepted of the Lord but beloved. See Ps 50:23

Mk 5:34

Mk 5:34 - Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague - Jesus desired to give the woman assurance that her healing was for her and it was also the Father's desire that she be healed. Jesus also desired that the woman share her testimony for all generations to hear and give glory to God! See Lk 8:48, 17:19; Mt 9:22, 29, 8:13 The challenge now rested with the austere, rigid, self-righteous and hypocritical ruler of the synagogue, Jairus. Would Jairus maintain the rigid position and observance of the law with regard to his dying daughter or would he relax the standard for himself. Jesus, who had come into contact with the woman with the issue of blood, was ceremonially unclean according to the law. Would Jairus uphold the law rigidly now, as had been his custom with the woman for the past 12 years, or would he do differently now? See Lev 15:19

Mk 5:36

Mk 5:36 - Be not afraid, only believe - once again, Jesus counsels one not to fear death but only to believe in Him, the Resurrection and the Life. See Mk 4:33; Joh 11:21-27; Heb 2:14, 15, 11:6

Mk 5:39

Mk 5:39 - the damsel is not dead, but sleepeth - See Joh 11:11-15; Act 20:10

Mk 5:40

Mk 5:40 - And they laughed him to scorn - those pretentious mourners neither knew the Scriptures nor the power of God, therefore, they laughed the Life Giver to scorn. Mk 12:24

Mk 5:41

Mk 5:41 - And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. - Jesus' voice pierced the cask of death and delivered the captive. See Joh 5:25, 11:43; Lk 4:18;

Mk 5:43

Mk 5:43 - and commanded that something should be given her to eat - God pays attention to every detail. Jesus knew the girl needed food after several hours and perhaps days of suffering before her death. God is concerned with the small details of each of our lives. Praise God! See Lk 8:41; Joh 20:7; Lk 24:12; Mt 6:28-34

Mk 6:2

Mk 6:2 - And when the sabbath day was come, He began to teach in the synagogue - See Lk 4:16

Mk 6:2

Mk 6:2 - From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? - the people were amazed by both Jesus' words and His works. Jesus, never having studied in the Rabbinical schools, was an "outsider" and therefore, considered unlearned (Lk 2:46, 47; Joh 7:15, 6:45). Yet, His

depth of understanding, clarity and authority with which He spoke was unlike anything the people had ever heard. His miracles, equally testified of the power that worked within Him. Jesus was God on earth and the people knew it not!

Mk 6:3

Mk 6:3 - And they were offended at him - the people scorned and scoffed at Jesus for not having been educated among the "learned", despite marveling at the wisdom that He possessed.

Mk 6:4

Mk 6:4 - A prophet is not without honour, but in his own country, and among his own kin, and in his own house - Jesus understood the rejection that comes from those who are familiar to a person. This is just why He commanded Abram to leave his country, kindred and father's house in order to be His missionary to the world. See Gen 12:1; Jer 11:21, 1:1

Mk 6:5

Mk 6:5 - And he could there do no mighty work - the people's unbelief stayed the hand of the Lord so that He could do no might works. Lord, Please remove ALL unbelief from me!

Mk 6:6

Mk 6:6 - And he marvelled because of their unbelief - Jesus was awe struck by the depth and extent of the people's unbelief; their rejection of truth and lack of faith in God.

Mk 6:8

Mk 6:8 - scrip - a small bag, wallet or satchel.

Mk 6:11

Mk 6:11 - It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city - See Mt 12:42; Lk 11:32

Mk 6:12

Mk 6:12 - And they went out, and preached that men should repent - See Act 3:19; Lk 3:3

Mk 6:13

Mk 6:13 - and anointed with oil many that were sick, and healed them - See Jam 5:14, 15

Mk 6:15

Mk 6:15 - Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets - there was great debate and inquiry regarding Jesus and His origin. All saw Him as a righteous man, though few recognized Him as Messiah. See Mt 16:13-16

Mk 6:16

Mk 6:16 - But when Herod heard thereof, he said, It is Joh, whom I beheaded: he is risen from the dead. - Herod was continually haunted by his dastardly work of killing Joh the Baptist, the one who reproved his sins. See Mk 6:17, 18; Heb 10:26, 27

Mk 6:20

Mk 6:20 - For Herod feared Joh, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly - Herod had a reverence for the man of God and would have released him from his bondage were it not for the ruthless Herodias. Another example of a weak King, and strong Queen, as with Ahab and Jezebel.

Mk 6:22

Mk 6:22 - Salome, the daughter of Herodias, danced seductively, entrancing the lustful men.

Mk 6:23

Mk 6:23 - And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. - The innumerable, priceless tragedies caused by drunkenness will be revealed only in judgment. See Mk 6:26; Prov 20:1; Prov 23:31-33; Rev 12:9; Mt 5:34

Mk 6:25

Mk 6:25 - I will that thou give me by and by in a charger the head of Joh the Baptist - Heroditous had an evil bent as she sought the life of her "enemy", her reprover. See Num 35:31

Mk 6:26

Mk 6:26 - yet for his oath's sake, and for their sakes which sat with him, he would not reject her - See Mt 5:34

Mk 6:27

Mark 6:27 - And immediately the king sent an executioner - Herod, as an agent of Rome, was vested with the authority to take life as he chose. Compare

Mk 6:31

Mk 6:31 - rest a while - Jesus called the disciples of Joh and His own to rest for a short time in anticipation of a great work which lie ahead. they occupied their time discussing how to better engage in the work of building the Kingdom of God. Christ's words of compassion are spoken to His workers today just as surely as to His disciples. "Come ye yourselves apart, ...and rest awhile," He says to those who are worn and weary. It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the servants of Christ, and sacrifices must be made; but God would have all study the laws of health, and use reason when working for Him, that the life which He has given may be preserved. – {GW 243.2} Though Jesus could work miracles, and had empowered His disciples to work miracles, He directed His worn servants to go apart into the country and rest. When He said that the harvest was great and the laborers were few, He did not urge upon His disciples the necessity of ceaseless toil, but said, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." [Mt 9:38.] God has appointed to every man his work, according to his ability; and He would not have a few weighted with responsibilities, while others have no burden, no travail of soul. – {GW 243.3}

Mk 6:34

Mk 6:34 - because they were as sheep not having a shepherd - See Eze 34:1-10

Mk 6:35

Mk 6:35 - And when the day was now far spent - as the crowds sat and listened to Jesus, time flew by and Jesus, the Good Shepherd would not permit them to depart without being fed. Jesus was concerned about our temporal health and well being as for our eternal life.

Mk 6:37

Mk 6:37 - Give ye them to eat - See Mt 14:16

Mk 6:41

Mk 6:41 - And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all - In Christ's act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others. – {DA 369.3}

Mk 6:45

Mk 6:45 - And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people - See John 6:14, 15

Mk 6:45

Mk 6:45 - Bethsaida - meaning "house of fish"

Mk 6:46

Mk 6:46 - And when he had sent them away, he departed into a mountain to pray - after a full day of activities and powerful demonstrations of the power of God, Jesus went to a solitary place to commune with the Lord. He prayed for His disciples who with the crowd, sought to make Him their earthly king, not understanding the course of His mission.

Mk 6:48

Mk 6:48 - And he saw them toiling in rowing; for the wind was contrary unto them: - The LORD gave the disciples a test to occupy their minds as they groveled over not placing Jesus on the throne.

Mk 6:48

Mk 6:48 - he cometh unto them, walking upon the sea - See Ps 77:19, 104:3; Isa 43:16

Mk 6:49

Mk 6:49 - But when they saw him walking upon the sea - See Ps 77:19

Mk 6:51

Mk 6:51 - And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered - See Mk 4:37-41

Mk 6:52

Mk 6:52 - For they considered not the miracle of the loaves: for their heart was hardened - We overlook the Lord's blessings and wonders while we selfishly ponder our own agendas…

Mk 6:53

Mk 6:53 - Gennesaret - meaning "a garden of riches"

Mk 6:54

Mk 6:54 - And when they were come out of the ship, straightway they knew him - See Mk 5:1-19; Mt 14:35

Mk 6:54

Mk 6:54 - straightway they knew him - the power of our witness can cause those who once had no interest in Jesus to become followers of Him

Mk 6:55

Mk 6:55 - And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was - See Mt 14:34-36

Mk 7:1

Mk 7:1 - Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem - See Mt 15:1

Mk 7:3

Mk 7:3 - For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders - See Col 2:18-23

Mk 7:6

Mk 7:6 This people honoureth me with their lips, but their heart is far from me - the people were steeped in traditions, rituals, the doctrines of men and had no true knowledge of Gods doctrine nor a knowledge of God Himself. Through miseducation of the spiritual leaders, the people had a form of godliness but no knowledge of its power and purpose. See Joh 7:16, 17, 26, 27; Jer 12:2; Isa 29:13, 1:11-17, 58:1-5

Mk 7:7

Mk 7:7 - Howebit in vain they worship me, teaching for doctrines the commandments of men - See Isa 29:13; Jer 7:1-12; *Lam 3:37 There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of Scripture. Because the plain teaching of God's Word condemned their practices, they tried to destroy its force. The same thing is done today. The Word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practices in His day. He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith. – {LHU 108.4} "But faith, fanatic faith, once wedded fast To some dear falsehood, hugs it to the last." {Moore}

Mk 7:7

Mk 7:7 - vain - Empty; worthless; having no substance, value or importance. 1 Peter 1:18.

Mk 7:7

Mk 7:7 - teaching for doctrines the commandments of men - See Col 2:8; Mt 16:6, 11, 12; Mk 7:13 With a great show of prudence the rabbis had warned the people against receiving the new doctrines taught by this new teacher; for His theories and practices were contrary to the teachings of the fathers. The people gave credence to what the priests and Pharisees taught, in place of seeking to understand the word of God for themselves. They honored the priests and rulers instead of honoring God, and rejected the truth that they might keep their own traditions. Many had been impressed and almost persuaded; but they did not act upon their convictions, and were not reckoned on the side of Christ. Satan presented his temptations, until the light appeared as darkness. Thus many rejected the truth that would have proved the saving of the soul. – {DA 489.4} The reason many in this age of the world make no greater advancement in the divine life is because they interpret the will of God to be just what they will to do. While following their own desires, they flatter themselves that they are conforming to God's will. These have no conflicts with self. {AA 565.2} Identifying Feature of A Cult #2: The cult leader's word, or his teachings, become absolute truth As the condition of the people began to open to His mind, He saw that the requirements of society and the requirements of God were in constant collision. Men were departing from the word of God, and exalting theories of their own invention. They were observing traditional rites that possessed no virtue. Their service was a mere round of ceremonies; the sacred truths it was designed to teach were hidden from the worshipers. He saw that in their faithless services they found no peace. They did not know the freedom of spirit that would come to them by serving God in truth. Jesus had come to teach the meaning of the worship of God, and He could not sanction the mingling of human requirements with the divine precepts. He did not attack the precepts or practices of the learned teachers; but when reproved for His own simple habits, He presented the word of God in justification of His conduct. – {DA 84.2} Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. {FE 187, 188}

Mk 7:8

Mk 7:8 - For laying aside the commandment of God, ye hold the tradition of men - Jesus speaks of a group who are not ignorant of the truth but have willfully cast the truth aside to uphold their traditions. See Jer 7:8-12; Mal 2:7, 8; 2Thess 2:10-12; Rom 10:1-3

Mk 7:9

Mk 7:9 - Full well ye reject the commandment of God, that ye may keep your own tradition -

See Mt 18:6; Rom 1:18; Jer 7:1-12 By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and by disrelish for the truths of God's word, many who profess to be Christians, and who feel competent to teach others, will be led to turn away from the requirements of God. Paul declared to Timothy, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." – {AA 504.2} The apostle does not here refer to the openly irreligious, but to the professing Christians who make inclination their guide, and thus become enslaved by self. Such are willing to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ and choose teachers who praise and flatter them. And among professing ministers there are those who preach the opinions of men instead of the word of God. Unfaithful to their trust, they lead astray those who look to them for spiritual guidance. – {AA 504.3}

Mk 7:11

Mk 7:11 - It is Corban - See Deut 27:16 They [the Pharisees] taught the people that the devotion of their property to the temple was a duty more sacred than even the support of their parents; and that, however great the necessity, it was sacrilege to impart to father or mother any part of what had been thus consecrated. An undutiful child had only to pronounce the word "Corban" over his property, thus devoting it to God, and he could retain it for his own use during his lifetime, and after his death it was to be appropriated to the temple service. Thus he was at liberty, both in life and in death, to dishonor and defraud his parents, under cover of a pretended devotion to God. – {DA 396.4}

Mk 7:12

Mark 7:12 - And ye suffer him no more to do ought for his father or his mother - See 1Tim 5:4, 8

Mk 7:13

Mk 7:13 - Making the word of God of none effect through your tradition - the words and commandments of God are undermined by the traditions of men. See Mk 7:7

Mk 7:14

Mk 7:14 - And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man - Context is essential when reading the words of Scripture. Jesus, speaking to a group of Jews, they all understand that the exception to "nothing from without" must include the things strictly prohibited by God for consumption (Lev 11). Else, Dan and his three friends were out of order in refusing to eat of the kings foods, which most likely included unclean animals and foods offered to idols. See Dan 1:8

Mk 7:15

Mk 7:15 - There is nothing from without a man, that entering into him can defile him - nothing that we eat will enter into the heart (mind, conscience, soul, will) but rather the stomach. See Mk 7:18-23; *John 6:63

Mk 7:15

Mk 7:15 - but the things which come out of him, those are they that defile the man - See Mk 7:18-23; Eph 4:29-31

Mk 7:18

Mk 7:18 - Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him - See Mk 7:15,

Mk 7:20

Mk 7:20 - And he said, That which cometh out of the man, that defileth the man - See Mt 12:34; Lk 6:45

Mk 7:21

Mk 7:21 - For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders - See Lk 6:45

Mk 7:22

Mk 7:22 - an evil eye - jealousy, covetousness, evil surmising.

Mk 7:24

Mk 7:24 - but he could not be hid - Everywhere Jesus went, He drew a crowd.

Mk 7:25

Mk 7:25 - For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet - Jesus drew even foreigners, who came, worshipping Him and petitioning His blessings- Isa 49:6; 1Tim 3:16

Mk 7:27

Mk 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs - Jesus used words and sentiments that were common among the Jews in referring to the Gentiles. This insult was could not obscure the love for the woman and her daughter that Jesus exuded and which she perceive. Ps 22:16

Mk 7:29

Mk 7:29 - for this saying go thy way - The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household. As a child it is her privilege to share in the Father's gifts. Christ now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity and love, He says, "O woman, great is thy faith: be it unto thee even as thou wilt." From that hour her daughter became whole. The demon troubled her no more. The woman departed, acknowledging her Saviour, and happy in the granting of her prayer. – {DA 401.3}

Mk 7:33

Mk 7:33 - And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue - Jesus did not, according to His custom, restore the man by a word only. Taking him apart from the multitude, He put His fingers in his ears, and touched his tongue; looking up to heaven, He sighed at thought of the ears that would not

be open to the truth, the tongues that refused to acknowledge the Redeemer. At the word, "Be opened," the man's speech was restored, and, disregarding the command to tell no man, he published abroad the story of his cure. – {DA 404.2}

Mk 7:34

Mk 7:33 - he sighed - Jesus did not, according to His custom, restore the man by a word only. Taking him apart from the multitude, He put His fingers in his ears, and touched his tongue; looking up to heaven, He sighed at thought of the ears that would not be open to the truth, the tongues that refused to acknowledge the Redeemer. At the word, "Be opened," the man's speech was restored, and, disregarding the command to tell no man, he published abroad the story of his cure. – {DA 404.2}

Mk 7:37

Mk 7:37 - He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. - Hymn #516 All the Way v1

Mk 8:1

Mk 8:1 - In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, - See Mt 15:30-32

Mk 8:3

Mk 8:3 - And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far - Jesus speaks as a Good Shepherd, as He has concern for the well-being of His flock. See Joh 10:14-16

Mk 8:10

Mk 8:10 - Dalmanutha - a place on the west of the Sea of Galilee, near Magdala

Mk 8:12

Mk 8:12 - And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. See Mt 12:39, 40; 1Cor 1:22

Mk 8:15

Mk 8:12 - Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod - false teaching of the Pharisees and of Herod. - the false teachings of the Pharisees and the Herodians.

Mk 8:24

Mk 8:24 - And he looked up, and said, I see men as trees, walking - Jesus may have momentarily given the once blind man spiritual eyes to behold the things which natural eyes can not perceive. See 2 Kings 6:16, 17; 2Cor 12:2-4

Mk 8:28

Mk 8:28 - Elias - the prophet Malachi prophesied of the coming of Elijah to turn the hearts of the children to the parents and the parents to their children before the great and dreadful day of the Lord. See Mal 4:5, 6

Mk 8:29

Mk 8:29 - Peter answereth and saith unto him, Thou art the Christ - See Act 2:36

Mk 8:30

Mk 8:30 - And he charged them that they should tell no man of him - It was not the time to declare Jesus the Prince and Messiah as was done 50 days after Jesus' glorification. The Jews were to recognize Jesus as Messiah based on his works and words and their agreement with that which was written in the Law and the Prophets regarding His life. See Joh 5:39, 40

Mk 8:31

Mk 8:31 - be rejected of the elders, and of the chief priests, and scribes - all the Jewish authority would reject Jesus and pronounce Him a heretic. This would pose a bad example that the rest of the Jews would follow. See Joh 7:45-48

Mk 8:32

Mk 8:32 - And Peter took him, and began to rebuke him - See 2Tim 2:25, 26

Mk 8:33

Mk 8:33 - Get thee behind me, Satan - Peter loved his Lord; but Jesus did not commend him for thus manifesting the desire to shield Him from suffering. Peter's words were not such as would be a help and solace to Jesus in the great trial before Him. They were not in harmony with God's purpose of grace toward a lost world, nor with the lesson of self-sacrifice that Jesus had come to teach by His own example. Peter did not desire to see the cross in the work of Christ. The impression which his words would make was directly opposed to that which Christ desired to make on the minds of His followers, and the Saviour was moved to utter one of the sternest rebukes that ever fell from His lips: "Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men." – {DA 415.4} Satan was trying to discourage Jesus, and turn Him from His mission; and Peter, in his blind love, was giving voice to the temptation. The prince of evil was the author of the thought. His instigation was behind that impulsive appeal. In the wilderness, Satan had offered Christ the dominion of the world on condition of forsaking the path of humiliation and sacrifice. Now he was presenting the same temptation to the disciple of Christ. He was seeking to fix Peter's gaze upon the earthly glory, that he might not behold the cross to which Jesus desired to turn his eyes. And through Peter, Satan was again pressing the temptation upon Jesus. But the Saviour heeded it not; His thought was for His disciple. Satan had interposed between Peter and his Master, that the heart of the disciple might not be touched at the vision of Christ's humiliation for him. The words of Christ were spoken, not to Peter, but to the one who was trying to separate him from his Redeemer. "Get thee behind Me, Satan." No longer interpose between Me and My erring servant. Let Me come face to face with Peter, that I may reveal to him the mystery of My love. – {DA 416.1}

Mk 8:33

Mk 8:33 - for thou savourest not the things that be of God, but the things that be of men - the devil does not seek to fulfill God's will but will promote his agenda upon men. Just as the enemy tempted Jesus by suggesting it was not necessary to bear a cross and endure scorn, shame and pain, so too, he tempts Christians today into believing that the Christian life is to be a life of ease with no suffering.

Mk 8:34

Mk 8:34 - Whosoever will come after me, let him deny himself, and take up his cross, and follow me - See Lk 9:23; Mt 16:24

Mk 8:34

Mk 8:34 - let him deny himself - To those who, like the young ruler, are in high positions of trust and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become His disciples. Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being. [31] – {CSA 15.7} We are in this world to lift the cross of self-denial. As we lift this cross we shall find that it lifts us. Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of Him who is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Mt 12:30. Indifference in the Christian life is a manifest denial of the Saviour. – {8T 45.3}

Mk 8:35

Mk 8:35 - For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it - See Lk 9:24

Mk 8:36

Mk 8:36 - For what shall it profit a man, if he shall gain the whole world, and lose his own soul? - See 1Tim 6:10; Jam 5:1-6

Mk 8:37

Mk 8:37 - Or what shall a man give in exchange for his soul? - See Heb 12:16, 17

Mk 8:38

Mk 8:38 - Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. - See Lk 9:26

Mk 8:38

Mk 8:38 - Jesus will come in His own glory, and the glory of the Father and the angels. See Rev 8:1

Mk 9:1

Mk 9:1 - till they have seen the kingdom of God come with power - Jesus and the Father purposed to give a foretaste of the glory to be revealed when Jesus will return with power and honor at His Second Coming. God the Father would glorify His Son before the disciples in order to build their faith in preparation for the great trial that lie before them. See Lk 9:27-35; Mt 17:1-8

Mk 9:3

Mk 9:3 - And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them - See Rev 16:15; Zech 3:3-5

Mk 9:4

Mk 9:5 - Elias with Moses - two of the redeemed who have already partaken of the inheritance of eternal life. Elias (Elijah) represents those who would never have tasted death but will be translated to heaven, whereas, Moses represents those who died the sleep of death and are resurrected to the eternal inheritance. The two persons typify the righteous, all of whom will be gathered into Jesus' Eternal Kingdom. - See Deut 34:5, 6; Jude 1:9; 2Kin 2:9-11

Mk 9:7

Mk 9:7 - and a voice came out of the cloud, saying, This is my beloved Son: hear him - The Everlasting Father spoke from heaven regarding His Son, Jesus. See Mt 17:5

Mk 9:7

Mk 9:7 - hear him - a curse was pronounced through God's servant Moses, upon all who fail to give heed to Jesus and His words. Further, the Father is trying to get the disciples attention to listen to the words of Jesus regarding his suffering, rejection and death for which they were slow to receive - See Deut 18:18, 19; Mt 17:5

Mk 9:9

Mk 9:9 - And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead - See Mk 8:30

Mk 9:10

Mk 9:10 - And they kept that saying with themselves, questioning one with another what the rising from the dead should mean - The disciples did not take heed to Jesus' and Joh's words previously spoken (Mk 8:31; Joh 1:29, 36) and the rebuke given to Satan for trying to dissuade Him from completing His appointed mission.

Mk 9:12

Mk 9:12 - And he answered and told them, Elias verily cometh first, and restoreth all things - See Mal 4:5, 6

Mk 9:12

Mk 9:10 - and how it is written of the Son of man, that he must suffer many things - Jesus continued to hammer home to the disciples the truth of his suffering, rejection and ultimate death, though they would not believe - See Ps 16:10, 22:1-22; Isa 53; Zech 11:12, 13, 13:6, 7; Mk 8:27-33

Mk 9:13

Mk 9:13 - But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him - Jesus here refers to John the Baptist, who

came in the Spirit and power of Elijah, to turn the hearts of the children to their heavenly Father.

Mk 9:19

Mk 9:19 - O faithless generation, how long shall I be with you? how long shall I suffer you? - Jesus looked about Him upon the awe-stricken multitude, the caviling scribes, the perplexed disciples. He read the unbelief in every heart; and in a voice filled with sorrow He exclaimed, "O faithless generation, how long shall I be with you? how long shall I suffer you?" Then He bade the distressed father, "Bring thy son hither." – {DA 428.2}

Mk 9:20

Mk 9:20 - straightway the spirit tare him; and he fell on the ground, and wallowed foaming - the evil spirit was not going to leave without putting on a performance. The evil spirit recognized God in the flesh and knew that its time was short and defiantly tor the helpless victim. See Jam 2:19

Mk 9:21

Mk 9:21 - And he asked his father, How long is it ago since this came unto him? And he said, Of a child - the question was asked to remind the father of his long struggles in seeking help for his son. The father recalled that his toils and wrestlings to find help for his son have proven fruitless and that his hope was wearing thin. This increased his desperation to ask "if thou canst do any thing, have compassion on us, and help us."

Mk 9:22

Mk 9:22 - but if thou canst do any thing, have compassion on us, and help us - unlike the leper who came to Jesus, worshipping him and knowing Jesus had full authority and power to make him whole, this man's words revealed the doubt in his mind. See Mt 8:1, 2

Mk 9:23

Mk 9:23 - Jesus said unto him, If thou canst believe, all things are possible to him that believeth - this is the key to our walk with God. We must believe that HE IS, and that He is a rewarder of them that diligently seek Him. See 2Chron 20:20; John 4:46-53; Hebrews 11:6 God is able, the question is, "whether we are we willing to submit and to trust God in faith?" 1. God is able to subdue all things in our lives - Philippians 3:21 2. God is able to keep that which I have committed to Him (my salvation, my hope, my life) - 2Tim 1:12; 1Pet 4:19 3. God is able to assist (succor) those who are tempted - Heb 2:18 4. God is able to save to the uttermost (completely, entirely, fully) those that come to Him by faith of Jesus Christ 5. God is able to do exceeding abundantly above all that we ask or think - Eph 3:20 6. God is able to keep us from falling - Jude 1:24

Mk 9:24

Mark 9:24 - Lord, I believe; help thou mine unbelief - the father confessed his frailty and sinfulness in doubting and not fully taking God at His Word. More so, the question of unbelief had more to do with Who the Father perceived Jesus to be. Was Jesus God in the flesh and therefore, fully capable of doing the impossible, or was He not? Jesus understood the long years of trial endured by the father and his son and had compassion upon their woeful state.

Mk 9:24

Mk 9:24 - I believe; help thou mine unbelief - "If You can do anything, have compassion on us and help us." How many a sin-burdened soul has echoed that prayer! And to all the answer is, "All things are possible to him who believes." In Christ, God has provided means for subduing every sinful trait and resisting every temptation, no matter how strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these people not look to themselves, but to Christ. Faith comes by the Word of God. Grasp His promise, "The one who comes to Me I will by no means cast out." John 6:37. Throw yourself at His feet with the cry, "I believe; help my unbelief." You can never perish while you do this—never! { HH 199.8 }

Mk 9:24

Mk 9:24 - help thou mine unbelief - this genuine, sincere prayer God too will answer. Asking God to help us in all things, especially where it is impossible for us to help ourselves, is the privilege we have as sons and daughters of God. Mt 11:28-30; *2Tim 2:13; 2Cor 12:9

Mk 9:26

Mk 9:26 - And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead - See Mk 1:26

Mk 9:29

Mk 9:29 - this kind can come forth by nothing, but by prayer and fasting - See Mk 9:34 The words of Christ pointing to His death had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan. – {DA 431.1} In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places. – {DA 431.2} "If ye have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Though the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen, and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, though apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you." – {DA 431.3}

Mk 9:31

Mk 9:31 - For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day - Jesus taught His disciples that he would be: 1. Delivered into the hands of men 2. He will be killed 3. He will rise the 3rd day Being delivered into the hands of men begins the clock which concludes on his rising the 3rd day. This gives explanation to Jesus being "three days and three nights in the heart of the earth" and the hour of men "and the power of

darkness" - See Mt 12:40; Lk 22:52, 53

Mk 9:32

Mk 9:32 - But they understood not that saying, and were afraid to ask him - again, the miseducation of the disciples caused them to question Jesus' words and doubt Him. This would result in a greater disappointment than had they taken heed to His words. There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of Scripture. Because the plain teaching of God's Word condemned their practices, they tried to destroy its force. The same thing is done today. The Word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practices in His day. He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith. – {LHU 108.4}

Mk 9:35

Mk 9:35 - And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all - See 1Cor 9:16-23

Mk 9:37

Mk 9:37 - Whosoever shall receive one of such children in my name, receiveth me - Jesus taught that we ought to regard all men and even children with respect. We should receive them as a son of God, worthy of salvation and our best efforts to save them. This requires humility on the part of the messengers of God.

Mk 9:37

Mk 9:37 - whosoever shall receive me, receiveth not me, but him that sent me - See Joh 14:6-9

Mk 9:38

Mark 9:38 - And Joh answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us - Joh and his brother were being cliquish, forbidding one who believed in Christ from exercising the prerogatives belonging to those who believe. See Num 11:27, 28; Joh 14:12

Mk 9:39

Mk 9:39 - forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me - Jesus recognizes there are believers in Him who do not openly follow Him as his disciples and he warned His disciples of stifling their witness. This counsel of Jesus does not apply generally today where Christianity is splintered beyond recognition. Jesus calls his sheep who hear His voice and will join His one fold, under One Shepherd. The call, made by Jesus' last day disciples, is based on the gospel of Jesus Christ and Present truth. See Num 11:29; 1Jo 4:15; 1Cor 12:3; Rev 12:17; 2Pet 1:12

Mk 9:39

Mk 9:39 - that can lightly speak evil of me - that can easily speak evil of me

Mk 9:42

Mk 9:42 - And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea - Jesus continues His dual application of "children" to be both literal children, as well as those who are new, or child-like in the faith of Jesus Christ. Jesus has a special regard for children, that they be handled properly because God places a close watch over them (Mt 18:10; Eph 6:4; Gal 4:19). See Mk 7:9; Rom 1:18, 14:7, 13; 1Cor 8:4-13; Rev 18:21

Mk 9:43

Mk 9:43 - into the fire that never shall be quenched: - the fires of hell can not be put out once started. However, the fuel for the fire, the wicked will be consumed, causing the fires to cease.

Mk 9:44

Mk 9:44 - Where their worm dieth not, and the fire is not quenched - See Isa 66:24; Rev 14:11; Mal 4:3

Mk 9:46

Mk 9:46 - Where their worm dieth not, and the fire is not quenched - See Isa 66:24; Rev 14:11; Mal 4:3

Mk 9:48

Mk 9:48 - Where their worm dieth not, and the fire is not quenched - See Isa 66:24; Rev 14:11; Mal 4:3

Mk 9:49

Mk 9:49 - For every one shall be salted with fire - Salt is first a preservative, used to preserve and cure meats. Salt is also caustic, burning and causing corrosion. The statement may suggest that all will be tried by fire or by burning as with salt, but we too must be preserved by the salt of the Holy Spirit. In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. {Desire of Ages 439.2}

Mk 9:49

Mk 9:49 - and every sacrifice shall be salted with salt - salt was to be presented with each sacrifice offered in the sanctuary. Thus, the statement may suggest that we all, when presenting ourselves a living sacrifice to God (Rom 12:1, 2), must have the salt of the Holy Spirit to preserve us. See Lev 2:13; Ezekiel 43:23, 24 In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. {Desire of Ages 439.2}

Mk 9:50

Mk 9:50 - Salt is good: but if the salt have lost his saltness, wherewith will ye season it? - See Lk 14:34; Mt 5:13

Mk 9:50

Mk 9:50 - Have salt in yourselves, and have peace one with another - we are to evaluate ourselves to make sure we are in the faith. We are to make sure our own house is in order

and not be critical of others. We are not to cause offense to others but to strive for peace with all men. See 2Cor 13:5; Heb 12:14; Rom 12:18;

Mk 10:1

Mk 10:1 - and, as he was wont, he taught them again - as He was accustomed, Jesus taught the people. See Mt 28:18-20

Mk 10:3

Mk 10:3 - What did Moses command you? - Jesus often responded to a question with the question, "what is written in the law? How reddest thou?" See Lk 10:26

Mk 10:5

Mk 10:5 - And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept - See Mal 2:16

Mk 10:6

Mk 10:6-9 - But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. - Gen 2:24, 25

Mk 10:8

Mk 10:8 - And they twain shall be one flesh: so then they are no more twain, but one flesh - despite what is permitted in the Law of Moses, Jesus always directs us back to His original plans and purposes. God's ideal remains the standard that the Christian should strive for in Christ.

Mk 10:11

Mk 10:11, 12 - And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery. - See Rom 7:2, 3

Mk 10:13

Mk 10:13 - And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. - Mt 19:13-15

Mk 10:14

Mk 10:14 - of such is the kingdom of God - Children are: 1. Light hearted and they have a buoyant spirit 2. Children are teachable and willing to learn 3. Children are willing to forgive and make friends 4. Children are trusting

Mk 10:15

Mk 10:15 - Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein - We are not to be childish in conduct, but to have the simplicity of a child, believing that which God has said implicitly. Some may reason that this counsel pertains only to the new believer in Christ, however, the text in Mt 18:1-3 speaks of those who have received conversion as requiring the same humble, teachable disposition in order to gain the

kingdom of heaven. See Mt 18:1-3; 1Cor 8:2; Lk 18:17; Isa 8:20; 2Tim 3:16, 17 The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light. – {GW92 127.3}

Mk 10:16

Mk 10:16 - And he took them up in his arms, put his hands upon them, and blessed them - Jesus is our example in all things! Jesus took the young children in His arms, embraced them, blessed them and then sent them on their way. Jesus gave the perfect example for every mother and father.

Mk 10:17

Mk 10:17 - Good Master, what shall I do that I may inherit eternal life? - the rich young ruler had no true desire for God, godliness nor His Kingdom, rather he sought a means to extend his present life of ease, pleasure, and status for eternity. See John 6:28, 29

Mk 10:18

Mk 10:18 - There is none good but one, that is, God - Christ cannot deny Himself (2Tim 2:13), therefore He could not say that He was not good. He is and was absolutely good, the perfection of goodness. And since there is none good but God, and Christ is good, it follows that Christ is God, and that this is what He meant to teach the young man. {Christ Our Righteousness pg. 29 by Waggoner}

Mk 10:18

Mk 10:18 - but one, that is, God - The One alone Who is good is the Godhead, Father, Son, Holy Spirit. See Deut 6:4; Mk 12:29; Gal 3:20

Mk 10:19

Mk 10:19 - Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother - This summary of the last 6 commandments is the new commandment that Jesus gave to His disciples, that we love one another, even as He has loved us - See Mk 12:32, 33

Mk 10:19

Mk 10:19 - Do not bear false witness, Defraud not- do not lie or cheat someone from what is justly due to them. Jesus deliberately did not say do not covet, which is idolatry. This sin was what was lying in the man's heart. See Col 3:5

Mk 10:20

Mk 10:20 - Master, all these have I observed from my youth - The young man was self-deceived and thought his adherence to the letter of the law would be sufficient for salvation. His finding no peace in his works of righteousness, he came to Christ seeking affirmation from the Good Master that all was well with his soul. See Rom 7:7-12; Philippians 3:6 But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us

deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. – {DA 324.1}

Mk 10:21

Mk 10:21 - Then Jesus beholding him loved him - Jesus saw within the rich young ruler's heart and desired his good. See Joh 2:24

Mk 10:21

Mk 10:22 - go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me - In this statement, Jesus was commanding the man to deny himself so that he may take up his cross to follow Jesus - See Joh 13:34, 35; Lk 9:23, 24

Mk 10:21

Mk 10:21 - and come, take up the cross, and follow me - See Lk 9:23, 24

Mk 10:22

Mk 10:22 - Jesus spoke the truth in righteousness and love, but the young man’s heart was not inclined to obey. See Joh 6:56-66

Mk 10:23

Mk 10:23 - How hardly shall they that have riches enter into the kingdom of God! - The deceitfulness of riches and the love of money (pride of life) which is sin, was what prevented the young man from receiving the peace he sought. See Mt 13:22; Mk 4:19; Heb 3:13

Mk 10:24

Mk 10:24 - how hard is it for them that trust in riches to enter into the kingdom of God! - See Heb 3:13; 1Jo 2:16

Mk 10:25

Mk 10:25 - It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God - See Job 21:7-15; 1Cor 1:26-28; Mt 19:24

Mk 10:26

Mk 10:26 - And they were astonished out of measure, saying among themselves, Who then can be saved? - The prosperity gospel doctrine is a long standing tradition among men. It was believed that wealth and prosperity were the favor of God for the righteous and poverty

was His punishment for wickedness. Therefore, Jesus' statement flies in the face of the common belief of the preferred status of the wealthy and was a marvel to His disciples (Jam 2:5). Zacchaeus, the chief of the publicans however, was an exception of this thought, showing that the wealthy could indeed inherit eternal life. Salvation had come to him and his household as he repented of his sinful life and sought the higher calling in Christ. See Lk 18:26, 19:8; Mt 19:25; 1Tim 6:5-10; Jam 2:1-9

Mk 10:27

Mk 10:27- for with God all things are possible - See Mt 19:26, 21:22; Mk 9:23, 14:36

Mk 10:29

Mk 10:29, 30 - And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. - Jesus conveys that whatever sacrifice is made for Him and His Kingdom will be exceedingly repaid. No one who comes to God takes a loss. See Phil 3:7-11; Lk 18:29, 30

Mk 10:30

Mk 10:30 - But he shall receive an hundredfold now in this time - The household of faith becomes the family to those who have forsaken their biological relatives to follow Christ. The church (the body of Christ) and its storehouse become the possessions of those who have made sacrifices for the Kingdom of God. See Ps 27:13; Act 2:44-47; Lk 8:20, 21

Mk 10:30

Mk 10:30 - with persecutions - Jesus reminds us that in this life we will have troubles and difficulties. Jesus reminds us that in this world, blessings will be mixed with sorrows, unlike the world to come. See Job 14:1; John 16:33

Mk 10:33

Mk 10:33 - the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: - See Ps 27:12; Lk 24:1-7

Mk 10:33

Mk 10:33 - shall deliver him to the Gentiles - the Rom (Italians) would tread down the church of God, first as Pagan Rome and then through Papal Rome. See Lk 21:24

Mk 10:38

Mk 10:38 - But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? - See Mt 26:38-42

Mk 10:39

Mk 10:39 - Ye shall indeed drink of the cup that I drink of - See Mk 14:36

Mk 10:39

Mk 10:39 - and with the baptism that I am baptized withal shall ye be baptized: - See Lk 12:50 Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism." – {EW 272.2}

Mk 10:40

Mk 10:40 - but it shall be given to them for whom it is prepared - The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,—love that "vaunteth not itself, is not puffed up, ... seeketh not her own, is not easily provoked, thinketh no evil" (1Cor 13:4, 5),—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of humanity. This spirit was made manifest in the life of Paul. He said, "For to me to live is Christ;" for his life revealed Christ to men; "and to die is gain,"—gain to Christ; death itself would make manifest the power of His grace, and gather souls to Him. "Christ shall be magnified in my body," he said, "whether it be by life or by death." Phil 1:21, 20. – {DA 549.3}

Mk 10:41

Mk 10:41 - And when the ten heard it, they began to be much displeased with Jam and Joh - the other 10 were vexed with Jam and Joh because they preemptively did that which the others desired to do, ask Jesus for 1st and 2nd seats. None of their hearts were right.

Mk 10:45

Mk 10:45 - For even the Son of man came not to be ministered unto, but to minister - See Lk 22:27; Mt 20:28, 23:11

Mk 10:45

Mk 10:45 - give his life a ransom for many - See Gal 3:13; 1Tim 2:6

Mk 10:46

Mk 10:45 - Blind Bartimaeus - Blind Bartimaeus, who was wretched, miserable, poor, blind and who cast away his garment and became naked, is a fitting description of the Church of Laodicea. The blind in the Bible represent Laodicea (Rev 3:15-18; Joh 9).

Mk 10:46

Mk 10:46 - Bartimaeus - Bartimaîos Noun Masculine bar-tim-ah'-yos of Aramaic origin (01247) and (02931) of Chaldee origin (1247 and); son of Timoeus (or the unclean); Bar-timoeus, an Israelite:--Bartimaeus. Bartimaeus = "son of Timaeus"

Mk 10:46

Mk 10:46 - Timaeus - Timaîos Noun Masculine tim'-ah-yos probably of Aramaic origin cf (02931) probably of Chaldee origin (compare); Timoeus (i.e. Timay), an Israelite:--Timaeus. Timaeus = "highly prized"

Mk 10:46

Mk 10:46 - sat by the highway side begging - Bartimaeus was reliant upon the kindness and generosity of others - See Act 3:1-8

Mk 10:47

Mk 10:47 - he began to cry out, and say - See Ps 27:7

Mk 10:47

Mk 10:47 - Jesus, thou Son of David - Bartimaeus did not call for Jesus of Nazareth but rather Jesus, thou Son of David. A blind man recognized that which those with sight could not see, or refused to see - Jesus is Messiah, the Son of David, the Son of God. See Lk 18:38; Joh 6:44, 45

Mk 10:48

Mk 10:48 - And many charged him that he should hold his peace: - the callous, insensitivity of the Jews frustrated Jesus. Rather than leading the blind man to Jesus, they told him to 'shut-up'. See Mk 3:1-5

Mk 10:48

Mk 10:48 - but he cried the more a great deal - desperation would not permit Bartimaeus to remain quiet. He sought a blessing that he would not permit others to withhold.

Mk 10:48

Mk 10:48 - Thou Son of David - Blind Bartemeaus recognized Jesus as Messiah, the Son of David, while others who had sight refused to see Him as such. See Mt 12:35; Joh 6:36, 7:26, 27

Mk 10:48

Mk 10:48 - have mercy on me - See Isa 42:6, 7, 55:6, 7

Mk 10:49

Mk 10:49 - And Jesus stood still, and commanded him to be called - Jesus makes Himself accessible to all who will come to Him in faith -

Mk 10:50

Mk 10:50 - And he, casting away his garment, rose, and came to Jesus. - See Ps 27:8 Bartimaeus is a good representation of Laodicea, wretched, miserable, poor, blind and naked - See Rev 3:17

Mk 10:50

Mk 10:50 - rose, and came to Jesus - the problem with Laodicea in the last days is that their spiritual blindness will not permit them to see their own needs, and thus they refuse to go to Jesus - See Rev 3:16, 17; Mt 11:28-30; Joh 5:38-40, 6:35, 37, 44

Mk 10:51

Mk 10:51 - What wilt thou that I should do unto thee? - Interesting that God does not just heal that which appears to be most obvious but asks us what is our desire. I believe this means we must be specific and detailed in our requests and He will answer according to His good will towards us. See Lk 18:41

Mk 10:51

Mk 10:51 - The blind man said unto him, Lord, that I might receive my sight - See Rev 3:19

Mk 10:52

Mk 10:52 - Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way - See Mt 8:13; Lk 18:41-43

Mk 10:52

Mk 10:52 - thy faith hath made thee whole - Bartimaeus believed that Jesus was the Messiah, the Son of God and able to do what he asked him to do - See Heb 11:6

Mk 11:7

Mk 11:7 - And they brought the colt to Jesus, and cast their garments on him; and he sat upon him - See Zech 9:9

Mk 11:9

Mk 11:9 - Hosanna; Blessed is he that cometh in the name of the Lord - See Ps 118:25, 26

Mk 11:10

Mk 11:10 - The Jews were hailing the promise of God that there would never fail to be one of David's seed upon the throne of [spiritual] Israel. They were calling Jesus the Messiah, the Son of David Who was to reign in righteousness. See Jer 33:17; 2Kin 7:4-17; 1 Chronicles 17:3-15

Mk 11:13

Mk 11:13 - And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. - There needs to be much more close investigation of the week past. Review it and see if, as a branch of the living Vine, you have drawn nourishment from the parent Vine to bear much fruit to the glory of God. If there has been feverish excitement, if hasty words have been spoken, if passion has been revealed, these have surely been the working on Satan's side of the question. Clear the heart by confession. Sincerely make everything right before the Sabbath. Examine your own selves, whether ye be in the faith. We need to guard our own souls constantly, lest we make a great profession but, like the flourishing fig tree spreading its branches in pretentious foliage, reveal no precious fruit. Christ is hungering to see and receive fruit. Leaves of profession without fruit are to Christ just as worthless as those of the fig tree which He cursed.... – {TMK 147.3}

Mk 11:15

Mk 11:15 - And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves - See Joh 2:14-17; Ps 69:9; Mt 21:12, 13; Isa 56:7

Mk 11:16

Mk 11:16 - And would not suffer that any man should carry any vessel through the temple -

the zeal for God and His holy Sabbath was seen also in Nehemiah. See Nehemiah 13:19-22

Mk 11:17

Mk 11:17 - Is it not written, My house shall be called of all nations the house of prayer? - See Isa 56:7

Mk 11:17

Mk 11:17 - but ye have made it a den of thieves - See Jer 7:11; Ps 69:9; Ezekiel 34:2-6, 22:25-29;

Mk 11:20

Mk 11:20 - they saw the fig tree dried up from the roots - the tree that had been cursed was utterly consumed, no chance for life again. A symbol of the fate of the wicked. See Lk 3:9; Compare Job 14:7-9

Mk 11:22

Mk 11:22 - Have faith in God - Jesus revealed to His disciples the power behind His spoken words, "Have faith in God". See Mk 11:23

Mk 11:24

Mk 11:24 - Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them - See Joh 20:31

Mk 11:28

Mk 11:28 - By what authority doest thou these things? and who gave thee this authority to do these things? - a common preoccupation of many in leadership when the Lord does a great work through laymen is, "by what authority do you have to do what you do?" This prideful, self-exalting position of being the caretakers of truth is seen in those whose religion is governed by their status, knowledge, and/or themselves. Such is the question asked of all men called of God but not called of men. See Mt 7:28, 29; Joh 5:36-38, 1:25; Lk 20:2; Joh 7:47-49

Mk 11:30

Mk 11:30 - The baptism of Joh, was it from heaven, or of men? - Joh's baptism pointed men to the need for repentance in preparation of meeting the Lord of Grace, Jesus Christ. Joh's baptism pronounced a curse on the false claim to righteousness by works and by inheritance and the need to repent, be converted so one's sins may be blotted out so that they may receive of God's Holy Spirit. Joh's baptism also heralded the coming of He, Whose shoelaces Joh claimed to be unworthy to unloose. The question posed would expose the Jew's rejection of truth, both in Joh's profession and of Christ Himself. See Lk 3:3-18

Mk 11:31

Mk 11:31 - rather than giving a truthful, straight answer, the rulers employed stratagem and craft.

Mk 11:32

Mk 11:32 - But if we shall say, Of men; they feared the people: for all men counted John, that

he was a prophet indeed - See Lk 3:15

Mk 12:1

Mk 12:1 - And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country - See Lk 20:9-18; Isa 5:1-7

Mk 12:1

Mk 12:1 - went into a far country - See Joh 14:1-3, 7:33-36

Mk 12:5

Mk 12:5 - And again he sent another; and him they killed, and many others; beating some, and killing some - See Mt 23:33-35

Mk 12:6

Mk 12:6 - Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son - When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of heaven; nay, He poured out all heaven in that one Gift. – The Son of God Himself was sent to plead with the impenitent city. {GC 19.1, 2}

Mk 12:7

Mk 12:7 - This is the heir - See Heb 3:6

Mk 12:9

Mk 12:11 - will give the vineyard unto others - See 1Sam 2:30-36

Mk 12:10

Mk 12:10 - The stone which the builders rejected is become the head of the corner: - See Ps 118:22, 23; Isa 28:16

Mk 12:13

Mark 12:13 - the Pharisees and Herodians wanted to back Jesus into a corner through a legal conundrum, to hear Jesus make a decision that could be held against Jesus - Jesus understood how to turn a question on its head

Mk 12:13

Mk 12:13 - Herodians - a sect of affluent Jews who were supportive and sympathetic towards Herod and the Romans, thus earning the scorn and rejection of most of the Jews. Nevertheless, to oppose Jesus, this band joined hands with the Pharisees, Jewish zealots who were most opposed to the Romans.

Mk 12:14

Mk 12:14 - Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? - these devilish men condemned themselves with their own words in that the confessed that Jesus was a Teacher of righteousness, yet they sought to entrap him. See

Mk 12:15; James 3:14, 15

Mk 12:15

Mk 12:15 - Why tempt ye me? - Jesus was being put to the test by selfish, self-exalting men. Jesus would later be tempted again through His disciples and converts by the same pharisees who sought to subvert the power of the gospel by men's dead works. See Mt 22:16; Ps 56:5; Act 15:10; Rom 10:1-4; Jam 2:15-18

Mk 12:17

Mk 12:17 - Render to Caesar the things that are Caesar's - Render therefore unto Caesar - Jesus here establishes a clear delineation of church and state. He makes known there are things that pertain to life here on earth that are to be upheld and the principles of heaven are equally to be upheld. See 1Sam 13:8-12; 2Chron 26:16-21; Rom 13:1-10; Mt 22:21; Lk 20:25; Num 23:9 "No faithful man ought to follow either the pope himself or any of the holy men, but in such points as he hath followed the Lord Jesus Christ; for Peter and the sons of Zebedee, by desiring worldly honor, contrary to the following of Christ's steps, did offend, and therefore in those errors they are not to be followed.... – {GC 91.3} "The pope ought to leave unto the secular power all temporal dominion and rule, and thereunto effectually to move and exhort his whole clergy; for so did Christ, and especially by His apostles. Wherefore, if I have erred in any of these points, I will most humbly submit myself unto correction, even by death, if necessity so require; and if I could labor according to my will or desire in mine own person, I would surely present myself before the bishop of Rome; but the Lord hath otherwise visited me to the contrary, and hath taught me rather to obey God than men." – {GC 91.4 - writings of Joh Wycliffe}

Mk 12:18

Mk 12:18 - Then come unto him the Sadducees, which say there is no resurrection - The Sadducees not only did not believe in a resurrection, they did not believe in angels nor spirits. See Act 23:6-8

Mk 12:19

Mk 12:19 - that his brother should take his wife, and raise up seed unto his brother - See Gen 38:8-10

Mk 12:24

Mk 12:24 - Do ye not therefore err, because ye know not the scriptures, neither the power of God? - men, unskilled in the word of God wrest Scripture or create foolish contentions which undermine the faith. These men who denied the possibility of a resurrection, openly denied the truths of Scripture that can plainly be seen through eyes of faith. See 1Tim 6:20, 21; 2Tim 2:16; 2Pet 3:16, 17; Mk 12:26, 27; Heb 11:11, 12||Gen 18:10-15, 21:1, 2 The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: "Ye know not the Scriptures, neither the power of God." Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." Joh 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ

thousands upon thousands who are now wandering in error.... – {DD 38.4}

Mk 12:25

Mk 12:25 - For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven - See Mt 22:24

Mk 12:26

Mk 12:26 - how in the bush God spake unto him- Jesus believed in the Scripture and testified of God speaking to Moses in the burning bush. See Ex 3:2-5

Mk 12:26

Mk 12:26, 27 - I am the God of Abraham, the God of Isaac, and the God of Jacob - God is not a God of the dead but of the living. That He identifies Himself by these three men, though they sleep, He calls them as those who will live forever. During their lives, these three men passed from death (dead in trespasses and sins - Eph 2:1) to everlasting life (Joh 5:24; 1Jo 5:11-13) by believing in Jesus. Thus, they were not dead, but sleeping in Jesus. See John 11:25, 26; Mt 22:31, 32; Ex 3:15; Lk 20:38; Rom 4:17

Mk 12:27

Mk 12:27 - He is not the God of the dead, but the God of the living: ye therefore do greatly err - Jesus speaks of the patriarchs Abraham, Isaac, and Jacob, whose lives were hid in Himself, and thus had eternal life (Col 3:3; 1Joh 5:11-14, 20). Jesus, speaking with the authority belonging to Divinity alone, declares those things that be not as though they were (Rom 4:17; Isa 46:9, 10, 44:7) in stating that these patriarchs, though sleeping in Jesus (1Thess 4:13, 14; Col 3:3, 4), have their names registered in the Book of Life in heaven, and therefore have passed from death to eternal life (Joh 5:24; see also Act 2:29, 34). They will be resurrected at the "last day" with all the redeemed to inherit the crown of life prepared for them. Joh 11:21-27

Mk 12:28

Mark 12:28 - scribes - a scribe was as a lawyer, one who was well versed in the Jewish law.

Mk 12:28

Mark 12:28 - having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? - The scribe heard Jesus' response to the Pharisees, Herodians, and Saducees and was impressed. He came asking a sincere question of Jesus to hear His response.

Mk 12:29

Mk 12:29 - The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: - See Deut 6:4, 5

Mk 12:30

Mark 12:30 - And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment - The command to love God with all the heart, soul, mind and strength is a command to love God with all one's being, singularity of mind. There is no room to love anything else in this

command. Thus falling short in this command in any way makes a man double minded and unstable in all of his ways. See Lk 10:27; Deut 6:4, 5; Lev 19:18

Mk 12:30

Mk 12:30 - with all thy heart - God's law is written upon the heart and thus I love the Lord. The heart is the seat of the desires/issues/abundance of life - See Ps 37:21; Jer 31:31-34; Prov 4:23

Mk 12:30

Mk 12:30 - with all thy soul - with all one's being. With our bodies, our passions, our thoughts, our possessions, our

Mk 12:30

Mk 12:30 - with all thy mind - our desire, our passions, our musings, our delights, our mental goals, our cogitation, our will.

Mk 12:30

Mk 12:30 - with all thy strength - our efforts, our applications, our focus, our determinations

Mk 12:31

Mk 12:31 - And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these - See Lev 19:18; Rom 13:9

Mk 12:31

Mark 12:31 - love thy neighbour as thyself - we should consider our neighbor in their time of need, in their struggles, in their joy, in their hardship as ourselves. This is speaking of being empathetic and acting in a manner towards my neighbor that I would act if I were in the circumstance. See Isa 58:6-10

Mk 12:31

Mark 12:31 - There is none other commandment greater than these - these two commandments do not supersede the 10 Commandments, they are the 10 Commandments, love to God and love to one's neighbor summarize the first 4 and last 6 commandments respectively.

Mk 12:32

Mk 12:32 - Master - See John 11:28 didáskalos Noun Masculine did-as'-kal-os from (1321) from ; an instructor (genitive case or specially):--doctor, master, teacher. a teacher in the NT one who teaches concerning the things of God, and the duties of man

Mk 12:32

Mk 12:32 - there is one God; and there is none other but he: - See Isa 46:9

Mk 12:33

Mk 12:33 - and to love his neighbour as himself - See Num 35:33; Deut 19:16-19; Rom 13:9

Mk 12:33

Mk 12:33 - is more than all whole burnt offerings and sacrifices - more than a show or profession of faith is the life of faith, loving God and one's neighbor as oneself. See 1Sam 15:22; Heb 10:5-7

Mk 12:34

Mk 12:34 - discreetly - Prudently; circumspectly; cautiously; with nice judgment of what is best to be done or omitted.

Mk 12:34

Mk 12:34 - Thou art not far from the kingdom of God - Our understanding and application of love being supreme brings us close to the Kingdom of God. Jesus saw that the scribe was sincere in his response, recognizing the truth and acknowledging the truth and affirmed his faith. See Joh 8:31, 32

Mk 12:34

Mk 12:34 - And no man after that durst ask him any question - See Mt 22:46

Mk 12:35

Mk 12:35 - And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? - See Jer 33:17, 21

Mk 12:35

Mk 12:35 - Mk 12:35 - How say the scribes - Jesus is expecting us to give an answer for the truths and the light that we have received. We are not to be blind or led by blind guides but are to know the Scriptures of truth that we may be set free - See 2Tim 2:15; John 5:38-40

Mk 12:35

Mk 12:35 - How say the scribes - Jesus is expecting us to give an answer for the truths and the light that we have received. We are not to be blind or led by blind guides but are to know the Scriptures of truth that we may be set free - See 2Tim 2:15; Joh 5:38-40

Mk 12:36

Mk 12:36 - For David himself said by the Holy Ghost - See 2Pet 1:21

Mk 12:36

Mk 12:36 - The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool - See Ps 110:1; Heb 1:13, 10:13

Mk 12:37

Mk 12:37 - And the common people heard him gladly - the gospel of peace was to be proclaimed to all people, rich and poor, Jew and Gentile. The poor were often made to feel that they were beyond God's approval and favor, but Jesus came to show that His gospel transcends time and space and is for all the children of Adam.

Mk 12:38

Mk 12:38 - and love salutations in the marketplaces And the chief seats in the synagogues, and the uppermost rooms at feasts: - See Prov 28:21

Mk 12:40

Mk 12:40 - Which devour widows' houses - See 2Tim 3:5, 6

Mk 12:40

Mk 12:40 - and for a pretence make long prayers - The heathen looked upon their prayers as having in themselves merit to atone for sin. Hence the longer the prayer the greater the merit. If they could become holy by their own efforts, they would have something in themselves in which to rejoice, some ground for boasting. This idea of prayer is an outworking of the principle of self-expiation which lies at the foundation of all systems of false religion. The Pharisees had adopted this pagan idea of prayer, and it is by no means extinct in our day, even among those who profess to be Christians. The repetition of set, customary phrases when the heart feels no need of God is of the same character as the "vain repetitions" of the heathen.—Thoughts from the Mount of Blessing, 86 (1896). – {1MCP 276.2}

Mk 12:40

Mk 12:40 - these shall receive greater damnation - Lk 12:47, 48

Mk 12:41

Mark 12:41 - and many that were rich cast in much - The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine own have we given thee." No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. – {1888 815.1}

Mk 12:43

Mk 12:43 - this poor widow hath cast more in, than all they which have cast into the treasury - Thus He taught that the value of the gift is estimated not by the amount, but by the proportion that is given and the motive that actuates the giver. – {AA 342.1}

Mk 12:44

Mk 12:44 - but she of her want did cast in all that she had, even all her living - the widow's two mites were offered in love and worship for God. She gave of her best and of all that she had and it was noted and accepted of God.

Mk 13:1

Mk 13:1 - Master, see what manner of stones and what buildings are here! - The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to these the disciples had called the attention of their Master, saying: "See

what manner of stones and what buildings are here!" Mark 13:1. – {GC 24.3}

Mk 13:2

Mk 13:12 - Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down - this prophecy of Jesus was fulfilled in the destruction of Jerusalem in 70A.D.

Mk 13:6

Mk 13:6 - For many shall come in my name, saying, I am Christ; and shall deceive many - this is the spirit of antichrist. See 1Jo 4:3, 4; 2Thess 2:3, 4

Mk 13:9

Mk 13:9 - But take heed to yourselves: guard yourselves; beware. See Mk 13:23

Mk 13:9

Mk 13:9 - for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them - See Joh 16:1-3

Mk 13:11

Mk 13:11 - But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost - See Lk 12:12

Mk 13:11

Mk 13:11 - for it is not ye that speak, but the Holy Ghost - See Ps 81:10; 2Pet 1:21

Mk 13:12

Mk 13:12 - Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death - See Mic 7:6; Lk 12:51, 52; Ps 27:10

Mk 13:13

Mk 13:13 - but he that shall endure unto the end, the same shall be saved. Rev 2:7, 17, 3:12, 21

Mk 13:14

Mk 13:14 - But when ye shall see the abomination of desolation, spoken of by Dan the prophet, standing where it ought not, (let him that readeth understand,) - See Dan 8:12, 13

Mk 13:18

Mk 13:18 - And pray ye that your flight be not in the winter - pray that our flight be not when there is a scarcity of food, when travel conditions are unfavorable due to weather, when the need for shelter is the most.

Mk 13:20

Mk 13:20 - And except that the Lord had shortened those days, no flesh should be saved: - See Rom 9:28

Mk 13:22

Mk 13:22 - For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect - 2Cor 11:14, 15

Mk 13:22

Mk 13:22 - shall shew signs and wonders, to seduce, if it were possible, even the elect - See Rev 16:13, 14; 2Thess 2:8-12 In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's deceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, R.V. – {GC xi.1}

Mk 13:23

Mk 13:23 - I have foretold you all things - as a Prophet of God, Jesus foretold the tribulations His people would endure so that we might beware. Isa 41:21-23; See 2Thess 2:5; 1Thess 5:1-9

Mk 13:24

Mk 13:24 - the sun shall be darkened, and the moon shall not give her light - May 19, 1780

Mk 13:25

Mk 13:25 - the stars of heaven shall fall - August 11, 1833

Mk 13:26

Mk 13:26 - a prophecy with dual interpretations. Jesus was seen coming in the clouds of heaven to the Ancient of Days on October 22, 1844 according to Dan 8:14, 7:13, 14. Jesus will soon come to earth with the clouds of heaven with the glory of His Father and His own glory to receive His children. Rev 19:11-16; Mt 16:27; Mk 8:38, 14:62

Mk 13:27

Mk 13:27 - And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven - A prophecy having two applications. The Lord sent out His angels, the Three Angels' Messages as of October 22, 1844, to gather his elect from the uttermost parts of the world. And, when Christ comes again, the angels of heaven will gather the righteous to ascend to heaven with Jesus. See Rev 14

Mk 13:30

Mk 13:30 - Verily I say unto you, that this generation shall not pass, till all these things be done - the generation that beholds the budding leaves of the fig tree will be that which sees all the last prophecies fulfilled.

Mk 13:31

Mk 13:31 - Heaven and earth shall pass away: but my words shall not pass away - See Mt 5:18; Lk 16:17, 21:33; Isa 40:8

Mk 13:32

Mk 13:32 - But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father. (An old English version of the passage)

Mk 13:32

Mk 13:32 - But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father - though none may know the day or the hour, we are to be children of light who are not caught unaware by Christ's coming. As we see the events foretelling Jesus' 2nd Coming we may know that it is near, even at the doors (Mt 24:33) - See Zech 14:7-9; Mt 24:36 One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. {GC370.2}. See 1Thess 5:1-8

Mk 13:33

Mk 13:33 - Take ye heed, watch and pray: for ye know not when the time is - See 1Thess 5:1-8

Mk 13:37

Mk 13:37 - And what I say unto you I say unto all, Watch - we must be found studying Scripture, taking account of the events that mark the fulfillment of prophecy, and praying without ceasing lest we enter into temptation and at carried away.

Mk 14:1

Mk 14:1 - and the chief priests and the scribes sought how they might take him by craft, and put him to death - the Jewish leadership, under the influence of Satan, employed subtlety and craft to entrap Jesus. In time, another power under the same influence would wage war against God's saints in a similar manner. See Dan 8:25

Mk 14:3

Mk 14:3 - And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head - Mary in gratitude to Jesus for all that He did for her, anointed His head, believing He was soon to be crowned the King of the Jews. However, Jesus made known that the kind act was for another purpose, that as the Lamb of God that takes away the sins of the world, the anointing was to be for His burial.

Mk 14:4

Mk 14:4 - indignation - Anger or extreme anger, mingled with contempt, disgust or abhorrence.

Mk 14:5

Mk 14:5 - For it might have been sold for more than three hundred pence, and have been given to the poor - the very thief who had no regard for the poor or the work of God, was he who suggested Mary's act of generosity towards Jesus was wastefulness.

Mk 14:7

Mk 14:7 - For ye have the poor with you always - See Mt 26:11||Joh 12:8; Deut 15:11

Mk 14:8

Mk 14:8 - she is come aforehand to anoint my body to the burying - Mary had Jesus suffering in mind when she anointed Him with oil. Her act of faith, love, worship and generosity towards God is to be held up as an example through all generations.

Mk 14:9

Mk 14:9 - Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her - See 2Kin 4:4; Gen 12:2; Lk 1:48 Mary and her act of love must be mentioned in the sharing of the gospel or the gospel is not complete. Mary demonstrated righteousness by faith as she: 1. Had her eyes on the Cross, the bruising of Jesus 2. Believed in Who Jesus was 3. Wanted to give Jesus her best when and while He could appreciate it

Mk 14:10

Mk 14:10 - And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them - the reproof of Jesus against Judas' selfishness was all that he could take. He would 'punish' Jesus for exposing him and for not appreciating what he thought were his wise, ennobling contributions to the group.

Mk 14:11

Mk 14:11 - and promised to give him money - See Zech 11:12

Mk 14:18

Mk 14:18 - Verily I say unto you, One of you which eateth with me shall betray me - See Mk 14:10, 11

Mk 14:19

Mk 14:19 - Is it I? - In genuine self-distrust, the disciples inquired of Jesus if it were they who would betray Him. Judas, joined in the inquiry though well aware of his plans.

Mk 14:22

Mk 14:22 - And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body - See John 6:48

Mk 14:24

Mk 14:22 - This is my blood of the new testament, which is shed for many - See Jer 31:31-34

Mk 14:25

Mk 14:25 - I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God - Jesus will not consume grape juice again until He can celebrate with he redeemed in His Father's Kingdom. See Isa 65:8

Mk 14:26

Mk 14:26 - when they had sung an hymn - See Eph 5:19; Col 3:16

Mk 14:27

Mk 14:27 - for it is written, I will smite the shepherd, and the sheep shall be scattered - See Zech 13:7; Mk 14:50

Mk 14:32

Mk 14:32 - Gethsemane - meaning oil-press. The name of an olive-yard at the foot of the Mount of Olives. See Lk 22:39

Mk 14:34

Mk 14:34 - tarry ye here, and watch - See Mk 13:34-37

Mk 14:36

Mk 14:36 - all things are possible unto thee - Jesus spoke to His Father in Whom is all power, wisdom and might. Jesus pleads if there may be another way to redeem humanity. See Gen 17:1, 35:11

Mk 14:36

Mk 14:36 - nevertheless not what I will, but what thou wilt - despite what I want, have Your way LORD. - See John 5:30

Mk 14:38

Mk 14:38 - The spirit truly is ready, but the flesh is weak - See Rom 7:21-25

Mk 14:47

Mk 14:47 - And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear - In mercy, Jesus restored the man's ear whom Peter chopped off. Yet and still, the mob was set on apprehending Jesus and took Him away. See Lk 22:50, 52; Compared Joh 7:44-49

Mk 14:49

Mk 14:49 - I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled - See Mk 1:21, 39

Mk 14:55

Mk 14:55-59 - sought for witnesses against Jesus to put Him to death, and found none - Jesus was without blame and so the trial of finding credible witnesses against Jesus for a legitimate charge was impossible. Yet the priests suborned wicked men to accuse Christ. See Ps 35:11; 1Kin 21:8-10; Act 6:11-15

Mk 14:61

Mk 14:61 - But he held his peace, and answered nothing - See Lk 21:19

Mk 14:62

Mk 14:62 - and ye shall see the Son of man sitting on the right hand of power - You will see Jesus sitting at God's side of favor, His right hand of power. See Heb 1:3

Mk 14:62

Mk 14:62 - coming in the clouds of heaven See Mk 13:26, 27, 8:38

Mk 14:63

Mk 14:63 - the high priest rent his clothes - the High Priest in Israel was to be one fully composed and an example to the rest of the people. He at no time was to rend his garments, consecrated and anointed for sacred use. Caiphas rending his clothes and charging Jesus was an example of the guilty charging the innocent. See Lev 10:6, 21:10; Mk 14:63 A high priest was not to rend his garments. By the Levitical law, this was prohibited under sentence of death. Under no circumstances, on no occasion, was the priest to rend his robe. It was the custom among the Jews for the garments to be rent at the death of friends, but this custom the priests were not to observe. Express command had been given by Christ to Moses concerning this. Lev 10:6. – {DA 708.4} Everything worn by the priest was to be whole and without blemish. By those beautiful official garments was represented the character of the great antitype, Jesus Christ. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment he cut himself off from being a representative character. He was no longer accepted by God as an officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. – {DA 709.1} By rending his garments, Caiaphas made of no effect the law of God, to follow the tradition of men. A man-made law provided that in case of blasphemy a priest might rend his garments in horror at the sin, and be guiltless. Thus the law of God was made void by the laws of men. – {DA 709.2}

Mk 14:64

Mk 14:64 - Ye have heard the blasphemy: what think ye? - blinded by their lust to kill Jesus, the people did not behold any blasphemy in Jesus but in the high priest, when he self-righteously rent his garments. Jesus had proven His words, that He was the Son of God, time and again and they all beheld it. Yet, their denial of Him is what brought their condemnation. See Joh 12:47, 48

Mk 14:64

Mk 14:64 - And they all condemned him to be guilty of death - ironically, the only one worthy of death was Caiphus, the High Priest, when he rent his garment. See Lev 10:6

Mk 14:67

Mk 14:67 - And thou also wast with Jesus of Nazareth - this was the hour of trial and temptation for Peter. The accusation was that he was with Jesus of Nazareth and was worthy of the same condemnation as his Master. Peter was not ready to die for Jesus as he previously claimed (Mk 14:29, 30) and therefore denied Him during this hour of trial.

Mk 14:71

Mk 14:71 - But he began to curse and to swear, saying, I know not this man of whom ye speak - Peter, under stress, permitted the “old man” to rise up and take control of his emotions. He not only denied Jesus in word but in action. Help me Lord!!

Mk 15:2

Mk 15:2 - Art thou the King of the Jews? - the question is regarding the Jew’s Messiah, whether Jesus professed to be He. Pilate, as others understood the Jew’s concept of their Messiah and inquired if this simple man with no comeliness or worldly honor could be their Messiah?

Mk 15:4

Mk 15:3 - Answerest thou nothing? behold how many things they witness against thee - Pilate was beginning to perceive the divine qualities of Christ’s character that were vailed by His outward appearance. His poise, humility, meekness and self-control were the greatest evidence of Jesus’ identity. See Isa 53:7

Mk 15:6

Mk 15:6 - Now at that feast he released unto them one prisoner, whomsoever they desired - this practice violated the laws of justice and was obviously to curry favor with the people.

Mk 15:7

Mk 15:7 - Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection - Barabbas, whose name means "son of the father" was in many respects an "antichrist" at the time of Jesus' earthly walk (See Barjesus in Act 13:6-12; 1Jo 2:18). Jesus, the Son of the Heavenly Father, came not to overthrow earthly governments but to establish an eternal kingdom through His loving sacrifice (Joh 12:24, 32, 44-50). Jesus came not as a thief who steals and takes life as did Barabbas (Joh 18:40), but to give life and to give it more abundantly (Joh 10:10). Jesus came not as a rabble rouser to stir up a movement in self-interest, but called people to seize hold of eternal life by revealing the righteousness of His Father's Kingdom and through self-denial (Mt 5:1-12)

Mk 15:10

Mk 15:10 - the Jewish leader could not contain their true motives and Pilate, with disdain for them, sought to pervert their aims.

Mk 15:11

Mk 15:11 - But the chief priests moved the people, that he should rather release Barabbas unto them - See Mt 27:20

Mk 15:14

Mk 15:14 - Why, what evil hath he done? - Even the hardened pagan had a sense of justice when he pled with the crowd, asking, why should I kill an innocent man?

Mk 15:17

Mk 15:17 - they clothed him with purple - they mockingly placed on Jesus garments of purple, mocking Him as the King of the Jews.

Mk 15:22

Mk 15:22 - place of a skull - the hill Golgotha where Jesus was crucified appears as a skull. This is a figurative depiction and fulfillment of the Everlasting Gospel in that Jesus' crucifixion crushed the head of Satan (Gen 3:15; Joh 12:31, 32). Satan's skull will be crushed by Jesus through the feet of the saints according to Rom 16:20. Those who take the glad tidings of salvation, the tidings from the east and the north (Rom 10:15; Dan 11:44) are stomping upon the head of Satan.

Mk 15:24

Mk 15:24 - And when they had crucified him, they parted his garments, casting lots upon them, what every man should take - See Ps 22:18

Mk 15:28

Mk 15:28 - And the scripture was fulfilled, which saith, And he was numbered with the transgressors - See Isa 53:9, 12

Mk 15:29

Mk 15:29 - And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days. Save thyself, and come down from the cross - See Ps 22:12, 13; Lk 23:35

Mk 15:31

Mk 15:31 - He saved others; himself he cannot save - these blasphemous scorners unwittingly were declaring the Everlasting Gospel. That God would lay down His life for humanity, not sparing His own. See Heb 12:2

Mk 15:33

Mark 15:33 - there was darkness over the whole land until the ninth hour - See Ps 97:2; Ex 19:16; Mt 27:45; Lk 23:44, 45; 2Sam 22:12

Mk 15:34

Mk 15:34 - And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? - See Ps 22:1

Mk 15:37

Mk 15:37 - And Jesus cried with a loud voice, and gave up the ghost - “It is Finished” See Joh 9:30; Heb 9:14

Mk 15:38

Mk 15:38 - And the veil of the temple was rent in twain from the top to the bottom - supernatural hands tore the veil

Mk 15:39

Mk 15:39 - And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God - Jesus’ crucifixion and

death on the Cross appealed to the Roman Centurion so that he gave testimony of the present truth. See Dan 9:25; Act 2:36; Joh 12:20-23

Mk 15:42

Mk 15:42 - And now when the even was come, because it was the preparation, that is, the day before the sabbath - Friday, the day before the Sabbath is called the Preparation day.

Mk 15:46

Mk 15:46 - And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre - See Isa 53:9

Mk 16:1

Mk 16:1 - And when the sabbath was past - the first day of the week had arrived.

Mk 16:2

Mk 16:2 - And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun - See Lk 24:1-3

Mk 16:6

Mk 16:6 - he is risen; he is not here: behold the place where they laid him - As He promised, Jesus died and rose the 3rd day - See Ps 16:10; Mt 20:18, 19; Mk 9:31, 10:34; Lk 18:33, 24:6, 7, 46

Mk 16:7

Mk 16:7 - But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you - The Lord directed the angels to mention Peter specifically so that he knew he was not an outcast and that his sin of denying Jesus had been forgiven.

Mk 16:12

Mk 16:12 - After that he appeared in another form unto two of them, as they walked, and went into the country - See Lk 24:13-32

Mk 16:13

Mk 16:13 - And they went and told it unto the residue: neither believed they them - See Lk 24:33-36

Mk 16:14

Mk 16:14 - upbraided them with their unbelief and hardness of heart - God, Who gives liberally and upbraideth not those who ask Him for knowledge in sincere humility, will upbraid those who through the hardness of their hearts refuse to believe, but wallow in unbelief. See Jam 1:5

Mk 16:14

Mk 16:14 - upbraided - To charged with something wrong or disgraceful; reproached;

reproved.

Mk 16:15

Mk 16:15 - And he said unto them, Go ye into all the world, and preach the gospel to every creature - See Mt 28:18-20

Mk 16:16

Mk 16:16 - He that believeth and is baptized shall be saved; but he that believeth not shall be damned - See Joh 3:16; 1 John 5:1

Mk 16:16

Mk 16:16 - but he that believeth not shall be damned - See 1Jo 5:10

Mk 16:17

Mk 16:17-19 And these signs shall follow them that believe; In my name shall they cast out devils - See Lk 9:1; Act 19:11, 12

Mk 16:17

Mk 16:17 - they shall speak with new tongues - See Act 2:3-12

Mk 16:18

Mk 16:18 - They shall take up serpents - Jesus, foreseeing the ministry of Paul, gave evidence of his experience through inspiration - See Act 28:3-6

Mk 16:18

Mk 16:18 - they shall lay hands on the sick, and they shall recover - See Act 28:8, 9; Jam 5:14, 15

Mk 16:19

Mk 16:19 - So then after the Lord had spoken unto them, he was received up into heaven - See Act 1:9-11; Compare Rev 11:12

Mk 16:19

Mk 16:19 - and sat on the right hand of God - See Mk 14:62; Heb 1:3

Mk 16:20

Mk 16:20 - And they went forth, and preached every where - See Col 1:23

Luke

Lk 1:2

Back to Table of Contents

Lk 1:2 - Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word - See 2Peter 1:16

Lk 1:3

Lk 1:3 - Theophilus - Theóphilos Noun Masculine theh-of'-il-os from (2316) and (5384) from and ; friend of God; Theophilus, a Christian:--Theophilus. Theophilus = "friend of God"

Lk 1:4

Lk 1:4 - That thou mightest know the certainty of those things, wherein thou hast been instructed - See Eph 3:16-19; 1Jo 5:9-13; 2Pet 1:12

Lk 1:5

Lk 1:5 - Zacharias - Zacharías Noun Masculine dzakh-ar-ee'-as of Hebrew origin (02148) of Hebrew origin (); Zacharias (i.e. Zechariah), the name of two Israelites:--Zacharias. Zacharias meaning "remembered of Jehovah"

Lk 1:5

Lk 1:5 - the course of Abia - The course of Abia. David divided the priesthood into 24 courses (1 Chron. 24:1–18; 2 Chron. 8:14), of which the course of Abijah (or Abia) was the eighth (1 Chron. 24:10). Sixteen of the courses were made up of descendants of Eleazar, and eight, of descendants of Ithamar, both sons of Aaron. Only four of the courses were represented by the priests who returned from Babylon after the Captivity, and Abijah was not among these (see on Ezra 2:36). But those who did return were nevertheless divided into 21 or 22 courses (expanded to 24 in NT times), and were assigned the names of the original courses (see on Neh. 12:1). According to Josephus, each course of priests was expected to serve for a week, from Sabbath to Sabbath (Antiquities vii. 14. 7 [365, 366]), semiannually. At the Feast of Tabernacles all 24 courses were expected to be present. Attempts to determine the time of year at which the course of Abijah came up for service, based on the course serving at the time the Rom destroyed the Temple in a.d. 70, are apparently of little or no value as far as the dating of Lk's narrative is concerned. {SDA Bible Commentary vol 5, pg 671}

Lk 1:5

Lk 1:4 - and his wife was of the daughters of Aaron, and her name was Elisabeth - Elisabeth, mother of Joh the Baptist was born of the tribe of Levi

Lk 1:5

Lk 1:5 - Elisabeth - Elisábet Noun Feminine el-ee-sab'-et of Hebrew origin (0472) of Hebrew origin (); Elisabet, an Israelitess:--Elisabeth. Elisabeth = "oath of God"

Lk 1:6

Lk 1:6 - And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless - Zacharias and Elisabeth were counted "righteous" by the LORD

Lk 1:6

Lk 1:6 - blameless - See Job 1:1; Phil 3:6

Lk 1:8

Lk 1:8 - And it came to pass, that while he executed the priest's office before God in the order of his course - the priests who served in the sanctuary were divided into a course of 24, each serving in rotation. See Ex 30:7, 8; 1Chron 24:1-31

Lk 1:9

Lk 1:9 - his lot was to burn incense when he went into the temple of the Lord - Compare 1Sam 3:3; Ex 30:7, 8

Lk 1:11

Lk 1:11 - standing on the right side of the altar of incense - the angel stood on the right side which was the side of favor.

Lk 1:13

Lk 1:13 - But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name Joh - Similar to the experience of Abraham and Monoah, Zacharias was told of the birth of his son in his old age. See Gen 17:1-19; Judges 13:1-20

Lk 1:13

Lk 1:13 - John - Iōánnēs Noun Masculine ee-o-an'-nace of Hebrew origin (03110) of Hebrew origin (); Joannes (i.e. Jochanan), the name of four Israelites:--John. John = "Jehovah is a gracious giver"

Lk 1:15

Lk 1:15 - and shall drink neither wine nor strong drink - Joh was not to touch the accursed thing and defile himself. He was to be as a Nazarite and son of Rechab

Lk 1:15

Lk 1:15 - and he shall be filled with the Holy Ghost, even from his mother's womb - from the womb, Joh responded to the presence of the Lord with rejoicing. He was filled with God's Spirit and would live to glorify Him. See Lk 1:41; Jer 1:5 Before Jesus' death and resurrection, the Spirit "came upon" people in order to fulfill the purposes of God (Eze 2:2). However, with the Father's giving of the Holy Spirit as a gift, He would both be with us and dwell in us - See John 14:5-18, 20

Lk 1:16

Lk 1:16 - And many of the children of Israel shall he turn to the Lord their God - See Rom 2:28, 29; Dan 12:3; Gal 3:26-29

Lk 1:17

Lk 1:17 - And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord - See Mal 4:5, 6; 1Kin 18:36, 37

Lk 1:17

Lk 1:17 - wisdom of the just - See Dan 12:10

Lk 1:17

Lk 1:17 - to make ready a people prepared for the Lord - Dan 12:3

Lk 1:18

Lk 1:18 - Whereby shall I know this? for I am an old man, and my wife well stricken in years - Zech should not have doubted, having known the experience of Abraham and Sarah. See Heb 11:11; Gen 18:11-14

Lk 1:19

Lk 1:19 - I am Gabriel, that stand in the presence of God -

Lk 1:19

Lk 1:19 - and am sent to speak unto thee, and to shew thee these glad tidings - See Heb 1:14

Lk 1:25

Lk 1:25 - Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men - Look how the Lord has remembered me and looked upon me, to take away my shame - See 1Sam 1:2-17; Isa 54:4

Lk 1:26

Lk 1:26 - Gabriel - Gabriēl Noun Masculine gab-ree-ale' of Hebrew origin (01403) of Hebrew origin (); Gabriel, an archangel:--Gabriel. Gabriel = "man of God"

Lk 1:27

Lk 1:27 - espoused - Betrothed; affianced; promised in marriage by contract; married; united intimately; embraced.

Lk 1:27

Lk 1:27 - Jesus' earthly father, Joseph, was of the House of David and therefore the Kings of Israel. Mary was from the house of Levi (Lk 1:5) , therefor the Priest, qualifying Jesus to be both King and Priest.

Lk 1:27

Lk 1:27 - Mary - María Noun Feminine mar-ee'-ah of Hebrew origin (04813) of Hebrew origin (); Maria or Mariam (i.e. Mirjam), the name of six Christian females:-- Mary. Mary or Miriam = "their rebellion"

Lk 1:28

Lk 1:28 - And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women - God was with Mary and she was highly favored and regarded of God. She was ordained to be the virgin that would carry the Son of God. See Isa 7:14-16, 9:6, 7

Lk 1:29

Lk 1:29 - And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be - Mary was obviously not one who thought highly of herself. She did not see herself worthy or deserving of the honor spoken in the salutation.

Lk 1:31

Lk 1:31 - and shalt call his name JESUS - See Mt 1:21 Iēsoûs Noun Masculine ee-ay-sooce' of Hebrew origin (03091) of Hebrew origin (); Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites:--Jesus. Jesus = "Jehovah is salvation" Jesus, the Son of God, the Sa

Lk 1:32

Lk 1:32 - He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: - See Isa 9:6, 7, 7:14-16; Ps 2:7; Jer 23:5, 6; Ezek 21:26, 27; Rom 1:3, 4

Lk 1:32

Lk 1:32 - great - exalted in the character of God. See Gen 12:2; Lk 1:48; Mk 14:9 mégas Adjective meg'-as [including the prolonged forms, feminine megale, plural megaloi, etc., cf also (3176), (3187)] (including the prolonged forms, feminine megale, plural megaloi, etc.; compare also ,); big (literally or figuratively, in a very wide application):--(+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, 0 to years. great of the external form or sensible appearance of things (or of persons) in particular, of space and its dimensions, as respects 1a mass and weight: great 1a compass and extent: large, spacious 1a measure and height: long 1a stature and age: great, old of number and quantity: numerous, large, abundant of age: the elder used of intensity and its degrees: with great effort, of the affections and emotions of the mind, of natural events powerfully affecting the senses: violent, mighty, strong predicated of rank, as belonging to persons, eminent for ability, virtue, authority, power things esteemed highly for their importance: of great moment, of great weight, importance a thing to be highly esteemed for its excellence: excellent splendid, prepared on a grand scale, stately great things of God's preeminent blessings

Lk 1:33

Lk 1:33 - And he shall reign over the house of Jacob for ever - See Isa 58:14

Lk 1:33

Lk 1:33 - and of his kingdom there shall be no end - See Dan 2:44

Lk 1:34

Lk 1:34 - Then said Mary unto the angel, How shall this be, seeing I know not a man? - See Isa 7:14

Lk 1:35

Lk 1:35 - And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God - the true Christmas Story is that God's Holy Spirit is to bring forth not only in Mary, but in every son of God, a Holy Thing, a Savior, which is Christ the Lord - Christ in you and me, the hope of glory! Act 2:4, 10:44; Col 1:27; 1Tim 3:16 From this case, therefore, we learn most conclusively that the seed which God promised to Abraham, which should be as the sand of the sea and the stars of heaven for number, and which should inherit the land is only a spiritual seed. That is, it isa a seed which comes through the agency of the Spirit of God. The birth of Isaac, like that of the Lord Jesus, was miraculous. It was supernatural. Both were brought about through the agency of the Spirit. In both we have an illustration of the power by which we are to become sons of God, and thus heirs of the promise. {The Everlasting Covenant, E.J. Waggoner, pg 71}

Lk 1:35

Lk 1:35 - The Holy Ghost shall come upon thee - See Eph 1:13, 14; John 14:16, 17;

Lk 1:35

Lk 1:35 - and the power of the Highest shall overshadow thee - See Isa 60:1, 2 The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

Lk 1:35

Lk 1:35 - therefore also that holy thing which shall be born of thee shall be called the Son of God - See Act 3:19, 20; 1Jo 4:1-3; Col 1:27; Isa 49:1; Rom 1:3, 4; Mal 3:5 Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {In Heavenly Places 33.4}

Lk 1:35

Lk 1:35 - shall be called the Son of God - See Gal 4:4

Lk 1:36

Lk 1:36 - And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren - the realization of one "impossible act", the pregnancy of Elisabeth who was barren, gave faith to believe another "impossible act", for with God, all things are possible. See Heb 1:1

Lk 1:37

Lk 1:37 - For with God nothing shall be impossible - See Gen 18:14; Jer 32:17, 27; Num 23:19

Lk 1:38

Lk 1:38 - And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her - Mary believed God and it was counted to her for righteousness. God is merely looking for our consent and submission to His will. He then will do exceeding abundantly above all that we can think or imagine. See Gen 15:6; Josh 2:21

Lk 1:41

Lk 1:41 - And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: - See Lk 1:15

Lk 1:41

Lk 1:41 - and Elisabeth was filled with the Holy Ghost - being filled with the Holy Ghost, Elisabeth prophesied of the birth of Christ, her Lord through Mary. See Lk 1:15, 43 God's presence makes things holy (Ex 3:1-5). We are to be living channels of God's Holy Spirit to all whom we come in contact.

Lk 1:42

Lk 1:42 - blessed is the fruit of thy womb - See Deut 28:4

Lk 1:43

Lk 1:43 - And whence is this to me, that the mother of my Lord should come to me? - Elisabeth prophesies of the birth of Jesus Christ, the Lord!

Lk 1:45

Lk 1:45 - And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord - See Lk 1:38; Gen 15:6; Jam 1:6

Lk 1:46

Lk 1:46 - And Mary said, My soul doth magnify the Lord - See Deut 10:21; Ps 34:3

Lk 1:47

Lk 1:47 - And my spirit hath rejoiced in God my Saviour - Mary acknowledges her need of a Saviour like all sinners. See Mt 1:21; Lk 1:77

Lk 1:48

Lk 1:48 - For he hath regarded the low estate of his handmaiden - See James 1:9

Lk 1:48

Lk 1:48 - from henceforth all generations shall call me blessed - God made Mary's name great for her faithfulness. See Lk 1:42, 11:27; Gen 12:3

Lk 1:49

Lk 1:49 - holy is his name - Ps 103:1, 111:9

Lk 1:51

Lk 1:51 - strength with his arm - See Isa 51:9, 62:8; Jer 17:5

Lk 1:53

Lk 1:53 - He hath filled the hungry with good things - See Mt 5:6

Lk 1:65

Lk 1:65 - And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea - God always gives warning and counsel in a miraculous way before He does a great work. Joh was the forerunner of Jesus Christ and gathered the attention of the people so that they might welcome Christ.

Lk 1:68

Lk 1:68 - Blessed be the Lord God of Israel; for he hath visited and redeemed his people - as in the time of Israel's captivity and God visited them to deliver them from their bondage, so God has visited humanity to bring salvation to mankind - See Lk 2:14

Lk 1:69

Lk 1:69 - And hath raised up an horn of salvation for us in the house of his servant David - 2Sam 22:3; Ps 18:2; Jer 23:5, 6;

Lk 1:70

Lk 1:70 - As he spake by the mouth of his holy prophets, which have been since the world began: - the angels as prophets (Rev 19:10) helped to convey the messages of warning to Adam and Eve. Enoch was the first known human prophet who prophesied of the Second and Third Comings of Jesus Christ. See Gen 3:15; Act 3:21; Jude 1:14, 15

Lk 1:71

Lk 1:71 - That we should be saved from our enemies, and from the hand of all that hate us - See Gen 3:15, 22:17; 1Cor 15:25, 26; *Heb 2:14, 15; 1Pet 5:8; Lk 9:1

Lk 1:72

Lk 1:72 - To perform the mercy promised to our fathers, and to remember his holy covenant - See Ex 19:5, 6

Lk 1:73

Lk 1:73 - The oath which he sware to our father Abraham - See Gen 12:1-3; 28:14, 15

Lk 1:74

Lk 1:74 - that we being delivered out of the hand of our enemies might serve him without fear In holiness and righteousness before him, all the days of our life - the covenant promise of dwelling alone, not being reckoned among the nations and delivered from the hand of the fowler was to be fulfilled in Christ. See Isa 33:20-24; Heb 2:14-18; Num 23:9

Lk 1:75

Lk 1:75 - In holiness and righteousness before him, all the days of our life - See Jer 23:5, 6; Rom 6:19; Eph 4:24

Lk 1:76

Lk 1:76 - And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways - See Isa 40:3-5; Lk 3:3-6

Lk 1:77

Lk 1:77 - To give knowledge of salvation unto his people by the remission of their sins - Joh would preach the confession, repentance, forsaking and forgiveness of sins as requirements for our salvation. See Lk 3:3; Rom 2:4; 1Jo 1:9; Rom 2:4; Hymn #309 I Surrender All (O the joy of full salvation, glory, glory to His name)

Lk 1:78

Lk 1:78 - Through the tender mercy of our God - See Ps 23:6

Lk 1:78

Lk 1:78 - whereby the dayspring from on high hath visited us - anatolḗ Noun Feminine an-at-ol-ay' from (393) from ; a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural):--dayspring, east, rising. a rising (of the sun and stars) the east (the direction of the sun's rising) See Mal 4:2; 2Pet 1:19

Lk 1:79

Lk 1:79 - To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace - John's calling as Christ's forerunner was to lead men from the paths of darkness wherein there is no peace to the way of eternal life through Jesus Christ. See Isa 59:8, 60:2; Rom 3:16

Lk 1:79

Lk 1:79 - to guide our feet into the way of peace - See Isa 32:17

Lk 1:80

Lk 1:80 - and was in the deserts till the day of his shewing unto Israel - God established a country home for Joh where he would learn of the Lord by the angels and not become corrupted by the doctrines of the Pharisees. See Lk 3:3

Lk 2:7

Lk 2:7 - And she brought forth her firstborn son - See Rev 12:5

Lk 2:7

Lk 2:7 - and laid him in a manger; because there was no room for them in the inn - no room anywhere to accommodate the King of the Universe. Jesus was born in a stable in order to redeem me!!

Lk 2:8

Lk 2:8 - And there were in the same country shepherds abiding in the field, keeping watch over their flock by night - the gospel first came to the poor shepherds, giving evidence that the good news of salvation is for all men, rich and poor.

Lk 2:9

Lk 2:9 - the angel of the Lord came upon them - an angelic messenger (perhaps Gabriel) and not the Commander of the Host of Heaven, the Angel of the Lord or Jesus. Compare Joshua 5:13-15

Lk 2:10

Lk 2:10 - And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people - See 1 John 4:1-3; 1Tim 3:16

Lk 2:10

Lk 2:10 - good tidings - translated "gospel". The angels came to proclaim the gospel to the shepherds keeping watch over their flock by night. "Behold, I bring you the gospel of great joy". The gospel is in two parts: 1. A message of joy 2. A message of salvation from sin - John 3:17

Lk 2:10

Lk 2:12 - great joy - the gospel brings great joy - Rom 14:17; Ps 45:7||Heb 1:9; Isa 61:3

Lk 2:10

Lk 2:10 - which shall be to all people - The mystery of the gospel was being proclaimed as a blessing to all people, rich and poor (Mk 12:37). See John 3:16, 17; Gen 12:3; Isa 56:7

Lk 2:11

Lk 2:11 - For unto you is born this day in the city of David a Saviour, which is Christ the Lord - See Isa 9:6

Lk 2:11

Lk 2:11 - in the city of David - all of Israel knew that David was born in Bethlehem. See Lk 2:15

Lk 2:11

Lk 2:11 - Christ the Lord - Messiah the Prince according to Daniel 9:25. See Act 2:36

Lk 2:13

Lk 2:13 - And suddenly there was with the angel a multitude of the heavenly host praising God, and saying - God permitted the shepherds to see the glorious angelic host praising the newborn King while the rest of the world remained in darkness. The same host rejoiced at the creation of the world. See Job 38:4-7

Lk 2:14

Lk 2:14 - Glory to God in the highest - thee angels sing Glory to God in the highest because the very image of God had come to the earth. See 1Cor 11:7

Lk 2:14

Lk 2:15 - and on earth peace - in contrast to the woeful lamentation uttered upon the inhabitants of the earth with the expulsion of Satan, peace on earth was proclaimed with the arrival of Jesus Christ. See Rev 12:12

Lk 2:14

Lk 2:14 - good will toward men - God's plans towards mankind are all good. God desires our redemption. See Jer 29:11

Lk 2:15

Lk 2:14 - Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us - the shepherd received the prophetic message of the birth of Christ and moved with joy and godly fear to see Jesus.

Lk 2:22

Lk 2:22 -And when the days of her purification according to the law of Moses were accomplished - See Lev 12:2

Lk 2:23

Lk 2:23 - Every male that openeth the womb shall be called holy to the Lord - every male was to serve as a priest of God over their household and in the service of the Lord. - See Ex 34:19, 20; Lev 12:3; Gen 17:10-14; Deut 15:19-23

Lk 2:24

Lk 2:24 - And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons - See Lev 12:8

Lk 2:27

Lk 2:27 - and he came by the Spirit into the temple - Simeon and the priests represent two classes,—those who are guided by the Spirit of God because they are willing to be instructed, and those who, refusing to receive the light which would lead them into all truth, are guided by the spirit of the power of darkness, and are daily being led into deeper darkness. – {RH April 2, 1901 Par. 7} By divine illumination Simeon understood Christ's mission. The Holy Spirit impressed his heart. But the priests and rulers were imbued with the spirit of the enemy of God; and today the same spirit influences human minds, controlling with power the hearts of men, and making of none effect the appeals of the Spirit. – {RH April 2, 1901 Par. 8}

Lk 2:30

Lk 2:30 - For mine eyes have seen thy salvation - Salvation is the Person, Jesus Christ. See 1Jo 5:11; Joh 11:25, 26

Lk 2:31

Lk 2:31 - Which thou hast prepared before the face of all people - See Lk 3:6; Titus 2:11; Isa 40:5

Lk 2:32

Lk 2:32 - A light to lighten the Gentiles, and the glory of thy people Israel - Simeon declared the mystery of God. See Isa 49:6; Eph 3:4-6; Act 15:14

Lk 2:32

Lk 2:32 - and the glory of thy people Israel - See Hag 2:9

Lk 2:34

Lk 2:32 - this child is set for the fall and rising again of many in Israel - As the Bible is the great cleaver of truth, Jesus, the Seed of the woman, would divide Israel and the world. Heb 4:12 But One greater than Moses lay in the priest's arms; and when he enrolled the child's name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance. – {DA 52.2} Behold," Simeon had said, "this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." They must fall who would rise again. We must fall upon the Rock and be broken before we can be uplifted in Christ. Self must be dethroned, pride must be humbled, if we would know the glory of the spiritual kingdom. The Jews would not accept the honor that is reached through humiliation. Therefore they would not receive their Redeemer. He was a sign that was spoken against. – {DA 56.5}

Lk 2:34

Lk 2:34 - and for a sign which shall be spoken against - Jesus, the Chief Cornerstone who the builders rejected was the sign of offense for Ancient Israel. See Isa 28:16

Lk 2:35

Lk 2:35 - Yea, a sword shall pierce through thy own soul also,) - Through Simeon it is revealed that the Messiah is to have no unobstructed passage through the world. In the words to Mary, "A sword shall pierce through thy own soul also," God in His tender mercy gives to the mother of Jesus an intimation of the anguish that already for His sake she had begun to bear. – {DA 56.4}

Lk 2:35

Lk 2:35 - that the thoughts of many hearts may be revealed - Jesus will divide the world and will reveal the true heart, thoughts and motives of men: The Righteous: Joh 11:21, 22; The Wicked: Joh 11:47-50 In the light of the Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are "thoughts of peace, and not of evil." Jeremiah 29:11. It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. {DA 57.1} By the life and the death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself. – {DA 57.3}

Lk 2:36

Lk 2:30 - Phanuel - meaning "the face of God"

Lk 2:40

Lk 2:40 - And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of

God was upon him - See Prov 8:12

Lk 2:41

Lk 2:41 - Now his parents went to Jerusalem every year at the feast of the passover - the celebration of passover was a required/mandatory holiday to be celebrated among the COI.

Lk 2:46

Lk 2:46 - they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions - See Ps 119:98-100, 102

Lk 2:47

Lk 2:47 - And all that heard him were astonished at his understanding and answers - See Ps 119:99, 100; Isa 50:4

Lk 2:48

Lk 2:48 - Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing - As Adam and Eve blamed God in the Garden of Eden, so Mary and Joseph seek to cover-up their guilt of negligence by accusing Jesus of a fault.

Lk 2:49

Lk 2:49 - And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? - Jesus graciously does not return evil for evil by reproving Mary, but merely gives she and Joseph a sacred message. Jesus informed both Joseph and Mary Who His actual Father was and to Whom He owed ultimate homage and allegiance. Jesus informs them that His business on earth is greater than merely being their Son, though He returned with Joseph and Mary to their home in Nazareth and was subject to them.

Lk 2:51

Lk 2:51 - And he went down with them, and came to Nazareth, and was subject unto them - though Jesus knew Who He was and His calling, He subjected Himself to His earthly parents in obedience and in carrying out his duties as a Son - See Philippians 2:7

Lk 2:52

Lk 2:52 - And Jesus increased in wisdom and stature, and in favour with God and man - See Gen 32:28; Prov 3:3, 4; Lk 2:40

Lk 3:1

Lk 3:1 In the fifteenth year of the reign of Tiberius Caesar - there existed a one world government in the time of Jesus' first advent and there will be again a one world government prior to His second advent. When the fullness of the time was come, God sent forth His Son." Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. DA 32.2

Lk 3:1

Lk 3:1 - tetrarch - a governor of a 4th part of a region.

Lk 3:2

Lk 3:2- the word of God came unto Joh the Baptist - despite the mention of the High Priests, the word of God is given to His appointed agent, the one who would herald the coming King. This verse gives reason to the fact that the leadership in Israel had been bypassed for a new leadership. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by. – {DA 47.1}

Lk 3:2

Lk 3:2 - Joh the son of Zacharias - Joh the Baptist, so called because he made popular a new order of outwardly demonstrating consecration to God through the right of baptism. Just as circumcision of the flesh was to be a sign of the inward circumcision of the heart, Joh instituted baptism, the washing away of past sins in the blood of the Lamb, to all who would receive the rite by faith. See Rom 2:28, 29; Deut 10:16 The rite of baptism may be seen foreshadowed in: COI crossing the Red Sea: Ex 14:13-16; 1Cor 10:1-4 COI crossing the Jordan: Joshua 3:14-17, 5:1-7 Naaman the leper: 2Kin 5:1-15

Lk 3:3

Lk 3:3 - And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins - Joh the Baptist, a prophet and preacher of righteousness, came proclaiming a new order and work of righteousness. Joh came proclaiming the Kingdom of God to all who would repent and be baptized for the remission of their sins. Joh instituted baptism as the new sign of the covenant between God and men, superseding the Jewish rite of circumcision which excluded all who were not blood descendants of Abraham (see v10-14). Joh's new order was an offense to many because of their prejudice and pride in the rituals they religiously upheld as a cloak of righteousness, while their hearts remained uncircumcised. Deut 10:16; Rom 10:1-4 The rite of baptism may be seen foreshadowed in: COI crossing the Red Sea: Ex 14:13-16; 1Cor 10:1-4 COI crossing the Jordan: Joshua 3:14-17, 5:1-7 Naaman the leper: 2Kin 5:1-15 And all went forth into the wilderness to hear him. Unlearned fishermen and peasants came from the surrounding countries and from regions nigh and afar off. The Roman soldiers from the barracks of Herod came to hear. Chieftains came with their swords girded by their sides, to put down anything that savored of riot or rebellion. The avaricious tax gatherers came from the regions round about; and from the Sanhedrim came forth the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressionable scoffer of the age, with the sneer gone, and cut to the heart with a sense of their sin. There were no long arguments, no finely cut theories, elaborately delivered in their "firstly," "secondly," and "thirdly." But pure native eloquence was revealed in the short sentences, every word carrying with it the certainty and truth of the weighty warnings given. – {2SM 148.3}

Lk 3:4

Lk 3:6 - the voice of one crying in the wilderness - See Isa 40:1-5

Lk 3:4

Lk 3:4 -Prepare ye the way of the Lord, make his paths straight - We, the sons of God, are to be as Joh the Baptist (Mal 4:5, 6), whose lifestyle, works, and ministry prepared the way, made straight the way for others to see Jesus and for Him to enter their hearts. See Isa 40:1-5, 45:2; Mal 4:5, 6

Lk 3:5

Lk 3:5 - Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth - our ministry should make a highway for the Lord to passover and enter into the hearts of those who hear. By the power of the Holy Spirit, we are to bring low all that is high, fill in all that is cavernous and make straight that which is crooked.

Lk 3:6

Lk 3:6 - And all flesh shall see the salvation of God - Isa describes the salvation of the Lord as the "glory of the Lord", Jesus Christ, the glory that fills Go'd holy temple. See Hag 2:9; Lk 2:25, 30, 31; Titus 2:11

Lk 3:7

Lk 3:7 - O generation of vipers - Joh is calling the Pharisees and leadership the seed of the serpent. See Gen 3:15; Isa 1:4; Joh 8:44; Mt 12:34, 23:33

Lk 3:7

Lk 3:7 - who hath warned you to flee from the wrath to come? - Commenting upon Israel's rejection of Christ and in consequence their utter destruction, Joh draws the attention of the Jewish Leadership to the prophecy of Dan 9:26, forecasting Ancient Israel's end. See Lk 7:30, 13:1-9; Act 13:40, 41; Habakkuk 1:5 It was well known that the seventy weeks of Dan's prophecy, covering the Messiah's advent, were nearly ended; and all were eager to share in that era of national glory which was then expected. Such was the popular enthusiasm that the Sanhedrin would soon be forced either to sanction or to reject Joh's work. Already their power over the people was waning. It was becoming a serious question how to maintain their position. In the hope of arriving at some conclusion, they dispatched to the Jordan a deputation of priests and Levites to confer with the new teacher. – {DA 133.3}

Lk 3:8

Lk 3:8 - Bring forth therefore fruits worthy of repentance - See Jon 3:6, 8

Lk 3:8

Lk 3:8 - and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham - See Eze 33:24-26; Mk 3:31-35; Joh 8:33, 39

Lk 3:8

Lk 3:8 - Joh is emphasizing the worthlessness of biological descent in matters of God. Joh affirms that ones born biologically of Abraham are no more worthy of salvation than stones, of which God can make into sons of Abraham if He chooses. See Joh 1:12, 13; Rom 9:6-8, 2:28, 29; Gal 3:27-29; AA 20.1

Lk 3:9

Lk 3:9 - And now also the axe is laid unto the root of the trees: - See Mt 21:43, 15:13; Mk 11:20; Compare Job 14:7-9; Ezekiel 5:8-17

Lk 3:13

Lk 3:13 - Exact no more than that which is appointed you - the publicans were not to extort

or steal from the people, taking more than was required for personal gain.

Lk 3:14

Lk 3:14 - neither accuse any falsely - See 2Tim 3:3; Tit 2:3

Lk 3:14

Lk 3:14 - and be content with your wages - See 1Tim 6:6

Lk 3:15

Lk 3:15 - And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not - See Mk 11:32

Lk 3:16

Lk 3:16 - John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose - John was 30years old when he spoke these words. Love or attention and the pride of life had no bearing upon this man who was wholly consecrated to God and His service - CONTRAST Eccl 6:12

Lk 3:16

Lk 3:16 - he shall baptize you with the Holy Ghost and with fire - the Holy Spirit gave tongues of fire to the apostles on the day of Pentecost so that the gospel might go to the ends of the earth. The baptism of fire Jesus also spoke about was to include the firey trials that would assail all those who seek to serve Jesus. See Mt 3:11, 20:22, 23; John 7:39; Act 11:16

Lk 3:17

Lk 3:17 - Whose fan is in His hand, and He will throughly purge His floor - See Dan 2:35 Miller's Dream: Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room. – {EW 83.2} I cried to him to forbear, for there were some precious jewels scattered among the rubbish. – {EW 83.3} He told me to “fear not,” for he would “take care of them”. – {EW 83.4}

Lk 3:17

Lk 3:17 - and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable - See Jer 23:28; See Mt 23:12

Lk 3:17

Lk 3:17 - will gather the wheat into his garner - See Rev 14:15

Lk 3:17

Lk 3:17 - but the chaff he will burn with fire unquenchable - See Isa 27:4; Jer 4:4; Dan 2:34; Mal 4:1, 3; Rev 14:10, 11

Lk 3:20

Lk 3:20 - Added yet this above all, that he shut up Joh in prison - to all things Herod was chargeable for, he added the additional grievance of imprisoning Joh.

Lk 3:21

Lk 3:20 - being baptized, and praying - as Jesus was being baptized he prayed for the Spirit of God to descend upon Him.

Lk 3:21

Lk 3:21 - the heaven was opened - It was believed also that before the Messiah's advent, Elijah would personally appear. This expectation Joh met in his denial; but his words had a deeper meaning. Jesus afterward said, referring to Joh, "If ye are willing to receive it, this is Elijah, which is to come." Mt 11:14, R. V. Joh came in the spirit and power of Elijah, to do such a work as Elijah did. If the Jews had received him, it would have been accomplished for them. But they did not receive his message. To them he was not Elijah. He could not fulfill for them the mission he came to accomplish. – {DA 135.3} Many of those gathered at the Jordan had been present at the baptism of Jesus; but the sign then given had been manifest to but few among them. During the preceding months of the Baptist's ministry, many had refused to heed the call to repentance. Thus they had hardened their hearts and darkened their understanding. When Heaven bore testimony to Jesus at His baptism, they perceived it not. Eyes that had never been turned in faith to Him that is invisible beheld not the revelation of the glory of God; ears that had never listened to His voice heard not the words of witness. So it is now. Often the presence of Christ and the ministering angels is manifest in the assemblies of the people, and yet there are many who know it not. They discern nothing unusual. But to some the Saviour's presence is revealed. Peace and joy animate their hearts. They are comforted, encouraged, and blessed. – {DA 136.1}

Lk 3:22

Lk 3:22 - And the Holy Ghost descended in a bodily shape like a dove... and a voice came from heaven - We see all persons of the God-head represented here at Jesus' baptism. See also 2Cor 13:14; Dan 9:25, 26

Lk 3:23

Lk 3:23 - And Jesus himself began to be about thirty years of age - Jesus began His ministry at the age of 30 like all priests in Israel. See Dan 9:25, 26; Num 4:3, 47

Lk 3:23

Lk 3:23 - being (as was supposed) the son of Joseph - See Mt 1:18, 13:55; Joh 8:41

Lk 3:31

Lk 3:31 - Nathan - See 2Sam 5:13, 14

Lk 3:33

Lk 3:33 - Phares - the son of Judah born to his daughter-in-law who he tricked, but who tricked him back - See Gen 38:1-30

Lk 3:33

Lk 3:33 - Juda - the 4th son of Jacob, Judah, received the birthright because Reuben slept

with his father's concubine, Simeon and Levi wickedly killed the Shechemites.

Lk 3:36

Lk 3:36 - Sem - See Gen 11:10, 11

Lk 3:37

Lk 3:37 - Mathusala - meaning "man of the end".

Lk 3:38

Lk 3:38 - Adam, which was the son of God - not only was Adam God's son who He created, Adam was once the head of the earth, appointed as its caretaker. See Job 1:6

Lk 4:1

Lk 4:1 - being full of the Holy Ghost - Jesus received of the Spirit without measure. I desire the same! May I die that you may fill me Lord!! See Joh 3:34; Gal 2:20; Rom 6:6

Lk 4:1

Lk 4:1 - led by the Spirit - the Time of Israel's Visitation commenced with the Baptism of Jesus Christ according to the prophecy of Dan 9:24, 25. -- If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus. – {DA 231.3} The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations. – {DA 232.1}

Lk 4:2

Lk 4:2 - Being forty days tempted of the devil - 40days or 1.33 months is significant in Biblical accounts: 1. Purifying rains fell upon the earth for 40days and nights during the flood (Gen 7:4, 12) 2. Jacob's body was embalmed for 40 days (Gen 50:3) 3. Moses' fast for 40days on Mt. Sinai with the LORD (Ex 24:18) 4. The 12 spies surveyed the land for 40days 5. Elijah's fast for 40days when fleeing Jezebel 6. The people of Nineveh were given 40days probation to repent

Lk 4:3

Lk 4:3 - If thou be the Son of God - The devil knew exactly Who Jesus was because the demons often declared His identity. This was a direct challenge to God's profession from heaven regarding Jesus and to test Jesus' faith. When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It

would bring the controversy to an end. – {DA 119.2}

Lk 4:4

Lk 4:4 - It is written, That man shall not live by bread alone, but by every word of God - See Deut 8:3

Lk 4:4

Lk 4:4 - but by every word of God - man can and must live and be sustained by every word that proceeds from the mouth of the Lord. See Job 23:12

Lk 4:5

Lk 4:5 - And the devil, taking him up into an high mountain - the devil blasphemously handled Jesus in taking Him to a high mountain

Lk 4:5

Lk 4:5 - shewed unto him all the kingdoms of the world in a moment of time - Just as the devil has power to show all the kingdoms of the world before Jesus, God will show the wicked their life record in a moment in the final judgment before He rains down fire from heaven to destroy them. See Rev 20:

Lk 4:6

Lk 4:6 - All this power will I give thee, and the glory of them - See 1Jo 2:6, 7

Lk 4:6

Lk 4:8 - for that is delivered unto me; and to whomsoever I will I give it - the devil believes that the things of this world are his. He feels that after usurping authority from Adam, he had a right to rule and bless or curse whom he chooses (Job 1:6, 7). This couldn't be further from the truth. See Joh 12:31

Lk 4:7

Lk 4:7 - If thou therefore wilt worship me, all shall be thine - See Isa 14:12-14; Ezekiel 28:12-19

Lk 4:8

Lk 4:8 - Get thee behind me - See Mt 16:23; Mk 8:33

Lk 4:8

Lk 4:8 - for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve - Ex 34:14

Lk 4:10

Lk 4:10 - For it is written, He shall give his angels charge over thee, to keep thee: - See Ps 91:11, 12

Lk 4:12

Lk 4:12 - It is said, Thou shalt not tempt the Lord thy God - See Deut 6:16

Lk 4:13

Lk 4:13 - And when the devil had ended all the temptation, he departed from him for a season - See Jam 4:7

Lk 4:16

Lk 4:16 - And he came to Nazareth, where he had been brought up - Jesus would meet with contempt from the people of Nazareth with Whom He was most familiar and they with Him. See Joh 6:42, 59

Lk 4:16

Lk 4:16 - and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read - See Lk 4:31, 6:6; Act 13:42-48

Lk 4:17

Lk 4:16 - He opened the book - Jesus opening the book to read the passage from Isa 61 is reflective of the heavenly court scene where the court is seated and the books are opened. While the book is open, Jesus desires to write His law in our hearts, have us embrace the everlasting gospel, preach salvation to the poor, heal the broken hearted, set the captives free and bring recovery of sight to the blind, to proclaim the acceptable year of the Lord.

Lk 4:18

Lk 4:18, 19 - The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord - See Isa 61:1, 2, 42:1; Act 10:38

Lk 4:18

Lk 4:18 - to preach deliverance to the captives - See Heb 2:14, 15; Isa 25:8; Zech 9:12

Lk 4:18

Lk 4:18 - recovering of sight to the blind - See Isa 29:9-11

Lk 4:20

Lk 4:20 - He closed the book - Jesus stopped short of the part of the text that the Jews delighted to hear, God taking vengeance. Jesus was trying to show them a reality they were not aware of and had been misinformed of. Jesus as Messiah had not come to take vengeance on mankind (especially the Rom) but to bring healing to man's sin-sick soul.

Lk 4:21

Lk 4:21 - This day is this scripture fulfilled in your ears - Jesus, the Author of our Salvation and the Inspiration behind Scriptures, foretold of His work and then confirmed its fulfillment. Jesus is the God of Prophecy. Joh 13:19

Lk 4:22

Lk 4:22 - and wondered at the gracious words which proceeded out of his mouth - See Joh 1:14

Lk 4:22

Lk 4:22 - And they said, Is not this Joseph's son? - the spirit of doubt and contempt entered the minds of the people so that they saw Jesus' wonderfully gracious words and works and yet could not perceive His true identity.

Lk 4:24

Lk 4:24 - And he said, Verily I say unto you, No prophet is accepted in his own country - See Joh 6:42; Jer 11:21, 1:1

Lk 4:25

Lk 4:25 - when the heaven was shut up three years and six months - See Rev 2:20, 21, 11:6; Lev 26:19; 1Kin 17:1

Lk 4:27

Lk 4:27 - Eliseus - Elisha

Lk 4:28

Lk 4:28 - And all they in the synagogue, when they heard these things, were filled with wrath - See Act 7:54

Lk 4:29

Lk 4:29 - And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. - The same blasphemous spirit that filled Satan, having him mishandle Jesus, filled his children. See Lk 4:5, 9; Joh 8:44; Act 7:57-60

Lk 4:30

Lk 4:30 - But he passing through the midst of them went his way - God gave His angels charge over Jesus to watch over Him until the appointed time that He should be glorified. Jesus must die at an appointed time in an appointed manner according to the Scriptures (Ps 22:6-19; Dan 9:25, 26). See Ps 91:11, 12

Lk 4:31

Lk 4:31 - And came down to Capernaum, a city of Galilee, and taught them on the sabbath days - See Lk 4:16, 6:6; Act 13:42-48

Lk 4:32

Lk 4:32 - And they were astonished at his doctrine: for his word was with power - See Joh 7:45, 46

Lk 4:33

Lk 4:35 - there was a man, which had a spirit of an unclean devil, and cried out with a loud voice - devils desire to inhabit a human host and cause pain, suffering and death to the host

and all around them. See Rev 16:13, 14; Mt 12:29; Mk 3:27

Lk 4:34

Lk 4:34 - art thou come to destroy us? - See Mt 25:41; Jude 1:6; Jam 2:19

Lk 4:34

Lk 4:34 - who thou art; the Holy One of God - the holiness that Jesus assumed with His incarnation was unlike that of the Father and Holy Spirit, a holiness which He laid down. The holiness of the Father and Holy Spirit is above sin so that they can not be tempted. Jesus however, assuming our humanity, could be tempted by sin, but remained unspotted by sin. Jesus' holiness is a victorious holiness producing righteousness. See Jam 1:13; Heb 4:15; Hab 1:12; Mk 1:24

Lk 4:35

Lk 4:35 - And Jesus rebuked him, saying, Hold thy peace, and come out of him - Jesus doesn't need unclean spirits proclaiming Who He is and declaring Him to men. Men must see Jesus for Who He is through the conviction of the Holy Spirit. See Lk 4:41; Mt 16:23; Act 16:17, 18

Lk 4:36

Lk 4:36 - for with authority and power he commandeth the unclean spirits, and they come out - in time, all of creation must give heed to the command of its Creator - See Philippians 2:5-11

Lk 4:39

Lk 4:40 - rebuked the fever - interesting that God speaks to all things and they must heed His words. Sickness and illness, the result of sin, must stand down as God speaks judgments against them. This is the power of God!

Lk 4:41

Lk 4:41 - And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ - See Lk 4:34, 35; Jam 2:19

Lk 4:41

Lk 4:41 - Thou art Christ the Son of God - The demons acknowledged what men failed to acknowledge. The demons saw Jesus for Who He was, is, and will ever be, God Almighty! See Lk 4:35; James 2:19

Lk 4:41

Lk 4:41 - for they knew that he was Christ - See Lk 10:18; Rev 12:9

Lk 4:42

Lk 4:42 - And when it was day, he departed and went into a desert place - Jesus often retreated to a solitary place to reflect, pray and ask for strength for the next set of trials He must face. So too, we must come aside and allow the Holy Spirit to recharge us. See Lk 5:16, 6:12

Lk 4:44

Lk 4:44 - And he preached in the synagogues of Galilee- Jesus went about the synagogues of Galilee, preaching to all the lost sheep of the house of Israel.

Lk 5:3

Lk 5:3 - And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship - The voice of God is one which will call forth the dead and is as a lion's roar (Rev 10:3). All who have ears to hear and are among His sheep, hear His voice and follow Him. See Joh 5:25, 10:4, 5

Lk 5:5

Lk 5:6 - Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net - Jesus was testing the faith of His disciple Peter. Peter, who toiled all night and caught no fish, did not think the effort would amount to much, yet in obedience to Jesus, he humbly let down the net to his grandest surprise. I believe God is seeking to move us to the place where we anticipate and expect bountiful blessings when in His presence and abiding in Him. We must develop the spiritual discipline of hoping all things, believing all things and trusting that God is working out all things for our good. See 1Cor 13:7; Rom 8:28

Lk 5:8

Lk 5:8 - When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord - Simon recognized divinity clothed in humanity as he bowed in worship and in humility, recognizing his unworthiness in standing in God's presence. This was in Peter a teachable disposition. See Lk 7:6, 7; Mt 8:8 What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless. – {SpTA09 62.2}

Lk 5:10

Lk 5:10 - And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men - The Lord assured Peter of His acceptance of him as he was, and declared Peter's new assignment, a fisher of men. Just as Jesus would cause him to catch two boatload of fish, so would he bring success to Peter's ministry for men. - See Dan 12:3

Lk 5:11

Lk 5:11 - And when they had brought their ships to land, they forsook all, and followed him - Not concerned with the bumper-catch they had received, the disciples left the boatload of fish to others as they chose to follow Jesus. No need in holding onto peanuts when you are walking with the Master Chef Who can daily provide a bounty of blessings.

Lk 5:12

Lk 5:12 - Lord, if thou wilt, thou canst make me clean - the leper came to Christ, acknowledging his deep need. He also saw Him as One Who had the answer to his problem,

if it were His will. In respect for Jesus' will, he speaks a statement of fact encased in a request for His blessings. See Mt 8:1-4

Lk 5:13

Lk 5:13 - And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him - It is just like Jesus to go the extra mile. Jesus could have pronounced the man clean and healed without touching Him. But to show that not only did He have power over the illness, of which He had no fear (Lk 4:39), Jesus showed, "I take you just as you are and will make you whole from your brokenness." Thank you Lord!!

Lk 5:15

Lk 5:15 - and to be healed by him of their infirmities - No person that has been in Jesus' presence can leave the same way. Those who were healed of sickness and infirmities bore the constant evidence God's power in their lives. Their peace and happiness was the direct interposition of Jesus.

Lk 5:16

Lk 5:16 - And he withdrew himself into the wilderness, and prayed - as was His custom, after being used mightily of His Father in works of healing and preaching the gospel, Jesus retreated to a deserted place for prayer for those whom He ministered to and for strength for Himself. See Lk 4:42, 6:12

Lk 5:17

Lk 5:17 - And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them - the very ones who pitted themselves against Jesus and sought every opportunity to subvert His ministry (Lk 5:21), were being drawn to Him by the power of the Holy Spirit for their salvation. The power to heal them of their sin sickness (self-righteousness due to separation from God) was present if they would in faith and humility take hold of His strength (Isa 27:4, 5). 2Pet 3:9

Lk 5:18

Lk 5:18 - And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him - speaking of friends helping to carry your burden, these friends carried their friend, who felt he was a burden to the world. The faith and commitment to their friend is what moved the heart of God.

Lk 5:20

Lk 5:20 - the one who went to great lengths to be in Jesus' presence received that which he came seeking. While those who stood closest by with the greatest opportunity to receive a blessing, left unchanged and rather, cursed in their hardness of heart.

Lk 5:21

Lk 5:21 - And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? - The power of the Holy Spirit was present to heart the scribes and Pharisees of their sin sickness, and yet they denied the power that would evidently manifest as Jesus not only forgave, but healed the man. See Mk

2:7; Joh 10:33; Lk 7:49

Lk 5:23

Lk 5:23 - Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? - which is easier for God to do, to forgive sins or cause the lame to walk? Either is within the realm of His control.

Lk 5:24

Lk 5:24 - But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house - Jesus affirmed that His powers were not limited to relieving men of their physical maladies, but that He had power to forgive sins also as He first forgave, then healed the paralytic man. See Act 9:33, 34

Lk 5:27

Lk 5:27 - And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me - To this class belonged Levi-Mt, who, after the four disciples at Gennesaret, was the next to be called to Christ's service. The Pharisees had judged Mt according to his employment, but Jesus saw in this man a heart open for the reception of truth. Mt had listened to the Saviour's teaching. As the convicting Spirit of God revealed his sinfulness, he longed to seek help from Christ; but he was accustomed to the exclusiveness of the rabbis, and had no thought that this Great Teacher would notice him. [32] – {CSA 15.9}

Lk 5:28

Lk 5:28 - And he left all, rose up, and followed him - publicans were well-off people in Jewish society for their work and often the kick-backs which they received. Yet, Levi was willing to leave all and follow this itinerant Teacher of righteousness. Compare Levi's response to the rich, young ruler who also had many possessions. Levi counted the cost and saw God's Kingdom and the privilege to learn from this divine Teacher greater riches than all the world possessed. See Joh 10:4, 5, 14 Mt "left all, rose up, and followed Him." There was no hesitation, no questioning, no thought of the lucrative business to be exchanged for poverty and hardship. It was enough for him that he was to be with Jesus, that he might listen to His words, and unite with Him in His work. – {CSA 16.2} So it was with the disciples previously called. When Jesus bade Peter and his companions follow Him, immediately they left their boats and nets. Some of these disciples had friends dependent on them for support; but when they received the Saviour's invitation, they did not hesitate, and inquire, How shall I live, and sustain my family? They were obedient to the call; and when afterward Jesus asked them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" they could answer, "Nothing." Lk 22:35.... – {CSA 16.3}

Lk 5:29

Lk 5:29 - And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them - birds of a feather, flock together. Levi invited his despised and scorned publican friends (perhaps including Zaccheus) to a lavish and costly feast for his new Master and brethren. This was an outreach opportunity the Lord impressed upon Levi to do to win those who were marginalized in the Jewish society. Among the publicans a widespread interest was created. Their hearts were drawn toward the divine Teacher. In the joy of his new discipleship, Mt longed to bring his former associates

to Jesus. Accordingly he made a feast at his own house, and called together his relatives and friends. Not only were publicans included, but many others who were of doubtful reputation, and were proscribed by their more scrupulous neighbors. – {CSA 16.4}

Lk 5:30

Lk 5:30 - But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? - Those who are outside the Kingdom of God often have the greatest criticisms and opinions regarding how the people of God ought to live and behave. Since they claim to know the truth and do not do the truth, they are doubly guilty and more accountable than the ones who they charge with sin. The entertainment was given in honor of Jesus, and He did not hesitate to accept the courtesy. He well knew that this would give offense to the Pharisaic party, and would also compromise Him in the eyes of the people. But no question of policy could influence His movements. With Him external distinctions weighed nothing. That which appealed to His heart was a soul thirsting for the water of life. – {CSA 16.5} But although the Pharisees thought so highly of themselves, they were really in a worse condition than the ones they despised. The publicans were less bigoted and self-sufficient, and thus were more open to the influence of truth. Jesus said to the rabbis, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice." Thus He showed that while they claimed to expound the word of God, they were wholly ignorant of its spirit. [34] – {CSA 16.10}

Lk 5:31

Lk 5:31 - a person who is not sick does not go seeking a physician. Jesus is speaking of the blindness of the Pharisees in not seeing their own spiritual depravity and need of a physician.

Lk 5:32

Lk 5:32 - I came not to call the righteous, but sinners to repentance - Jesus is speaking of those who recognize their own poverty and need of a Savior. They are they who Jesus came to save, not the self-righteous and "whole". See Mt 5:3

Lk 5:33

Lk 5:33 - And they said unto him, Why do the disciples of Joh fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? - Emphasizing the outward "signs of piety" the Pharisees question Jesus regarding the conduct of His disciples; an indirect attack upon the disciples and Jesus as their Master. This attack but he devil was to weaken the faith of the disciples by questioning their sincerity and god-likeness according to the doctrine of men.

Lk 5:34

Lk 5:34 - And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? - while the bridegroom is present, there is happiness and rejoicing. When He is taken away, there should be fasting, waiting and longing for His return. Contrast the evil steward in Mt 24:48-51

Lk 5:35

Lk 5:35 - But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days - Jesus forecasted the time of the disciples in the upper room, immediately after His glorification and as they prepared for the outpouring of the

Holy Spirit at Pentecost. Prayer and fasting would be appropriate when in peril and they do not have the source of their joy immediately at hand. Act 1

Lk 5:36

Lk 5:36 - No one buys a pair of new jeans, cuts the knees out and places it upon a tattered old pair of jeans...

Lk 5:37

Lk 5:37 - Old wine skin bottles become dry and brittle and would burst as new wine was poured into them

Lk 5:37

Lk 5:37 - And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish - Old wine skin bottles become dry and brittle and would burst as new wine was poured into them Priests and scribes and rulers were fixed in a rut of ceremonies and traditions. Their hearts had become contracted, like the dried-up wine skins to which He had compared them. While they remained satisfied with a legal religion, it was impossible for them to become the depositaries of the living truth of heaven. They thought their own righteousness all-sufficient, and did not desire that a new element should be brought into their religion. The good will of God to men they did not accept as something apart from themselves. They connected it with their own merit because of their good works. The faith that works by love and purifies the soul could find no place for union with the religion of the Pharisees, made up of ceremonies and the injunctions of men. The effort to unite the teachings of Jesus with the established religion would be vain. [35] – {CSA 16.11}

Lk 5:38

Lk 5:38 - New wine (new doctrine/teachings) must be put into new (Born again) wine skins. We must be made new and become teachable as children in order to receive the new doctrine of Jesus Christ, otherwise we in our unconverted state can not receive His teachings and will prefer our lives of sin.

Lk 5:38

Lk 5:38 - But new wine must be put into new bottles; and both are preserved. - New wine (new doctrine/teachings) must be put into new (Born again) wine skins. We must be made new and become teachable as children in order to receive the new doctrine of Jesus Christ, otherwise we in our unconverted state can not receive His teachings and will prefer our lives of sin.

Lk 5:39

Lk 5:39 - No man also having drunk old wine straightway desireth new: for he saith, The old is better - Jesus speaks of the natural, human prejudice within men to prefer the things which they have known and have been taught, rather than to accept the new truths that may come their way. Those who drink old wine become “inebriated” and can not wisely discern the wisdom in the new wine. See Isa 65:8

Lk 6:2

Lk 6:2 - Why do ye that which is not lawful to do on the sabbath days? - it is true that men

were not to gather on the Sabbath day as made clear in the Laws of Moses (Ex 16). Those who willfully disobeyed this command were put to death (Num 15:30-36). However, the disciples became as their Master, with no roof over their heads and no means to make provision for the Sabbath as those who dwelt carelessly in their homes. Rather than recognize the disciples needs and seek to meet them by inviting them to their homes, the Pharisees criticized and condemned. They who chastised Jesus and His disciples for eating with publicans and sinners should have rolled-out the red carpet in their homes for the hungry disciples and Jesus. See Lk 5:29, 30, Isa 58:7,10

Lk 6:4

Lk 6:4 - How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? - See 1Sam 21:3-6;

Lk 6:5

Lk 6:5 - the Son of man is Lord also of the sabbath - See Isa 58:13

Lk 6:6

Lk 6:6 - And it came to pass also on another sabbath, that he entered into the synagogue and taught - See Lk 4:16, 31; Act 13:42-48

Lk 6:7

Lk 6:7 - And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him - The scribes and Pharisees, though they sought God daily as ones who desired to do His will, their hearts were far from Him. They sought to strive with Jesus and debate with His acts of grace and kindness. See Isa 58:1-12

Lk 6:8

Lk 6:8 - But he knew their thoughts - 1Cor 2:10-12

Lk 6:9

Lk 6:9, 10 - Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? - Jesus sought to set straight the true meaning of the Sabbath, a day of rest and gladness for all of God's creation, especially humanity. Jesus was grieved by the hardness of hearts among the people, who answered not a word to His questions. The mass of people had adopted the pharisaical spirit so that they criticized that which was good. Similarly, others feared the reproof of the leadership if they took a stand for the good. See Mk 3:4, 5; Joh 9:22

Lk 6:10

Lk 6:10 - And looking round about upon them all - Jesus looked to see if there was one who consented to the man being healed on the Sabbath, who exercised righteous judgment, and mercy towards this crippled man, son of Abraham and of God. See Mk 3:4, 5; Mt 12:13; Isa 59:13-16; Mic 6:8

Lk 6:11

Lk 6:11 - And they were filled with madness; and communed one with another what they

might do to Jesus - the unconverted legalist can find no joy in the conversion, blessing, and healing of men, only whether things were done correctly or properly in their own eyes. They lack the heart and mind of Christ to recognize that one who was bound by Satan and had been set free.

Lk 6:12

Lk 6:12 - Jesus regularly sought refuge in a deserted area for prayer. See Lk 4:42, 5:16

Lk 6:13

Lk 6:13 - and of them he chose twelve, whom also he named apostles - the 12 disciples were chosen to follow Jesus, learn of Him and become like Him. They were also commissioned to go as apostles and take the good news to the ends of the earth.

Lk 6:16

Lk 6:16 - and Judas Iscariot, which also was the traitor - See Joh 17:12

Lk 6:18

Lk 6:18 - And they that were vexed with unclean spirits: and they were healed - See Mk 1:27

Lk 6:20

Lk 6:20 - Blessed be ye poor: for yours is the kingdom of God - Jesus saw and sympathized with the poor and down-trodden of the earth. He understood the unfairness of men towards the poor and weak and saw their longings for something better than their present life offered them. His message of hope and salvation enabled the poor, weak, and mistreated to become rich in faith, in looking forward to a better world wherein righteousness abounded. The poor, for their poverty, were also humbled by the proud and wealthy. It is with the humble and contrite ones that God finds company. See Isa 57:15 the poor in Spirit are those who see their wretchedness and need of a Savior. See Mt 5:3

Lk 6:21

Lk 6:21 - Blessed are ye that hunger now: for ye shall be filled - those who hunger and thirst for righteousness will be filled. See Mt 5:6; Ps 42:1

Lk 6:21

Lk 6:21 - Blessed are ye that weep now: for ye shall laugh - those who mourn for the pain they've caused God will rejoice in His salvation and as they become co-laborers with Him, brining in the sheaves.

Lk 6:22

Lk 6:22 - Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake - See Mt 5:11; Jer 15:15-21

Lk 6:23

Lk 6:23 - Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven - Jesus is teaching us that we should rejoice in persecutions for His sake because we share in the same company as the prophets who are highly esteemed in heaven. See Act 5:37-42; 1Pet

4:12, 13

Lk 6:24

Lk 6:24 - But woe unto you that are rich! for ye have received your consolation - Those who are rich in this world but not rich towards God and their fellow men have received all the rewards they ever will receive. Their selfish lives prohibit them from partaking of God's kingdom. See Lk 16:25; Jam 2:6, 7

Lk 6:25

Lk 6:25 - Woe unto you that laugh now! for ye shall mourn and weep - See Mt 24:51; Lk 13:28

Lk 6:26

Lk 6:26 - Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets - Compare 1Pet 4:14; 1Thess 2:15

Lk 6:27

Lk 6:27, 28 - Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you - See Ps 35:11-15; Mt 5:44; Lk 6:40

Lk 6:28

Lk 6:28 - Bless them that curse you, and pray for them which despitefully use you - See Mt 5:44; Job 42:10

Lk 6:32

Lk 6:32 - For if ye love them which love you, what thank have ye? for sinners also love those that love them - See Mt 5:46

Lk 6:35

Lk 6:35 - for he is kind unto the unthankful and to the evil - Rom 5:8

Lk 6:37

Lk 6:37 - Judge not, and ye shall not be judged: - See Rom 14:13; 1Cor 11:31; Jam 4:11

Lk 6:38

Lk 6:38 - Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over - See Ps 23:5; Isa 32:8 God declares, "Blessed are ye that sow beside all waters." Isa 32:20. A continual imparting of God's gifts wherever the cause of God or the needs of humanity demand our aid, does not tend to poverty. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs 11:24. The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. "Give, and it shall be given unto you," God has promised; "good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Lk 6:38. –{AA 345.1}

Lk 6:38

Lk 6:38 - running over - See Ps 23:5

Lk 6:38

Lk 6:38 - For with the same measure that ye mete withal it shall be measured to you again - See Heb 12:15

Lk 6:40

Lk 6:40 - The disciple is not above his master: but every one that is perfect shall be as his master - See Mt 5:48; 2Cor 3:18

Lk 6:41

Lk 6:41 - And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? - See Mt 7:3-5

Lk 6:42

Lk 6:42 - Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye - the hypocrite is the one who refuses to see their own sins and faults and seeks to point out the faults of others. They are willfully ignorant of their corrupted condition. They pacify the heinousness of their own sins while exaggerating the errors of others. See 2Pet 3:4, 5; Mk 7:6-8

Lk 6:43

Lk 6:43 - For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit - See Jam 3:12; Jer 24:1-10

Lk 6:45

Lk 6:45 - A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh - See Mt 12:34; Act 3:19; Jam 3:10-12

Lk 6:45

Lk 6:45 - and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh - See Mk 7:19-23

Lk 6:46

Lk 6:46 - And why call ye me, Lord, Lord, and do not the things which I say? - Those who highly esteem the name of Jesus, calling Him Lord, Lord, must especially do His words, otherwise they will be as those whom Isa spoke of (Isa 6:9-11, 58:1-3). See Psa 138:2

Lk 6:48

Lk 6:48 - digged deep - we are to dig deep into the Word of truth as for hidden treasure - Heb 11:6; Mt 13:44 We are to dig deep in searching the will of God and doing it - Ezra 7:10 The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] This is broad enough. Let all seek to comprehend, to the full extent of their powers, the meaning of the word of God. A mere superficial reading of the inspired word will be of little advantage; for

every statement made in the sacred pages requires thoughtful contemplation. It is true that some passages do not require as earnest concentration as do others; for their meaning is more evident. But the student of the word of God should seek to understand the bearing of one passage upon another until the chain of truth is revealed to his vision. As veins of precious ore are hidden beneath the surface of the earth, so spiritual riches are concealed in the passages of Holy Writ, and it requires mental effort and prayerful attention to discover the hidden meaning of the word of God. Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold,—that wisdom which will make him wise unto salvation. – {CE 100.2}

Lk 6:48

Lk 6:48 - laid the foundation on a rock - Prov 18:10; Ex 33:21-23; Ex 17:6

Lk 6:48

Lk 6:48 - and when the flood arose, the stream beat vehemently upon that house - only those who believe in the sure foundation, the Stone in Zion will endure the overwhelming flood that will arise. See Isa 28:16-18

Lk 6:48

Lk 6:48 - and could not shake it: for it was founded upon a rock - That which is founded upon the rock will not be shaken by the overwhelming flood, but will stand in that day when God will shake heaven and earth. See Heb 12:26, 27

Lk 7:2

Lk 7:2 - And a certain centurion's servant, who was dear unto him, was sick, and ready to die - See Mt 8:5-13

Lk 7:4

Lk 7:4- That he was worthy for whom he should do this: - the leaders of the Jews determined that the Centurion and his request were worthy because he acknowledge their faith and blessed them with funds to build a synagogue. Without such, he might not have received their commendations. See Joh 7:48

Lk 7:5

Lk 7:5 - For he loveth our nation, and he hath built us a synagogue - The Jewish leadership should have taken this as an evident token that God loved all people and purposed to save all who would come to Him in faith. The Jews came to associate righteousness with the the abundance of alms given. The Jews hypocritically accepted the Gentile's gift and kindness but still rejected he and his people as outcasts. See Act 10:1, 2

Lk 7:6

Lk 7:6 - Then Jesus went with them - Jesus came to break down the middle wall of formalism and separation created by the Jews and to declare the true character of God, that God wanted to save not only themselves but Gentiles and the world. 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Joh 4:39-42 - Ministered to the Samaritans - they recognized Jesus as Messiah, the Christ, and as the Savior of the whole world 0 Backups Containers Documents Downloads Library Media

MobileSoftwareUpdate settings.fzs venv vlan.sh Mt 15:21-27 - woman acknowledges Jesus as Messiah, son of David (Jer 23:5, 6) not good to give food to the dogs 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Mt 18:21, 22

Lk 7:6

Lk 7:6 - Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: - the centurion's humility and acknowledgement of Jesus as Lord spoke volumes. Jesus came to His own and they did not acknowledge Him, but as many as received Him, to them gave He power to become the sons of God! Joh 1:11, 12

Lk 7:7

Lk 7:7 - Wherefore neither thought I myself worthy to come unto thee: - See Lk 5:8

Lk 7:7

Lk 7:7 - but say in a word, and my servant shall be healed - The centurion understood the power of God and the power in His words. He was not ignorant of the fact that by His words, the heavens were of old and the earth stood fast out of the waters. See 2Pet 3:5-7

Lk 7:9

Lk 7:9 - I have not found so great faith, no, not in Israel - Foreigners who were not naturally of the "household of faith" will rise up to condemn the faithless Jews. See Mt 12:42; Lk 11:31

Lk 7:12

Lk 7:12 - behold, there was a dead man carried out, the only son of his mother, and she was a widow: - Jesus had compassion on the widow and her plight. God cares for the poor, widow, fatherless, stranger and outcasts! What a Great God You are LORD!! See Ex 22:22; Deut 10:17-19, 24:19-21; Ps 146:9; Jer 7:6, 7; Zech 7:10

Lk 7:15

Lk 7:15 - And he that was dead sat up, and began to speak. And he delivered him to his mother - What was intended to be a funeral became a celebration of life. Everyone that encounters Jesus, their lives are never the same.

Lk 7:16

Lk 7:16 - That a great prophet is risen up among us; and, That God hath visited his people - See Deut 18:18 19

Lk 7:18

Lk 7:18 - And the disciples of Joh shewed him of all these things - the disciples of Joh conveyed to him, who was held in prison, all the good works and miracles that were performed by Jesus. See Lk 3:19, 20

Lk 7:19

Lk 7:19 - And Joh calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? - Depression and our dreadful condition can weigh upon our minds and cause us to doubt or question God. Joh had proven faithful and

yet could not understand why he would not be permitted to behold the wonders wrought by the One he heralded. Joh needed assurance that he had not been mistaken so that his faith not fail him. God understands and gave him the assurance he needed to be faithful until the end.

Lk 7:20

Lk 7:20 - Art thou he that should come? or look we for another? - Joh needed to be reassured of his faith in Jesus Christ. Circumstances can bring us to the place where we question the thing that we once have felt most certain of. Jesus affirms Him not to lose site of His first love and to keep the faith.

Lk 7:21

Lk 7:20 - he cured many of their infirmities and plagues, and of evil spirits - See Isa 61:1, 2

Lk 7:21

Lk 7:21 - and unto many that were blind he gave sight - See Isa 42:6, 7

Lk 7:22

Lk 7:22 - Go your way, and tell Joh what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached - The works of Jesus testified to Who He was. Jesus loved Joh and wanted the message of the Kingdom having come to be reminded to His faithful servant. See Isa 61:1-2; Lk 4:18-21; Joh 10:37, 38

Lk 7:23

Lk 7:23 - blessed is he, whosever shall not be offended in me - Jesus pronounces a blessing upon all who accept the gospel of Jesus in His humble glory. They see with godly vision and perception, Jesus as the Savior of the world, and accept Him, though others may scorn Him. They see all the prophecies fulfilled in Him for they all testify of Him - See Joh 5:39, 15:26

Lk 7:24

Lk 7:24 - A reed shaken with the wind? - Jesus is affirming His servant Joh, who in his moment of weakness, demonstrated concern but was faithful to his calling. Jesus says that Joh was not as a reed shaken by the wind, easily moved. Joh was a giant in the Kingdom of God and Jesus wanted His disciples to recognize that Joh fulfilled His calling when none others believed! See Heb 12:27

Lk 7:25

Lk 7:25 - A man clothed in soft raiment? - Joh was a simple man with a mind singular to the word and works of God. He did not have gay apparel (Jam 2:3) for which people would admire him. His clothing and lifestyle were rough and simple, indicative of his calling and message which He spoke to herald the coming of the Great King!

Lk 7:25

Lk 7:25 - Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts - See Rev 17:4; 18:7

Lk 7:27

Lk 7:24 - Behold, I send my messenger before Thy face, which shall prepare thy way before Thee - See Mal 3:1

Lk 7:28

Lk 7:28 - Among those that are born of women there is not a greater prophet than Joh the Baptist - None compared in ministry to that of Joh the Baptist. Joh was the herald before there was any other herald. He declared the day of the Lord and made Jesus' paths straight. He made the mountains low and the valleys high for Jesus to come forth with power and might to declare the Kingdom of God. Joh was well beloved and honored in heaven and Jesus wanted His disciples to see him in that light. Though Joh lay, languishing in prison, Jesus's affirmation was to assure His disciples that God does not forget His own!!

Lk 7:28

Lk 7:28 - but he that is least in the kingdom of God is greater than he - those who have all their lives to serve God and build His Kingdom have opportunity to do a work of far broader scope than Joh. Joh's ministry was cut short. We should strive to give our all for Jesus and the building of His Kingdom.

Lk 7:29

Lk 7:29 - And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of Joh - God's conviction of sin, righteousness and judgment through the Holy Spirit, spoken by Jesus did not return unto Him void, but accomplished what it was sent forth to do. Those who heard and received the message, responded in a godly and righteous manner by being baptized. See 1Pet 3:21

Lk 7:29

Lk 7:29 - justified God, being baptized with the baptism of Joh - affirmed their need for repentance from their fallen, wayward condition and their need of a Savior. Israel never lived up to its calling and were a reproach to God Who did everything in His power to bring their success, including sending prophets such as Joh. There was a corporate and individual need for repentance, justifying God's righteousness and their shame of faith. See Dan 9:4-7

Lk 7:30

Lk 7:30 - But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him - The Pharisees and lawyers in rejecting Jesus' counsels, rejected God's counsels, spoken through His Son. To their own hurt they rejected truth and light because of pride, seeing no need for repentence. See Lk 3:8, 9, 5:17

Lk 7:30

Lk 7:30 - rejected the counsel of God against themselves - In rejecting the counsels of Joh, sent by God, the leadership were rejecting God. See Lk 3:7-9; 1Sam 8:5-7; 2Chron 20:20 I was pointed back to the proclamation of the first advent of Christ. Joh was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of Joh were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of Joh to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive

the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. {EW 259.1} Instead of apologizing for the act of which they complained, or explaining His purpose in doing it, Jesus turned upon the rulers, and the accused became the accuser. He rebuked them for the hardness of their hearts, and their ignorance of the Scriptures. He declared that they had rejected the word of God, inasmuch as they had rejected Him whom God had sent. "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." Joh 5:39, R. V. – {DA 211.4}

Lk 7:32

Lk 7:32 - They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept - See Lk 14:16-24; Proverbs 1:24, 25

Lk 7:35

Lk 7:35 - wisdom is justified of her children - Wisdom, which dwells with God and founded the heavens and earth is justified by those who surrender and submit to her. Those who with godly perception see Christ as Messiah justify His words, His works, and the Spirit of Truth that testifies of Him. The wise shall understand! See Prov 8:12-31, 1:33; Dan 12:3, 10; Joh 1:11-13

Lk 7:36

Lk 7:36 - And one of the Pharisees desired him that he would eat with him - Simon the leper, the uncle of Mary Magdalene was the Pharisee.

Lk 7:37

Lk 7:37 - behold, a woman in the city, which was a sinner - See Joh 8:1-11

Lk 7:37

Lk 7:37 - brought an alabaster box of ointment - See Ps 45:8

Lk 7:38

Lk 7:38 - And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment - an act of total self-abandonment and worship. Her's was a heart full of appreciation for the Lamb of God that takes away the sins of the world. She had been made free from the bondage of sin (7-devils) and reveled in her new life of freedom. She understood Who Jesus was and gave her best and her all to His glory!

Lk 7:39

Lk 7:39 - This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner - Simon contemptuously looked down on both Jesus and Mary as he smugly looked upon the scene of Mary anointing and kissing Jesus' feet.

Lk 7:42

Lk 7:42 - And when they had nothing to pay, he frankly forgave them both - See Rom 5:8

Lk 7:45

Lk 7:45 - Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet - See Mk 1:7; Lk 3:16; Joh 1:27

Lk 7:47

Lk 7:47 - Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. - The poor publican who prayed, "God be merciful to me a sinner" (Lk 18:13), regarded himself as a very wicked man, and others looked upon him in the same light; but he felt his need, and with his burden of guilt and shame he came before God, asking for His mercy. His heart was open for the Spirit of God to do its gracious work and set him free from the power of sin. The Pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the Holy Spirit. Because of his distance from God, he had no sense of his own defilement, in contrast with the perfection of the divine holiness. He felt no need, and he received nothing. – {SC 30.2}

Lk 7:47

Lk 7:47 - Her sins, which are many, are forgiven. See Lk 7:39, 48, 50

Lk 7:47

Lk 7:47 - for she loved much - love is demonstrated, not spoken. See Lk 7:37, 38

Lk 7:47

Lk 7:47 - but to whom little is forgiven, the same loveth little - Those who retain their sins, not having laid them at the foot of the cross of Christ, and in turn offering themselves on the alter of gratitude as a living sacrifice, love little. They do not have an understanding or appreciation of the grace their lives exist under and the cost for that Amazing Grace. They, like Judas, see any sacrifice for Christ as a waste that could have been used for more selfish and self-exalting purposes. Compare Joh 9:38; Phil 3:7-11

Lk 7:49

Lk 7:49 - Who is this that forgiveth sins also? - See Joh 10:33; Lk 5:21; Mk 2:7

Lk 8:1

Lk 8:1 - Jesus called and ordained 12 disciples but many women accompanied Him in the work of ministry. Similarly at Pentecost, the Holy Spirit fell on all who were present, including women (Act 2:1-3, 1:13-26), yet only those called and ordained by God went out and preached the gospel. Also notice that in Act 1:21, when the disciples needed to appoint a replacement for Judas, they sought another capable man among those gathered to assume Judas' bishoprick.

Lk 8:1

Lk 8:1 - and the twelve were with him - Jesus called and ordained 12 men as His disciples, yet many women accompanied Him in the work of ministry. Similarly at Pentecost, the Holy Spirit fell on all who were present, including women (Act 2:1-3, 1:13-26), yet only those called and ordained by God went out and preached the gospel. Also notice that in Act 1:21, when the disciples needed to appoint a replacement for Judas, they sought another capable man

among those gathered to assume Judas' bishoprick.

Lk 8:2

Lk 8:2 - And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils - See Lk 8:35

Lk 8:3

Lk 8:3 - which ministered unto him of their substance - Jesus Christ, Himself is an example of independent ministries, outside of the establishment, that are supported by the saints and of their substance.

Lk 8:5

Lk 8:5 - some fell by the way side; and it was trodden down, and the fowls of the air devoured it - the seed never was able to take root. The soil was fully infertile and the birds (enemy) came and stole it away. See Lk 8:12

Lk 8:8

Lk 8:8 - He that hath ears to hear, let him hear - See Mt 24:15; Rev 2:7, 11, 17, 29, 3:6, 13, 22

Lk 8:10

Lk 8:10 - Unto you it is given to know the mysteries of the kingdom of God - Jesus had known and chosen His apostles (barring Judas Iscariot) and He ordained that they should become wise in the Kingdom of God and bear much fruit (Joh 15:7-9). Jesus foresaw in their sincere characters, that with the proper training, they would be powerful forces for His Kingdom. See Joh 7:17

Lk 8:10

Lk 8:10 - mysteries of the kingdom of God - Jesus Himself is the Mystery of Godliness. See 1Tim 3:16

Lk 8:10

Lk 8:10 - but to others in parables - See Ezek 17:2

Lk 8:10

Lk 8:10 - that seeing they might not see, and hearing they might not understand - See Isa 6:9

Lk 8:12

Lk 8:12 - then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved - Jesus here speaks of those who have received new light and do not readily embrace it. Their delay or reticence to receive it will cause the devil to come and take it away. Their eventual denial of the conviction of the Holy Spirit will bring condemnation. See 2Cor 4:4; Lk 12:10

Lk 8:12

Lk 8:12 - lest they should believe and be saved - See Isa 6:10

Lk 8:13

Lk 8:13 - time of temptation fall away - when tested by scorn and ridicule of friends and family.

Lk 8:14

Lk 8:14 - choked with cares and riches and pleasures of this life, and bring no fruit to perfection - See 1Jo 2:16;

Lk 8:15

Lk 8:15 - which in an honest and good heart - answer to a good conscience towards God - 1Pet 3:21 The "honest and good heart" of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. The good heart is a believing heart, one that has faith in the word of God. Without faith it is impossible to receive the word. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb 11:6. [44] – {CSA 24.5}

Lk 8:17

Lk 8:17 - For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad - God will reveal the hidden works of darkness in the judgment. See Joh 3:20, 21; Eph 5:11

Lk 8:18

Lk 8:18 - Take heed therefore how ye hear - the same seed was sown by the same sower. All heard the message but their hearts determined how they ultimately responded to the message. See Joh 8:30-32

Lk 8:18

Lk 8:18 - for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have - With God it is all or nothing. In judgment the righteous will have their sins blotted away and will be credited with the righteousness of Christ. The wicked on the other hand, any good they have done will be taken away and they will be only known for their unrighteousness. See Ezekiel 18:21, 24

Lk 8:21

Lk 8:21 - My mother and my brethren are these which hear the word of God, and do it - Jesus establishes that our citizenship is in heaven as we follow Him and our family are those who also hear and do the will of God. Jesus is downplaying any claims Mary or his relatives may have due to "natural", familial origin but He is affirming that all who become part of the Kingdom of God are family. See Lk 11:27, 28

Lk 8:23

Lk 8:23 - But as they sailed he fell asleep: - in His humanity, Jesus was exhausted and fell asleep with utter peace of mind. When awaken, He came forth with the same peace of mind and told the storm to "shut up"!

Lk 8:25

Lk 8:25 - And he said unto them, Where is your faith? - As long as we abide in Christ, storms will come but they will not overflow us. We must always remember the Captain of our Salvation is in the vessel with us and whatever befalls us, He has made provision. See Isa 43:1, 2

Lk 8:25

Lk 8:25 - What manner of man is this! for he commandeth even the winds and water, and they obey him - Hymn #461 v2 Be Still My Soul; The Lion and the Lamb by Crystal Lewis

Lk 8:28

Lk 8:28 - What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. See Jam 2:19; Jude 1:6; Mk 5:7

Lk 8:30

Lk 8:30 - Legion - In Roman antiquity, a body of infantry consisting of different numbers of men at different periods, from three to five thousand. Each legion was divided into ten cohorts, each cohort into ten companies, and each company into two centuries. See Mk 5:9

Lk 8:31

Lk 8:31 - And they besought him that he would not command them to go out into the deep - the demons, who showed no mercy to mankind and tormented them until their death, now plead for mercy. Such is the spirit of Satan, wanting good only for himself and not for others. See Mt 18:28-32

Lk 8:35

Lk 8:35 - sitting at the feet of Jesus, clothed, and in his right mind - This is what Jesus does for all Who come to Him in need. He sets the captive free so that they may sit and learn of Him in their right minds. Only when we are at Jesus' feet are we in our right minds. See Lk 8:2, 3

Lk 8:37

Lk 8:37 - Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again - Jesus did not contest with those whose hearts were as seed falling along the wayside, did not receive Him. Jesus merely departed and would seek another opportunity at a later date after the man, once a demoniac, now a follower of Christ had time to work the ground of the hearts of the people. We sometime have to leave people for a later, more opportune time while the Holy Spirit does His work. See Lk 8:12

Lk 8:38

Lk 8:38 - Now the man out of whom the devils were departed besought him that he might be with him - Jesus' saying in Lk 7:41-50 regarding those who have received much grace from God, love much, is pertinent here, as the man, once a demoniac, desires wholeheartedly to become a disciple of Jesus Christ. In contrast, the rich, young, ruler, who sought to know the way to eternal life was not willing to leave all and follow Jesus Christ (Lk 18:18-24). The man once a demoniac received much grace from Jesus and loved Him much, whereas the rich

young ruler, who was increased with goods, did not see his privilege, blessedness and opportunity because of his great wealth, and loved little.

Lk 8:39

Lk 8:39 - Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him - In mercy, God did not leave the people of the Gaderenes to their initial position towards Jesus, but sent a messenger of mercy to minister to them and to teach them the wonderful power of God. The man, once a demoniac, but now a follower of Christ in his right mind, would transform the city so that the next time Jesus returned, they welcomed Him with open arms. See Lk 8:40

Lk 8:40

Lk 8:40 - And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him - Praise God for the ministry of the once demoniac!! The city was waiting to receive Jesus the next time He came. Lord make me an instrument of praise like that once demoniac!

Lk 8:41

Lk 8:41 - And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: - the ruler in the synagogue of the household of faith lacked the faith of the Roman Centurion who said to Jesus, just speak the word and my servant will be healed. See Lk 7:2-9

Lk 8:44

Lk 8:44 - Came behind him, and touched the border of his garment: and immediately her issue of blood stanched - See Ps 133:2, 3

Lk 8:46

Lk 8:46 - And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me - the woman's touch was not an ordinary touch. Hers was a touch of faith, grounded in hope and desperation, in reaching out to God for deliverance. Jesus recognized this touch among all the others. Becoming one of us, He is well acquainted with our griefs and He bore our sorrows. See Isa 53:3, 4; Heb 2:9-18

Lk 8:46

Lk 8:46 - Somebody hath touched me - Jesus would not permit the blessing to go by without a testimony being given and God receiving the glory.

Lk 8:46

Lk 8:46 - for I perceive that virtue is gone out of me - The woman's prayer and acts of faith caused virtue/power to come forth from God without His direct consent.

Lk 8:48

Lk 8:48 - Daughter, be of good comfort: thy faith hath made thee whole; go in peace - It was the Father's good pleasure to deliver her! See Lk 17:19; Mk 5:34; Mt 9:22, 29, 8:13

Lk 8:48

Lk 8:49 - thy faith hath made thee whole - exercise of faith (acting upon belief and trust) is what brings virtue from God. See Lk 18:35-43

Lk 8:50

Lk 8:50 - But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole - Jesus counsels Jairus to Fear not. The greatest of fears for men (Heb 2:14, 15) had arrived to Jairus and Jesus' counsel is, Fear not. Praise God, Who is the Resurrection and the Life! See Joh 11:25

Lk 8:50

Lk 8:50 - believe only - Jesus says to the father that has just heard of the death of his daughter and has been counseled by Jesus to Fear not, to "believe only". In place of fear, God tells us to "believe only".

Lk 8:51

Lk 8:51 - he suffered no man to go in, save Peter, and James, and Joh, and the father and the mother of the maiden - Jesus took only Peter, James and Joh, His foremost disciples, and the parents of the maiden alone who had the greatest interest in the matter to behold the miracle (Lk 8:54). Those who were not earnest and lacked faith (Lk 8:52, 53) would be a hindrance to the Spirit of God working (Lk 8:54, 55), such that Jesus could do not many works because of their unbelief. See Mt 13:58

Lk 8:52

Lk 8:52 - Weep not; she is not dead, but sleepeth - death is but a mere sleep to the Life Giver. See Joh 11:11-14, 23, 5:21, 25

Lk 8:53

Lk 8:53 - And they laughed him to scorn, knowing that she was dead - Thank God for His patience with our unbelief. Abraham and Sarah also laughted at God, but He proved them wrong!! See Gen 17:17-19, 18:10-13. Praise You LORD!! - Hymn #524 'Tis So Sweet to Trust in Jesus - Oh for grace to trust Him more!

Lk 8:54

Lk 8:54 - And he put them all out - God must remove the scoffing, unbelieving, scornful before works. Unbelief is the one sin Jesus did not die for. See Mt 13:58

Lk 8:55

Lk 8:55 - and he commanded to give her meat - God pays attention to every detail. Jesus knew the girl needed food after several hours and perhaps days of suffering before her death. God is concerned with the small details of each of our lives. Praise God! See Mk 5:22; Joh 20:7; Lk 24:12; Mt 6:28-34

Lk 8:56

Lk 8:56 - And her parents were astonished: but he charged them that they should tell no man what was done - Jesus, knowing His mission, His limited time and the possible

excitement the miracle would stir among the masses as well as the hatred it would inspire among the leadership, cautioned the parents not to spread the knowledge of the miracle abroad. Jesus wanted people to recognize and accept Him, not merely for the wonderful works He performed, but for the message and character of the Kingdom of heaven that He demonstrated. Jairus' position and influence (Lk 8:41) would have quickly caused Jesus' popularity to spread in a manner He did not seek.

Lk 9:1

Lk 9:1 - and gave them power and authority over all devils, and to cure diseases - Jesus gave men power and authority to preach the gospel and to promote the Kingdom of God (Lk 9:2). Men however, desire the power and authority for their own self-glorification and gain. Therefore, we do not receive the manifold gifts of God. See Mt 28:18-20; Mk 16:17; Jam 4:3; Act 8:18-24

Lk 9:2

Lk 9:2 - And he sent them to preach the kingdom of God, and to heal the sick - See Act 1:8

Lk 9:3

Lk 9:3 - scrip - A small bag; a wallet; a satchel.

Lk 9:5

Lk 9:5 - And whosoever will not receive you - those who rejected the disciples were rejecting Jesus, Who sent them. This did not mean that the city was wholly condemned without hope of redemption. The Holy Spirit may return and water the soil and find the people receptive once again. This makes note of the fact that the Holy Spirit must lead the disciples at all time and that the timing of His work is as the wind, we do not know when He will change hearts and make the soil fertile for sowing. See Mt 25:45; Mt 10:41; Lk 9:48 Contrast Lk 8:26-40, Act 16:5-7

Lk 9:7

Lk 9:7 - tetrarch- A Roman governor of the fourth part of a province; a subordinate prince. In time, this word came to denote any petty king or sovereign.

Lk 9:8

Lk 9:8 - Elias had appeared - See Mal 4:5, 6

Lk 9:9

Lk 9:9 - And Herod said, Joh have I beheaded: but who is this, of whom I hear such things? And he desired to see him - See Lk 23:7-12

Lk 9:9

Lk 9:9 - And he desired to see him - Herod had a respect for Joh the Baptist and feared bringing harm unto him until his hand was forced to betray his conscience and he sent to execute him (Mt 14:8-11). Herod may have feared Jesus as he did Joh, and perhaps sought to see a sign that he might believe on Him.

Lk 9:10

Lk 9:10 - And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida - Jesus commands His disciples to come aside and rest for a while after going out and contending with the enemy. The time of sharing, rest and prayer is necessary.

Lk 9:11

Lk 9:11 - And the people, when they knew it, followed him: and he received them - Jesus never turned anyone away.

Lk 9:11

Lk 9:11 - and spake unto them of the kingdom of God, and healed them that had need of healing - Jesus wasted no opportunity to entertain those who came to Him. His message was always to bring understanding of God's Kingdom and to deliver them of their infirmities, physical and spiritual.

Lk 9:12

Lk 9:12 - Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place - See Mt 14:15

Lk 9:13

Lk 9:13 - But he said unto them, Give ye them to eat - God at times stretches us to see beyond what we can imagine. He gives us a question or a challenge that makes us consider, "Is God truly, God? Is He Who He says He is? Can He prepare a table in the wilderness and bring forth honey, oil and waters from the flinty rock indeed?". See Ps 78:19; Deut 32:13

Lk 9:14

Lk 9:14 - For they were about five thousand men - the multitude undoubtably consisted of men, women, boys, and girls. Thus one could reasonably estimate that there were actually anywhere from 5000-20,000+ persons present. This multitude was made up of Jews, however, later, the same miracle would be performed among 4000+ Gentiles. See Mt 15:38; Mk 8:19, 20

Lk 9:14

Lk 9:14 - Make them sit down by fifties in a company - there were 100 to 400 companies of 50 seated, awaiting the blessings of God. When God is in the midst, a logistical challenge such as this becomes a cake-walk. God is a God of order and decency. See Lk 9:15; 1Cor 14:33, 40

Lk 9:16

Lk 9:15 - and gave to the disciples to set before the multitude - a disciple is one who is willing to roll-up his sleeves, serve other in service for the Master. See Joh 8:31, 32

Lk 9:17

Lk 9:17 - When we eat from the Lord, (literally and spiritually), we never leave hungry but full, with some to spare.

Lk 9:19

Lk 9:19 - some say, Elias - a possible reference to the prophecy in Malachi 4:9 that Elijah would come before the great and dreadful day of the Lord.

Lk 9:20

Lk 9:20 - But whom say ye that I am? Peter answering said, The Christ of God - Mt 16:16; Dan 9:25; Gen 3:15

Lk 9:22

Lk 9:22 - The Son of man must suffer many things - See Heb 5:8

Lk 9:22

Lk 9:22 - and be rejected of the elders and chief priests and scribes - Jesus would be rejected by the established religion, causing a rift between Himself and the people who thought allegiance to the leadership, traditions and customs were the keys to the kingdom. See Joh 7:48, 11:47-50

Lk 9:22

Lk 9:22 - and be raised the third day - See Mt 12:39, 40

Lk 9:23

Lk 9:23, 24 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. - See Mk 8:34, 35 Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, “Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. –{SC 70.1}

Lk 9:23

Lk 9:23 - If any man will come after me - All who go after Jesus are drawn of God (John 6:37, 44). In order to go after Jesus, we must believe that He is, and that He is a Rewarder of those who diligently seek Him (Heb 11:6) - See John 6:35, 37; Mt 6:33, 11:28 The Lord has a great work for us to do, and He invites us to look to Him, to trust in Him, to walk with Him, to talk with Him. He invites us to make an unreserved surrender of all that we have and are to Him, that when He shall call upon us to sacrifice for Him, we may be ready and willing to obey. We shall enjoy the fullness of divine grace only as we give all to Christ. We shall know the meaning of true happiness only as we keep the fire burning on the altar of sacrifice. God will bequeath the most in the future to those who have done the most in the present. Each day, under different circumstances, He tries us; and in each true hearted endeavor He chooses His workers, not because they are perfect, but because they are willing to work unselfishly for Him.-Our High Calling, p. 191.

Lk 9:23

Lk 9:23 - let him deny himself - SURRENDER one’s will to God: “Not my will but Thy will be done” - See *Mt 26:39, 42, 6:10; Lk 14:33; *John 3:30, 4:34; 2Cor 7:10, 11; 1Cor 15:31; *Eph 4:1

To those who, like the young ruler, are in high positions of trust and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become His disciples. Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being. [31] – {CSA 15.7} We are in this world to lift the cross of self-denial. As we lift this cross we shall find that it lifts us. Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of Him who is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Mt 12:30. Indifference in the Christian life is a manifest denial of the Saviour. – {8T 45.3}

Lk 9:23

Lk 9:23 - take up his cross daily - See *Mk 10:21; Lk 14:27; Gal 2:20; Heb 11:25, 26 Contrast: Habakkuk 2:4; Heb 10:38, 39; Rom 8:35-37 Cross of: 1. Shame 2. Scorn, ridicule, and derrision 3. Humiliation and Reproach 4. Disappointment 5. self-abandonment 6. But Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich. We are to follow in the path He trod. – {DA 416.3}

Lk 9:23

Lk 9:23 - daily - See 1Cor 15:31; Josh 24:15 If you are striving for the immortal inheritance with an earnestness, energy, and zeal proportionate to its value, then can you be a fair candidate for everlasting life, and heir of glory. You need a fresh conversion every day. Die daily to self, keep your tongue as with a bridle, control your words, cease your murmurings and complaints, let not one word of censure escape your lips. If this requires a great effort, make it; you will be repaid in so doing. { 1T 698.3} Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give. – {AA 50.2} None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality. { 2T 505.1} God should be the highest object of our thoughts. Meditating upon Him and pleading with Him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness. Religion is not merely an emotion, a feeling. It is a principle which is interwoven with all the daily duties and

transactions of life. Nothing will be entertained, no business engaged in, which will prevent the accompaniment of this principle. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort. We must do something ourselves. No one else can do our work. None but ourselves can work out our salvation with fear and trembling. This is the very work which the Lord has left for us to do. { 2T 505.2} On one occasion I spoke in reference to genuine sanctification, which is nothing less than a daily dying to self and daily conformity to the will of God. While in Oregon I had been shown that some of the young churches of the New England Conference were in danger through the blighting influence of what is called sanctification. Some would become deceived by this doctrine, while others, knowing its deceptive influence, would realize their danger and turn from it. Paul's sanctification was a constant conflict with self. Said he, "I die daily." 1 Corinthians 15:31. His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature. { LS 237.1}

Lk 9:24

Lk 9:24 - For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it - Jesus makes it plain that we must CHOOSE TO DIE with Him daily to ourselves, surrendering our will and receive of His eternal life, or die later, forfeiting eternal life. - See Lk 17:33 the one who will choose the eternal over the temporal, put away the works of the flesh, will seek the mind of Christ, and will walk in the law of the Spirit of life will save his life. The one who seeks the temporal, to gain the things of this world, to partake and enjoy of its pleasures, will lose his life. See Lk 9:25; 1Jo 2:16, 17; Prov 11:24, *13:7

Lk 9:24

Lk 9:24 - but whosoever will lose his life for my sake, the same shall save it - See Rom 6:3-8; Prov 11:25; Lk 14:26; Philippians 3:10; Gal 2:20

Lk 9:24

Lk 9:24 - for my sake - to lose one's life by surrendering the will, to endure reproach and shame for Christ is to gain eternal life. See Mt 5:11, 10:18, 22, 39, 24:9; Contrast Isa 4:1, 2

Lk 9:25

Lk 9:25 - For what is a man advantaged, if he gain the whole world, and lose himself or be cast away? - See Mk 8:36; Mt 16:26; Lk 18:25; 1Tim 1:19, 20; Rev 3:17

Lk 9:25

Lk 9 25 - or be cast away - See 1Cor 9:27

Lk 9:26

Lk 9:26 - For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed - See Mk 8:38; Mt 10:33; Rev 3:5; CONTRAST Isa 28:16; 1Jo 2:28

Lk 9:26

Lk 9:26 - of him shall the Son of man be ashamed - See Rev 3:5

Lk 9:26

Lk 9:26 - when he shall come in his own glory, and in his Father's, and of the holy angels - See Rev 6:15-17

Lk 9:27

Lk 9:27 - till they see the kingdom of God - the Kingdom of Glory would be typified before some of the disciples through Jesus' transfiguration. In the transfiguration, the following would occur: 1. A cloud would descend and enshroud Jesus, typifying the clouds that Jesus will return to the earth. Jesus told the scoffing Pharisees, they would see Him coming in the clouds - Mt 24:30, 26:64 2. Jesus shown the disciples the glory He once had with the Father before His incarnation. Jesus said He would return with the glory of His Father and the angels - Mt 16:27; Mk 8:38 3. Moses represents the redeemed who sleep in their graves who will be awaken by the shout and trumpet of Jesus, the Archangel - 1Thess 4:16 4. Elijah represents the redeemed who are alive and remain and will be caught up to meet the LORD in the air - 1Thess 4:17 Thus, Peter, Jam and Joh saw Jesus as He will once again come in His Kingdom.

Lk 9:29

Lk 9:29 - And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering - See Dan 10:5, 6; Rev 1:13-16

Lk 9:30

Lk 9:30 - Moses - Moses was resurrected by Michael (Jesus) shortly after his death. Moses is a "witness" to the resurrection of the dead in Christ. See Jude 1:9; Rev 11:6; 1Thess 4:15, 16

Lk 9:30

Lk 9:30 - Elias - Elijah was taken up by chariots of fire in a whirlwind to heaven. Elijah is a "witness" to the translation of the righteous living at the second coming of Jesus Christ. See 2Kin 2:11, 12; Rev 11:5, 6; 1Thess 4:17, 18; 1Cor 15:51

Lk 9:31

Lk 9:31 - Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem - the patriarchs Moses and Elijah appear with Jesus Christ in glory [heaven] to encourage and support Jesus in His mission outlined in Isa 53. See Lk 13:33

Lk 9:33

Lk 9:33 - And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. - Peter was ever impetuous, speaking hastily, without thought.

Lk 9:35

Lk 9:35 - And there came a voice out of the cloud, saying, This is my beloved Son: hear him - See Mt 3:16, 17; Deut 18:15, 18; Joh 12:28, 29

Lk 9:38

Lk 9:38 - And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child - See Mt 17:14, 15

Lk 9:43

Lk 9:43 - And they were all amazed at the mighty power of God - See Joh 17:4; Lk 5:25, 26, 7:15-17, 29

Lk 9:44

Lk 9:44 - Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men - Jesus foresaw the great disappointment that would overtake His disciples and strove to realign their perspectives regarding His works and His mission. The disciples were enthralled by Jesus' miracles and the people's response to the sight of those miracles, as they bred in them pride and a desire to see Jesus assume the throne of David. See Lk 9:22; Mt 17:22

Lk 9:48

Lk 9:48 - And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: - if we are gentle, receptive and loving, even to the smallest (least) of these, you are receiving Jesus and His Father Who sent Him - See Lk 9:5

Lk 9:48

Lk 9:48 - for he that is least among you all, the same shall be great. - Paul declared himself to be least among men and will therefore be great in God's kingdom. We must strive for the mind of Christ. See 1Tim 1:15; Phil 2:5-8

Lk 9:50

Lk 9:50 - forbid him not: for he that is not against us is for us - See 1Cor 12:3

Lk 9:54

Lk 9:54 - Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? - See 2Kin 1:1-14; Mk 3:17

Lk 9:55

Lk 9:55 - Ye know not what manner of spirit ye are of - See Mt 16:22, 23; 2Cor 13:5

Lk 9:56

Lk 9:56 - For the Son of man is not come to destroy men's lives, but to save them - See Mt 1:21; John 3:17

Lk 9:57

Lk 9:57 - And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest - the certain was most likely Judas of Iscariot.

Lk 9:58

Lk 9:58 - His life was one of constant self-sacrifice. He had no home in this world except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest and to walk and work among the needy and the suffering. Unrecognized and

unhonored, He walked in and out among the people for whom He had done so much. – {CSA 59.6}

Lk 9:59

Lk 9:59 - Lord, suffer me first to go and bury my father - The woud-be-disciple claimed that he would follow Jesus once his father is dead and buried. - See Ps 95:7, 8; Mk 1:20

Lk 9:60

Lk 9:60 - Let the dead bury their dead - Jesus counsels the one who desires to seek Him (Lk 9:23) to let those who are not born again, who are dead in trespasses and sins (Eph 2:1), who walk after the course of this world and have no desire to follow Christ bury their dead. Jesus commands the man to follow Christ when he has the opportunity to do so.

Lk 9:62

Lk 9:62 - No man, having put his hand to the plough, and looking back, is fit for the kingdom of God - the pressures of friends and associates and the cares of the world will draw one who looks back away from the plow. Anyone who regrets their former life and lifestyle is not worthy of the kingdom of God. See Lk 8:6, 7; Heb 11:13-16, 10;35-39

Lk 10:2

Lk 10:2 - pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest - See Isa 32:20; 2Tim 2:2; Mt 9:38

Lk 10:4

Lk 10:4 - Carry neither purse, nor scrip, nor shoes: and salute no man by the way - See Lk 22:35

Lk 10:6

Lk 10:6 - son of peace - A typical Hebraism, to describe the head of a household if he is a congenial man ready to receive them and entertain them {SDABC 5}

Lk 10:7

Lk 10:7 - And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house - Apostles were not to give the impression of being freeloaders and vagabonds, hopping from house to house. See 1Tim 5:18

Lk 10:8

Lk 10:8 - And into whatsoever city ye enter, and they receive you, eat such things as are set before you: - naturally the prohibition regarding clean and unclean foods apply in Jesus' words, however, we are not to refuse anything offered to us, even if by foreigners. See 1Cor 10:23-28

Lk 10:11

Lk 10:11 - notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you - nevertheless, be assured that God came to you and you turned Him away. The words are words of woe, that light has come into the world but men loved darkness rather than

light. See Joh 3:19, 20; Mt 25:44-46

Lk 10:13

Lk 10:13 - Bethsaida - Bēthsaïdá Noun Location bayth-sahee-dah' of Aramaic origin cf (01004) and (06719) of Chaldee origin (compare and); fishing-house; Bethsaida, a place in Palestine:--Bethsaida. Bethsaida = "house of fish" a small fishing village on the west shore of Lake Gennesaret, home of Andrew, Peter, Philip and Joh

Lk 10:13

Lk 10:13 - repented, sitting in sackcloth and ashes - Jesus states that the favored cities of Israel that were privileged to hear the gospel of the Kingdom of God will be judged more harshly than heathen nations who, if they had heard the wonderful words of life would have received them and repented with sackcloth and ashes. See Ezekiel 3:4-6 Clothing of repentance and contrition. See Jon 3:6, 8;

Lk 10:14

Lk 10:14 - But it shall be more tolerable for Tyre and Sidon at the judgment, than for you - to whom much is given, much is required. See Lk 12:48; Rev 22:12

Lk 10:15

Lk 10:15 - And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell - See Isa 14:12-15; Lk 4:31-41, 14:11; Joh 6:42, 59, 8:44

Lk 10:16

Lk 10:16 - He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me - See Mt 10:40

Lk 10:16

Lk 10:16 - he that despiseth me despiseth him that sent me - See Joh 16:1-3, 5:23

Lk 10:17

Lk 10:17 - And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name - See Joh 14:13, 14, 16:23, 24; Act 4:8-10

Lk 10:18

Lk 10:18 - I beheld Satan as lightning fall from heaven - Jesus speaks proleptically (Rom 4:17) as the adversary and accuser of the brethren was cast out/down from the minds of the inhabitants in heaven, so that they no longer bore any sympathies for Satan after the cross of Jesus. See Mk 1:24, 25, 34; Rev 12:4, 9; Joh 12:31 It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation—that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand. When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the bloodstained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counteragencies going

forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, "It is finished" (Joh 19:30), a shout of triumph rang through every world and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration. – {PP 69.3}

Lk 10:19

Lk 10:19 - Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you - See Act 16:18, 28:3-6; 1Jo 4:4

Lk 10:20

Lk 10:20 - Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven - See Mt 7:22

Lk 10:20

Lk 10:20 - rejoice because your names are written in heaven - See Jer 9:23, 24; Phil 4:3; Rev 3:5, 13:8; Heb 12:23

Lk 10:21

Lk 10:21 - that thou hast hid these things from the wise and prudent, and hast revealed them unto babes - See 1Cor 2:12-15; Rom 1:21, 22, 28; Joh 9:39-41

Lk 10:21

Lk 10:21 - even so, Father; for so it seemed good in thy sight - God dwells in heaven and with those of a humble and contrite spirit. He exalts the humble and abases the proud. See Isa 57:15; Dan 4:37; Jam 2:5

Lk 10:22

Lk 10:22 - All things are delivered to me of my Father - The entire Plan of Redemption has been handed over to the Son to fulfill. Therefore, there is no other name in heaven or earth by which men may be saved. Further, no One else is worthy to unseal the scroll found in the Father's hands. Jesus is the embodiment of the Plan of Redemption and God has commissioned the Son to be the Author and Finisher of mankind's salvation. All things have been given over to the Son, yet in time, all things will be given back to the Father so that He may be All in All. Praise God for His infinite wisdom!! See Act 4:12; Rev 5; Ps 8:6; 1Cor 15:27, 28; Eph 1:22; Heb 2:8; Joh 5:22

Lk 10:22

Lk 10:22 - and he to whom the Son will reveal him - Jesus, through the Holy Spirit will anoint our eyes so that we behold the glory and character of the Father. Similarly, no one can come to the Son unless the Father draws them to Him. See Joh 6:44, 14:6-11; Rev 3:18

Lk 10:23

Lk 10:23 - Blessed are the eyes which see the things that ye see - blessed are those living in the time of Christ to see the fulfillment of prophecies long closed-up for which men and angels sought to look into. Blessed are the eyes which see the same things by faith. See Mt 13:17; 1Pet 1:10-12 "Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message; for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." {Lt 54, 1906, par. 8}

Lk 10:24

Lk 10:24 - For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them - Through study, prayer, meditation, the prophets of old had a conception of Jesus and His ministry that they longed to see fulfilled (Heb 11:113). Even Abraham, the father of the faithful saw Jesus' day proleptically and was glad (Joh 8:56). The disciples, who were privileged to walk with Christ had become so blinded by traditions of men (Isa 29:9-13; Mk 7:7, 8) that they could not perceive Who He truly was. Help me Lord! Take away the blinders from my eyes so that I may behold You in Your glory, that I might be transformed from glory to glory (2Cor 3:18), live for You and Love You!!! See Mt 13:17; 1Pet 1:10-12; Dan 12:13; Joh 8:56; Num 23:9, 24:17; Act 3:24

Lk 10:25

Lk 10:25 - what shall I do to inherit eternal life? - Interesting the lawyer asked what must be done to "inherit" eternal life. Nothing need be done if it is an inheritance which comes from being an heir. Yet, the lawyer understood that being mere sons of Abraham would not suffice for receiving the gift of eternal life or truly being an heir. See Ex 19:8; John 6:28, 29; 1Jo 5:11-13; Joh 5:39, 11:25

Lk 10:26

Lk 10:26 - What is written in the law? how readest thou? - See Mk 10:3; Joh 5:39; 2Tim 3:14, 15 Jesus inquires of the one asking a doctrinal truth, what is written in the law and how do you interpret it? Jesus shows that He expects His followers who will inherit eternal life to be diligent students of the Bible. We can not rely upon the thoughts of other men and their interpretations of Scripture, we are to "Study to show ourselves approved unto God, workmen that needeth not be ashamed, rightly dividing the Word of Truth" - 2Tim 2:15. We are to "bind up [gather and tie together] the testimony and seal the law" in our hearts - Isa 8:16; we are to test all things and prove all things - Isa 8:20, 1Thess 5:21; We are admonished to know "what is the breadth, and length, and depth and height" of God's work in our salvation - Eph 3:17-19; Joh 5:39; Rom 4:3

Lk 10:26

Lk 10:26 - how readest thou? - we must have a personal knowledge and understanding of the Scriptures, not mere parrots, regurgitating that which we have heard from others. See 2Tim 2:15; Rom 4:3; Joh 5:39

Lk 10:27

Lk 10:28 - Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself - See Deut 6:4, 5; Lev

19:18

Lk 10:29

Lk 10:29 - But he, willing to justify himself, said unto Jesus, And who is my neighbour? - The lawyer inquired of Jesus, not seeking the counsels of God for finding eternal life, but to exalt his self-righteousness and smug assurance of his own goodness, uprightness and knowledge of truth. Jer 6:

Lk 10:30

Lk 10:30 - A certain man went down from Jerusalem to Jericho, and fell among thieves - the certain man represents the human race, that fell victim to the ultimate robber, Satan (Joh 10:10). Jesus is the Good Samaritan that goes out of His way to show kindness and mercy to the abused human race.

Lk 10:30

Lk 10:30 - fell among thieves - the ultimate thief and robber is Satan himself. Adam fell among thieves and was stripped of his garments. See John 10:10, 1

Lk 10:30

Lk 10:30 - stripped him of his raiment - Satan caused our robes of righteousness to be stripped from us. See Gen 3:7

Lk 10:33

Lk 10:33 - But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him - Jesus is the Good Samaritan, that took note of mankind's wretched situation and had compassion upon us.

Lk 10:34

Lk 10:34 - bound up his wounds, pouring in oil and wine - wine is an antiseptic and the wine helps to sooth, make supple to promote the healing process. See Ps 104:15; Prov 21:17; Rev 6:6

Lk 10:34

Lk 10:34 - pouring in oil - the Holy Spirit and the blood of Jesus Christ, the wine, mends the wounds of humanity. See Lk 22:19; Mt 25:1-12

Lk 10:34

Lk 10:34 - and wine - the blood of Christ (wine) and the Holy Spirit (oil) mends the wounds of humanity. See Lk 22:20; Mt 25:1-12

Lk 10:34

Lk 10:34 - brought him to an inn, and took care of him - Jesus takes the bruised and wounded soul whose not yet healed to the church and puts him under the pastor's care until he is made well.

Lk 10:35

Lk 10:35 - he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee - Jesus gives resources to the church to take care of those who are sick, wounded and hurting.

Lk 10:35

Lk 10:35 - when I come again, I will repay thee - Jesus here speaks of His Second Coming, where He will repay any good works done that were unpaid. See Rev 22:12

Lk 10:36

Lk 10:36 - Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? - Jesus used parables to illustrate the deep truths already presented in Scripture. See Lk 10:26; Mt 13:13; Ps 78:2

Lk 10:37

Lk 10:37 - He that shewed mercy on him - See Mic 6:8

Lk 10:37

Lk 10:37 - Go, and do thou likewise - See Is 58:6-12

Lk 10:40

Lk 10:40 - But Martha was cumbered about much serving - Martha sought to be hospitable, but forsook the greater blessing which was hers, to sit at the feet of Jesus. Lord let me not be a Martha, but receive of Your blessings, so that I may equipped to serve.

Lk 10:40

Lk 10:40 - Lord, dost thou not care that my sister hath left me to serve alone - Martha had a bit of the Elijah-syndrome, claiming to be working all alone with no one to aid. See 1Kin 19:18

Lk 10:40

Lk 10:40 - Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me - In Martha's frustration with Mary's apparent lack of hospitality and not being a busybody such as herself, she took her anxiety out upon Jesus, scolding Him for not scolding Mary.

Lk 10:41

Lk 10:41 - thou art careful and troubled about many things - Martha was full of cares and troubled because she did not seek first the Kingdom of God and His righteousness, but sought to perform the works of righteousness in her own strength. She failed to set the right priority, which was to learn from the Master first. He then would grant efficiency and help in the work that she purposed to do.

Lk 10:42

Lk 10:42 - But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her - See Lk 10:39, 11:28; Job 23:12; Ps 27:4

Lk 10:42

Lk 10:42 - which shall not be taken away from her - all the lessons we learn at the feet of Jesus will not be taken from us, but will be as a well, springing forth unto eternal life.

Lk 11:1

Lk 11:1 - And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as Joh also taught his disciples - the disciple saw the power of God working in His life and sought to know the hidden mysteries to effectual and fervent prayers. The prayers of Jesus brought answers every time because He always prayed and maintained a mind that was in harmony and in the will of His Father. See Philippians 2:5-11

Lk 11:2

Lk 11:2 - When ye pray, say - The Model Prayer from the Lord. See Mt 6:9

Lk 11:2

Lk 11:2 - Our Father which art in heaven - we are to acknowledge and see God the Father as our True Father, abiding in heaven. The love and affection we receive and desire from an earthly father, God gives that to us and much more.

Lk 11:2

Lk 11:2 - hallowed be thy name - God's name is holy, just as the Sabbath day was made holy (Gen 2:3), the Bible, God's Word is Holy, and God's law is holy (Rom 7:12). We must live in a manner that recognizes/acknowledges His holiness and need to be reverenced. A converted person reverences God and His name, as he is God’s ambassador and representative here on earth (2Cor 5:20; Ex 20:7). See Gen 28:13, 16-18; Ex 20:7; Ps 148:13, 138:2

Lk 11:2

Lk 11:2 - Thy kingdom come - Thy kingdom come - may the kingdom of God come into the hearts and minds of those who love and fear God. May we embrace our heavenly citizenship and live as pilgrims while here on earth. See Lk 17:20, 21; Joh 14:16-20, 17:14, 15; Heb 11:13-16; Col 1:27; Mt 24:14

Lk 11:2

Lk 11:2 - Thy will be done, as in heaven, so in earth - the devil, the prince of the power of the air, claims rulership of the earth and the sons of disobedience who live in it (Eph 2:2,-4). Only through those who are born again, born of the Spirit of God, may God's will be fulfilled in earth (Eph 3:15). May I be one who does the will of God. The will of God is that: 1. None should perish but that all come to repentance (2Pet 3:9) 2. Our sanctification (1Thess 4:30; Rom 12:1, 2) 3. His name and His Son be glorified in all the world (Joh 12:28; Rev 18:1-4; Mat 26:39; Num 14:21) All of these will be fulfilled in the lives of the righteous.

Lk 11:2

Lk 11:3 - so in earth - God’s will shall be done in all who make a full surrender of their will to God. See Mt 26:39; Lk 22:42; Gal 2:20

Lk 11:3

Lk 11:3 - Give us day by day - Give us this day our daily bread - This is a command we can

return to God when we have met the condition of our prayer. Great is God's faithfulness to us (Hymn 100)

Lk 11:3

Lk 11:3 - daily bread - Man does not live by bread alone but by ever word that proceedeth out of the mouth of God. See Mt 3:4; Deut 8:3; Job 23:12 In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good. In the production of earth's harvests God is working a miracle every day. Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. It is God's rain and air and sunshine that cause it to put forth, "first the blade, then the ear, after that the full corn in the ear." Mk 4:28. It is God who is every day feeding millions from earth's harvest fields. Men are called upon to co-operate with God in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. They do not give God the glory due unto His holy name. The working of His power is ascribed to natural causes or to human instrumentality. Man is glorified in place of God, and His gracious gifts are perverted to selfish uses, and made a curse instead of a blessing. God is seeking to change all this. He desires that our dull senses shall be quickened to discern His merciful kindness and to glorify Him for the working of His power. He desires us to recognize Him in His gifts, that they may be, as He intended, a blessing to us. It was to accomplish this purpose that the miracles of Christ were performed. – {DA 367.3}

Lk 11:4

Lk 11:4 - And forgive us our sins for we also forgive every one that is indebted to us - a powerful request that requires true soul searching. We must forgive others. Gen 50:15-21; Mt 6:14, 15

Lk 11:4

Lk 11:4 - for we also forgive every one that is indebted to us - The Lord admonishes the Christian not to owe any man anything, but to love one another (Rom 13:8). We must be willing to admit our faults, one to another, and ask forgiveness so that there be no division or root of bitterness amongst us. See Mt 5:23, 24; Jam 5:16; Heb 12:14, 15

Lk 11:4

Lk 11:4 - And lead us not into temptation; but deliver us from evil - God does not tempt nor does He lead us to a place where He knowingly directs us to fall. God however, does permit us to be tested so that our faith may increase (Lk 4:1, 2). We are tempted when we are drawn away by our own lusts and desires (Jam 1:13, 14). When we through our own hard-heartedness and rebellion grieve God's Holy Spirit, He gives us up to vile passions. See Ps 51:11, 34:7; Rom 1:26, 16:19; Prov 4:14-17

Lk 11:7

Lk 11:7 - And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee - the friend of the parable contrasts the LORD through his self-interest and indifference to his friends needs and petitions.

Lk 11:8

Lk 11:8 - yet because of his importunity he will rise and give him as many as he needeth - for his persistence and insistence the neighbor will lend to the requestor - See Lk 18:1-5

Lk 11:9

Lk 11:9 - And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you - Jesus continues to speak of the manner in which we should pray and he says we must do so importunately, without ceasing and persistently.

Lk 11:10

Lk 11:10 - For every one that asketh receiveth - we must ask for that which is in line with the will of God. God's will is best for us. See Jam 4:3, Lk 11:13

Lk 11:10

Lk 11:10 - and he that seeketh findeth - See Jer 29:13; Mt 6:33

Lk 11:13

Lk 11:13 - how much more shall your heavenly Father give the Holy Spirit to them that ask him? - The Holy Spirit is the Manager of all that belongs to God and therefore is the best gift that the Father could give to us. It is the Holy Spirit that we should ask for! See 1Tim 2:1-4; Zech 10:1; Act 1:8 Holy Spirit is He Who gives power to become sons of God - Gen 1:2; Joh 1:12, 13 Holy Spirit is the Spirit of Truth - Joh 15:16 Holy Spirit is another Comforter - Joh 15:16 Holy Spirit leads us into all truth - Joh 16:13 Holy Spirit will convince us that we are children of God - Rom 8:16 Holy Spirit will speak in our defense through us, for us - Mt 10:20; Lk 12:12 Holy Spirit prays and makes intercession for us with groaning - Rom 8:26 Holy Spirit is our Down-payment, Earnest of our redemption - Eph 1:13, 14 To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ. – {YRP 65.3}

Lk 11:14

Lk 11:14 - And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake - See Mt 9:32, 33, 12:22, 15:31; Mk 9:17-25

Lk 11:14

Lk 11:14 - and the people wondered - Compare Rev 13:3, 4

Lk 11:15

Lk 11:15 - But some of them said, He casteth out devils through Beelzebub the chief of the devils - Those who in pride denied the power of God and spoke agains the Spirit of God working through Christ were kicking against the pricks, rejecting the Spirit and would in time grieve away the Spirit of God. The very Spirit that is given to lead us to all Truth, to point us to Christ, when His power is denied and ascribed to the workings of the devil, leaves a person without an anchor or rope to moore oneself. See Mt 12:24 But the prince of evil had a still deeper object in manifesting his wonders through the magicians. He well knew that Moses, in breaking the yoke of bondage from off the children of Israel, pre-

figured Christ, who was to break the reign of sin over the human family. He knew that when Christ should appear, mighty miracles would be wrought as an evidence to the world that God had sent Him. Satan trembled for his power. By counterfeiting the work of God through Moses, he hoped not only to prevent the deliverance of Israel, but to exert an influence through future ages to destroy faith in the miracles of Christ. Satan is constantly seeking to counterfeit the work of Christ and to establish his own power and claims. He leads men to account for the miracles of Christ by making them appear to be the result of human skill and power. In many minds he thus destroys faith in Christ as the Son of God, and leads them to reject the gracious offers of mercy through the plan of redemption. – {PP 264.4}

Lk 11:16

Lk 11:16 - sought of him a sign from heaven - the scoffers who bought into the false claim that Jesus cast out devils by Beelzebub demanded that Jesus perform some sign that confirmed His miracle was from heaven. See Lk 11:29; 1Cor 1:22

Lk 11:17

Lk 11:17 - Every kingdom divided against itself is brought to desolation - See Mt 12:25

Lk 11:17

Lk 11:17 - and a house divided against a house falleth - See Am 3:3; Mk 3:25

Lk 11:18

Lk 11:18 - If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub - See Lk 11:15; Mk 3:25

Lk 11:20

Lk 11:20 - But if I with the finger of God cast out devils - the Finger of God is also referred to as the Spirit of God. See Mt 12:28, Deut 9:10, Ex 31:18, 8:19; Dan 5:5

Lk 11:20

Lk 11:20 - no doubt the kingdom of God is come upon you - if the work is of the devil, then Satan wars against himself and his kingdom is divided and will fall, otherwise, with all certainty, God's Kingdom is come and Messiah the Prince is here. See Dan 9:25, 26; Mk 1:15

Lk 11:22

Lk 11:22 - But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils - Jesus is that Stronger Man than the devil, who overcomes him, takes his armor and divides his spoil. See 1Jo 4:4; Heb 2:14, 15

Lk 11:25

Lk 11:25 - he findeth it swept and garnished - the devils find the house swept clean, but not inhabited by the Spirit of God. They therefore, move back in.

Lk 11:26

Lk 11:26 - Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first - See

2Pet 2:20

Lk 11:27

Lk 11:27 - Blessed is the womb that bare thee, and the paps which thou hast sucked - a feminist in the crowd gave a shout-out to Mary. The desire to laud over Mary was prevalent even in that day - the beginnings of Mariolitry. See Lk 1:48

Lk 11:28

Lk 11:28 - Yea rather, blessed are they that hear the word of God, and keep it - Jesus would not give credit to any familial ties but showed that all were equal in God's kingdom. Those who heard and kept His words were worthy of blessings. See Lk 8:20, 21; John 20:29

Lk 11:29

Lk 11:29 - This is an evil generation: they seek a sign - the people had an evil heart of unbelief. See Lk 11:16; Heb 3:8-12

Lk 11:29

Lk 11:29 - they seek a sign - Jesus' life, His character and His works all gave evidence of the Source and Spirit that worked in Him, yet the people persisted in seeing "evidence", a sign to prove Who He was. They lacked faith, which is the substance of things hoped for, the evidence of things not seen.

Lk 11:30

Lk 11:30 - For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation - As Jon's prophecy and warning to the Ninevites were signs, so Jesus' words would be a sign to that generation of judgments to come. See Mt 24:4-22

Lk 11:31

Lk 11:31 - the Queen of Sheba will be among the redeemed and will judge thee people of Jesus' generation. She came from afar to see and hear the wisdom of Solomon, and the people in the time of Christ completely ignored Him, Who is greater than Solomon. Jesus is giving the same rebuke to the men of that generation as He gave to His disciples. See 1Kin 10:1-10; Lk 10:23-25

Lk 11:31

Lk 11:31 - behold, a greater than Solomon is here - See Hag 2:7-9; Deut 18:18, 19

Lk 11:32

Lk 11:32 - The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas - the Ninevites repented with sackcloth and ashes upon hearing of the impending judgments upon their city and yet, Jesus would speak the same warnings to no effect. Though Jesus gave warning and the people rejected it, He succeeded where Elijah failed. Elijah thought his words and works would bring about a revival and reformation among Israel, casting down idols and removing all things which offended (including Jezebel), and yet, Jezebel still sat on the throne and threatened Elijah's life to his dismay. Jesus wept over Israel and would give them 3.5yrs more to repent and surrender before He would sign the divorce papers they had been handing Him for over

1500years.

Lk 11:32

Lk 11:32 - for they repented at the preaching of Jonas - See Rev 3:19

Lk 11:32

Lk 11:32 - and, behold, a greater than Jonas is here - See Hag 2:7-9; Deut 18:18, 19

Lk 11:34

Lk 11:34 - therefore when thine eye is single - when our vision is pure, simple and uncorrupted. When our focus is upon things above and not things of this earth. Compare 2Pet 2:14; Ps 119:37

Lk 11:34

Lk 11:35 - but when thine eye is evil, thy body also is full of darkness - Filled with hatred, envy, malice, selfishness, covetousness, avarice, greed, wicked intent - See Deut 28:56, 57; Prov 28:22; Lk 11:39; Ps 119:37

Lk 11:35

Lk 11:35 - Take heed therefore that the light which is in thee be not darkness - See 2Pet 2:12-19

Lk 11:36

Lk 11:36 - If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light - See Isah 60:1-3; Eph 5:27

Lk 11:37

Lk 11:37 - And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat - See Lk 14:1

Lk 11:38

Lk 11:38 - And when the Pharisee saw it, he marvelled that he had not first washed before dinner - Jesus made no attempt to uphold the vain traditions of men. The Pharisee in self-righteousness, was critical of the One Who was fully above reproach. See Mt 15:2; Mk 7:8

Lk 11:39

Lk 11:39 - Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness - See Mk 7:7-9

Lk 11:39

Lk 11:39 - but your inward part is full of ravening and wickedness - See Jam 3:14, 15; Lk 14:3, 4

Lk 11:41

Lk 11:41 - But rather give alms of such things as ye have; and, behold, all things are clean unto you - if you give gifts of your possessions to the poor then are you clean. The gifts and possessions to be given include the gifts of godly knowledge and wisdom, righteousness, sympathy, compassion, selfless service and one's goods as required. Then shall we be clean.

Lk 11:42

Lk 11:42 - for ye tithe mint and rue and all manner of herbs - the Pharisees were hypocritically majoring in the minors while overlooking the most important things. See Mt 23:23, 24

Lk 11:42

Lk 11:42 - and pass over judgment and the love of God: - the Pharisees forsake justice, fairness and the Love of God - See Isa 59:1-15

Lk 11:43

Lk 11:43 - Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets - the prideful Pharisees loved the pride of life and the praises of men. See Mt 23:6, 7; 1Jo 2:16; Lk 14:7-11

Lk 11:44

Lk 11:44 - for ye are as graves which appear not, and the men that walk over them are not aware of them - they are as deceptive traps, snares and pits that men fall into. See Mt 15:14; Rom 3:13

Lk 11:45

Lk 11:45 - Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also - See Lk 14:3

Lk 11:46

Lk 11:46 - Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers - See Mt 23:4

Lk 11:47

Lk 11:47 - Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them - The Kings of Israel, in league with corrupt priests had the power and the mindset to kill the prophets of God because they reproved their vile and contrary behavior - See Mt 23:29

Lk 11:48

Lk 11:48 - Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres - See Mt 23:30, 31

Lk 11:49

Lk 11:49 - Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: - Mt 23:34; See 2Chron 36:15, 16; Heb 11:36, 37

Lk 11:50

Lk 11:50 - That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation - Abel in his obedience and faith offered a righteous offering, testifying of God's Everlasting Covenant. See 2Kin 9:7; Jer 26:11, 12; Lam 4:12, 13; Mt 23:30, 35; Rev 16:6, 18:24; Heb 11:4; CONTRAST Jer 26:17-19

Lk 11:51

Lk 11:51 - From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation - See Ps 9:12; Mt 23:35

Lk 11:51

Lk 11:52 - blood of Abel - See Heb 11:4

Lk 11:51

Lk 11:51 - It shall be required of this generation - just as in Spiritual Israel at the end of the world, all the oracles of the Old Testament were written for the Jew's admonition when their final judgment in 34A.D. came due.

Lk 11:52

Lk 11:52 - Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered - See Mt 23:13; 3Jo 1:10; Joh 7:44-49; Rom 1:18; 3Jo 1:9

Lk 11:54

Lk 11:54 - Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him - See Lk 14:1

Lk 12:1

Lk 12:1 - Beware ye of the leaven of the Pharisees, which is hypocrisy - See Job 15:34; Mt 15:7, 8, 23:13–29

Lk 12:2

Lk 12:2 - For there is nothing covered, that shall not be revealed; neither hid, that shall not be known - God will search His people with candles, meaning a very close inspection to see what lies within. See Zeph 1:12; Jer 17:10

Lk 12:4

Lk 12:4 - Be not afraid of them that kill the body, and after that have no more that they can do - See Heb 2:14, 15

Lk 12:5

Lk 12:5 - But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him - See Mt 10:28; Rev 14:7; 2Cor 5:10, 11

Lk 12:7

Lk 12:7 - But even the very hairs of your head are all numbered - God not only knows how many hairs are upon our head, He has numbered them all. He knows everything about us intimately and still loves us. What a mighty God we serve!! See Ps 139

Lk 12:8

Lk 12:8 - Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: - See Rev 3:5

Lk 12:9

Lk 12:9 - But he that denieth me before men shall be denied before the angels of God - See Mt 10:32

Lk 12:10

Lk 12:10 - And whosoever shall speak a word against the Son of man, it shall be forgiven him - In our ignorance, we may speak profane words against Jesus and the knowledge of His salvation. However, when we are convicted of truth and we lie against that conviction, we risk grieving the Holy Spirit.

Lk 12:10

Lk 12:10 - but unto him that blasphemeth against the Holy Ghost it shall not be forgiven - the Spirit of Truth Who declares and proclaims truth must not be grieved because there will be no other Comforter or One to direct one to a knowledge of truth. To deny the witness of the Faithful & True Witness by the Spirit of Truth would be to deny the very counsels given to bring salvation. Our condemnation comes because we had not a love for the truth that we might be saved. See Eph 4:30; Lk 8:12; 11:13-26; Rev 3:14, 18; 2Thess 2:11, 12

Lk 12:11

Lk 12:11 - and when they bring you unto the synagogues, and unto magistrates - See Prov 16:1; Jer 26:7-11; Joh 16:1-3; Mk 13:11

Lk 12:12

Lk 12:12 - the Holy Ghost shall teach you... what ye ought to say - See Ex 4:12, 14, 15; Joh 14:10, 26; Ps 81:10; 119:11; Eph 6:18-20; Rev 12:11; Jer 26:11-16; Lk 21:12-15; Mk 13:11; Mt 10:19, 20 In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. – {DA 101.3} Joh had not learned in the schools of the rabbis. Yet kings and nobles, Pharisees and Sadducees, Roman soldiers and officers, trained in all court etiquette, wily, calculating taxgatherers, and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin. They asked of him, "What shall we do?" (Lk 3:14).... – {2SM 152.2}

Lk 12:13

Lk 12:13 - And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me - apparently one sought justice of his brother who perhaps wrongfully claimed an inheritance, defrauding his brother. Jesus sensed the covetousness in the man's own heart, seeking worldly riches and gain over the Kingdom of heaven which

Jesus preached. Jesus would not assume the role of a judge and entangle Himself in the matter since this was not His mission. His mission was to bring the gospel of salvation to all men that would cause any wrong in one's heart to be rooted out and addressed. There would be a time when Jesus would stand as Judge of all men, but that was not the time. Rom 14:101; 1Tim 2:5

Lk 12:14

Lk 12:15 - Man, who made me a judge or a divider over you? - Though fully capable and within His divine prerogative to be a righteous Judge, Jesus purposed not to become entangled with the affairs of this world. When offered the kingdoms of this world (Mt 4:8, 9) or sought to be made a king, Jesus withdrew from the crowd, recognizing His kingdom was not of this world. Jesus came to proclaim the Truth and Gospel of the Kingdom of God whose principles and doctrine when heeded would convert the soul and thus settle any grievances among men.

Lk 12:15

Lk 12:18 - Take heed, and beware of covetousness - beware of inordinate lust for wealth, acquisition of things or selfish withholding of those things when you can be a blessing to others. Covetousness is idolatry. See Col 3:5 "Be on your guard against covetousness in any shape or form. For a man's real life in no way depends upon the number of his possessions." Luke 12:15, Phillips. – {CC 114.1} The curse which Balaam had not been permitted to pronounce against God's people, he finally succeeded in bringing upon them by seducing them into sin. [23] – {CC 114.2} Balaam witnessed the success of his diabolical scheme. He saw the curse of God visited upon His people, and thousands falling under His judgments; but the divine justice that punished sin in Israel did not permit the tempters to escape. In the war of Israel against the Midianites, Balaam was slain.... – {CC 114.3} The fate of Balaam was similar to that of Judas, and their characters bear a marked resemblance to each other. Both these men tried to unite the service of God and mammon, and met with signal failure. Balaam acknowledged the true God, and professed to serve Him; Judas believed in Jesus as the Messiah, and united with His followers. But Balaam hoped to make the service of Jehovah the steppingstone to the acquirement of riches and worldly honor; and failing in this he stumbled and fell and was broken. Judas expected by his connection with Christ to secure wealth and promotion in that worldly kingdom which, as he believed, the Messiah was about to set up. The failure of his hopes drove him to apostasy and ruin. Both Balaam and Judas had received great light and enjoyed special privileges, but a single cherished sin poisoned the entire character and caused their destruction.... – {CC 114.4} One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, "Hold up my goings in thy paths, that my footsteps slip not" (Psalm 17:5). [24] – {CC 114.5}

Lk 12:15

Lk 12:15 - for a man's life consisteth not in the abundance of the things which he possesseth - all the things of the world are passing away and the lusts thereof, therefore, how we ought to live circumspectly in the world. See 1Jo 2:16

Lk 12:16

Lk 12:16 - The ground of a certain rich man brought forth plentifully - the man in the

parable was already highly blessed of the Lord, being rich and receiving a bountiful harvest of which he labored not.

Lk 12:17

Lk 12:17 - And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? - See Deut 8:17; Eccl 5:13

Lk 12:18

Lk 12:18 - And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods - the man was already rich and increased with goods and yet, he purposed to tear down of the abundance which he already had and build bigger barns for himself.

Lk 12:19

Lk 12:19 - And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry - selfish, confidence in his wealth drew the rich landowner to ignore the needs of the poor and selfishly hoard riches for himself.

Lk 12:20

Lk 12:20 - Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided? - the selfish rich man's probation had ended and all of his riches he refused to share when it was within his power to do so, would be distributed without his consent. See 1Tim 6:17

Lk 12:21

Lk 12:21 - So is he that layeth up treasure for himself, and is not rich toward God - Rich towards God involves caring for the things that God cares about: feeding the poor, widow, homeless and fatherless. See Mt 25:34-40; Lk 16:19-31

Lk 12:22

Lk 12:22 - And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on - See Mt 6:31-34

Lk 12:24

Lk 12:24 - Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? - God does not expect us to make no provisions for our present and near future sustenance. However, we must always remember from where our daily provisions come. God provides daily for the birds and animals of the forest, just as He made provision for the COI in the wilderness. We need not worry about our lives because they are in His watchful hands.

Lk 12:27

Lk 12:27 - Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these - See Mt 6:28

Lk 12:29

Lk 12:29 - neither be ye of doubtful mind - the Christian of all people should be most

hopeful in this world. We have a Faithful Friend and Father Who cares for us. As we remain in His will, we have nothing to fear or be concerned for. Lord help me to exercise greater faith and never doubt or question you. See Lk 12:32

Lk 12:31

Lk 12:31 - But rather seek ye the kingdom of God; and all these things shall be added unto you - We are to occupy the mind, interests, and thoughts for God's Kingdom, a life of self-surrender, trusting faith and faithful obedience so that we remain under God's protective care. See Mt 6:33

Lk 12:32

Lk 12:32 - Fear not, little flock; for it is your Father's good pleasure to give you the kingdom - It is the Father's desire to give us the Kingdom of God. The Kingdom of God is not in observation but is in us. God's peace, His power, His blessings, His rest, His joy, His patient assurance is the Kingdom of God. See Dan 7:18, 27, 22; Ps 133:3; Mt 6:33, 25:34; Lk 17:21, 22:28, 29; Rev 21

Lk 12:33

Lk 12:33 - Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth - We are not to stockpile wealth in this life but to sell and give to those who are in need. We may accumulate blessed wealth in heaven, where moth does not corrupt and where thieves do not break in and steal. See Mt 6:31, 32

Lk 12:34

Lk 12:34 - For where your treasure is, there will your heart be also - See Mt 6:21, 24

Lk 12:35

Lk 12:35 - Let your loins be girded about - See Eph 6:14; Mt 25:1-10

Lk 12:35

Lk 12:35 - and your lights burning - our lamps should be constantly trimmed and burning. See Mt 25:7, 5:16

Lk 12:36

Lk 12:36 - And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately - See Mt 25:6-12; Rev 19:7-9

Lk 12:37

Lk 12:37 - Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them - We are in need of patience, so that we may remain vigilant and dutiful in serving the LORD until His glorious appearance. See Rev 2:25, 3:5, 14:12

Lk 12:37

Lk 12:37 - make them to sit down to meat, and will come forth and serve them - the Lord

will serve us in the New Jerusalem. Behold what manner of love the Father has given unto us! See Rev 7:14-17; 1Jo 3:1; Phil 2:5-8 Compare Lk 17:7-9

Lk 12:38

Lk 12:40 - second watch - 9PM-Midnight

Lk 12:38

Lk 12:38 - third watch - Midnight-3AM

Lk 12:39

Lk 12:39 - And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through - See 1Thess 5:2-6; 2Pet 3:10

Lk 12:40

Lk 12:40 - Be ye therefore ready also: for the Son of man cometh at an hour when ye think not - See 1Thess 5:1-6

Lk 12:42

Lk 12:42 - Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? - See Mt 25:20-23 True knowledge comes from God, and returns again to God. His children are to receive that they may give again. Those who through the grace of God have received intellectual and spiritual benefits are, as they advance, to draw others with them to a higher excellence. And this work, done to promote the good of others, will have the cooperation of unseen agencies. As we faithfully continue the work, we shall have aspiration for righteousness, holiness, and a perfect knowledge of God. Manuscript 108, September 1, 1898, "Higher Education."

Lk 12:43

Lk 12:43 - Blessed is that servant, whom his lord when he cometh shall find so doing - the servant is counted among the wise - See Dan 12:10; Mt 25:4

Lk 12:45

Lk 12:45 - But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken - The evil servant is one who ceases to abide in Christ and can not perceive the arrival of the Kingdom of God within him. He is not partaking daily of the hidden Manna, the Bread from Heaven Who imparts His, mercy, grace and power in their lives such that they may say, “The Lord delayeth His coming” See Rev 2:25. Contrast 1Pet 4:12, 13; 1Jo 4:1-3 Watch ye therefore: ... lest coming suddenly He find you sleeping.” Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: “Thou art weighed in the balances, and art found wanting.” Daniel 5:27. – {GC 491.2}

Lk 12:45

Lk 12:45 - begin to beat the menservants and maindens, and to eat and drink, and to be drunk - See Jer 18:18; Mt 24:49. William Miller wrote the following concerning the ill treatment the Advent believers received from the Protestant churches shortly after March 1844: One of the D.D.'s in Rochester, Mr._____, of the _____ church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other 'picnics,' Belshazzar-like, drank their coffee and tea, ate their costly delicacies and sold their ice-cream and sweetmeats, and his pamphlet against the second advent of the dear Saviour. "The night before I left, another of the reverend gentlemen had a picnic feast at a public house, or hall, and sold as above, his tickets, ice-cream, and sweetmeats. I was happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts; and I do hope, in my soul, that not all of these sectarian churches will be found 'eating and drinking with the drunken' when Christ shall come. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend them to read Lk 14:12-14; Matt. 24:48-51; Lk 13:25-28; 2Pet 2:13; Ju 10-21. These are the last times surely."

Lk 12:46

Lk 12:46 - The lord of that servant will come in a day when he looketh not for him - See 1Thess 5:4, 5

Lk 12:46

Lk 12:46 - and will appoint him his portion with the unbelievers - See Rev 21:8, 22:

Lk 12:47

Lk 12:47, 48 - And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more - See Rom 2:6, 8, 9, 12; Lk 20:47; Joh 19:11; Mk 12:38-40

Lk 12:48

Lk 12:48 - For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. - See Lk 10:13, 14; Rom 3:1, 2; Am 3:2 The church cannot measure herself by the world nor by the opinion of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting. The light has been shining clear and definite upon her pathway, and the light of 1882 calls her to an account. If her talents are unimproved, if her fruit is not perfect before God, if her light has become darkness, she is indeed found wanting. The knowledge of our state as God views it, seems to be hidden from us. We see, but perceive not; we hear, but do not understand; and we rest as unconcerned as if the pillar of cloud by day, and the pillar of fire by night, rested upon our sanctuary. We profess to know God, and to believe the truth, but in works deny Him. Our deeds are directly adverse to the principles of truth and righteousness, by which we profess to be governed. – {5T 83.2} Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing. – {GC 489.3}

Lk 12:50

Lk 12:50 - But I have a baptism to be baptized with; and how am I straitened till it be accomplished! - Jesus knew He had to bear the cross, literally, and it was a grievous thought to bear until it was done. See Joh 12:27; Heb 12:2, 3

Lk 12:51

Lk 12:51 - Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division - See Mt 10:34; Heb 4:12

Lk 12:51

Lk 12:51 - but rather division - the gospel of Christ produces two classes of worshippers - no middle ground. The Word of God and Christs' strait testimony will draw some and repel others. See Heb 4:12

Lk 12:53

Lk 12:53 - The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law - See Mic 7:6; Ps 27:10

Lk 12:56

Lk 12:56 - how is it that ye do not discern this time? - Jesus was making plain that the time of Messiah's arrival had arrived, yet they were oblivious to His presence (Dan 9:24-27). They, in their willful ignorance were fulfilling the prophecy of Isa 6 and 29 where they had a spirit of blindness and drunkeness. See Isa 29:9-14, 6:9-12

Lk 12:57

Lk 12:57 - Yea, and why even of yourselves judge ye not what is right? - See 1Cor 6:1, 2, 4-6

Lk 12:58

Lk 12:58 - When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison - See Mt 5:25; Lk 12:2, 3

Lk 13:1

Lk 13:1 - whose blood Pilate had mingled with their sacrifices - here the heavy-handed cruelty of the Rom is spoken. Pilate, apparently had certain Jews massacred while presenting their offering in the sanctuary.

Lk 13:2

Lk 13:1 - Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? - Jesus is asking if you think these Galileans upon whom such cruelty was inflicted were any greater sinners than any others. In other words, this did not befall them because they are greater sinners, but the same can happen to any person.

Lk 13:3

Lk 13:3 - I tell you, Nay: but, except ye repent, ye shall all likewise perish - Jesus is again warning the COI of the near close of their 3rd term of probation lasting 490years. Jesus is warning of the impending judgment upon Israel as prophesied by the prophet Dan. See Dan 9:26, 27; Lk 3:7, 8 13:5

Lk 13:5

Lk 13:5 - I tell you, Nay: but, except ye repent, ye shall all likewise perish - Jesus is again warning the COI of the near close of their 3rd term of probation lasting 490years. Jesus is warning of the impending judgment upon Israel as prophesied by the prophet Dan. See Dan 9:26, 27; Lk 3:7, 8, 13:3

Lk 13:6

Lk 13:6 - A certain man had a fig tree planted in his vineyard - a very familiar parable to the COI who knew the vineyard referred to Israel. See Isa 5:1-7

Lk 13:7

Lk 13:7 - I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground - See Mt 21:19, 20; Isa 5:1-7 Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer His expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through His grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused His grace, the heart of long-suffering love yet pleads. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, ... redeeming the time, because the days are evil." Eph 5:14-16. – {DD 39.2} We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He [Christ] has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people. { 5MR 61.2 } Said the angel, "Those who do not gather with Christ scatter abroad." There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren."—Letter 16, 1861. (To the church in Roosevelt, New York, and vicinity, circa 1861.) { 5MR 62.1 }

Lk 13:8

Lk 13:8, 9 - let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down - The parable demonstrates vicarious grace, where the faith and interests of the one seeking to preserve the tree acts as an intercessor and the LORD grants grace to the tree on the person's behalf. As we pray on

behalf of others who are outside the Ark of Safety, God moves in their lives on behalf of our prayers. For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejectors of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Lk 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity. – {GC 27.3}

Lk 13:9

Lk 13:9 - Jesus is confirming the last week of the 490yr prophecy with Israel and then they will be cut down and cut-off at the roots. See Lk 3:7, 8; Dan 9:26, 27

Lk 13:11

Lk 13:11 - And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself - See Ps 146:8

Lk 13:13

Lk 13:13 - And he laid his hands on her: and immediately she was made straight, and glorified God - Praise God! Jesus cares about what pains us and was not going to allow the woman to suffer a moment longer than necessary.

Lk 13:14

Lk 13:14 - And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day - The hypocritical ruler chastised Jesus, the woman and all who sought any healing from the Master on Sabbath. The hatred for Jesus, the blind zeal and hypocrisy for the Sabbath without a love for God or their fellow man caused great pain and anger to Jesus.

Lk 13:16

Lk 13:15 - And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? - Especially on the Sabbath, this daughter of the King should be loosed from her bondage of affliction. The Sabbath means rest for all who enter it by faith in Jesus Christ. See Lk 14:2, 3

Lk 13:17

Lk 13:17 - and all the people rejoiced for all the glorious things that were done by him - the people recognized true righteousness and godliness and rejoiced in Jesus' works, to the shame of the proud, self-righteous and hypocritical Pharisees.

Lk 13:19

Lk 13:19 - It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it - The work of the Holy Spirit may appear small at its beginning, but in time it becomes much when cultivated by faith and continual abiding in Jesus. We are not to despise the day of small things. As we remain steadfast, day-by-day attending to the small works of faith, God will bring the increase in His time. See Mt 13:31, 32; Zech 4:10; 1Cor 3:6 In the multitude that listened to Christ's teaching there were many Pharisees. These noted contemptuously how few of His hearers acknowledged Him as the Messiah. And they questioned with themselves how this unpretending teacher could exalt Israel to universal dominion. Without riches, power, or honor, how was He to establish the new kingdom? Christ read their thoughts and answered them: – {COL 76.1}

Lk 13:21

Lk 13:21 - It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened - the work of the Holy Spirit is such that it spreads and saturates the entire lump when actuated by faith of Jesus Christ. See Gal 5:9 A legal religion is insufficient to bring the soul into harmony with God. The hard, rigid orthodoxy of the Pharisees, destitute of contrition, tenderness, or love, was only a stumbling block to sinners. They were like the salt that had lost its savor; for their influence had no power to preserve the world from corruption. The only true faith is that which "worketh by love" (Gal 5:6) to purify the soul. It is as leaven that transforms the character. – {MB 53.2}

Lk 13:24

Lk 13:24 - Strive - the word strive, according to Ps 35, is synonymous with pleading and fighting. We must with earnestness, plead for the LORD's strength to fight the Christian warfare. We must fight with zeal to be victorious over self and the sins that so easily beset us. We must endeavor and purpose to enter into the Kingdom of God and to be among the 144,000. We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on Him, that by beholding we may be changed into His likeness. We may behold Christ to good purpose. We may safely look to Him; for He is all-wise. As we look to Him and think of Him, He will be formed within, the hope of glory. – {Mar 241.8} Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. – {Mar 241.9}

Lk 13:24

Lk 13:24 - strait gate - the difficult gate; the toilsome gate; the gate marked by our pursuit of holiness in a perverse world.

Lk 13:25

Lk 13:25 - When once the Master of the house is risen up, and hath shut to the door - See Dan 12:1; Mt 25:10-12; Rev 3:

Lk 13:25

Lk 13:25 - ye begin to stand without, and to knock at the door - See Mt 25:10-12

Lk 13:25

Lk 13:25 - I know you not whence ye are - See Mt 25:12

Lk 13:26

Lk 13:26 - Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets - See Mt 7:22 Contrast Lk 17:10

Lk 13:27

Lk 13:27 - But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity - See Mt 7:23

Lk 13:27

Lk 13:27 - I know you not whence ye are; depart from me, all ye workers of iniquity - this scene may occur at the White Throne Judgment. See Rom 8:9||Gal 2:21; Rev 20:11-15 Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked with them by the way. – {DA 800.3}

Lk 13:27

Lk 13:27 - depart from me, all ye workers of iniquity - See Ps 6:8

Lk 13:27

Lk 13:27 - workers of iniquity - the workers of iniquity know not the Lord, neither does the Lord know them. If we seek to establish our own righteousness by the works of the law rather than by faith of Jesus Christ, the works themselves become works of iniquity - See Isa 64:6, 57:12; Gal 2:21; Rom 7:5; 10:1-4, 4:1-5

Lk 13:28

Lk 13:28 - there shall be weeping and gnashing of teeth - See Jer 8:20; Am 8:11-14; Mt 22:13, 24:51, 25:30, 8:12

Lk 13:28

Lk 13:28 - when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out - See Lk 16:22, 23

Lk 13:29

Lk 13:29 - And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God - See Isa 56:3-8

Lk 13:31

Lk 13:31 -The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee - See Mt 14:1-12

Lk 13:32

Lk 13:32 - to day and to morrow - Jesus speaks prophetically of the days, that for two years

he would minister and after the third year he would be perfected in His crucifixion.

Lk 13:32

Lk 13:32 - and the third day I shall be perfected - speaking of His glorification. See Joh 12:27-33

Lk 13:33

Lk 13:33 - it cannot be that a prophet perish out of Jerusalem - Jesus is not speaking facetiously, but is declaring that all the prophets were to be killed by their own. The world would listen to the prophets before God's people would hear. 2Chron 36:15, 16; Heb 11:36; Jam 5:10; Lk 9:31

Lk 13:34

Lk 13:34 - O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! - See Mt 23:37

Lk 13:35

Lk 13:35 - Behold, your house is left unto you desolate - See Mic 3:9-12; Hag 2:3-9; Zech 6:12, 13; 1Sam 4:21 Throughout Jesus' earthly ministry, He declared the temple in Jerusalem as His Father's house that was being desecrated by men's selfishness and greed. Jesus, in this statement, has given a letter of divorce to the earthly sanctuary and all who would remain tied to its rites. Jesus revealed to the world that He was no longer to be sought after through Jewish rites and customs, and that His glorious presence had departed (Eze 24:21, 37:28). No longer would salvation be found through the works of Jewish statutes (established by God and perverted by men - Ecc 7:29) but through God's new order that He raised up through Jesus Christ (Heb 12:24; Mt 26:28; Mk 14:24). The former house, the sanctuary of the Old Covenant was pronounced desolate. Henceforth, Jesus would point all of His believers to the sanctuary of the New Covenant in the heavenly Jerusalem, the house of God not made with man's hands. See Heb 8:2, 6, 12:22; Rev 21; 2Cor 5:1; Joh 14:2

Lk 13:35

Lk 13:35 - Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD - Jesus foretold that a vail of darkness that barred them from the the light of truth would remain upon the COI until they acknowledge Jesus as LORD and Savior. This vail is likened unto the vail which covered Moses' faith, blinding/vailing the people from the glory of God shining from Moses' face. See 2Cor 3:7-16; Hos 13:9, 14:1 In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power. – {SC 20.1}

Lk 13:35

Lk 13:35 - Blessed is he that cometh in the name of the Lord - Jesus quotes the inspired words of David as well as that which the people and children sung as He made His triumphal entrance into Jerusalem (Ps 118:26; Mt 21:18). Until the Jews acknowledged Jesus as Christ and Lord singing, Hosanna, Blessed is He Who comes in the name of the LORD (Jehovah - The I Am) they would never see Jesus in peace.

Lk 14:1

Lk 14:1 - And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him - though seeking His harm and ruin, Jesus did not resist the invitation to mingle with His enemies, while seeking to draw close to them in judgment so that they may repent and be saved. See Lk 11:37

Lk 14:1

Lk 14:1 - that they watched him - Jesus' enemies did not give Him a moment of peace and rest without watching Him and seeking to misconstrue His words or some one of His acts. See Lk 11:37-39, 53, 54

Lk 14:3

Lk 14:3, 4 - And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace - the self-righteous, hypocritical Pharisees would not exercise righteous judgment, giving consent to that which was upright, lawful and good. Jesus drew near to them in judgment, in order to reveal the true condition of their heart and even their motives (Mal 3:5). This guile was a stain upon their character. See Lk 13:11-16 God is more interested in our motives for what we do, more so than the act itself. We must show our fidelity to God and and the "spirit" of His principles, more so than the letter of the law. See Joh 7:24; Rom 2:27

Lk 14:3

Lk 14:2 - spake unto the lawyers and Pharisees - See Lk 11:42-52

Lk 14:4

Lk 14:4 - And they held their peace - These hypocritical men would not take a stand for truth but banded together in silent unrighteousness. They were being judged in this scene by the King of the universe and knew it not. See Mk 3:5; Mic 6:8; Am 8:4-7; Lk 14:6; 18:21 CONTRAST Ex 32:26 The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had overspread Israel. Not all at once had this fatal apostasy closed about them, but gradually, as from time to time they had failed to heed the words of warning and reproof that the Lord sent them. Each departure from rightdoing, each refusal to repent, had deepened their guilt and driven them farther from Heaven. And now, in this crisis, they persisted in refusing to take their stand for God. – {PK 147.3} The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and He has them now—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?" (Ex 32:26), men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him they count not their lives dear unto themselves. Their work is to catch the light from the Word and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. – {PK 148.1}

Lk 14:5

Lk 14:5 - And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? - By contrast, Jesus revealed the cold darkness of their hearts. Jesus showed them that they had more regard for a brute beast which they paid money to purchase, than they had for this son of Abraham that was afflicted with a condition needing deliverance. See Lk 13:15

Lk 14:6

Lk 14:6 - And they could not answer him again to these things - See Lk 18:21; CONTRAST Ex 32:26 The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had overspread Israel. Not all at once had this fatal apostasy closed about them, but gradually, as from time to time they had failed to heed the words of warning and reproof that the Lord sent them. Each departure from rightdoing, each refusal to repent, had deepened their guilt and driven them farther from Heaven. And now, in this crisis, they persisted in refusing to take their stand for God. – {PK 147.3} The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and He has them now—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?" (Ex 32:26), men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him they count not their lives dear unto themselves. Their work is to catch the light from the Word and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. – {PK 148.1}

Lk 14:7

Lk 14:7 - And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms - the Pharisees were self-exalting, so Jesus graciously gave them some counsel. Jesus is the Savior of the entire world, even those who most vehemently opposed Him and His mission. Jesus sought to win the hearts of all men that we might repent, be converted, and be saved. See Prov 25:7; Lk 14:11, 18:14

Lk 14:8

Lk 14:8 - When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him - see Lk 11:43

Lk 14:10

Lk 14:10 - But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee - See Prov 25:7; Phil 2:5-8

Lk 14:10

Lk 14:10 - then shalt thou have worship in the presence of them that sit at meat with thee - then shall you be highly esteemed by those which sit and eat with you.

Lk 14:11

Lk 14:11 - For whosoever exalteth himself shall be abased - See Lk 18:14; Jam 4:6; 1Pet 5:5; Habakkuk 2:4

Lk 14:11

Lk 14:11 - and he that humbleth himself shall be exalted - See 1Pet 5:6; Ps 138:6; Isa 57:15

Lk 14:12

Lk 14:12 - Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee - do not invite those who have the means to return the favor.

Lk 14:13

Lk 14:13 - But when thou makest a feast, call the poor, the maimed, the lame, the blind: - Jesus was describing the character of heaven. To bless those who are all the time passed over and scorned; seeking nothing of them in return is the Spirit of Grace that is harmony with heaven - See Lk 14:21

Lk 14:14

Lk 14:14 - And thou shalt be blessed; for they cannot recompense thee - See Mt 10:8;

Lk 14:14

Lk 14:14 - for thou shalt be recompensed at the resurrection of the just - See Joh 5:24-29; 1Thess 4:16-18; Joh 11:24; Rev 22:12

Lk 14:15

Lk 14:15 - And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God - so the self-righteous Pharisees thought of themselves, that surely, they would be counted worthy to enter the kingdom of God and eat bread. See Amos 5:18; Rev 19:6-9

Lk 14:16

Lk 14:16 - A certain man - See Dan 8:13

Lk 14:16

Lk 14:16 - great supper - the great supper (last meal of the day) of the Lamb [Rev 19:9] is being referenced and three appeals are made to those bidden, symbolizing the Three Angel's Messages

Lk 14:17

Lk 14:17 - And sent his servant at supper time - this is the first cry to the marriage supper of the Lamb, the 1st Angel’s cry during the Millerite era. See Rev 19:9; Lk 22:30

Lk 14:17

Lk 14:17 - them that were bidden - the invitation goes out first to those who claimed to have accepted the call to be followers of God/Christ. First the Jews in the time of Christ and then the Christian Churches in the time of the Advent Movement.

Lk 14:18

Lk 14:18 - And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused - The banquet was set and all who were bidden, though it should be an honor for them to attend, made excuses why they could not come. This experience of Ancient Israel is a parallel to the 2nd Angel's message to the Christian church.

Lk 14:21

Lk 14:21 - lanes and city - the inhabitants of the city are to be called to the supper. Similarly, the 2nd Angel's message refers to the "great" apostate "city" Babylon as having fallen (Rev 14:8, 18:3, 4) and for those who are faithful to the Lord to come out of her. The people once claiming to be of God are in both cases called out of the city and bidden to attend the marriage supper. Just as God called the Apostolic Christians to separate from the Jews for their rejection of the gospel (Act 13:46), so it was necessary for the faithful during the Advent Movement to separate from the apostate churches

Lk 14:21

Lk 14:21 - the poor, and the maimed, and the halt and the blind - those who were gathered into one spiritual fold are spoken of as the "maimed," "the halt," and "the blind," which strongly suggests the ill treatment they had received from the "smiting" of their "fellow-servants," from whom they had been separated. {The Great Second Advent Movement, pg 122, JN Loughborough}; Mt 24:

Lk 14:22

Lk 14:22 - and yet there is room - God has ample room in His kingdom for all who choose to attend. See Rev 7:9; Joh 14:2

Lk 14:23

Lk 14:23 - compel them to come in - Augustine wrote: "It is indeed better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected.... Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—(Schaff 's Church History, vol. 2, sec. 27). Of this theory Neander remarks:— It was by Augustine, then, that a theory was proposed and founded, which... contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition.—(Church History, p. 217).

Lk 14:24

Lk 14:24 - none of those men which were bidden shall taste of my supper - None who were first to be invited by my grace and mercy and rejected, will taste of God's supper. See Rev 19:6-9; Act 13:46; Mt 11:16, 17; Lk 7:31, 32

Lk 14:26

Lk 14:26 - If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters - Jesus speaks of the need to love, prefer and place God with all the heart, soul, mind, and strength, which leaves no room for any other affections. He is not stating that we must have hatred towards these individuals, but we must not permit familial or any other relations to come in he way of our relationship with God. See Gal 1:15, 16

Lk 14:26

Lk 14:26 - and his own life also, he cannot be my disciple - unless we are willing to deny ourselves and live out the life that the Lord has appointed to us, we can not be His disciples. We must be willing to walk away from any and everything if so called, to follow Christ, and thus we will be His disciple. See Lk 9:23, 24; 18:18-24, 14:33; Act 20:24

Lk 14:27

Lk 14:27 - And whosoever doth not bear his cross, and come after me, cannot be my disciple. See Lk 9:23; Mk 8:34; Mt 16:24

Lk 14:28

Lk 14:28 - counteth the cost - we must count he cost of walking with Christ - what we are willing to forsake, turn away from and yield in order to gain eternal life.

Lk 14:28

Lk 14:28 - whether he have sufficient to finish it? - we must assess if it is worth investing in, starting so that we may have the work finished, before we begin. We must evaluate if heaven, the mind of Christ, the fellowship with God and the holy angels, the bliss of eternal life and the unseen bounties God has prepared for us is worth the things of this world.

Lk 14:29

Lk 14:29 - Lest haply, after he hath laid the foundation, and is not able to finish it - he does not permit Christ to finish the work He has started in him; he draws back to perdition. See Heb 10:39; Habakkuk 2:

Lk 14:33

Lk 14:33 - So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple - See Lk 14:26; Mt 19:21-23

Lk 14:34

Lk 14:34 - Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? - Salt not only brings out the flavor in other things, enhancing, but it is a preservative, keeping other things from decay. See Mt 5:13; Mk 9:50

Lk 15:1

Lk 15:1 - Then drew near unto him all the publicans and sinners for to hear him - Jesus found an audience with all the marginalized and outcasts of society. True to His counsels, Jesus invited all, especially those who would never be invited and as a result, he won their love. See Mt 11:28-30; Lk 14:12-14;

Lk 15:1

Lk 15:1 - publicans - the people appointed as tax collectors by the despised Rom, to collect taxes from their own, the Jews. The publicans were seen as traitors and were themselves often extortioners and thieves, taking more than they ought to take for personal gain - See 1Cor 6:10

Lk 15:1

Lk 15:1 - sinners - See 1Cor 6:9, 10 homosexuals (LGBTQ+), thieves, adulterers, fornicators, drunkards, prostitutes and those who patronize them; the vile; even the poor (see Mt 19:24, 25; Mk 10:25, 26; Lk 18:25, 26)

Lk 15:2

Lk 15:2 - And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them - The leadership had not learned of the very counsels Jesus offered them. See Isa 65:5; Lk 14:7-14; Mk 2:16, 17

Lk 15:2

Lk 15:2 - murmured - criticized Jesus for entertaining those who they viewed as sinners.

Lk 15:2

Lk 15:2 - This man receiveth sinners, and eateth with them - How different are Christians, the ones who claim to be followers of Jesus today! Most Christians shun the presence of such “sinners”, when Jesus calls us to be the salt of the earth, to welcome and embrace them so that we might win them to Jesus Christ - See 1Cor 9:19-23

Lk 15:4

Lk 15:4 - What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness - a possible reference to the number of worlds God has created and this earth is the one lost world that has gone astray.

Lk 15:4

Lk 15:4 - What man of you..? - Jesus asks the question, which of you would not do this same thing that I am about to describe. Jesus is asking us to think about ourselves and see if we think this same way. If so, praise the Lord, if not, we must ask Jesus for a new heart so that we might think as He thinks.

Lk 15:4

Lk 15:4 - if he lose one of them - the Shepherd is very attentive and knows if even one of His sheep are missing. He numbers them and calls them all by name. See Ps 119:176; Isa 40:26

Lk 15:4

Lk 15:4 - go after that which is lost, until he find it? - The limited application of this parable is when a person has fallen away from the church, a pastor, elder or someone ought to go after that person and seek to bring them back to the fold. The broader application applies to the entire world which has gone astray and Jesus has sought after us to redeem us. See Ps

119:176; Ezek 34:12-16; Jesus made worlds: Heb 1:2, 11:3; Rev 12:12

Lk 15:5

Lk 15:5 - And when he hath found it, he layeth it on his shoulders, rejoicing - the shepherd realized that he was in a race against time and the elements [predators, the sheep wandering off into an unsolvable situation] that would seek to take His sheep's life. When He finds His sheep alive and unharmed, He rejoices for God's mercy upon it.

Lk 15:6

Lk 15:6 - he calleth together his friends and neighbours - representing the angels, elders and heads of the worlds

Lk 15:6

Lk 15:6 - Rejoice with me; for I have found my sheep which was lost - The Shepherd of our souls, Jesus and the Father's greatest desire is to receive their sheep safe and sound. See Lk 15:27

Lk 15:7

Lk 15:7 - I say unto you, that likewise joy shall be in heaven over one sinner that repenteth - heaven resounds with shouts of praise to God for His wonderful works towards the children of men as we individually accept Jesus and purpose to live for Him. The angel's which delight to look into the Science of Salvation (1Pet 1:12), lift their harps and voices while the seraphim continually sing holy, holy, holy is the Lord of hosts. See Isa 6:3; Rev 5:9-14; Lk 15:10, 23

Lk 15:7

Lk 15:7 - one sinner that repenteth - 1. A person acknowledges that they are a sinner; they have not abided in Jesus and have sinned against God and His Law - Rom 3:23 2. A person acknowledges that they are guilty and deserve death - Rom 6:23 3. A person recognizes that they can not save themselves, but need a Savior - Eph 2:1-5 4. A person confesses their sin and asks Jesus for forgiveness - 1Jo 1:9 5. A person accepts Jesus' forgiveness by faith and asks Jesus to help them forgive themselves - 1Jo 1:7, 9; Zech 3:1-5 6. A person yields to Jesus and asks Him into his/her heart to abide in Him - Eph 1:13, 14; Act 2:38, 39; Rom 5:5 7. A person walks in newness of life, believing God and His promises - 2Cor 5:17;

Lk 15:8

Lk 15:8 - ten pieces of silver - The 10 Commandments. Ex 20:1-17

Lk 15:8

Lk 15:8 - light a candle - search the scriptures. See Ps 119:105

Lk 15:8

Lk 15:8 - sweep the house - humble oneself, confess sins and seek God's grace and mercy to purify. See Mt 12:44

Lk 15:8

Lk 15:8 - seek diligently - blessed are those who hunger and thirst for righteousness. We are

to seek God's word as for hidden treasures and we will find what we desire and much more! - Mt 5:6; Heb 11:6

Lk 15:9

Lk 15:9 - And when she hath found it, she calleth her friends and her neighbours together - the glad tidings of truth are to be shared with friends and neighbors as we find them.

Lk 15:9

Lk 15:9 - Rejoice with me - The comprehension of truth, the glad reception of the message is represented in the eating of the little book. 1MR 100.1

Lk 15:10

Lk 15:10 - I say unto you, that likewise joy shall be in heaven over one sinner that repenteth - heaven resounds with shouts of praise to God for His wonderful works towards the children of men as we individually accept Jesus and purpose to live for Him. The angel's which delight to look into the Science of Salvation (1Pet 1:12), lift their harps and voices while the seraphim continually sing holy, holy, holy is the Lord of hosts. See Isa 6:3; Rev 5:9-14; Lk 15:7, 23

Lk 15:12

Lk 15:12 - Father, give me the portion of goods that falleth to me - the arrogance of the son to ask for his portion of the father's inheritance he should receive when the father dies, even while the father is still living speaks of the young son's selfish nature. This son was not converted despite living and observing his gracious father.

Lk 15:13

Lk 15:13 - and there wasted his substance with riotous living - See Jer 31:18, 19; Mic 7:9

Lk 15:14

Lk 15:14 - And when he had spent all, there arose a mighty famine in that land; and he began to be in want - famine and hardship force people into positions they never thought they would occupy.

Lk 15:15

Lk 15:15 - And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine - context is key in the parable. We are to assume that Jesus is speaking to Jews and therefore, swine were not only unclean but an abomination for anyone to handle. Jesus thus placed the young Jewish man in the parable in a deplorable and shameful position. Lev 11:7, 8; Deut 14:8; Isa 66:17; Mt 8:30-33

Lk 15:16

Lk 15:16 - fain - Glad; pleased; rejoiced. but the appropriate sense of the word is, glad or pleased to do something under some kind of necessity.

Lk 15:17

Lk 15:17 - And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! - See Hosea 2:7 The love of God

still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. The prodigal son in his wretchedness "came to himself." The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home.... – {CSA 12.6}

Lk 15:17

Lk 15:17 - How many hired servants of my father's have bread enough and to spare - In our Father's house, there plenty enough of everything, and to spare. God always makes provisions and an over abundance so that all may be included. See Lk 14:22

Lk 15:18

Lk 15:18 - I have sinned against heaven, and before thee - the son comes confessing that he was wrong and has sinned. This is right and appropriate but it alone is not which opens the father's heart of compassion. The father was anticipating and desiring his return each day for he knew his son was not safe while away from home. The father's only concern was for his son's safety and well being, just like the Good Shepherd. See Lk 15:4, 5; Ps 32:5

Lk 15:20

Lk 15:20 - But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him - the Father was actively looking and waiting to see the arrival of His wayward son. - See Jer 31:3

Lk 15:21

Lk 15:21 - And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son - The son acknowledge his sin and asked forgiveness and grace from his father. Rom 2:3, 4; 2Cor 7:10, 11

Lk 15:21

Lk 15:21 - I have sinned against heaven, and in thy sight - the son acknowledged that he offended God in dishonoring his earthly father, and disrespected his earthly father also. When we sin against another, we sin against God also, Who is the Parent of the one offended.

Lk 15:21

Lk 15:21 - and am no more worthy to be called thy son - the son spoke in the spirit of men, who would disown such a wayward son, if not kill him.

Lk 15:22

Lk 15:22 - But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: - The father will permit no contemptuous eye to mock at his son's misery and tatters. He takes from his own shoulders the broad, rich mantle, and wraps it around the son's wasted form, and the youth sobs out his repentance, saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." [25] – {CSA 13.3} Love covers over a multitude of sins - 1Pet 4:8

Lk 15:23

Lk 15:23 - let us eat, and be merry: - See Lk 15:7, 10

Lk 15:24

Lk 15:24 - For this my son was dead, and is alive again; he was lost, and is found - the Father gives the reasons for celebration, he who was dead is made alive and lost, found. This should kindle in the hearts of men a sense of compassion, empathy and joy for the restoration of one that was lost. - See Eph 2:1-5

Lk 15:27

Lk 15:27 - because he hath received him safe and sound - This is the Father's greatest desire, to receive all of His children safe and sound. See Lk 15:4, 5

Lk 15:28

Lk 15:28 - And he was angry - the elder brother was angry because: 1. His younger brother was received safely without a public shaming as he thought he deserved 2. He, the older brother thought his younger brother was not entitled to anything more because he took his portion of the inheritance and wasted it, while "lowering" the quality of life, and earning potential for everyone else. He had no love for his brother or his fate. 3. He, the older brother thought he deserved the fatted calf 4. He, the older brother thought he should be celebrated by his father for his "loyalty" and not his reprobate brother (See Rom 4:3-6) 5. He, the older brother, failed to realize that he was as much a debtor and a direct beneficiary of the Father's love, grace and mercy. He couldn't see his own wretchedness for constantly looking at the wretchedness of others 6. He, the older brother was blind to his condition, not able to give heed to the bigger picture due to his own selfishness. The redemption of his brother is of greater value than anything else in the world, yet, his selfish blindness would not permit him to see anything beyond his own self-interests. The older brother lacked the "kingdom of God" mindset whose sole desire is to glorify God the Father and see God the Father glorified!

Lk 15:29

Lk 15:26 - Lo, these many years do I serve thee, neither transgressed I at any time thy commandment - the older son's service was not out of loving gratitude for his father and all that he abundantly provided, but was out of selfish gain. He did not realize that his life and living conditions were sustained from the grace of his loving father, but thought he was owed, or rather he was earning his right to remain in the home and receive an inheritance. The attitude of the older son was pagan, and selfish in nature. See Rom 4:3, 4; Gal 5:5, 6 But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are re-echoed, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps 40:8. – {MB 109.2}

Lk 15:31

Lk 15:31 - And he said unto him, Son, thou art ever with me, and all that I have is thine - See Mt 24:47

Lk 15:32

Lk 15:32 - for this thy brother was dead, and is alive again; and was lost, and is found - See Eph 2:1; Col 2:13

Lk 16:1

Lk 16:1 - There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods - the parable is spoken against the Pharisees and all who are entrusted with their Master's goods, all the oracles of God and the light regarding mankind's salvation. The unjust stewards wasted God's wealth on pride, self-seeking, the love of money and power. They in turn, in their shrewdness, gained riches for themselves and made a covenant with their riches (death and hell - Isa 28:15, 18) so that when hard times arise, they thought they would be secure. Jesus warns that if they have not been faithful in another's wealth and possessions, how will they be faithful to that which is entrusted to them.

Lk 16:4

Lk 16:4 - when I am put out of the stewardship, they may receive me into their houses - the shrewd servant would gain favor the master's debtors so that they would think kindly of him in the future.

Lk 16:8

Lk 16:8 - And the lord commended the unjust steward, because he had done wisely - the lord apparently had no clue of that which was owed to him, so by collecting even a fraction of that which was owed, was commendable to the steward by the Lord. This was true shrewdness on the part of the unjust steward!

Lk 16:8

Lk 16:8 - for the children of this world are in their generation wiser than the children of light - The children of the world are more shrewd, cunning, subtle than the sons of light. See Gen 3:1 || Jam 3:15, 16; Ezek 28:3; 1Cor 3:18-20; Jer 4:22; Compare Rom 16:19

Lk 16:8

Lk 16:8 - wiser - the wisdom of the children of the earth is not from above but from beneath. See Jam 3:15-17

Lk 16:9

Lk 16:9 - Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations - this statement almost appears as sarcasm. Jesus is showing the futility in wealth, riches, status and anything of this world. Any covenant we make with death and the grave will be disanulled. See Isa 28:15, 18

Lk 16:10

Lk 16:10 - and he that is unjust in the least is unjust also in much - See Mal 3:8

Lk 16:11

Lk 16:11 - the unrighteous mammon - all the wealth and riches of this world are unrighteous

because they are corruptable, are passing away and the lusts of them. See Mt 6:19, 20; 1Jo 2:16

Lk 16:11

Lk 16:11 - who will commit to your trust the true riches? - the true riches begin with the mind and character of Jesus Christ [selflessness and Kingdom focused] and include the fruit of the Holy Spirit, the righteousness of Jesus Christ and the gift of salvation which opens the storehouse to eternal blessings!!

Lk 16:12

Lk 16:12 - And if ye have not been faithful in that which is another man's, who shall give you that which is your own? - that which is ours to claim is the crown of eternal life which we are counseled to guard diligently and not permit that someone else rob us of. Yet, if we steal from another that which is theirs, we will not receive that which is ours. See Mal 3:8-11

Lk 16:13

Lk 16:13 - Ye cannot serve God and mammon - we can not love and serve the riches of this world while claiming to love God. It's either or. See Jam 5:1-6

Lk 16:14

Lk 16:14 - And the Pharisees also, who were covetous, heard all these things: and they derided him - the apostle Lk sets-up the central theme of Jesus' parables to follow by referencing the unfaithfulness and covetousness of the Pharisees who loved money. See Col 3:5; James 5:1-6

Lk 16:15

Lk 16:15 - Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God - Pride of life, seeking to gain the approval of men at the expense of integrity, uprightness, justice, etc. See Joh 12:43; Job 9:20; Isa 64:6; Lk 16:25

Lk 16:15

Lk 16:15 - but God knoweth your hearts - See 1Chron 28:9; Ps 7:9

Lk 16:15

Lk 16:15 - for that which is highly esteemed among men is abomination in the sight of God - the Pharisees were known for their meticulousness in paying tithes, even down to the leaves of the herbs they grew, while neglecting the weightier matters of the law like judgment (fairness), mery, and faith. See Isa 55:8, 9; Mt 23:23, 24; Prov 6:16-19

Lk 16:16

Lk 16:16 - The law and the prophets were until Joh - the Old Covenant message described in the Law and the Prophets, which was a school teacher for the Jews was relevant until the coming of Joh the Baptist. Joh introduced the New Covenant message and the Kingdom of God at hand. The transition from the two dispensations is the primary subject of the parable of the Rich Man and Lazarus to follow - See Gal 3:23, 24;

Lk 16:16

Lk 16:16 - since that time the kingdom of God is preached, and every man presseth into it - See Gal 3:22-26

Lk 16:16

Lk 16:16 - and every man presseth into it - the people long to be part of God's kingdom, but not many are willing to make the sacrifice necessary to attain it, death to self. See Dan 7:14

Lk 16:17

Lk 16:17 - And it is easier for heaven and earth to pass, than one tittle of the law to fail - heaven and earth must cease to exist before the crossing of a "t" is removed from the law. Therefore, since the law remains, we must refrain from sin though under grace. See Rom 6:15

Lk 16:18

Lk 16:18 - Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. - See Mk 10:5; 19:8

Lk 16:19

Lk 16:19-31 - Rich man and Lazarus is a parable given by Jesus with the purpose of contrasting the fait of those who love riches on the earth and the poor in spirit. The following challenges exist with claiming the parable justifies life after death and an immediate translation to heaven or hell: 1. The dead will not be carried to the bosom of Abraham but to the bosom of the Father (Joh 1:18). The Jews claimed to be heirs of Abraham and therefore felt that they were entitled to salvation and heaven. Jesus is playing upon this false belief in suggesting the man Lazarus is taken to Abraham's bosom 2. The communication of the dead is used for effect to illustrate the arrogant, unrepentant disposition of the rich man, who while in hell, still feels superior to Lazarus, though abiding in the bosom of Abraham 3. The Jews over time had adopted false, pagan teachings of death that Jesus did not spend time trying to address. Included in these false doctrines was the teaching that one's spirit continued to hover over one's body in death for up to three days after one has died. This Jesus sought to accommodate by remaining a forth day away from Lazarus' dead body before raising him from the dead so there would be no suspicion of Jesus' miracle. 4. Jesus accuses the Pharisees that even if one were raised from the dead and communicated with the living about the gospel, they still would not believe in Him. Thus was the case with the Pharisees towards Jesus' miracle with the literal man Lazarus, of which the parable was an allegory.

Lk 16:19

Lk 16:19-31 - There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores - The rich man represents the Jews under the Old Covenant given his opulent dress and apparel. Moses was commanded to make for Aaron and the other priests "garments of glory and beauty". Their clothing was reflective of the advantage given them by God in wisdom, communications of truth, and knowledge they received as oracles from God and lastly, spoken to them directly by God's Own Son - See Ex 28:5, 6, 8, 15; Lk 12:16-21; Jam 5:1-6 Rich man and Lazarus is a parable given by Jesus with the purpose of contrasting the fait of those who love riches on the earth [the covetous - Lk 12:15] and the

poor in spirit. Jesus does not seek to correct every error of the Jews, but uses them and in certain cases contrasts them to present object lessons. The following challenges exist with claiming the parable justifies life after death and an immediate translation to heaven or hell: 1. The dead will not be carried to the bosom of Abraham but to the bosom of the Father (Joh 1:18). The Jews claimed to be heirs of Abraham and therefore felt that they were entitled to salvation and heaven. Jesus is playing upon this false belief in suggesting the man Lazarus is taken to Abraham's bosom 2. The communication of the dead is used for effect to illustrate the arrogant, unrepentant disposition of the rich man, who while in hell, still feels superior to Lazarus, though abiding in the bosom of Abraham 3. The Jews over time had adopted false, pagan teachings of death that Jesus did not spend time trying to address. Included in these false doctrines was the teaching that one's spirit continued to hover over one's body in death for up to three days after one has died. This Jesus sought to accommodate by remaining a forth day away from Lazarus' dead body before raising him from the dead so there would be no suspicion of Jesus' miracle. 4. Jesus accuses the Pharisees that even if one were raised from the dead and communicated with the living about the gospel, they still would not believe in Him. Thus was the case with the Pharisees towards Jesus' miracle with the literal man Lazarus, of which the parable was an allegory.

Lk 16:19

Lk 16:19 - fared sumptuously every day - See Rev 18:9

Lk 16:20

Lk 16:20 - And there was a certain beggar named Lazarus, which was laid at his gate, full of sores - the rich man can make no claim to ignorance sins Lazarus was laid at his gate. The very same thing is occurring today around places of affluence in major cities, where the rich seek to have the homeless removed from sight so that they do not feel any accountability to assist. See Mt 25:31-46; Prov 29:7 Lazarus' poor condition reflects the ignorance of the Gentiles, poor in religious knowledge, and excluded from the peculiar privileges of the Jews - the rich man - See Jer 16:19-21

Lk 16:21

Lk 16:21 - And desiring to be fed with the crumbs which fell from the rich man's table - The Gentiles, represented by the poor man, could only approach the "outer court", or "gate" of the Temple service: where some of them sought the "crumbs" of knowledge which might better their condition - See Mt 15:27; Mk 7:28

Lk 16:21

Lk 16:21 - moreover the dogs came and licked his sores - Jesus suggests that the beasts have more compassion for the poor beggar than this rich man, full of means.

Lk 16:22

Lk 16:22 - And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried - The death of the poor man, symbolizing his death to self and acceptance of the Gospel (Rom 6:3-11) under the New Testament dispensation, allows him to experience of bliss in heaven with Abraham (Gal 3:8, 26-29). Jesus plays upon the popular misconception at the time and today, that the wealthy are so, because of the favor of God. Jesus deliberately shoots down this self-serving fable of the wealthy to reveal their true condition and fate if they do not repent and act generously towards God and men. The Bible in Rev 14:14-16 specifies a time in which the earth will be

reaped of its harvest, the precious fruit of the earth (Jam 5:7), when Jesus will gather in all of His children into His garner. This reveals that the statements of Christ are again a parable, where the dead are taken to heaven or hell at death. The Bible never speaks of heaven as the bosom of Abraham so it is to be understood that this is a parable, where Jesus again plays upon the self-righteous pride of the Jews who claimed to be Abraham's descendants and therefore, did not need repentance and forgiveness of sins. See Mt 19:24-30, Mt 12:15-21, 8:11, 12; Joh 8:33, 9:28; Lk 3:7-9, 13:28 Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. 1 Thessalonians 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible.... So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:52-54. As they are called forth from their deep slumber they begin to think just where they ceased. The last sensation was the pang of death; the last thought, that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout: "O death, where is thy sting? O grave, where is thy victory?" Verse 55. – {GC 549.3}

Lk 16:22

Lk 16:23 - the rich man also died, and was buried - the era of the Jew's peculiarity, being given privilege and honor by God comes to an end when the life of the rich man comes to an end.

Lk 16:23

Lk 16:23 - And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom - The scene is after death and before the judgment and yet he is tormented in hell fire. This shows that this is indeed a parable and not a "literal history" - See Mt 19:23-30

Lk 16:23

Lk 16 23 - and seeth Abraham afar off, and Lazarus in his bosom - CONTRAST - See John 1:18

Lk 16:24

Lk 16:23 - Father Abraham - Again, Jesus uses the Pharisees' false claim of being sons of Abraham because of their lineage alone. Both Joh the Baptist and the Apostle Paul plainly affirm that the sons of Abraham are those who enter into the Kingdom of God by faith of Jesus Christ. See Lk 3:1-10; Rom 4:1-17; Gal 3:26-29 This indeed is truly a parable, because the Bible affirms that there is only one Mediator between God and man, the Man, Christ Jesus: 1Tim 2:5 In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power. – {SC 20.1}

Lk 16:24

Lk 16:24 - send Lazarus, that he may dip the tip of his finger in water, and cool my tongue - the prideful, arrogant, privilege, self-exaltation, and demanding of the rich is portrayed here by Christ, even in this one who is in the torments of hell.

Lk 16:25

Lk 16:25 - remember that thou in thy lifetime receivedst thy good things - Jesus restates that the wicked already have their reward in this life, including the praises of men, and will receive no more reward. See Mt 6:2-6, 16-18; Lk 16:15; Isa 65:13-15; Jam 5:1-8; Ps 73:1-19

Lk 16:25

Lk 16:25 - but now he is comforted, and thou art tormented - The first will be last and the last will be first. See Mt 19:30, 20:16; Isa 65:16-25; Ps 73:1-17

Lk 16:26

Lk 16:26 - between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence - there is a great gulf fixed between heaven and earth caused by sin. Jesus has bridged the gap as the ladder from heaven to earth, reconciling us to the Father through His blood. Gen 28:12; Joh 1:50, 51, 7:34, 8:21; 2Cor 5:18-21; Col 1:20

Lk 16:27

Lk 16:27 - Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: - still arrogantly not addressing Lazarus, though asking a favor of him, the rich man appeals to Abraham to have Lazarus appear from the dead to his brothers so they not end up in hell. This again is a parable because the dead know not anything, yet, Jesus again appeals to the pagan beliefs adopted by the Jews regarding the dead, that their spirit hover above the body for 3days before going to heaven. See Joh 11:13-17

Lk 16:27

Lk 16:27 - I pray thee therefore - The rich man here implies that he had not had a fair warning of the fate that awaited him at death. {Nichol, Francis D., ed. 1980. The Seventh-Day Adventist Bible Commentary. Vol. 5. Review and Herald Publishing Association.}

Lk 16:28

Lk 16:28 - For I have five brethren - the rich man plus his five brothers totals 6, the number of a sinful man.

Lk 16:29

Lk 16:29 - They have Moses and the prophets; let them hear them - See John 1:45; 5:38-40, 45-47 Jesus asserts that if the wicked would take heed to the Law and the testimonies (Moses and the Prophets - Isa 58:6-14), they would not have to worry about being in torments in hell. In the parable, Abraham would not honor the request of the rich man in torments, stating, if they would not listen to the word of God, they would not honor one's counsel, even if he came from the dead. Here, Jesus puts the capstone on the Jew's hard heartedness. He shows that they reject the testimony of the true man Lazarus, who Jesus resurrected from the grave (Joh 11:14-44) as well as the Law and the Prophets, leaving

themselves without hope of salvation. See Joh 3:19, 20

Lk 16:29

Lk 16:29 - Moses - Moses represents the Law (first 5 Books of the Bible) or the Commandments. See Joh 1:17

Lk 16:29

Lk 16:29 - the prophets - the other books of the Old Testament, outside of the Torrah, the first 5 books. See

Lk 16:30

Lk 16:30 - And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent - If one arose from the dead, the wicked would supposedly repent. This was not the case with the Pharisees, who plotted to kill not only Jesus, but Lazarus who He raised from the dead. See Joh 11:46-53, 12:9-11

Lk 16:31

Lk 16:31 - If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead - Jesus affirms that the very ones who refuse to give heed to the Law and Testimonies (Moses and the prophets) which all give testimony of Him (John 5:39), will still not repent and believe in Jesus even after He performs His greatest feat in resurrecting His friend and follower Lazarus. See Joh 11:11-53, 4:48

Lk 17:1

Lk 17:1 - Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! - In the world we will have trouble and will be offended by the selfishness and callousness of others. Jesus however, laments the fait of those who bring the offenses without repentance. See Joel 3:2-17; Lk 18:7, 8

Lk 17:2

Lk 17:2 - It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones - God is particularly vexed at those who corrupt, take advantage of or abuse an innocent child. Jesus continues His dual application of "children" to be both literal children, as well as those who are new, or child-like in the faith of Jesus Christ. Jesus has a special regard for children, that they be handled properly because God places a close watch over them (Mt 18:10; Eph 6:4; Gal 4:19). See Mk 7:9; Rom 1:18, 14:7, 13; 1Cor 8:4-13; Rev 18:21

Lk 17:3

Lk 17:3 - Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him - we are to forgive when others ask for forgiveness. We are to forgive if others do not ask for forgiveness, however, the relationship may be harmed.

Lk 17:4

Lk 17:4 - And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him - Jesus is teaching that there ought be no bounds to our forgiveness, just as our Father freely forgives us. See Mic 6:8 The Father's

forgiveness: Isa 43: - blot out our transgressions for His name sake

Lk 17:5

Lk 17:5 - And the apostles said unto the Lord, Increase our faith - The disciples made a request that would provide Christ an opportunity for giving an object lesson. We must eternally see ourselves as beneficiaries of Christ's mercy and grace and thus maintain an attitude of gratitude, willing submission and free service to His honor and glory. See Rom 12:3, 10:17

Lk 17:6

Lk 17:6 - And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you - true faith moves mountains, casts down strongholds, removes obstacles that hinder our growth in God and sanctification.

Lk 17:6

Lk 17:5 - Be thou plucked up by the root, and be thou planted in the sea; and it should obey you - just as Jesus cursed the unprofitable fig tree and it immediately died, so we too may speak to those things which do not bear fruit in our lives and by the power of God, cause it to die - "cast down every idol break down every foe". See Mk 11:13-20 - See Hymn #318 Whiter than Snow

Lk 17:7

Lk 17:7 - Go and sit down to meat? - See Lk 12:37

Lk 17:9

Lk 17:9 - Doth he thank that servant because he did the things that were commanded him? I trow not - Are we to be thanked and praised for performing the things that are reasonably required of us? No, I think not, Jesus says. See Lk 17:10

Lk 17:10

Lk 17:10 - So likewise ye, when ye shall have done all those things which are commanded you - We need the mind of Christ that sees any service for God as a privilege and our reasonable service for all that the Lord has done for us. This attitude wars against the flesh, self-righteousness and pride. See Gal 6:9; Lk 17:12-19; Mt 5:46-48; Rom 12:1, 2; Phil 2:5-8; Mic 6:8

Lk 17:10

Lk 17:10 - We are unprofitable servants: we have done that which was our duty to do - We are "good for nothing" servants after we have done all that we have been commanded to do. In other words, we are to have a humble conception of any good works we have done and recognize it is the least we can do, our reasonable service. See Rom 12:1, 2; Phlm 1:18-21 Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men. – {COL 326.3} The most splendid offerings may be

laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine own have we given thee." No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. – {1888 815.1};

Lk 17:12

Lk 17:12 - And as he entered into a certain village, there met him ten men that were lepers, which stood afar off - Jesus passed by a leper colony, seeking whom He might bless.

Lk 17:14

Lk 17:14 - And it came to pass, that, as they went, they were cleansed - as we exercise faith, trusting in God's word and promises, we receive our blessing. See Ex 14:15-21; Joshua 3:13-17; Rom 4:2-5

Lk 17:15

Lk 17:15 - And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God - only one in ten, himself being a Samaritan, turned back to give God thanks for His wonderful works towards him.

Lk 17:17

Lk 17:19 - Were there not ten cleansed? but where are the nine? - Jesus shows that ministry can be a thankless job. We should not be surprised when we are not shown the gratitude that should be expected of our good works towards others. God shows mercy to the masses for the sake of the remnant. This will not always be the case, but rather, God will eventually deliver the remnant and destroy the wicked. See Lk 17:27, 29; Eze 18:20

Lk 17:18

Lk 17:18 - save this stranger - For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work. – {3T 180.1}

Lk 17:19

Lk 17:19 - thy faith hath made thee whole - See Mt 9:22, 29, 8:13; Mk 5:34; Lk 8:48

Lk 17:20

Lk 17:20 - And when he was demanded of the Pharisees, when the kingdom of God should come - the Pharisees inquired of the Lord when will God's Kingdom come. Their desire was for an earthly kingdom, when Messiah would come and rule with a rod of iron and tread down upon all of their enemies. Their perversion of the prophecies of God is not unlike the perversions of the prophecies of God today, teaching of a "Secret Rapture" that will leave the wicked behind to endure tribulation while the righteous are saved in heaven. See Lk 17:34-37

Lk 17:20

Lk 17:20 - The kingdom of God cometh not with observation - See Joh 6:29, 30; Mt 6:33, 34; Mk 10:15 The kingdom of God comes not with outward show. The gospel of the grace of

God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 1 Corinthians 2:14. – {DA 509.1} But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, “My kingdom is not of this world.” Joh 18:36. He would not accept the earthly throne. – {DA 509.2} The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. – {DA 509.3}

Lk 17:21

Lk 17:21 - for, behold, the kingdom of God is within you - this statement was an utter disappointment and “hard saying” to the Pharisees and people (see Joh 6:53-66) who desired a kingdom where Messiah would subdue all of their enemies and place Israel as the ruling people over all others upon the earth. - See Isa 57:15; Philippians 3:20; Eph 1:14, 18, 19, 2:6, 19; Rom 5:5; 2Cor 5:17; Mk 10:15; Col 1:13, 14; 1Jo 5:20, 4:1-3 The Kingdom of God is come as Jesus is come in the flesh, my mortal flesh, by faith of Jesus Christ. See 1Jo 4:1-4; Act 1:8, 3:20; 2Cor 4:16; Col 1:25-29 Jesus when He came to the earth declared, the Kingdom of God is at hand (here) - Mt 4:17; Lk 9:27-36 1. Jesus is the embodiment of God and God’s Kingdom and all its glory - Col 2:9 2. Jesus showed a new order from that which the Jews were accustomed: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Proclaimed a gospel for all (John 4:39-42) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Revealed the true character of the Father - Grace and Truth (John 1:14) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Spoke with authority (Lk 4:36; John 7:46) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Presented the Bible and God’s Law in its true light: Matthew 5:17-48 1. God’s Kingdom is inside of us - Lk 17:21 2. God is King over His kingdom and provides for all who are in His kingdom - Mt 6:33 3. We must become as little children to enter God’s kingdom (teachable, humble, forgiving, loving) - Mt 18:3 4. We must be born again of the water and Spirit to see and enter into His kingdom - John 3:1-8 5. God has prepared the kingdom for all who believe in Jesus - Mt 25:34 6. God’s kingdom is immovable and eternal - it will never pass away: - Heb 12:28 KINGDOMS OF WORLD VS. GOD’S Kingdoms of the World 1. Honor is given to those who are born to certain families, who have wealth, who have education, who live in certain places, who are of a certain race/class 2. The king has armies that go out to battle to fight for him. He sends men out to die for his own honor and glory 3. The king and his family believe God gave them the right to rule over everyone else 4. The people (subjects) of the kingdom, who are often themselves poor, must pay taxes to maintain the king’s lavish (expensive) lifestyle: they must keep and maintain the king’s palace; they must provide food for him, his family,

and his friends; they must provide expensive clothing for he and his family to wear; no one gets to enjoy the lavish lifestyle the king lives except himself, his family, and his friends Kingdom of God: 1. Honor is given to those who see the value in God's Kingdom and place it first above all other priorities in life. Those who seek/desire to be transformed by God to become like those in His Kingdom are honored 2. God Himself left heaven to fight for the people of His kingdom. He died for those in His kingdom in order to rescue them from harm and danger forever 3. God is King over His Kingdom, He created all things, He sustains (keeps everything alive) all things, and He has the right to rule 4. God has provided a mansion and a country home for every person in His kingdom to inhabit. God provides food for everyone in His Kingdom. God provides pure white raiment (clothing) for everyone to wear. God lives among His people, not apart from them

Lk 17:22

Lk 17:22 - The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it - a similar statement is spoken by Jesus to those who rejected Him, but with a totally different meaning (Joh 8:21). Jesus stated that the disciples would long for Jesus' personal counsel, assurance and comfort that they enjoyed while He walked the earth, but would not be able to find it. On the contrary, when speaking to those who rejected Him, Jesus stated that they would seek for Him, recognizing their lost and desperate condition and would not be able to find Him. See Act 1:13-20; Am 8:11-14

Lk 17:23

Lk 17:23 - And they shall say to you, See here; or, see there: go not after them, nor follow them - See Mt 24:26

Lk 17:24

Lk 17:24 - For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day - every eye will see Jesus coming in the clouds of glory - See Rev 1:7, 6:12-17

Lk 17:25

Lk 17:25 - But first must he suffer many things - the prophet Isa described Jesus as "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa 53:3-5).

Lk 17:25

Lk 17:25 - and be rejected of this generation - Jesus forespoke of Israel's rejection of Him, the Desire of the Nations (Hag 2:7), leading to their close of probation and utter destruction. See Joh 1:11, 5:46, 7:26, 45-48, 19:15; Mt 17:17; Lk 9:41

Lk 17:27

Lk 17:27 - They did eat, they drank, they married wives, they were given in marriage - Jesus states the course of life will continue as always, but sudden destruction will seize those who were unaware, not heeding the warnings nor making preparation for the things which were to come.

Lk 17:27

Lk 17:27 - until the day that Noe entered into the ark, and the flood came, and destroyed them all - God's retributive judgment upon the wicked will fall suddenly, unexpectedly and decisively. See Lk 17:17

Lk 17:29

Lk 17:29 - But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all - God's retributive judgment upon the wicked will fall suddenly, unexpectedly and decisively. See Lk 17:17; Gen 19:1-29

Lk 17:30

Lk 17:30 - Even thus shall it be in the day when the Son of man is revealed - when Jesus returns, men will continue with the things of life as normal, but the end of all things will come upon them unaware.

Lk 17:31

Lk 17:31 - In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. - Jesus juxtaposes the destruction of Jerusalem with His Second Coming in the prior and subsequent verses.

Lk 17:32

Lk 17:32 - Remember Lot's wife - Lot's wife failed to show gratitude for the deliverance wrought in her life. She selfishly looked back, bemoaning the loss of the things she had accumulated, including her children, rather than thankfully running to the hills for her life - See Isa 43:18; Phil 3:13 While her body was upon the plain, her heart clung to Sodom, and she perished with it. She rebelled against God because His judgments involved her possessions and her children in the ruin. Although so greatly favored in being called out from the wicked city, she felt that she was severely dealt with, because the wealth that it had taken years to accumulate must be left to destruction. Instead of thankfully accepting deliverance, she presumptuously looked back to desire the life of those who had rejected the divine warning. Her sin showed her to be unworthy of life, for the preservation of which she felt so little gratitude. – {PP 161.2}

Lk 17:33

Lk 17:33 - Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it - See Lk 9:24

Lk 17:33

Lk 17:33 - and whosoever shall lose his life shall preserve it - As we surrender this life to the Lord and for His kingdom, we gain eternal life which is in Christ Jesus. See Gal 2:20; Rom 6:1-5; Joh 11:25; 1Jo 5:11-13

Lk 17:34

Lk 17:34 - I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left - the verse speaks of the fact that salvation is a personal thing. Though we all may have similar life experiences including perhaps our professions and

share places to dwell, we individually must decide our eternal fait in Christ Jesus.

Lk 17:34

Lk 17:34 - in that night - in the day/night when Christ shall return. Jesus is likened to a thief that comes at night in that His arrival is unexpected, not so much that it must come at night. - See Lk 17:30; 1Thess 5:1-9

Lk 17:34

Lk 17:34 - and the other shall be left - the other that is left will be left as a corpse for the birds to consume - See Lk 17:35-37; Rev 19:17, 18, 21; Jer 4:23-27

Lk 17:35

Lk 17:35 - Two women shall be grinding together - See Amos 4:7

Lk 17:35

Lk 17:35 - the one shall be taken - See 1Thess 417

Lk 17:35

Lk 17:35 - and the other shall be left - the other that is left will be left as a corpse for the birds to consume - See Lk 17:34, 36, 37; Rev 19:17, 18, 21; Jer 4:23-27

Lk 17:36

Lk 17:36 - Two men shall be in the field - See Amos 4:7

Lk 17:36

Lk 17:36 - the one shall be taken - See 1Thess 417

Lk 17:36

Lk 17:36 - and the other left - the other that is left will be left as a corpse for the birds to consume - See Lk 17:34, 35, 37; Rev 19:17, 18, 21; Jer 4:23-27

Lk 17:37

Lk 17:37 - And he said unto them, Wheresoever the body is, thither will the eagles be gathered together - the fate of those left behind will be food for the birds. See Heb 12:29; 2Thess 2:8; Rev 19:17, 18, 21; Jer 4:23-26

Lk 18:1

Lk 18:1 - And he spake a parable unto them to this end, that men ought always to pray, and not to faint - We must not grow weary in well doing and in prayer. Prayer unlocks the storehouse of God's blessings - See Lk 1:8-10 1Thess 5:17; Ex 30:8; 1Thessalonians 5:25; Eph 6:18-20; As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the

evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them. – {EW 270.1}

Lk 18:1

Lk 18:1 - and not to faint - See Heb 10:35, 36

Lk 18:2

Lk 18:2 - Saying, There was in a city a judge, which feared not God, neither regarded man - the unjust, carefree judge draws our minds to God by contrast in that he represents the antithesis, the polar opposite of Who God is. Jesus honored God and others above Himself. See Lk 19:20, 21; John 10:1-18

Lk 18:3

Lk 18:3 - And there was a widow in that city; and she came unto him, saying - the widow in the parable represents God's people the church who are being oppressed by an adversary.

Lk 18:3

Lk 18:3 - Avenge me of mine adversary - the church's adversary is the devil, who walks around as a lion, seeking whom he may devour. See 1Pet 5:8 The prayer, "Do me justice of mine adversary," applies not only to Satan, but to the agencies whom he instigates to misrepresent, to tempt, and to destroy the people of God. Those who have decided to obey the commandments of God will understand by experience that they have adversaries who are controlled by a power from beneath. Such adversaries beset Christ at every step, how constantly and determinedly no human being can ever know. Christ's disciples, like their Master, are followed by continual temptation. – {COL 170.1}

Lk 18:4

Lk 18:4 - Though I fear not God, nor regard man - The character of the judge in the parable, who feared not God nor regarded man, was presented by Christ to show the kind of judgment that was then being executed, and that would soon be witnessed at His trial. He desires His people in all time to realize how little dependence can be placed on earthly rulers or judges in the day of adversity. Often the elect people of God have to stand before men in official positions who do not make the word of God their guide and counselor, but who follow their own unconsecrated, undisciplined impulses. – {COL 171.1} In the parable of the unjust judge, Christ has shown what we should do. "Shall not God avenge His own elect, which cry day and night unto Him?" Christ, our example, did nothing to vindicate or deliver Himself. He committed His case to God. So His followers are not to accuse or condemn, or to resort to force in order to deliver themselves. – {COL 171.2}

Lk 18:5

Lk 18:5 - Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me - the woman had the spirit of Jacob, who was persistent and would not let the LORD go until He pronounced a blessing - Gen 32:24-28; Lk 11:8

Lk 18:7

Lk 18:7 - And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? - the elect of God cry day and night as the persecutions of the

wicked weigh heavily upon them. The literal cry of the elect is for God to "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev 14:14, 15). God however, will avenge His elect. See Ps 140:12; Rev 6:9-11, 13:10; Zech 12:8, 9; Lk 17:1

Lk 18:7

Lk 18:7 - which cry day and night unto him - speaking of the time of Jacob's Trouble when the elect will cry day and night for deliverance. Our prayers will be "Thy Kingdom Come!" See Jer 30:7; Zech 12:10; Rev 14:14, 15

Lk 18:8

Lk 18:8 - he will avenge them speedily - See Ps 146:7

Lk 18:8

Lk 18:8 - Nevertheless when the Son of man cometh, shall he find faith on the earth? - Will Jesus find those who persevere in prayer, praying without ceasing, seeking Him continually in all things? Jesus has reserved a remnant who reflect His character and have the faith of Jesus Christ when He returns. A characteristic of those who exhibit Jesus' faith is that they pray without ceasing and not give up. See Rev 14:12; Prov 20:6; Lk 18:1; Mal 3:2; Hymn #533 O for a Faith

Lk 18:9

Lk 18:9 - And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: - See Lk 18:21; Prov 30:11-14; Rev 3:17; Isa 65:5

Lk 18:9

Lk 18:9 - trusted in themselves that they were righteous - we must place no confidence in flesh, especially our own. The LORD alone is our Righteousness - Jer 23:5, 6

Lk 18:10

Lk 18:10 - the one a Pharisee, and the other a publican - the one, a Pharisee, was admired of men; the other, the publican, was despised of men.

Lk 18:11

Lk 18:11 - The Pharisee stood and prayed thus with himself - Mt 6:5 Mark you, it was the self-righteous Pharisee who was not in a position of humility and reverence before God; but standing in his haughty self-sufficiency, he told the Lord all his good deeds. "The Pharisee stood and prayed thus with himself" (Lk 18:11); and his prayer reached no higher than himself. – {2SM 313.4}

Lk 18:11

Lk 18:11 - I thank thee, that I am not as other men are - This is a statement by one who is self-deceived (Rom 2:1; Rev 3:15-17)! The Bible says: "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet

are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. (Rom 3:10-18) The Pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the Holy Spirit. Because of his distance from God, he had no sense of his own defilement, in contrast with the perfection of the divine holiness. He felt no need, and he received nothing. – {SC 30.2} The life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. Those who are filled with self-esteem and self-love do not feel the need of a living, personal union with Christ. The heart that has not fallen on the Rock is proud of its wholeness. Men want a dignified religion. They desire to walk in a path wide enough to take in their own attributes. Their self-love, their love of popularity and love of praise, exclude the Saviour from their hearts, and without Him there is gloom and sadness. But Christ dwelling in the soul is a wellspring of joy. For all who receive Him, the very keynote of the word of God is rejoicing. – {COL 162.1} "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15. – {COL 162.2}

Lk 18:11

Lk 18:11 - extortioners, unjust, adulterers, or even as this publican - this self justifying Pharisee was dutiful to uphold the letter of the law, but not the Spirit of the Law. Unless we be married to Christ and walk in the newness of His life by faith, we will vainly seek to fulfill the law of God and never find peace with God. See Rom 7:4-12

Lk 18:11

Lk 18:11 - Saying, There was in a city a judge, which feared not God, neither regarded man - See Mt 5:27-30

Lk 18:12

Lk 18:12 - fast twice in the week - fasting is good of itself and Scriptural. Yet, fasting will not earn "credit" with God of itself. Fasting is to be a means to an end. We fast with the intention of: 1. Seeking a closer walk with the Lord; to commune with Him, to share in His suffering (Heb 5:8; Phil 3:10) 2. Getting to know His will (Isa 58:3-12) 3. To develop the discipline of self-denial so that we learn greater reliance and trust in Him (Heb 5:8) 4. Seek divine favor/intervention from the Lord (Mt 17:20, 21)

Lk 18:12

Lk 18:12 - I give tithes of all that I possess - tithing as a principle is Scriptural and upright. God has instituted the tithing principle to knit our hearts to Him, to His divine mission and the promotion of the work associated with His earthly Kingdom. Tithing helps us to recognize the source of our blessings so that we never become covetous thieves, robbing God of that which is His (Deut 8:11-17; Mal 3:8-12).

Lk 18:13

Lk 18:13 - And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. - The poor publican who prayed, "God be merciful to me a sinner" (Lk 18:13), regarded himself as a very wicked man, and others looked upon him in the same light; but he felt his need, and with his burden of guilt and shame he came before God, asking for His mercy. His heart was open

for the Spirit of God to do its gracious work and set him free from the power of sin. The Pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the Holy Spirit. Because of his distance from God, he had no sense of his own defilement, in contrast with the perfection of the divine holiness. He felt no need, and he received nothing. – {SC 30.2}

Lk 18:13

Lk 18:13 - smote upon his breast, saying, God be merciful to me a sinner - See Ps 51:17; Jer 31:18, 19; Rom 4:3, 4;

Lk 18:14

Lk 18:14 - I tell you, this man went down to his house justified rather than the other - See Isa 57:15; Ps 34:18

Lk 18:14

Lk 18:14 - justified - pardoned

Lk 18:14

Lk 18:14 - for every one that exalteth himself shall be abased - See Joh 7:18; Lk 14:11; Jam 4:6; 1Pet 5:5

Lk 18:14

Lk 18:14 - and he that humbleth himself shall be exalted - See 1Peter 5:6; Isa 57:15; Ps 34:18

Lk 18:16

Lk 18:16 - Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God - children, women and widows, were often marginalized, looked down upon for their weakness (Lk 18:9). Jesus elevated each group during His ministry, instructing us to acknowledge them, respect them, include them, and treat them with kindness and concern. See Mt 18:5 Children are: 1. Light hearted and they have a buoyant spirit 2. Children are teachable and willing to learn 3. Children are willing to forgive and make friends 4. Children are trusting and believe what you say to them

Lk 18:17

Lk 18:15 - Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein - Little children are trusting, inquisitive, and have implicit faith in their parents. Children cherish friendships and relationships and are quick to forgive and forget. Children, when challenged with a problem, bring their problems to their parents who they believe can solve any problems. So we must be as children, meek and lowly, and always eager to learn towards our Heavenly Father. Further, we must receive all new babes in the faith as little children, gently, with care, tenderness and compassion.

Lk 18:18

Lk 18:18 - And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? - the ruler was rich and young, all that the world desires: wealth, youth and respect.

Lk 18:18

Lk 18:18 - Good Master, what shall I do to inherit eternal life? - the rich young ruler had no true conception of God and His Kingdom, and thus, no true or genuine desire, rather he sought a means to extend his present life of ease, pleasure, and status for eternity. See Joh 6:28, 29, 5:39, 40; Ex 19:8

Lk 18:19

Lk 18:19 - Why callest thou me good? none is good, save one, that is, God. - See Rom 3:10-18, 23; 21, 22;

Lk 18:19

Lk 18:19 - none is good, save one, that is, God - See Neh 9:6; Ps 86:10

Lk 18:19

Lk 18:20 - none is good - See Rom 3:10-17, 23

Lk 18:20

Lk 18:20 - Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother - Jesus directs the rich, young ruler, filled with a desire for this world and his conception of heaven to consider the commandments, that which men felt would "earn" them eternal life. Jesus purposely omitted the tenth commandment which speaks of covetousness, the want and lustful desire for the things of this world. Covetousness speaks of our relationships with one another, do I seek to bless others or do I covet for myself. See Col 3:5

Lk 18:21

Lk 18:21 - All these have I kept from my youth up - coincidentally, Lk continues his description of those who "trusted in themselves that they were righteous, and despised others" Lk 18:9 in citing the incident of the rich, young, ruler. - See Rom 4:4 But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. – {DA 324.1}

Lk 18:22

Lk 18:22 - Now when Jesus heard these things, he said unto him, Yet lackest thou one thing - Jesus spoke as the True Witness into the life of the rich, young, ruler. Jesus made plain, and laid bare, the true defects in his character and the rich young ruler was not willing to permit

Jesus to correct it.

Lk 18:22

Lk 18:22 - sell all that thou hast, and distribute unto the poor - Jesus revealed to the man who or what was his god, namely, his riches (Mt 6:24). The thought of selling all the wealth he possessed or perhaps, giving that which he thought was his by right to the undeserving poor, for whom he may have despised or had little regard for, was the rich man's downfall. This summary of the last 6 commandments is the new commandment that Jesus gave to His disciples, that we love one another, even as He has loved us. Jesus was also counseling him to trust in God for your life and necessities and He will provide, rather than putting trust in your wealth. See Mt 6:25-34; Joh 13:34, 35

Lk 18:22

Lk 18:22 - thou shalt have treasure in heaven: - Jesus told the man exactly what was required of him to have eternal life, toe have treasures in heaven and yet it was too much for him to do - Mt 6:25-34

Lk 18:22

Lk 18:22 - and come, follow me - Jesus extended the highest honor to this rich, wealthy man, to become His disciple and to be numbered among those who are the foundation of His church.

Lk 18:23

Lk 18:23 - And when he heard this, he was very sorrowful: for he was very rich - See Mt 6:24

Lk 18:24

Lk 18:24 - And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! - Jesus showed the rich, young, ruler the true god of his life, his wealth and possessions. His profession of faith to God was merely a veneer for the covetousness and idolatry that was within his heart. See James 5:1-5

Lk 18:25

Lk 18:25 - For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God - See Job 21:7-15; 1Cor 1:26-28; Mt 19:24

Lk 18:26

Lk 18:26 - Who then can be saved? - The prosperity gospel doctrine is a long standing tradition among men. It was believed that wealth and prosperity were the favor of God for the righteous (gain is godliness - 1Tim 6:5-10), and poverty was His punishment for the less favored, the patriarchal roots of Prosperity Doctrine. Therefore, Jesus' statement flies in the face of the common belief of the preferred status of the wealthy and was a marvel to His disciples. See Mt 19:25; Mk 10:26; 1Tm 6:5-10; Jam 2:1-9

Lk 18:27

Lk 18:27 - The things which are impossible with men are possible with God - we can never save ourselves. No amount of wealth, culture, status, earthly rank or men's commendations can qualify us for salvation. Only the blood of the Lamb, Jesus Christ and His righteousness,

can be the claim for our salvation. See Lk 1:37; Mt 19:25; Mk 10:27;

Lk 18:28

Lk 18:28 - Then Peter said, Lo, we have left all, and followed thee - the sentiments of the disciples were spoken by Peter who asked "what's in this for us?". They had aspirations of wealth, power, and fame in this life by following Jesus, more so than love for Jesus and the eternal blessings that come from Him.

Lk 18:29

Lk 18:29 - And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake... - See Mk 10:29, 30; Phil 3:7-11

Lk 18:30

Lk 18:30 - Who shall not receive manifold more in this present time, and in the world to come life everlasting - The household of faith becomes the family to those who have forsaken their biological relatives to follow Christ. The church (the body of Christ) and its storehouse become the possessions of those who have made sacrifices for the Kingdom of God. See Ps 27:13; Act 2:44-47

Lk 18:31

Lk 18:31 - all things that are written by the prophets concerning the Son of man shall be accomplished - See Dan 9:24; Act 2:22-36; Ps 22; Isa 53, 61:1-3

Lk 18:32

Lk 18:32 - For he shall be delivered unto the Gentiles - those who would deliver Him to the Gentiles would be His own (Joh 16:1-3, 19:12-15, 1:10, 11) - See Rev 11:2; Dan 8:13

Lk 18:33

Lk 18:33 - And they shall scourge him, and put him to death: - the same treatment would be given God's Two Witnesses during the era of the Dark Ages. See Ps 22:1-22; Rev 11:7-9; Lk 24:1-7

Lk 18:34

Lk 18:34 - And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken - the minds of the disciples and their understanding of the prophecies regarding Messiah (Dan 9:25-27) had been darkened by the lies, fables, and misinterpretation of Scripture by the Jewish leadership.

Lk 18:35

Lk 18:35 - a certain blind man sat by the way side begging - See Mk 10:46

Lk 18:38

Lk 18:38 - And he cried, saying, Jesus, thou Son of David, have mercy on me - a blind man recognized that which those with sight could not, or refused to see - Jesus is Messiah, the Son of David- See Mk 10:47

Lk 18:39

Lk 18:39 - And they which went before rebuked him, that he should hold his peace: - the insensitivity of the Jews caused Jesus much pain. Rather than leading the blind man to Jesus, they told him to 'shut-up'. See - Mk 3:1-5

Lk 18:39

Lk 18:40 - Thou Son of David, have mercy on me - See Jer 23:5, 6

Lk 18:40

Lk 18:40 - And Jesus stood, and commanded him to be brought unto him - See Ps 22:24

Lk 18:41

Lk 18:41 - And he said, Lord, that I may receive my sight - Bartameus desired to receive physical sight so that he might walk and not stumble. Lord grant me your eye salve that I may be able to see, walk and not stumble in this dark world. See Rev 3:18; Ps 119:18

Lk 18:42

Lk 18:42 - And Jesus said unto him, Receive thy sight: thy faith hath saved thee - See Mk 10:41-43; Mt 8:13

Lk 18:42

Lk 18:42 - thy faith hath saved thee - according to thy faith, be it unto you. The blind man believed in the Son of God and in His power to save. The blind man received more than he asked for when he came to Jesus in faith. See Mt 9:29; Rom 10:6-8; 1Jo 5:14, 15

Lk 18:43

Lk 18:43 - And immediately he received his sight, and followed him, glorifying God - Jesus loved the faith in Bartemaeus and granted him his petition based on that faith. Jesus delighted in the Father being glorified. See Joh 17:4

Lk 19:2

Lk 19:2 - which was the chief among the publicans, and he was rich - Zacchaeus was chief among those who were despised of the Jews. He was rich, not wholly by wholesome means - See Lk 18:11

Lk 19:5

Lk 19:5 - he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house - he who sought the Lord was found of Him. The truth is that the Lord seeks after us and seeks to gain our attention. When we at last respond to His seeking, make an effort to see and know Him, God seizes the opportunity to reveal Himself to us and sup with us. See Heb 11:6; Jer 29:13; Rev 3:20

Lk 19:7

Lk 19:7 - And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner - the Jews' self-righteousness criticized Jesus for fellowshipping with one whom they thought to be a sinner. Their supposed righteousness was one that

would be contaminated by the presence of a sinner; whereas Jesus' righteousness was impervious to contamination and had the effect of making holy everything around it. Such is the difference in our righteousness which is as filthy rags and Jesus' perfect righteousness. See Joh 18:28; Isa 65:5

Lk 19:8

Lk 19:8 - And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold - Zacchaeus demonstrated the true fruit of repentance in his desire to do that which was godly and right henceforth. See 2Cor 7:10, 11; Jam 5:16

Lk 19:9

Lk 19:9 - This day is salvation come to this house, forsomuch as he also is a son of Abraham - See Rom 9:6-8; John 14:18; Act 3:20; 1Jo 4:1-3; 1Tim 3:16 {The Everlasting Gospel, E.J. Waggoner, pg31} 1. The Gospel is the power of God unto salvation. Salvation is only by the power of God, and wherever the power of God is, there is salvation. 2. Christ is the power of God 3. But Christ's salvation comes through the cross; therefore, the cross of Christ is the power of God. 4. So the preaching of Christ and Him crucified is the preaching of the Gospel.

Lk 19:10

Lk 19:10 - For the Son of man is come to seek and to save that which was lost - See 1Tim 1:15; Lk 1:31; Mt 1:21

Lk 19:11

Lk 19:11 - because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear - the followers of Christ thought that the time was at hand for Jesus to assume the throne of His forefather David and restore the kingdom of Israel here on earth. Thus was the purpose of the parable of the nobleman (Himself), who would go to a far country to receive unto Himself a kingdom.

Lk 19:11

Lk 19:12 - they thought that the kingdom of God should immediately appear - the Jews had been misled by their leaders to misinterpret Scripture and read into it things that were not true. The Messiah came not to establish His eternal Kingdom but to lay His life down a ransom for the world.

Lk 19:12

Lk 19:12 - A certain nobleman went into a far country to receive for himself a kingdom, and to return - The Gospel of Mat describes the same Nobleman, Jesus as returning from the far country after a long time. He returns with rewards for His stewards, based on their works See John 14:1-3; Dan 7:13, 14; Lk 20:9; Mt 25:14, 19; Rev 22:12

Lk 19:13

Lk 19:13 - Occupy till I come - this is not a suggestion of the nobleman to his stewards but a command. They are to act and work as thought their master were present, engaging in labor, building, improving upon the things entrusted to them. They were not to be idle, but diligent while their master was away.

Lk 19:15

Lk 19:15 - And it came to pass, that when he was returned, having received the kingdom - Jesus is gathering the subjects of His Kingdom while away in heaven. He is seeing who will be part of His eternal family by their works. The righteous will receive the kingdom prepared for them before the foundation of the world. See Dan 7:13, 14; Rev 22:12; Mt 25:34

Lk 19:15

Lk 19:15 - that he might know how much every man had gained by trading - There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust—means which He requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for the call of God. You can say with David, "For all things come of thee, and of thine own have we given thee." 1 Chronicles 29:14. So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct. – {1888 813.1}

Lk 19:20

Lk 19:20 - here is thy pound, which I have kept laid up in a napkin - the wicked servant did nothing to improve the gifts entrusted to him. It is not that he was a flagrant breaker of God's Law, it is that he did not see the value in the gifts, sought not to be rich towards God, and made no use of the things entrusted to him. He thought faith in God alone was meritorious of salvation without works of faith to demonstrate God's power within. See James 2:18-24

Lk 19:21

Lk 19:21 - For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow - the wicked servant saw his Master in the same light as the wicked judged who Jesus spoke of in the parable. See Lk 18:2 "Once man chose to serve "self" instead of the Creator, he would know something he had not known before. What he came to know by his rebellion was guilt. This guilt has caused the human race to invent countless different cults and philosophies. It is the cornerstone of every pagan concept of God and the root of all the expiation doctrines of appeasement and vain hope of placating deity. It plagues the life of every unrepentant sinner and creates the desire for freedom from the oppression it brings. It is the root of much physical and mental suffering and plays a prominent part in producing neuroses. This mental suffering of guilt was the reason Adam charged his wife with his transgression. The one he loved most dearly became the object of his accusation, for his guilt burdened his mind and pressed down his soul (Gen 3:12, 13). His beloved Eve was caught in the same trap and sought to relieve her anguish of soul by accusing the serpent." {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 114}

Lk 19:21

Lk 19:21 - austere - Severe; harsh; rigid; stern; applied to persons; as an austere master; an austere look.

Lk 19:22

Lk 19:22 - Out of thine own mouth will I judge thee, thou wicked servant - the wicked servant sees his Master as a severe and unjust Person, takes what He did not lay down and reaps what He did not sow. Such is the mind of those who rob God and see it pointless to serve God, seeing the wicked meet the same fate as the righteous, according to the prophet Malachi (Malachi 3:7-18). Thus, the Master, after showing all the love and blessings He could possibly show to the wicked servant, must judge the servant according to his own reasoning. See Mt 24:48-50

Lk 19:26

Lk 19:26 - For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him - it is all or nothing with the Lord. You either have oil or you do not, no middle ground. So shall it be in the final analysis of the judgment, you will either be 100% in Christ or you will not. A double minded man is unstable in all of his ways. See Mt 12:30; Rev 22:11; James 1:8, 4:8

Lk 19:27

Lk 19:27 - But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me - those who refuse to pay Jesus homage and to allow Him to rule in their hearts, will have destroyed themselves. See 1Sam 8:7-9; Isa 60:12; Mt 24:48-51, 26:63-65, 27:11

Lk 19:29

Lk 19:29 - Bethphage - meaning: House of the unripe fig, a village on the Mount of Olives, on the road from Jerusalem to Jericho (Mt 21:1; Mark 11:1; Lk 19:29), and very close to Bethany. It was the limit of a Sabbath-day's journey from Jerusalem, i.e., 2,000 cubits. It has been identified with the modern Kefr-et-Tur.

Lk 19:29

Lk 19:29 - Bethany - A village on the south-eastern slope of the Mount of Olives (Mark 11:1), about 2 miles east of Jerusalem, on the road to Jericho. It derived its name from the number of palm-trees which grew there. It was the residence of Lazarus and his sisters. It is frequently mentioned in connection with memorable incidents in the life of our Lord (Mt 21:17; 26:6; Mark 11:11,12; 14:3; Lk 24:50; Joh 11:1; 12:1).

Lk 19:30

Lk 19:30 - Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither - the Holy Spirit revealed the thing to Jesus so that He might instruct His disciples to fulfill the prophecy written in Zech 9:9

Lk 19:30

Lk 19:30 - ye shall find a colt tied, whereon yet never man sat - Jesus would once again demonstrate His power over all creation in saddling and mounting a colt that had never been broken. Such animals will resist, running, bucking, charging and doing anything necessary to resist having someone mount them, until broken and trained to be calm as an individual mounts it.

Lk 19:30

Lk 19:30 - ye shall find a colt tied - Jesus was given revelations by the Holy Spirit to see things that the naked eye could not see: 1. He saw Nathaniel praying beneath the tree - Joh 1:47-49 2. Jesus read the hearts of the scornful men who saw Him as a blasphemer - Mt 9:3-7 3. He saw the fish with the coin in its mouth that would be led to Peter's hook - Mt 17:27

Lk 19:31

Lk 19:31 - And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him - See Lk 19:33, 34

Lk 19:33

Lk 19:33 - And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? - See Lk 19:30, 31

Lk 19:37

Lk 19:37 - And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen - the triumphal entry of Jesus into Jerusalem was God's way of having the COI recognize their God and King, lowly riding upon a an ass, and upon a cold, the foal of an ass. The disciples thought Jesus was going to assume the throne of David at this time and therefore took great delight in the occasion. Jesus wanted Israel to acknowledge Him as their King, though He was bound for an ignominious death, the true triumph that mortal eyes could not see. See Zech 9:9; Lk 19:11

Lk 19:38

Lk 19:38 - Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest - See Ps 118:26; Mt 21:8, 9; Zech 9:9

Lk 19:39

Lk 19:39 - And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples - the contingency of Pharisees that followed Jesus everywhere He went, seeking to make reviling accusations against Him and to turn the hearts of the people from Him (Lk 20:20), told Jesus to rebuke those who were calling or acknowledging Him as Messiah as He entered the city. Interestingly, the Pharisees acknowledged Jesus as a Great Teacher, calling Him Master, but they would not acknowledge Him as Lord.

Lk 19:40

Lk 19:40 - the stones would immediately cry - God is above nature. Natural Law is subject to God. Therefore if God should command rivers of life to spring from a flinty rock, He can cause the rocks to cry out to His glory. Natural Law will be completely over-turned at the Second Coming of Jesus Christ: 1. The sky will roll back as a scroll 2. The dead in Christ will rise first 3. We who are alive and remain will be caught-up to meet Him in the clouds 4. This mortal will put on immortality

Lk 19:40

Lk 19:40 - God is above nature. Natural Law is subject to God. Therefore if God should command rivers of life to spring from a flinty rock, He can cause the rocks to cry out to His

glory. Natural Law will be completely over turned at the Second Coming of Jesus Christ: 1. The dead in Christ will rise first 2. We who are alive and remain will be caught-up to meet Him in the clouds

Lk 19:41

Lk 19:41 - and wept over it - Jesus wept over the city and its impending destruction. He wept for those who would spurn His salvation and meet the ultimate destruction.

Lk 19:42

Lk 19:42 - If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! - Jesus laments for the people that He wish they had known and understood the things that would bring peace, rest, and assurance of salvation to their lives.

Lk 19:42

Lk 19:42 - but now they are hid from thine eyes - Like Laodicea, the Jews did not realize their true, desperate condition of blindness. See Am 8:12; Joh 9:39-41; Rev 3:17

Lk 19:43

Lk 19:43 - For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side - See Mt 24:15; Dan 9:26

Lk 19:44

Lk 19:44 - And shall lay thee even with the ground - people will be cut down to the ground during the siege.

Lk 19:44

Lk 19:44 - and thy children within thee - speaking of the unborn child being slain with its mother in the siege.

Lk 19:44

Lk 19:44 - and they shall not leave in thee one stone upon another - See Mt 24:1, 2; Dan 9:26

Lk 19:44

Lk 19:44 - because thou knewest not the time of thy visitation - you knew not or did not recognize the window of opportunity [probationary time] you had to be saved and the judgment that would follow. See Lk 19:42

Lk 19:45

Lk 19:45 - And he went into the temple, and began to cast out them that sold therein, and them that bought - This is the 2nd temple cleansing, paralleling that which took place at the commencement of His ministry. See Joh 2:13-17; Mt 21:13; Mk 11:17

Lk 19:46

Lk 19:46 - My house is the house of prayer: - See Isa 56:7

Lk 19:46

Lk 19:40 - but ye have made it a den of thieves - See Jer 7:11; Ps 69:9; Ezekiel 34:2-6, 22:25-29;

Lk 19:47

Lk 19:47 - But the chief priests and the scribes and the chief of the people sought to destroy him - See Lk 20:19

Lk 19:47

Lk 19:47 - and the chief of the people - the Pharisees

Lk 19:48

Lk 19:48 - And could not find what they might do - the chief priests and scribes found no opportunity to carry out their dastardly works because the people were always thronging Jesus.

Lk 20:2

Lk 20:2 - And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? - The need to have man's endorsement has been a constant challenge to simple men, filled with the Holy Spirit who seek to spread the gospel. Jesus' qualification, credentials, endorsement, and commission as with the sincere Christian, comes originally from God. Such is the question asked of all men called of God but not called of men. Jesus is worthy because He is Creator, Redeemer and because He died and rose again for our sins. These are the tokens of His credentials. See Mt 7:28, 29; Joh 5:36-38, 1:25; Lk 20:2; Joh 7:45-49; Rev 5:1-14

Lk 20:4

Lk 20:4 - The baptism of Joh, was it from heaven, or of men? - The baptism of Joh, calling men to repentance, was the gospel heralds cry, preparing the way for Jesus' reception. Joh himself said that anything he taught and demonstrated, could not come from himself but was from above. See Joh 3:26-28

Lk 20:5

Lk 20:5 - And they reasoned with themselves - the reasoning of the chief priests and scribes was evidence that a disingenuous answer would follow.

Lk 20:5

Lk 20:5 - Why then believed ye him not?- the Pharisees devised their own destruction. They knew the truth but denied it to their own condemnation (Rom 1:21, 25).

Lk 20:6

Lk 20:6 - But and if we say, Of men; all the people will stone us: for they be persuaded that Joh was a prophet - those seeking to entrap Jesus found themselves snared.

Lk 20:7

Lk 20:7 - And they answered, that they could not tell whence it was - the Pharisees, full of guile, lied and said they could not give an answer though the truth was in their hearts and minds.

Lk 20:8

Lk 20:8 - Neither tell I you by what authority I do these things - Jesus trapped them in their own trap.

Lk 20:9

Lk 20:9 - A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time - See Isa 5:1-7; Ps 80:14, 15

Lk 20:9

Lk 20:9 - and went into a far country for a long time - See Lk 19:12

Lk 20:10

Lk 20:10 - sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty - a reference to the many prophets sent to Israel to give warning and to bring reform who were often mistreated, if not killed. See 2Chron 36:15, 16; Ezek 3:4-9; Lk 13:33

Lk 20:13

Lk 20:13 - I will send my beloved son - When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of heaven; nay, He poured out all heaven in that one Gift. – The Son of God Himself was sent to plead with the impenitent city. {GC 19.1, 2} See Joh 3:16; Isa 48:16

Lk 20:14

Lk 20:14 - This is the heir - the promises were to Abraham and the Seed, the heir, Jesus Christ. See Gal 3:16; Heb 3:6

Lk 20:14

Lk 20:14 - come, let us kill him, that the inheritance may be ours - the wicked stewards not only despised serving their Master, they sought to unseat him, taking his possession from him and his heir. See Isa 14:12-14

Lk 20:16

Lk 20:16 - He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid - Self condemnation of the Pharisees. See Mt 21:41; Rev 3:16 I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. – {CET 176.1} I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified. – {CET 176.2}

Lk 20:16

Lk 20:16 - shall give the vineyard to others - the rending of the kingdom from Israel is foreshadowed in the experience of Saul. See 1Sam 2:30-36, 15:28; Mt 21:41; Rev 3:16 I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. – {CET 176.1} I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified. – {CET 176.2} The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them. – {EW 271.1}

Lk 20:16

Lk 20:16, Mt 21:33-41 - God forbid! - the COI placed their trust in the form and not the substance. They were content in going through the motions and honoring the relics of God rather than worshipping God Himself. Such was the condition of the COI in the time of Christ who thought assuredly that God would never forsake His temple, nor His people. Jer 7:14; Mt 24:1-3; Joshua 24:15, 16. Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, "God forbid!" – {PK 712.1}

Lk 20:17

Lk 20:17 - The stone which the builders rejected, the same is become the head of the corner? - See Ps 118:22; 1Pet 2:6, 7; Mt 21:42-44; Isa 28:16, 17 In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In

prophetic vision, Isa was shown that this stone was a symbol of Christ. He says: – {DA 597.5} "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isa 8:13-15; 28:16. – {DA 598.1} In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it "a sure foundation." The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a "tried stone." Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security. – {DA 598.2}

Lk 20:18

Lk 20:18 - Whosoever shall fall upon that stone shall be broken - those who permit the Holy Spirit to convict their hearts and are willing to yield to His promptings, are they who fall on the Rock and are broken. The word of God is sharper than any two-edged sword and it cuts us down, but also builds us up. Mt 21:44; Lk 19:8, 9; Act 2:37-41; Heb 4:12; Rev 3:19, 20 Jesus speaks of the corporate rejection of Ancient Israel in the parable, but specifies "whosoever shall fall upon the stone", meaning individually, any from among Israel may seek Him and He will in no wise cast them off. See John 6:37; Rom 11:1

Lk 20:18

Lk 20:18 - but on whomsoever it shall fall, it will grind him to powder - those who are convicted by the Holy Spirit but harden their hearts, not willing to yield to His promptings, are they who the Rock falls upon and are ground to powder. These receive the Mark of the Beast. See Act 7:54; Joh 6:66

Lk 20:19

Lk 20:19 - And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people - See Lk 19:47, 48

Lk 20:19

Lk 20:19 - and they feared the people - the Pharisees sought to destroy Jesus, however, they feared the response of the people if they should carry out their dastardly deed. They also realized that they were exposed and wanted to hide their exposure from the people. See Lk 20:6, 19:47, 48

Lk 20:20

Lk 20:20 - which should feign themselves just men - crooked men pretending to be just men - See Lk 20:21

Lk 20:20

Lk 20:20 - so they might deliver him unto the power and authority of the governor - The Jews set the example for what would become the papacy as they sought the power of the state to enforce and punish that which they deemed heresy. The Rom had no interest in meddling with Jewish doctrinal affairs, so they needed to charge Jesus with some grievance against the state. See Joh 18:28-31, 19:7-12; Rev 13:2

Lk 20:21

Lk 20:21 - Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: - the hypocrisy of those who sought to entrap Jesus is almost laughable. They extol Him for being upright, true, honest and godly in all of His ways and teachings while seeking to ensnare Him. Their own words condemned them as they sought to entrap a righteous man. They were completely blind to the spirit that was working in them! See Isa 33:15, 16;

Lk 20:22

Lk 20:22 - Is it lawful for us to give tribute unto Caesar, or no? - Is it right for us to pay taxes to Caesar. Should followers of Christ pay taxes to the government?

Lk 20:23

Lk 20:23 - But he perceived their craftiness - The deceptive men sought to pit Jesus against all the factions of Jewry and even Rome. The people detested the Rom and the fact they must pay exorbitant taxes. The Herodians were loyalists to Caesar and would accuse Jesus if He misspoke in their estimation in any way. The Rom would prosecute Jesus of sedition if he spoke in any way against the government. See Lk 16:8; Dan 8:25 Jesus was being put to the test by selfish, self-exalting men. Jesus would later be tempted again through His disciples and converts by the same pharisees who sought to subvert the power of the gospel by men's dead works. See Mt 22:16; Ps 56:5; Act 15:10; Rom 10:1-4; James 2:15-18

Lk 20:25

Lk 20:25 - Render therefore unto Caesar the things which are Caesars's - Mt 22:21- Jesus here establishes a clear delineation of church and state. He makes known there are things that pertain to life here on earth that are to be upheld and the principles of heaven are equally to be upheld. See 1SAM 13:8-12; 2Chron 26:16-21; Rom 13:1-10; Mt 22:21; Num 23:9 "No faithful man ought to follow either the pope himself or any of the holy men, but in such points as he hath followed the Lord Jesus Christ; for Peter and the sons of Zebedee, by desiring worldly honor, contrary to the following of Christ's steps, did offend, and therefore in those errors they are not to be followed.... – {GC 91.3} "The pope ought to leave unto the secular power all temporal dominion and rule, and thereunto effectually to move and exhort his whole clergy; for so did Christ, and especially by His apostles. Wherefore, if I have erred in any of these points, I will most humbly submit myself unto correction, even by death, if necessity so require; and if I could labor according to my will or desire in mine own person, I would surely present myself before the bishop of Rome; but the Lord hath otherwise visited me to the contrary, and hath taught me rather to obey God than men." – {GC 91.4 - writings of Joh Wycliffe}

Lk 20:25

Lk 20:25 - and unto God the things which be God's - God's 4th Commandment bears His name, title and jurisdiction and thus we ought to render to God reverence, honor and worship which belong to Him as our Creator, Redeemer, Savior and LORD (Ex 20:8-11; Deut

5:12-15; Ezek 20:12, 20; Isa 58:13, 14). See Mic 6:8; Rom 12:1, 2; Heb 10:7, 9

Lk 20:26

Lk 20:26 - and they marvelled at his answer, and held their peace - Jesus shut them down! See Lk 21:15, 20:40

Lk 20:27

Lk 20:27 - which deny that there is any resurrection; and they asked him - See 1Cor 15:12-14; Act 23:8

Lk 20:28

Lk 20:28 - raise up seed unto his brother - the seed born will be the successor to the brother who has died according to the law of the Kinsman redemption. See Num 27:11; Ruth 2:1-4:22; Deut 25:5-9

Lk 20:29

Lk 20:29 - There were therefore seven brethren: and the first took a wife, and died without children - The dissembling Sadducees tried to catch Jesus in what they thought was a conundrum. See Deut 25:5-10

Lk 20:34

Lk 20:34 - The children of this world marry, and are given in marriage - See Mt 24:37, 38

Lk 20:35

Lk 20:35 - But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: - They that be worthy to obtain that world are they which overcome by the blood of the Lamb. They purpose to follow God's words, His promises, His Everlasting Covenant and Him. Procreation was to fill the earth so that the sons of God may repopulate heaven. See Mt 22:29, 30 God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family.—The S.D.A. Bible Commentary 1:1082. – {TA 48.7} The vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.—The Review and Herald, May 29, 1900. – {TA 49.1} Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." – {PK 588.3}

Lk 20:35

Lk 20:35 - and the resurrection from the dead - Speaking of the First Resurrection. See Rev

20:4-6; Joh 5:24, 25

Lk 20:36

Lk 20:36 - Neither can they die any more - See Isa 65:20; Rev 2:4, 20:4, 6

Lk 20:36

Lk 20:36 - for they are equal unto the angels - See Rev 22:9, 19:10; Eph 1:10 The Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience. – {SR 19.2}

Lk 20:36

Lk 20:36 - being the children of the resurrection - See Joh 5:24, 29; Rev 20:4, 6

Lk 20:37

Lk 20:37, 38 - the God of Abraham, the God of Isaac, and the God of Jacob - God is not a God of the dead but of the living. That He identifies Himself by these three men, though they sleep, He talks of them as those who have eternal life and will live forever. See Mt 22:31, 32; Mk 12:26, 27; Ex 3:15; Rom 4:17

Lk 20:40

Lk 20:40 - And after that they durst not ask him any question at all - See Lk 20:26

Lk 20:42

Lk 20:42 - Jesus shows the authenticity and credibility of Scriptures by quoting them. See Ps 110:1

Lk 20:44

Lk 20:44 - David therefore calleth him Lord, how is he then his son? - Blind Bartimaeus obviously understood the mystery as He cried to Jesus: “Thou son of David, have mercy on me”. See Mk 10:46-48; Lk 18:35-39

Lk 20:46

Lk 20:46, 47 - Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows’ houses, and for a shew make long prayers: the same shall receive greater damnation - Those outside of the city are among the most confident, boastful, and apparently zealous ones who love in word, but not in deed and in truth. Their hearts are not right with God. His fear is not before them. The fearful and unbelieving, who are punished with the second death, are of that class who are ashamed of Christ in this world. They are afraid to do right and follow Christ, lest they should meet with pecuniary loss. They neglect their duty, to avoid reproach and trials, and to escape dangers. Those who dare not do right because they will thus expose themselves to trials, persecution, loss, and suffering are cowards, and, with idolaters, liars, and all sinners, they are ripening for the second death. –

{2T 630.1}

Lk 20:47

Lk 20:47 - and for a shew make long prayers: the same shall receive greater damnation - See Mt 23:14; Lk 12:47, 48; Rom 2:6, 8, 9, 12

Lk 21:1

Lk 21:2 - and saw the rich men casting their gifts into the treasury - The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine own have we given thee." No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. – {1888 815.1}; See Lk 17:10

Lk 21:3

Lk 21:3 - that this poor widow hath cast in more than they all: - Thus He taught that the value of the gift is estimated not by the amount, but by the proportion that is given and the motive that actuates the giver. – {AA 342.1}

Lk 21:4

Lk 21:4 - For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had - the rich merely contribution an offering or donation whereas the widow made a sacrifice. Jesus applauded her liberality and it would inspire countless millions of the poor and indigent in centuries to come to give of their mite, thus multiplying her offering all the more.

Lk 21:5

Lk 21:5 - And as some spake of the temple, how it was adorned with goodly stones and gifts - the people missed the true glory of the temple in He Who walked through its halls, Jesus. The temple was to be left desolate as Jesus would leave the temple for the last time. See Mt 24:1; Hag 2:3, 7-9

Lk 21:5

Lk 21:5 - adorned with goodly stones and gifts - See Hag 2:8

Lk 21:6

Lk 21:6 - As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. - Early in His ministry Christ had said, "Destroy this temple, and in three days I will raise it up." In the figurative language of prophecy, He had thus foretold His own death and resurrection. "He spake of the temple of His body." Joh 2:19, 21. These words the Jews had understood in a literal sense, as referring to the temple at Jerusalem. Of all that Christ had said, the priests could find nothing to use against Him save this. By misstating these words they hoped to gain an advantage. The Rom had engaged in rebuilding and embellishing the temple, and they took great pride in it; any contempt shown to it would be sure to excite their indignation. Here Rom and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration. {DA 705.3}

Lk 21:7

Lk 21:8 - and what sign will there be when these things shall come to pass? - the same question is asked in the gospel of Mt and the inquiry was made, "and what shall be the sign of thy coming, and of the end of the world?". In the Jews' mind, the destruction of the temple surely marked the end of the world. See Mt 24:3

Lk 21:8

Lk 21:8 - Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them - See Mt 24:4, 5; 1Jo 4:1

Lk 21:9

Lk 21:9 - But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass - the 20th and beginning of the 21st centuries have seen more wars of global scale than in any other era of earth's history. See Lk 21:10

Lk 21:11

Lk 21:11 - And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. - See Mt 24:7

Lk 21:12

Lk 21:12 - but before all these, they shall lay their hands on you - before the era of great wars, earthquakes, famines, pestilences, great signs from the heavens in divers places, there shall be persecution of God's people. The era of persecution must include the Apostolic era leading through the Dark Ages, where millions would be slain for their faith (Rev 6:9-11). Following this time, namely, the Time of the End, we would find the earthquakes, famines, pestilences, and great signs in the heavens in diverse places. See Joh 16:1-3; 2Cor 6:4-6, 8-10

Lk 21:12

Lk 21:12 - being brought before kings and rulers for my name's sake - See Rev 1:9; Act 25, 26

Lk 21:13

Lk 21:13 - it shall turn to you for a testimony - the opportunity will be presented to stand in our lot, to give a testimony for the hope that lies within us. See 1Pet 3:15; Ps 119:46; 1Cor 16:9; Act 26

Lk 21:14

Lk 21:14 - Settle it therefore in your hearts, not to meditate before what ye shall answer - See Ps 81:10

Lk 21:15

Lk 21:15- For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. See Mt 10:19, 20; Lk 12:11, 12, 20:22-26; Ps 81:10; 119:11; Act 4:13-16, 6:9, 10; Eph 6:18-20; Rev 12:11; Jer 26:11-16; Isa 50:4

Lk 21:15

Lk 21:15 - which all your adversaries shall not be able to gainsay nor resist - See 2Tim3:8, 9;

Act 6:9, 10

Lk 21:16

Lk 21:16 - And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death - As the love of men wax cold, many will lack natural affection and will betray loved ones into the hands of enemies. See Mic 7:6; Mt 10:36; 2Tim 3:1-5

Lk 21:16

Lk 21:16 - and some of you shall they cause to be put to death - some will die a martyr's death, yet and still, not an hair of their head will perish in the Second Death. See Act 7:54-60; Rev 2:13

Lk 21:17

Lk 21:17 - And ye shall be hated of all men for my name's sake - Job typifies and foreshadows this prophecy of God's faithful people under trials. Job's name means "despised" because he was upright and perfect in all of his ways, eschewing evil. All must be wiling to bear the reproach of Christ and follow Him outside the gates of the city. See Job 1:1, 2; Heb 13:13; Lk 6:22

Lk 21:18

Lk 21:18 - but there shall not an hair of your head perish - those who stand faithful for Jesus, not one hair will be cast into eternal fire, but they have passed from death unto eternal life. See Joh 3:16; 5:24, 11:25, 26; Rev 20:12-15;

Lk 21:19

Lk 21:19 - In your patience posses ye your souls - Keep the blessed hope of Jesus in our hearts; consider the cloud of witnesses that have suffered persecution before you so that your faith may be encouraged. Embrace Jesus' faith to carry you through the storm. See *Lam 3:26; Ex 14:14; Rev 3:9, 10; 13:10; 14:12; Mk 14:61; Isa 33:17; Ps 107:30 Christ's indignation was directed against the hypocrisy, the gross sins, by which men were destroying their own souls, deceiving the people and dishonoring God. In the specious deceptive reasoning of the priests and rulers He discerned the working of satanic agencies. Keen and searching had been His denunciation of sin; but He spoke no words of retaliation. He had a holy wrath against the prince of darkness; but He manifested no irritated temper. So the Christian who lives in harmony with God, possessing the sweet attributes of love and mercy, will feel a righteous indignation against sin; but he will not be roused by passion to revile those who revile him. Even in meeting those who are moved by a power from beneath to maintain falsehood, in Christ he will still preserve calmness and self-possession. – {DA 619.5}

Lk 21:20

Lk 21:20 - Jerusalem compassed with armies - first Cestius waged war on Israel in 66AD then his son Tit completed the siege in 70AD, leveling the city and destroying the temple. The prophecy has a second meaning in that the papacy would encompass God's people (His holy city) and waste them for 1260 years During the Dark Ages. See Dan 7:25, 21 When the idolatrous standards of the Rom should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay.

Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction. – {GC 25.4}

Lk 21:21

Lk 21:21 - flee to the mountains - as the angels warned Lot and his family to flee to the mountains, so Jesus warns all who are in Judea and its cities to flee to the mountains. See Gen 19:17 Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Lk 21:20, 21. After the Rom under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Rom should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan. – {GC 30.2}

Lk 21:22

Lk 21:22 - days of vengeance - the hour of Israel's visitation had arrived when judgement would be laid to the line (justice will be made straight after centuries of crooked dealings - Isa 59:1-15). See Lk 19:44; Dan 9:27; 1Thess 2:16

Lk 21:22

Lk 21:22 - that all things which are written may be fulfilled - See Lk 24:44

Lk 21:23

Lk 21:23 - But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people - See Deut 28:49-67

Lk 21:23

Lk 21:23 - and wrath upon this people - See Rom 5:9

Lk 21:24

Lk 21:24 - Jerusalem shall be trodden down of the Gentiles - Jerusalem will be leveled by the Italians (Gentiles) in 70AD, a foreshadowing of the treading down upon God's people to occur by the same race of people but under a different administration during the second

time of the Gentiles, the papal See. See Rev 11:12

Lk 21:24

Lk 21:24 - until the times of the Gentiles be fulfilled - A possible reference to the 2520 prophecy where God's people (the host) and sanctuary are trodden down by two desolator, "the daily" (paganism) and the transgression of desolation (papalism). See Dan 8:13; Rev 11:1, 2; Mk 10:33

Lk 21:24

Lk 21:24 - times - there are two times or periods here referenced, a possible reference to the two desolators that tread down God's people and host.

Lk 21:25

Lk 21:25 - signs in the sun, and in the moon, and in the stars - signs foretold by the prophets Joe and Jesus: May 10, 1780 - dark day and the moon turned to blood November 1833 - stars falling in the heavens

Lk 21:25

Lk 21:25 - distress of nations with perplexity - the scourge of Islam was responsible for distressing the nations and causing great perplexity when Egypt sought to resume the jihad that had been waging for over 391years. on August 11, 1840, the 4 world empires put a restraint on Islam, causing the distresses to be subsided.

Lk 21:25

Lk 21:25 - sea and the waves roaring - the masses of people in an upheaval - See Rev 17:18

Lk 21:26

Lk 21:26 - fear - or terror or terrorism. The distress of nations caused by the blowing East Wind of Islam (9/11/2001; Arab Spring of 2011) causes men's hearts to fail them for fear of mounting terrorism.

Lk 21:26

Lk 21:26 - for the powers of heaven shall be shaken - the sun, moon and stars shall be moved out of their place so that they do not give light on the earth for 1000yrs. See Rev 20:1-3; Jer 4:23-28

Lk 21:27

Lk 21:27 - And then shall they see the Son of man coming in a cloud with power and great glory - The Millerites beheld all the signs and fulfilled the prophecies spoken by Jesus in their era: 1. The signs in the sun, moon and stars where the heavens were shaken with the falling of the stars on November 13, 1833 2. The distress of nations with the Ottoman Empire being restrained on August 11, 1840 by the four European Powers 3. Jesus coming in the clouds to the Ancient of Days to begin the Judgment; Dan 7:13, 14

Lk 21:27

Lk 21:27; Mt 24:29, 30 - The Millerites beheld all the signs and fulfilled the prophecies spoken by Jesus in their era: 1. The signs in the sun, moon and stars where the heavens

were shaken with the falling of the stars on November 13, 1833 2. The distress of nations with the Ottoman Empire being restrained on August 11, 1840 by the four European Powers 3. Jesus coming in the clouds to the Ancient of Days to begin the Judgment; Dan 7:13, 14

Lk 21:27

Lk 21:27 - coming in a cloud with power and great glory - Lk 21:27; Mt 24:29, 30 - The Millerites beheld all the signs and fulfilled the prophecies spoken by Jesus in their era: 1. The signs in the sun, moon and stars where the heavens were shaken with the falling of the stars on November 13, 1833 2. The distress of nations with the Ottoman Empire being restrained on August 11, 1840 by the four European Powers 3. Jesus coming in the clouds to the Ancient of Days to begin the Judgment; Dan 7:13, 14

Lk 21:28

Lk 21:28 - And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh - See Isa 45:22

Lk 21:30

Lk 21:30 - Summer is nigh at hand - See Jer 40:10; Mt 13:39; Rev 14:15-20

Lk 21:31

Lk 21:31 - know ye that the kingdom of God is nigh at hand - the Kingdom of God was declared to be within the believers according to Jesus (Lk 17:20, 21). Further Jesus stated that He and His Father through the agency of the Holy Spirit would come to Their people but not appear to the world (Joh 14:21-23; Rev 10:7) - Christ in you, the hope of glory (Col 1:27; Rev 14:12)!

Lk 21:32

Lk 21:32 - this generation shall not pass away, till all be fulfilled - Jesus, in speaking to the "fourth generation" of Ancient Israel which would behold the judgments of God poured out (Gen 15:13-16), warned that they would see the rains [time of refreshing] that causes the trees to bud (Pentecost) and the arrival of the Kingdom of God. The promise is that this generation will not pass away, meaning those who remain faithful and behold the budding leaves of spring will not see death but will live forever, having passed from death unto eternal life.

Lk 21:32

Lk 21:32 - till all be fulfilled - all the prophecies of God should be fulfilled: 1. The 2nd Coming of Christ 2. The saints sitting in judgment 3. The 3rd Coming of Christ 4. The destruction of the wicked 5. The creation of a new heaven and new earth 6. The meek inheriting the earth 7. God and man dwelling together in peace- The restoration of all things...

Lk 21:33

Lk 21:33 - Heaven and earth shall pass away: but my words shall not pass away - the word of the Lord stands forever. See Isa 40:8; Mk 13:31; Mt 24:35; Ps 33:11; Lk 16:17

Lk 21:34

Lk 21:34 - And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. - See Isa 22:12-14; Lev 23:27, 29 When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36. – {GC 309.2}

Lk 21:34

Lk 21:34 - surfeiting - to do something in excess until you desire it no more; over-indulge, engorge oneself.

Lk 21:34

Lk 21:34 - drunkenness - both literal and spiritual drunkenness, being consumed with false teachings. See Isa 29:9, 10

Lk 21:34

Lk 21:34 - cares of this life - "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? See Mt 6:31-34

Lk 21:34

Lk 21:34 - so that day come upon you unawares - the day of the close of mankind's probation. We must not be caught unawares of the judgments that are taking place in heaven under the 7th Trumpet that will seal our eternal destiny, whether we may be able to escape the destructions to come upon the earth and accounted worthy to stand before the Son of man, or not. See Rev 10:7, 14:6-20; 1Thess 5:4-9

Lk 21:35

Lk 21:35 - For as a snare, shall it come on all them that dwell on the face of the whole earth - the snare is not what occurs on the day of Christ's coming, but the mindset that lulls people into a state of complacency such that they are not mindful of the times, and the needed preparation. See 1Tim 6:9; 1Thess 5:2, 3; Prov 29:18

Lk 21:36

Lk 21:36 - Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man - Pray to be among the 144,000, who will go through the earth's tribulations unharmed. See Lk 20:35; 1Thess 5:17; Dan 12:1, 2; Ps 91, 27:5

Lk 21:36

Lk 21:36 - worthy to escape all these things that shall come to pass - to escape the destruction is based on one's worthiness in Christ. To be hid under the shadow of the Almighty requires that He knows us and we know Him. That we have learned to make Him

our covert in our personal times of test and trial. LORD help Me!

Lk 21:36

Lk 21:36 - and to stand before the Son of man - See Jude 1:24, 25

Lk 21:37

Lk 21:37 - and at night he went out, and abode in the mount that is called the mount of Olives - a key to Jesus' watchfulness and prayer was His abiding in the mount of Olives at night. He sought a quiet solitary place where He could speak, meditate and hear from His Heavenly Father.

Lk 22:2

Lk 22:2 - And the chief priests and scribes sought how they might kill him; for they feared the people - See Joh 7:30, 8:37, 40; Lk 22:6

Lk 22:3

Lk 22:3 - Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve - Satan entered into Judas as he left the door to his heart open through: 1. Pride1 - being openly scorned of Jesus for his hardness of heart and selfishness towards his lord when compared to Mary who selflessly anointed Jesus. Mt 26:7-15 2. Pride2 - thinking his way is better than Jesus' and wanting to force His hand into declaring Himself Messiah and assuming the throne of David

Lk 22:5

Lk 22:5 - And they were glad, and covenanted to give him money - the workers of iniquity find joy in doing evil and in those who share their evil aims. See Mt 26:15; Zech 11:12; Act 12:1-3

Lk 22:6

Lk 22:6 - And he promised, and sought opportunity to betray him unto them in the absence of the multitude - Judas schemed a way to hand Jesus over in the absence of the multitudes which followed Him.

Lk 22:7

Lk 22:7 - Then came the day of unleavened bread, when the passover must be killed - See Ex 12:1-28

Lk 22:10

Lk 22:10 - Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in... - The Spirit of Prophecy, the Holy Spirit revealed the purposes of the Father to Jesus. The Lord had already laid the plan, it was for His disciples to act in faith and execute the plan. May we trust that our steps are ordered of the Lord and all we must do is trust and obey! See Isa 1:19

Lk 22:13

Lk 22:13 - And they went, and found as he had said unto them: and they made ready the passover - the acts of obedience, faith, and God's provision are to encourage us that we may

trust in God and in His leading.

Lk 22:15

Lk 22:15 - With desire I have desired to eat this passover - See Ps 41:9 Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. – {DA 652.2}

Lk 22:16

Lk 22:16 - I will not any more eat thereof, until it be fulfilled in the kingdom of God - Jesus would not partake of the fruit of the vine until He does so with the redeemed in the Kingdom of Heaven. See Rev 19:7-9

Lk 22:17

Lk 22:17 - And he took the cup, and gave thanks - Jesus gives thanks for all things that He partakes of. This is an object lesson for us all!

Lk 22:18

Lk 22:18 - For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come - Unfermented grape juice. - See Isa 65:8 Jesus will partake of the fruit of the vine once again in His heavenly kingdom. Jesus was headed back to heaven to minister in the inner court of the heavenly sanctuary and therefore was not permitted, as a priest, to partake of wine. See Ezekiel 44:21; Lev 10:1-9

Lk 22:19

Lk 22:19 - And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me - the Communion Service with its emblems of bread and wine (grape juice), are a memorial of Jesus' broken body and shed blood He gave as a Passover offering. See John 6:48

Lk 22:19

Lk 22:19 - This is my body which is given for you: this do in remembrance of me - See Gen 3:21; Joh 6:33-35, 50, 51

Lk 22:20

Lk 22:20 - This cup is the new testament in my blood - The New Testament or New Covenant was established by Jesus' blood- not the blood of bulls and rams. See Heb 9:11-14; Jer 31:31-34

Lk 22:20

Lk 22:20 - which is shed for you - See 1Jo 2:2; 1Jo 1:7

Lk 22:21

Lk 22:21 - But, behold, the hand of him that betrayeth me is with me on the table - See Ps 41:9; Lk 22:1-6

Lk 22:22

Lk 22:22 - And truly the Son of man goeth, as it was determined - See Joh 12:32; 3:14; Ps 22:1-18; Isa 53:1-10; Gal 3:13; Zech 13:6, 7

Lk 22:22

Lk 22:22 - but woe unto that man by whom he is betrayed! - See Lk 22:3-6; Mt 27:1-5; Rev 21:8

Lk 22:23

Lk 22:23 - And they began to enquire among themselves, which of them it was that should do this thing - The disciples, except Judas, in their innocence inquired if it were themselves that could betray their Master to death. So we must examine ourselves to see if we be in the faith. See Mt 26:22-25; 2Cor 13:5

Lk 22:24

Lk 22:24 - And there was also a strife among them, which of them should be accounted the greatest - Contrast Philippians 2:1-5; Mt 18:2-4

Lk 22:25

Lk 22:25 - Jesus here contrasts the way of the world to members of the Kingdom of heaven, where people in authority here laud over those who are subject to them. It is not so with those who are part to the Kingdom of Heaven. We are to seek to please one another and not ourselves. We are to serve one another and not ourselves. We are to be ministers towards one another. See Phil 2:1-4

Lk 22:26

Lk 22:26 - the members of the kingdom of heaven are not to seek lordship over others, neither to rule others in heaven, nor here on earth, where we are merely ambassadors on errand for our King. We should avoid any attempts to assume positions of authority or power over others.

Lk 22:26

Lk 22:26 - but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve - God's Kingdom's principles are opposite to this corrupted world. See Phil 2:5-8; Isa 33:23

Lk 22:27

Lk 22:28 - but I am among you as he that serveth - See Joh 13:3-12; Phil 2:1-8; Mk 10:45; Mt 20:28

Lk 22:29

Lk 22:29 - And I appoint unto you a kingdom, as my Father hath appointed unto me - the redeemed are to reign over a kingdom as Jesus reigns. See Dan 7:13, 14, 27; Lk 12:32; Joh 14:1-3; Rev 20:4, 1:6

Lk 22:30

Lk 22:30 - That ye may eat and drink at my table in my kingdom - Rev 19:5-9; Mt 22:1-14

Lk 22:30

Lk 22:30 - and sit on thrones judging the twelve tribes of Israel - See Rev 3:21, 20:4-6

Lk 22:32

Lk 22:32 - But I have prayed for thee - Jesus is the Supreme Intercessor for mankind; the Holy Spirit is a close 2nd. Jesus prayed that Peter would take hold of His strength and hold onto the Father. See Joh 17:9, 15; Rom 8:34, 26, 27; Isa 41:10

Lk 22:32

Lk 22:32 - that thy faith fail not - Jesus prays that we should be victorious through His strength in our Christian walk (Isa 41:10; 27:5). He knew Peter would fall, yet that did not prevent Him in praying for him. Jesus sees good in us even when the good has not yet been made manifest! Praise the Lord!! See Rom 4:17

Lk 22:32

Lk 22:32 - and when thou art converted, strengthen thy brethren - See Mt 13:15; 1Pet, 2Pet Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. – {1888 811.2}

Lk 22:32

Lk 22:32 - and when thou art converted - See Mt 13:15; Hos 14:4; Act 3:19 Conversion: 1. A work of God's Holy Spirit upon the heart and mind 2. A humble acknowledgement and reception of one's sinful life and rebellion towards God and His Law (Rom 8:7) 3. Recognizing our wretchedness and need of a Savior (John 15:1-5) 4. A response of a good conscience to the Spirit by yielding one's will to God and going to Him for forgiveness/pardon - Mt 13:15 5. Reception of God's grace and pardon and a willingness to surrender one's life and worship to Him 6. Choosing to follow Jesus as one's Savior and Lord In the record of the conversion of Saul important principles are given us, which we should ever bear in mind. Saul was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was to be a "chosen vessel" unto Him; yet the Lord did not at once tell him of the work that had been assigned him. He arrested him in his course and convicted him of sin; but when Saul asked, "What wilt Thou have me to do?" the Saviour placed the inquiring Jew in connection with His church, there to obtain a knowledge of God's will concerning him. – {AA 120.3} The marvelous light that illumined the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples. Christ had performed the work of revelation and conviction; and now the penitent was in a condition to learn from those whom God had ordained to teach His truth. – {AA 121.1}

Lk 22:33

Lk 22:33 - Lord, I am ready to go with thee, both into prison, and to death - Peter was not being braggadocios but was sincere in his desire to stand for Jesus. He however, did not know his own heart.

Lk 22:34

Lk 22:34 - And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. - See Lk 22:55-60

Lk 22:35

Lk 22:35 - And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing - Jesus is assuring them that they lacked nothing when sent on errands of mercy at His command. We must take those experiences of God's provision and protection as we will soon be commissioned to stand without His immediate presence. See Lk 9:1-6; 10:1-17; Mt 6:33, 34; Isa 33:15-17; Dan 12:1; Philippians 4:19

Lk 22:36

Lk 22:36 - But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one - Jesus is letting them know that the time has come when they will not be under His immediate protection and they will need to be girded to stand in the world. The time they had with Him was to build their faith that as long as they abided in Him, they lacked nothing.

Lk 22:37

Lk 22:37 - For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end - The Scriptures needed to be fulfilled. Isa 53:8, 9; Lk 24:44, 45

Lk 22:37

Lk 22:40 - And he was reckoned among the transgressors - See Isa 53:4-9

Lk 22:37

Lk 22:37 - for the things concerning me have an end - See Dan 9:24; Lk 24:44, 45; Mt 3:15

Lk 22:38

Lk 22:38. - And they said, Lord, behold, here are two swords. And he said unto them, It is enough - Jesus permitted the disciples to take

Lk 22:39

Lk 22:39 - And he came out, and went, as he was wont, to the mount of Olives - it was His custom to retreat to the Mt. of Olives to commune with His Father. See Lk 21:37

Lk 22:40

Lk 22:40 - Pray that ye enter not into temptation - pray that you fall [entertain] not prey to temptations. Pray that you do not loose faith but remain steadfast, holding tight to Jesus' strength. See Mt 6:13; Lk 22:32

Lk 22:42

Lk 22:42 - if thou be willing, remove this cup from me - the cup of God's wrath against sin Jesus was to drink down to the dregs for humanity. See Rev 14:10; Lk 12:50; Mt 20:22

Lk 22:42

Lk 22:42 - nevertheless not my will, but thine, be done - even if you do not remove the cup from me, I still will trust in You. See Joh 12:28; Mt 6:10, Job 13:15

Lk 22:43

Lk 22:43 - And there appeared an angel unto him from heaven, strengthening him - the Father could not remove the cup from His Son and yet save humanity; however, He dispatched His exalted angel to comfort Jesus, letting Him know He has the Father's favor as He bears His cross.

Lk 22:44

Lk 22:44 - And being in an agony he prayed more earnestly: - Jesus was beginning to experience the 2nd Death, separation from His Father which He had never experienced before.

Lk 22:44

Lk 22:44 - and his sweat was as it were great drops of blood falling down to the ground. - Blood vessels were rupturing in His face as He bore the weight of sin upon Himself. Jesus began to experience the Second Death, the true effects of sin never borne by any man before [guilt, shame, fear, anxiety, and separation from God], for all of humanity "... No foreboding of His own superhuman anguish clouded that unselfish spirit..." – {GC 18.1}

Lk 22:45

Lk 22:45 - he found them sleeping for sorrow - in their depression, the disciples after praying for a time, fell asleep.

Lk 22:47

Lk 22:47 - and drew near unto Jesus to kiss him - See Mt 26:48, 49

Lk 22:48

Lk 22:48 - Judas, betrayest thou the Son of man with a kiss? - the kiss was the sign given to identify Jesus. The kiss was the sign of Judas' rebellion. Mt22:18

Lk 22:49

Lk 22:49 - When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? - Peter who was neither a fighter nor a soldier thought the scene was to be a showdown so he took the first strike with the sword.

Lk 22:50

Lk 22:49 - And one of them smote the servant of the high priest, and cut off his right ear - Mt 26:51-53

Lk 22:51

Lk 22:51 - And he touched his ear, and healed him - even when being taken by His enemies, Jesus sought to heal and save. What a Wonderful Savior! Rom 5:8-10

Lk 22:52

Lk 22:52 - Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? - Jesus questions why the heavy arms for apprehending a man of peace? Their show of force was a farce. The true insurrectionists put on a show to suggest Jesus was dangerous and required arms to suppress.

Lk 22:53

Lk 22:53 - When I was daily with you in the temple - See Joh 7:30, 8:20; Lk 4:16, 22:2

Lk 22:53

Lk 22:53 - but this is your hour, and the power of darkness - this is the time in which Jesus was placed in the "heart of the earth". Jesus was now subject to all the assaults and torments of the devil and those under his possession. This was Jesus' "Time of Trouble". See Mk 9:31; Mt 12:40, 26:45; Dan 12:1

Lk 22:56

Lk 22:56 - But a certain maid beheld him as he sat by the fire - the enemy uses the weak vessels to seek to humiliate, and persecute God's people.

Lk 22:56

Lk 22:55 - This man was also with him - here was the hour of temptation for Peter. A damsel began to harass him as one of Jesus' followers. Peter, who said he was ready to go anywhere with His Master, even death, now wished this damsel would stop exposing him. Lord help me to stand in my hour of temptation. See Lk 22:33

Lk 22:57

Lk 22:57 - And he denied him, saying, Woman, I know him not - had Peter not repented of his denial of Jesus, he would be under a curse. See Mt 10:33; Rev 3:5; 2Tim 2:12

Lk 22:60

Lk 22:60 - And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew - See Lk 22:34

Lk 22:61

Lk 22:61 - And the Lord turned, and looked upon Peter - This was a hard trial for Jesus, to be denied by His friend and disciple.

Lk 22:61

Lk 22:61 - And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice - See Lk 22:34

Lk 22:62

Lk 22:62 - And Peter went out, and wept bitterly - in self loathing and guilt, Peter ran and wept bitterly for betraying his Best Friend and Master.

Lk 22:66

Lk 22:66 - And as soon as it was day - Friday (Preparation Day) morning.

Lk 22:67

Lk 22:67 - If I tell you, ye will not believe - See Joh 8:42-47; Tit 1:15

Lk 22:68

Lk 22:68 - And if I also ask you, ye will not answer me - Jesus was letting them know they were not operating justly. They would neither listen to His genuine arguments, neither would they humble themselves to confess the truth as presented to them by the Holy Spirit. See Lk 20:1-8

Lk 22:68

Lk 22:68 - nor let me go - again Jesus affirmed His understanding of their motives when He said “nor let me go”. Though shown to be perfectly innocent, they would not let Him go. They were hardened in heart like Pharaoh (the dragon) and determined to see Jesus die. See Lk 22:53

Lk 22:69

Lk 22:69 - Hereafter shall the Son of man sit on the right hand of the power of God - See Heb 1:1-3; Act 2:33; Rom 8:34; Col 1:1; Heb 8:1, 10:12, 12:1; Rev 3:21; Eph 1:20; Mt 26:64; Mk 16:19

Lk 22:70

Lk 22:70 - Art thou then the Son of God? - See Gen 22:8; Dan 9:25; Isa 9:6, 7, 7:15,16; Joh 9:30-41

Lk 22:70

Lk 22:70 - Ye say that I am - Jesus can not deny Himself. When asked if He is the Son of God, He must give an answer in the affirmative. 2Tim 2:13

Lk 22:71

Lk 22:71 - for we ourselves have heard of his own mouth - God can not deny Himself. See Heb 6:17, 18; 2Tim 2:13

Lk 23:1

Lk 23:1 - And the whole multitude of them arose, and led him unto Pilate - See Lk 20:20

Lk 23:2

Lk 23:2 - The Jews could not bring charges related to their religion against Jesus to Pilate. They needed to present charges that suggested that Jesus warred against the state. They therefore, charged him with sedition, the very thing Barabbas committed who they demanded be released in exchange for Jesus. See Lk 23:18, 19, 25

Lk 23:2

Lk 23:2 - forbidding to give tribute to Caesar - this was a boldfaced lie as Jesus explicitly stated that what belonged to Caesar should be returned to him. But so Pilate might have an argument to condemn Him, they presented the lie of Jesus seeking to cause an insurrection, failing to pay taxes and declaring Himself a King, a rival to Caesar. See Lk 20:25; Mk 12:17; Mt 22:221

Lk 23:2

Lk 23:2 - Christ a King - Messiah was to be a King and rule upon the throne of His forefather David in righteousness. See Dan 9:24-26; Jer 23:5, 6; Rev 19:16

Lk 23:3

Lk 23:3 - Art thou the King of the Jews? - Are you Messiah, the Anointed One, the King of the Jews? - Joh 4:25, 26

Lk 23:3

Lk 23:3 - Thou sayest it - Jesus again can not deny Himself. He must speak the truth when asked. See 2Tim 2:13; Lk 22:70

Lk 23:4

Lk 23:4 - Then said Pilate to the chief priests and to the people, I find no fault in this man - Pilate's motion that "I find no fault in this man" should have been more than sufficient to let Jesus go, unharmed and unscathed. However, despite this proclamation, He was led to the cross of Calvary (Isa 53:1-8). Pilate himself was beholding the Lamb of God that takes away the sins of the world and could find no fault in Him. The divinity, majesty and honor inherent in Jesus shined forth without Him speaking a word. So must the children of God become. See Act 6:15; Lk 23:14 Our great Teacher, in His lessons to erring, fallen man, presents the life-giving power of His grace, declaring that through this grace men and women may live the new life of holiness and purity. He who lives this life works out the principles of the kingdom of heaven. Taught of God, he leads others in straight paths. He will not lead the lame into paths of uncertainty. The working of the Holy Spirit in his life shows that he is a partaker of the divine nature. Every soul thus worked by the Spirit of Christ receives so abundant a supply of the rich grace that, beholding his good works, the unbelieving world acknowledges that he is controlled and sustained by divine power, and is led to glorify God.—God's Amazing Grace, 138. – {YRP 70.2}

Lk 23:5

Lk 23:5 - He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place - Jesus again was being accused of fomenting strife and insurrections.

Lk 23:7

Lk 23:7 - Pilate in cowardice, not wanting to vex the Jews, saw Jesus' case as a "hot potato" that he wanted to rid himself of. It was convenient to send Jesus to Herod, the so-called "king of the Jews" in whom was granted the authority of Rome to execute judgment, including the death penalty.

Lk 23:7

Lk 23:7 - he sent him to Herod, who himself also was at Jerusalem at that time - Herod was in Jerusalem to attend to the feasts of the Jews, the Passover.

Lk 23:8

Lk 23:8 - And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him - Herod was intrigued by all that he had heard of Jesus, fearing that Jesus may be Joh the Baptist, whom he had killed, resurrected from the dead. See Mt 14:1, 2

Lk 23:8

Lk 23:8 - because he had heard many things of him; and he hoped to have seen some miracle done by him - Herod sought a spectacle of Jesus; that He might work some miracle as a magician. So it is that many still seek entertainment and a spectacle rather than to know the Man Who is the Way the Truth, and the Life. See 1Cor 1:22

Lk 23:9

Lk 23:9 - Then he questioned with him in many words; but he answered him nothing - Jesus spoke no words in His defense and this was the greatest defense He could give. His meekness and humility showed His true character and strength which enraged the haughty Herod. Help me Lord! See Isa 53:7

Lk 23:11

Lk 23:11 - set him at nought - to have a disregard or scorn for; disdain

Lk 23:12

Lk 23:12 - And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. - A confederacy of evil is established while Jesus is deposed. Though the demons hate one another, they are in agreement in mutually hating God. So it is with the children of disobedience. - See Ps 2:1-4, 83:1-5

Lk 23:14

Lk 23:14 - Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: - Pilate restates his position of innocence with regards to the character of Jesus Christ. See Lk 23:4

Lk 23:14

Lk 23:14 - I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him - The testimony of Pilate affirms that the Just was unjustly numbered among the transgressors, declared to be evil. See Isa 53:12

Lk 23:15

Lk 23:15 - No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him - Pilate attests that neither he nor Herod found anything worthy of death in Jesus. Though men's judgment is often skewed or tainted with prejudice, no fault could be found in Jesus worthy of death by these often fickle tribunals. This fact before heaven and earth

was added evidence of Satan's unjust treatment towards Jesus.

Lk 23:16

Lk 23:16 - I will therefore chastise him, and release him - again, showing weakness of character, Pilate was willing to chastise Jesus, a completely innocent man, as an appeasement to the Jews' rage against Him and to show that he had been tough on the One Who they despised.

Lk 23:18

Lk 23:18 - Barabbas - the name means: Bar - son of Abbas - the father Barabbas, in life, character, and works was a counterfeit of Jesus, the true Son of the Father.

Lk 23:19

Lk 23:19 - Who for a certain sedition made in the city, and for murder, was cast into prison - the very things the Jews accused Jesus of committing, they were willing to excuse in Barabbas who they demanded be released in exchange for Jesus. See Lk 23:2, 25

Lk 23:19

Lk 23:19 - sedition - A factious commotion of the people, a tumultuous assembly of men rising in opposition to law or the administration of justice, and in disturbance of the public peace. Sedition is a rising or commotion of less extent than an insurrection, and both are less than rebellion; but some kinds of sedition, in Great Britain, amount to high treason. In general, sedition is a local or limited insurrection in opposition to civil authority, as mutiny is to military.

Lk 23:21

Lk 23:21 - But they cried, saying, Crucify him, crucify him - the chief priests would not be satisfied until Jesus was hung as a common thief upon a tree. Unbeknownst to them, this was the will of the Father, that Jesus would be made an offering for mankind's sin. See Gal 3:13; Isa 53:10; Deut 21:21-23; Heb 5:7-9

Lk 23:22

Lk 23:22 - And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go - even the sense of right and wrong from the Holy Spirit, so often suppressed in Pilate, cried for justice and mercy on the part of Jesus.

Lk 23:23

Lk 23:23 - And the voices of them and of the chief priests prevailed - the voices of the rabble, incited by the chief priests over-ruled Pilate's better judgment and he yielded to the pressure. When the suggestion was made that freeing Jesus was an offense against Caesar, Pilate feared for his own position and quickly yielded his defense of Jesus. See Joh 19:12

Lk 23:25

Lk 23:25 - And he released unto them him that for sedition and murder was cast into prison, whom they had desired - Similar to modern politics, men tolerate and endorse the most debased, unscrupulous, immoral and reprobate men because they suit their needs or fulfill

their objectives. Here the guilty went free and the innocent was condemned; the logical end when the wicked are given positions of power. See Ps 12:8; Isa 59:8, 9, 14, 15

Lk 23:26

Lk 23:26 - Cyrenian - an ancient city of Libya founded in 631BC.

Lk 23:28

Lk 23:28, 29 - Jesus, speaking to the women mourning over His eminent death are warned to weep for themselves as Jesus pronounces woe upon the women with children of that time, who will be caught in the destruction of Jerusalem in 70AD (Mt 24:19)

Lk 23:28

Lk 23:28 - Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. - Not all the daughters of Jerusalem who weeped for Jesus were His followers, but in human sympathy, many bewailed the fate of the Redeemer. Jesus, speaking to the women mourning over His eminent death are warned to weep for themselves as He pronounces woes upon the women with children of that time, who will be caught in the destruction of Jerusalem in A.D. 70 (Mt 24:19). See Lk 3:8, 9

Lk 23:28

Lk 23:27 - weep not for me, but weep for yourselves, and for your children - Jesus foresaw the destruction that would befall Jerusalem and the difficulty for women with young. The Rom would not spare old nor young, male nor maiden in the destruction of the city. See Mt 24:19

Lk 23:29

Lk 23:29 - Blessed are the barren, and the womb that never bare, and the paps that never gave suck - Isa 54:1-8 Jesus foresaw the utter destruction of Jerusalem and the even worst fate of the world in the last days. He saw that: 1. Men's enemies will be within their household (Mic 7:6; Mk 13, 12; Lk 12:53) 2. Widespread famine and pestilence that will prey upon the lives of the weak, the young and old

Lk 23:30

Lk 23:30 - Jesus, predicting the conclusion of Earth's final probation and the conclusion of the 7 Last Plagues shows the wicked calling for the rocks to hide them from the face of He Who sits on the throne (Rev 6:14-17)

Lk 23:30

Lk 23:30 - Jesus, predicting the conclusion of Earth's final probation and the conclusion of the 7 Last Plagues shows the wicked calling for the rocks to hide them from the face of He Who sits on the throne (Rev 6:14-17)

Lk 23:31

Lk 23:31 - a green tree - a tree of righteousness, watered by the rivers and bringing forth its fruit in season. See Ps 1:3, 52:8; Jer 17:7, 8

Lk 23:31

Lk 23:31 - what shall be done in the dry? - Jesus refers to the trees for which the axe is laid to the root as well as the withered boughs who will be left to be burned in the Lake of Fire. See Lk 3:8, 9; Isa 27:11; Rev 20:15

Lk 23:32

Lk 23:32 - And there were also two other, malefactors, led with him to be put to death - See Isa 53:9, 12

Lk 23:33

Lk 23:33 - called Calvary - kraníon Noun Neuter kran-ee'-on diminutive of a derivative of the base of (2768) diminutive of a derivative of the base of ; a skull ("cranium"):--Calvary, skull. a skull the Latin translation of the Hebrew Galgotha, meaning skull - See Mt 27:33

Lk 23:33

Lk 23:33 - one on the right hand, and the other on the left - See Mt 25:31-46

Lk 23:34

Lk 23:34 - Then said Jesus, Father, forgive them - See Act 7:60

Lk 23:34

Lk 23:34 - for they know not what they do - The devil has deceived the whole world. Those who crucified Jesus did not understand what they were doing, and to Whom. See Rev 12:9; Act 2:36, 37, 3:14, 15, 17, 7:60; 1Cor 2:8

Lk 23:34

Lk 23:34 - And they parted his raiment, and cast lots - See Ps 22:18; Joh 19:23, 24

Lk 23:35

Lk 23:35 - And the people stood beholding - See Ps 22:13; Mk 15:29-32

Lk 23:35

Lk 23:35 - the rulers also with them derided him - If Thou be the Son of God," they said, "come down from the cross." "Let Him save Himself, if He be Christ, the chosen of God." In the wilderness of temptation Satan had declared, "If Thou be the Son of God, command that these stones be made bread." "If Thou be the Son of God, cast Thyself down" from the pinnacle of the temple. Mt 4:3, 6. And Satan with his angels, in human form, was present at the cross. The archfiend and his hosts were co-operating with the priests and rulers. The teachers of the people had stimulated the ignorant mob to pronounce judgment against One upon whom many of them had never looked, until urged to bear testimony against Him. Priests, rulers, Pharisees, and the hardened rabble were confederated together in a satanic frenzy. Religious rulers united with Satan and his angels. They were doing his bidding. – {DA 746.4}

Lk 23:38

Lk 23:38 - letters of Greek - One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they

could spread throughout the world the tidings of the Messiah's coming. – {DA 32.2} For hundreds of years the Scriptures had been translated into the Greek language, then widely spoken throughout the Roman Empire. The Jews were scattered everywhere, and their expectation of the Messiah's coming was to some extent shared by the Gentiles. - {DA 33.2}

Lk 23:38

Lk 23:38 - THIS IS THE KING OF THE JEWS - Jesus is the King for all who call upon Him in faith, not the biological Jews. Their claim was that they had not king but Caesar. See Joh 19:13-15 As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God. Pilate then wrote an inscription in Hebrew, Greek, and Latin, and placed it upon the cross, above the head of Jesus. It read, "Jesus of Nazareth the King of the Jews." This inscription irritated the Jews. In Pilate's court they had cried, "Crucify Him." "We have no king but Caesar." Joh 19:15. They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offense was mentioned, except that Jesus was the King of the Jews. The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death. The priests had overreached themselves. When they were plotting the death of Christ, Caiaphas had declared it expedient that one man should die to save the nation. Now their hypocrisy was revealed. In order to destroy Christ, they had been ready to sacrifice even their national existence. – {DA 745.2} A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus. In the providence of God it was to awaken thought, and investigation of the Scriptures. The place where Christ was crucified was near to the city. Thousands of people from all lands were then at Jerusalem, and the inscription declaring Jesus of Nazareth the Messiah would come to their notice. It was a living truth, transcribed by a hand that God had guided. – {DA 745.4}

Lk 23:39

Lk 23:39-43 - The assurance given by Jesus to the thief on the cross was that he "shall be with Him in paradise". The placement of the comma in the sentence makes all the difference in the reading of the verse. Jesus, had not ascended to heaven until after His resurrection as He told Mary "Touch me not; for I am not yet ascended to my Father:" - Joh 20:16, 17

Lk 23:40

Lk 23:40 - Dost not thou fear God - There is no question now. There are no doubts, no reproaches. When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Saviour's head. He has heard the passers-by repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. "Lord, remember me," he cries, "when Thou comest into Thy kingdom." – {DA 750.1}

Lk 23:41

Lk 23:41 - And we indeed justly; for we receive the due reward of our deeds: - the righteous thief acknowledge his sins and repented of them. He was then in a position to receive the

full blessings of God, forgiveness, justification, and Christ's imputed and imparted righteousness. See Act 3:19

Lk 23:41

Lk 23:41 - but this man hath done nothing amiss - The righteous thief so the purity in Jesus and sought forgiveness of sin from Him. See Lk 23:4, 14

Lk 23:42

Lk 23:42 - Lord - that word alone was music to Jesus' ear as He was dying. One man among the scoffing, unbelieving hosts, recognized Him for Who He was, God in the flesh, the Savior of the world! See Isa 53:10, 11

Lk 23:42

Lk 23:42 - remember me when thou comest into thy kingdom - This is my prayer!! Please remember me while on others you are calling!

Lk 23:43

Lk 23:43 - And Jesus said unto him - Jesus, hearing the distinct voice of His beloved son who He created, stopped the death process taking hold in His own flesh, to save that one lamb who cried out for mercy.

Lk 23:43

Lk 23:43 - Verily I say unto thee, To day shalt thou be with me in paradise. - Jesus' arms were not too short to save the dying thief on the cross. See Isa 59:1 Jesus, Himself would not ascend to heaven until lying in the grave until the third day. Jesus assured the redeemed thief that day that "he would be with Him (in the resurrection of the just) in paradise". See Joh 20:17

Lk 23:44

Lk 23:44 - there was a darkness over all the earth - See Ps 22:19; 1Kin 8:12; 2Sam 22:12. With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed. – {DA 753.3} In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him. – {DA 753.4}

Lk 23:44

Lk 23:44 - until the ninth hour - until 3PM

Lk 23:45

Lk 23:45 - And the sun was darkened - a supernatural darkness covered the sky, blotting out all traces of the sun. This darkness, concealed the brightness and glory of the Father, Who is loving compassion could not bear to see His beloved Son suffering alone. The Father descended to veil the shame of His Sons nakedness and to protect the wayward, undeserving world from instantaneous and utter destruction from His glory.

Lk 23:45

Lk 23:45 - the veil of the temple was rent in the midst - the Lord in this act showed the culmination of the entire ceremonial services. - See Mt 27:51; Mk 15:38

Lk 23:46

Lk 23:46 - into thy hand I commend my spirit - See Ps 31:5

Lk 23:47

Lk 23:47 - Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man - the centurion gave testimony to Jesus' character like Pilate, Herod and the thief on the cross. See Mt 27:54

Lk 23:48

Lk 23:48 - And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned - The astonished throng began to withdraw, and grope their way in the darkness, to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God?" – {PH169 11.1}

Lk 23:50

Lk 23:50 - there was a man named Joseph, a counsellor; and he was a good man, and a just: - Nicodemus, when he saw Jesus lifted up on the cross, remembered His words spoken by night in the Mount of Olives: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Joh 3:14, 15. On that Sabbath, when Christ lay in the grave, Nicodemus had opportunity for reflection. A clearer light now illuminated his mind, and the words which Jesus had spoken to him were no longer mysterious. He felt that he had lost much by not connecting himself with the Saviour during His life. Now he recalled the events of Calvary. The prayer of Christ for His murderers and His answer to the petition of the dying thief spoke to the heart of the learned councilor. Again he looked upon the Saviour in His agony; again he heard that last cry, "It is finished," spoken like the words of a conqueror. Again he beheld the reeling earth, the darkened heavens, the rent veil, the shivered rocks, and his faith was forever established. The very event that destroyed the hopes of the disciples convinced Joseph and Nicodemus of the divinity of Jesus. Their fears were overcome by the courage of a firm and unwavering faith. – {DA 775.2}

Lk 23:51

Lk 23:51 - The same had not consented to the counsel and deed of them - See Joh 11:47-53

Lk 23:51

Lk 23:51 - who also himself waited for the kingdom of God - Joseph was one who looked and anticipated God's Kingdom within us all, as Jesus taught. See Titus 2:13; Lk 17:21

Lk 23:53

Lk 23:53 - And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid - See Isa 53:9

Lk 23:54

Lk 23:54 - And that day was the preparation, and the sabbath drew on - The crucifixion of Jesus was done on a Friday, the preparation day before the Sabbath.

Lk 23:55

Lk 23:55 - And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid - there were ample eyewitnesses to Jesus' death and burial such that His resurrection in power and glory could not be contested when He was seen walking through Jerusalem days before departing His disciples for heaven.

Lk 23:56

Lk 23:56 - rested the sabbath day according to the commandment - Consider that the followers of Jesus were not aware of any alteration or abolition of the Sabbath after His death. According to the commandment, the Sabbath was kept even after the death of Christ. See Ex 20:8-11; Deut 5:12-15

Lk 24:1

Lk 24:1 - Now upon the first day of the week, very early in the morning - Sunday morning, after the Sabbath had passed.

Lk 24:4

Lk 24:4 - two men stood by them in shining garments - the angels appeared to the women and those present as men in shining garments. So will we be when Jesus returns!

Lk 24:5

Lk 24:5 - And as they were afraid, and bowed down their faces to the earth, they said unto them - in fear, the women bowed to the angels.

Lk 24:5

Lk 24:5 - Why seek ye the living among the dead? - Why are you looking for One Who is alive in the place where the dead are found?

Lk 24:6

Lk 24:6 - He is not here, but is risen: remember how he spake unto you when he was yet in Galilee - See Mt 12:40; Joh 2:19

Lk 24:7

Lk 24:7 - Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again - See Mk 10:34; Lk 18:33

Lk 24:13

Lk 24:13 - threescore furlongs - 7.5miles. Sunday could not have been kept as a Sabbath day of rest by either Jesus or the disciples who walked with Him on the road to Emmaus as it would have been a violation according to their upheld law and custom. Jesus traveled 7.5miles, but the disciples would have traveled 15miles as they ran back to Jerusalem with the news of Jesus' resurrection. Consider also Paul at Troas for the same reasons. See Act 20:7-15; Lk 23:56

Lk 24:16

Lk 24:16 - But their eyes were holden that they should not know him - The Lord somehow concealed Himself to them that they did not perceive who He was. Perhaps similar to God holding His hand over a mistake in the 1843 chart so that the people of the time could not recognize the error. See Lk 24:31; Joh 21:12

Lk 24:19

Lk 24:19 - Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: - Cleopas nor any of the other disciples were convinced of Jesus being the Messiah. Because of their miseducation concerning the nature of the Messiah, they missed Him, doubted and rejected Him as He. See Lk 24:21; 2Cor 3:14

Lk 24:21

Lk 24:21 - But we trusted that it had been he which should have redeemed Israel - The disciples misunderstanding of Messiah and His works led them to miss the fulfillment of all of their hopes and dreams in Jesus. The Evangelicals of today have placed their hopes in a false understanding of Israel, just as the Jews in the time of Christ. Jesus indeed is He Who has redeemed Israel, but not the Israel born of the flesh (1Cor 10:18) but rather the Israel born of the Spirit of God (Joh 1:12, 13, 3:6; Gal 4:23) - See John 6:69

Lk 24:21

Lk 24:21 - and beside all this, to day is the third day since these things were done - See Lk 24:1

Lk 24:22

Lk 24:22 - Yea, and certain women also of our company made us astonished, which were early at the sepulchre - See Lk 24:9-11

Lk 24:25

Lk 24:25 - O fools, and slow of heart to believe all that the prophets have spoken - the disciples and all of Christ's followers failed to give counsel to the words of the prophets. See 2Chron 20:20

Lk 24:25

Lk 24:25 - slow of heart to believe all that the prophets have spoken - Contrast - See Act 17:11

Lk 24:26

Lk 24:26 - Ought not Christ to have suffered these things - See Isa 53; Dan 9:25-27

Lk 24:26

Lk 24:26 - and to enter into his glory? - Jesus and the Godhead were glorified, Their character vindicated and the perfect law and government of God magnified at the cross of Jesus Christ. See Gen 3:15; Joh 12:27, 28

Lk 24:27

Lk 24:27 - And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning Himself - See Act 3:18, 22-24, 7:1-53, 28:23; Deut 18:18; Lk 24:44; Act 15:15 Prophecies Concerning Jesus Birthplace: Mic 5:2; Matt 2:1, 6 Mother: Isa 7:14; Mt 1:18-23 Tribe: Gen 49:10; Heb 7:14 His work: Isa 61:1-3; Lk 4:16-21 A Healer: Isa 53:4; Mt 8:16, 17 Teach in Parables: Ps 78:2; Mt 13:34, 35 Triumphant Entry: Zech 9:9; Mt 21:1-11 Betrayer: Ps 41:9; Joh 13:18, 191, 26 Price sold for: Zech 11:12; Mt 26:14-16 How money used: Zech 11:13; Mt 27:3-8 Disciples forsake: Zech 13:7; Mt 26:31 Spit upon: Isa 50:6; Mt 26:67 Smitten with rod: Mic 5:1; Mt 27:30 Silent in Persecution: Isa 53:7; Mt 27:12-14 Manner of death: Zech 12:10; Joh 19:18, 34-37 Location of wounds: Psa 22:16; Joh 20:25 Taunting words: Ps 22:7, 8; Mt 27:39, 41-44 With criminals: Isa 53:9, 12; Mk 15:27, 28 Agonizing cry: Ps 22:1; Mt 27:46 Prayer for enemies: Ps 53:12; Joh 19:28-30 Drink offered: Ps 69:21; Joh 19:28-30 Garments: Ps 22:18; Joh 19:23, 24 No bones broken Ps 34:20; Joh 19:36 His burial: Isa 53:9; Mt 27:57-60 His resurrection: Ps 16:10; Act 2:30, 31 His ascension: Ps 24:7-10; 1Pet 3:22

Lk 24:29

Lk 24:29 - But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them - had the disciples not extended hospitality to the undisclosed traveler, they would have missed the blessing of Jesus fully revealing Himself to them. See Heb 13:2

Lk 24:30

Lk 24:31 - as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them - See Mt 26:26

Lk 24:31

Lk 24:31 - And their eyes were opened, and they knew him; and he vanished out of their sight - only after the disciples invited Jesus in to commune and sup with them, were their eyes open to see Him as He was (Rev 3:21, 22). As we open the door to our hearts to Jesus, He continually reveals more and more of Himself to us, removing the blinders so that we may perceive His character and glory. See Ex 33:23; See Hymn 326

Lk 24:32

Lk 24:32 - Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? - See Jer 15:16

Lk 24:36

Lk 24:38 - Jesus himself stood in the midst of them, and saith unto them, Peace be unto you - Jesus' glorified body could transcend time and space and appear wherever and whenever He pleased.

Lk 24:36

Lk 24:36 - Peace be unto you - See Joh 14:27

Lk 24:37

Lk 24:37 - But they were terrified and affrighted, and supposed that they had seen a spirit - what we think or believe influences how we feel. The apostles felt fear because they believed they had seen a ghost when it was in fact Jesus, risen from the grave. Later in verse 41, the disciples were led to believe that it was indeed Jesus and not a ghost and thus felt joy. Our feelings are directly affect by what we believe and think. See Lk 24:38, 41

Lk 24:39

Lk 24:39 - Behold my hands and my feet - See Ps 22:16

Lk 24:39

Lk 24:39 - for a spirit hath not flesh and bones, as ye see me have - Indeed, God the Father has given His Son to humanity forever! Praise You LORD!! - See Joh 3:16 Angels are ministering spirits, another order of creation from humans who do not have flesh and blood. See Ps 8:5; Heb 1:14

Lk 24:40

Lk 24:40 - he shewed them his hands and his feet - See Zech 13:6

Lk 24:41

Lk 24:41 - And while they yet believed not for joy, and wondered - See Rom 6:10; Heb 7:27, 9:28, 10:10;

Lk 24:42

Lk 24:42 - And they gave him a piece of a broiled fish, and of an honeycomb - two things were offered to Jesus but only one was eaten, the honeycomb.

Lk 24:43

Lk 24:43 - And he took it, and did eat before them - the statement implies that Jesus took of one of the two things offered to Him, not both. Based on His possible inauguration of a plant based diet at the last Passover, it would be fair to assume that Jesus ate of the honeycomb. See Isa 9:

Lk 24:44

Lk 24:44 - These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me - See Dan 9:24; Lk 22:37, 24:27

Lk 24:44

Lk 24:44 - that all things must be fulfilled - See Lk 21:22

Lk 24:45

Lk 24:45 - Then opened he their understanding, that they might understand the scriptures - For forty days Christ remained on the earth, preparing the disciples for the work before them and explaining that which heretofore they had been unable to comprehend. He spoke of the prophecies concerning His advent, His rejection by the Jews, and His death, showing that every specification of these prophecies had been fulfilled. He told them that they were to regard this fulfillment of prophecy as an assurance of the power that would attend them in their future labors. “Then opened He their understanding,” we read, “that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” And He added, “Ye are witnesses of these things.” Lk 24:45-48. – {AA 26.2}

Lk 24:47

Lk 24:47 - And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem - See Rom 2:3, 4; Rev 3:19, 14:6

Lk 24:48

Lk 24:48 - And ye are witnesses of these things - See 1Pet 1:16-21

Lk 24:49

Lk 24:49 - I send the promise of my Father upon you - See Act 1:7, 8, 2:33; Joh 14:16, 16:7

Lk 24:49

Lk 24:49 - until ye be endued with power from on high - See Act 2:1-4; Lk 1:35

Lk 24:50

Lk 24:50 - Bethany - Bēthanía Noun Location bay-than-ee'-ah of Aramaic origin of Chaldee origin; date-house; Beth-any, a place in Palestine:--Bethany. Bethany = "house of dates" or, "house of misery" a village at the Mount of Olives, about two miles (3 km) from Jerusalem, on or near the normal road to Jericho a town or village on the east bank of the Jordan, where Joh was baptising

Lk 24:51

Lk 24:51 - And it came to pass, while he blessed them, he was parted from them, and carried up into heaven - See Act 1:9-12

Lk 24:53

Lk 24:53 - And were continually in the temple, praising and blessing God. Amen - once they had their encounter with Christ and received power from the Holy Spirit, fear was taken away and they spoke with boldness, the gospel of Jesus Christ!

John

Joh 1:1

Back to Table of Contents

Joh 1:1 - In the beginning was the Word, and the Word was with God, and the Word was God. - See Ps 90:2

Joh 1:1

John 1:1 - the Word - What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (Manuscript 77, 1899). – {5BC 1131.6}

Joh 1:1

Joh 1:1 - and the Word was with God - better translated, "the Word was of God", just as my arm is of my body - of the same nature, essence, and origin. See Prov 8:22-30

Joh 1:1

John 1:1 - and the Word was God - See Rev 1:8, 10-15; Ps 91:1

Joh 1:2

Joh 1:2 - The same was in the beginning with God - The Word was together with God in the beginning. There was never a time that the Word was not with God. The Word, like God, predates all things. See Col 1:17; Prov 8:22-30

Joh 1:3

Joh 1:3 - All things were made by him; and without him was not any thing made that was made - *Eph 3:9; Col 1:16, 17; Heb 3:4; Ps 33:6, 9; *Rom 11:36 Jesus was the active Agent in the Creation (Gen 1, 2). It was Jesus Who under the direction of the Father (Joh 14:10) and employing the power of the Holy Spirit, made all things in 6 days and rested, blessed, and was refreshed on the 7th day (Gen 2:3; Ex 31:17, 20:8-11). It is Jesus Who numbers all the stars and calls them all by name (Ps 147:4). It is Jesus that sustains all things by the power of His word (Heb 1:3; Col 1:16, 17). In Jesus is the beginning of all that has been created (the creation). Creation has its beginning in Him. See Col 1:16, 17; Rev 3:14 The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. – {SR 13.2} Creative power is the distinguishing mark of divinity. The Word is divine! See Col 1:16, 17; Heb 1:2, 3; Ps 33:6-9, 95:4-7; Jer 10:10-12 Man is made in the image of God, but he has no creative power. In his

breath there can be only the forms of living things; but in the breath of God there are not only the forms, but the very living things themselves, for He is the living God, and with Him is "the fountain of life." When He speaks, the word which names the thing, contains the very thing itself. Whatever the word describes exists in living form in that word. {The Gospel of Creation, by E.J. Waggoner}

Joh 1:4

Joh 1:4 - In him was life - the self-existent life that abides in Jesus, the Word, He imparts to us so that we may live and move and have our being. Jesus' life is un-borrowed and underived eternal life. See Ps 36:9; Act 17:28, Col 2:9, 10, 1:17, 3:3; 1Jo 5:11-13; Joh 17:3, 11:25, 5:26; Mt 5:45 "In Him was life; and the life was the light of men." It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Lifegiver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself," He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. This is the open fountain of life for the world (The Signs of the Times, February 13, 1912). – {5BC 1130.3} 12, 13. See EGW comment on 2 Corinthians 5:17. – {5BC 1130.4}

Joh 1:4

Joh 1:4 - and the life was the light of men - the Light that lightens the world (Gen 1:2, 3), that shines forth upon men giving revelation of God and His Truth (Joh 8:12), and the Light that shines out of men so that the world will be lightened with His glory (Mt 5:16; Isa 60:1-3; Rev 18:1)

Joh 1:5

Joh 1:5 - And the light shineth in darkness - See Gen 1:2-4; Isa 60:2

Joh 1:5

Joh 1:5 - and the darkness comprehended it not - the darkness could not understand, become in agreement with, accept the light. Due to the deceivablness of unrighteousness within man (2Thess 2:10), our eyes are blinded to the Light. See Joh 1:10, 11, 3:19-21; Eph 4:17-19

Joh 1:6

Joh 1:6 - There was a man sent from God, whose name was Joh - See Isa 40:3-9; Joh 1:8; Lk 3:2-6; Mk 1:2-8; Mal 3:1

Joh 1:7

Joh 1:7 - The same came for a witness, to bear witness of the Light, that all men through him might believe - Joh came to direct all people to Jesus Christ so that they would all believe in Him. Those who rejected Joh, could not be benefited by Jesus. See Lk 20:4-7; Joh 5:33, 35; 12:32

Joh 1:7

Joh 1:7 - to bear witness of the Light - John received the Light from birth, when he was blessed of, and filled with the Holy Spirit through the presence of Christ. John would be taught of angels so that he bear witness of the Light. See Lk 1:15-17, 41-44, 76, 77, 80

Joh 1:8

Joh 1:8 - He was not that Light, but was sent to bear witness of that Light - As Jesus came to bear witness and glorify His Father, so John was sent of the Father to bear witness and glorify Jesus - See Isa 40:3, 4; Joh 1:6; Lk 1:15-17, 76, 77, 78, 80

Joh 1:9

Joh 1:9 - That was the True Light, which lighteth every man that cometh into the world - See Joh 3:19, 20; Ps 36:9; Heb 9:2

Joh 1:9

Joh 1:9 - lighteth every man that cometh into the world - Jesus, the Light of the world (Joh 8:12), through the Holy Spirit enlightens the conscience of everyman, bringing conviction of sin, of righteousness, and of judgment. See Joh 16:8-11; 1Cor 4:5 If a comma is added after the word "man", it then speaks of Jesus, the Light, that cometh into the world; a statement signifying His divinity and Messiahship. See Heb 10:5; Joh 11:27 We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness. – {SC 28.3}

Joh 1:10

Joh 1:10 - He was in the world, and the world was made by him, and the world knew him not - See Joh 1:14

Joh 1:10

Joh 1:10 - and the world was made by him - See Joh 1:3, 14; Col 1:16, 17

Joh 1:10

Joh 1:10 - and the world knew him not - This speaks of the depraved condition men had fallen to. Man, who was made in the image of God and once communed face to face with God, could no longer identify God in the person of the Son. See Joh 1:5, 26; Isa 60:2

Joh 1:11

Joh 1:11 - He came unto his own, and his own received him not - one of the saddest statements in the Bible, that God came to the ones He established and ordained to be His ambassadors, a peculiar treasure, and they received Him not. See Isa 53:3; Joh 1:5, 5:46, 7:1, 26, 45-48, 19:15; Isa 53:2

Joh 1:12

Joh 1:12 - but as many as received him, to them gave he power to become the sons of God -

Jesus did not attempt to explain the mystery of His birth. He made no answer to the questionings in regard to His having come down from heaven, as He had made none to the questions concerning His crossing the sea. He did not call attention to the miracles that marked His life. Voluntarily He had made Himself of no reputation, and taken upon Him the form of a servant. But His words and works revealed His character. All whose hearts were open to divine illumination would recognize in Him "the Only-begotten of the Father, full of grace and truth." Joh 1:14. – {DA 387.2} "When we learn to stop. wishing we could do right or trying to do God's will with our own strength and begin giving to Jesus a firm decision to do whatever He desires of us, we'll then find all the power we need to do what is pleasing to God." {Surrender, G. Jackson, pg. 576}

Joh 1:12

Joh 1:12 - received Him - to receive Jesus is to believe on Him. To yield the heart and will in faith to God. Believing is receiving with God - "According to your faith be it unto you" (Mt 9:29). See John 15:3; Act 15:11, 16:31; Rom 10:9; Gal 3:22; Mt 8:13, 9:22; Lk 8:48, 17:19; Mk 5:34; 1Tim 4:10

Joh 1:12

Joh 1:12 - power to become the sons of God - the grace of God that brings salvation, equips the saints with the abiding Holy Spirit (2Tim 1:7) Who gives power to all who believe in Jesus Christ. This power accomplishes the following: 1. Breaks the power of darkness in our lives and translates us into the eternal kingdom of Christ (Col 1:13; Eph 1:18; 1Pet 2:9) 2. Power to live soberly, righteously and godly in the present world (Tit 2:12) 3. Power to become partakers of Jesus' divine nature, escaping the corruptions in the world through lust (2Cor 5:17; Eph 1:19, Col 1:27-29; Isa 40:29-31) God was to be manifest in Christ, "reconciling the world unto himself" (2 Corinthians 5:19). Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become "sons of God." When a soul receives Christ, he receives power to live the life of Christ.{God's Amazing Grace - February 14} Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. – {COL 314.4} "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Joh 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. – {COL 314.5}

Joh 1:12

Joh 1:12 - the gospel of Christ produces sons whereas Babylon produces daughters. See Rev 17:5; Rom 8:14; Gal 4:23

Joh 1:12

Joh 1:12 - even to them that believe on his name - To believe Christ is to receive Him. Believing is receiving with God - "According to your faith be it unto you" (Mt 9:29). See Act 15:11, 16:31; Rom 10:9; Gal 3:22; Mt 8:13, 9:22; Lk 8:48, 17:19; Mk 5:34

Joh 1:12

Joh 1:12 - believe on his name - See Ex 20:24 The belief in Jesus' name must compel us to Good works (Jam 2:20-26): 1. A heart surrender 2. Repentance of sin 3. Befriending God in Love/Gratitude/Appreciation 4. Obedience

Joh 1:13

Joh 1:13 - Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God - Jesus is speaking of the New Birth, being born of the Spirit and also being born of the will of God - His eternal purposes for all of us individually. See 1Pet 1:23; Isa 43:7, 15, 21; Gal 1:1; Rom 9:6-8; 1Joh 5:4, 5

Joh 1:13

John 1:13 - not of blood - See Rom 9:6-8

Joh 1:13

Joh 1:13 - but of God - a miracle birth where Jesus now lives in us through the Holy Spirit - See Jam 1:18; 1Jo 3:9, 4:7, 5:18; 1Pet 1:23 Sons of God are: 1. Born of Promise - Gen 3:15, 12:1-3, 15:1-6; Rom 9:6-8; Gal 4:22-31 2. Born of the Spirit - Rom 8:14; Lk 1:35; John 3:1-8 3. A creation of God - 2Cor 5:17 4. A miracle of God - Lk 1:35; John 3:1-8

Joh 1:14

Joh 1:14 - And the Word was made flesh - The Spirit of God testifies that Jesus Christ has come in fallen human flesh. See Eph 3:9; Heb 2:14-18; 1Jo 4:2; Gal 4:4 The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." Joh 1:14. –{GC v.4}

Joh 1:14

Joh 1:14 - and dwelt among us - See Isa 7:14, 9:6, 7; Mt 1:23; Joh 1:10

Joh 1:14

John 1:14 - and we beheld his glory - See Num 14:21

Joh 1:14

Joh 1:14 - the glory as of the only begotten of the Father - See Heb 1:3

Joh 1:14

Joh 1:14 - full of grace and truth - See Ex *34:6; Joh 1:17 He [Satan] had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassage of divine grace. Through every age, through every hour, the love of God had been exercised

toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. – {DA 37.2}

Joh 1:15

Joh 1:15 - He that cometh after me is preferred before me: for he was before me - See Mic 5:2; Ps 90:1, 2; Joh 8:58

Joh 1:16

Joh 1:16 - And of his fulness have all we received - every person and thing are debtors of God's loving kindness, grace and mercy. Jesus came to fulfill all righteousness thus, we have all received of the fullness of God through Jesus Christ, every spiritual blessing in Jesus Christ. See Eph 1:3; Col 2:9, 10; Act 17:28

Joh 1:16

Joh 1:16 - grace for grace - Probably meaning, "grace added to grace" or grace to receive more grace. Day by day every true believer goes to the heavenly storehouse for divine grace sufficient to meet the needs of the day. Daily he grows in grace and in understanding God's purpose for his life (cf. 2Pet 3:18). He advances steadily toward the goal of a perfect character (see Matt. 5:48). {SDA Bible Commentary vol 5}. See Ex 33:13; Rom 5:20

Joh 1:17

Joh 1:17 - For the law was given by Moses, but grace and truth came by Jesus Christ - the Law, both moral and ceremonial, which was our school master and tutor was given through Moses (Gal 3:23-25). But Jesus came to give us power by His grace to walk in righteousness by the faith of Jesus Christ. See Deut 5:1, 31-33; Rom 3:21, 22, 7:6, 10:4; Gal 2:21

Joh 1:17

Joh 1:17 - but grace and truth came by Jesus Christ - See Joh 1:14, 14:6; Eph 2:4; Rom 5:20

Joh 1:18

Joh 1:18 - No man hath seen God at any time - See Deut 4:12, 15; 1Jo 4:12, 20; Joh 5:37, 6:46; Ex 33:20; 1Tim 1:17, 6:16; Mt 11:27 Similarly, no man can receive or perceive the Son unless the Father send them to Him. Joh 6:44

Joh 1:18

Joh 1:18 - the only begotten Son - See Ps 2:7

Joh 1:18

Joh 1:18 - which is in the bosom of the Father - Jesus, the Word is of [with] God. See Joh 1:1 CONTRAST - See Lk 16:23 He [Jesus] has His abode there, and He is there as a part of the God-head, as surely when on earth as when in heaven. The use of the present tense implies continued existence. It presents the same idea that is contained in the statement of Jesus to the Jews (Joh 8:58), "Before Abraham was, I am." {Christ our Righteousness pg. 33 by Waggoner}

Joh 1:18

Joh 1:18 - he hath declared him - Jesus came to reveal the Father and His true character to humanity. See Mt 11:27; 2Tim 2:5; Joh 14:6, 8, 9

Joh 1:19

Joh 1:19 - when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? - the Jewish establishment were threatened by Joh's fame and popularity and sought to know who Joh claimed to be (Joh 1:24). They would accept him if he came under their authority as a traditional Jewish teacher or even prophet. But the fact that God raised Joh up, training and educating him in the wilderness by angels and not in the traditional schools of the Jews was cause for the Jews rejecting him. See Joh 1:22

Joh 1:21

Joh 1:21 - Art thou Elias - Reflecting upon the words of Mal, Jews inquired if Joh was Elias who was prophesied to come before the great and dreadful day of the LORD. See Mal 4:5, 6

Joh 1:21

Joh 1:21- Arth Thou that prophet - The Jews inquired if Joh was the Prophet spoken of by God Who was to be Messiah. See Deut 18:18, 19; Joh 12:47-50, 6:14, 5:45-57, 13:19

Joh 1:23

Joh 1:23 - He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias - See Isa 40:3, 4

Joh 1:24

Joh 1:24 - And they which were sent were of the Pharisees - the Jewish leaders dispatched spies to inquire of Joh. See Joh 1:19, 21, 22, 5:33; Lk 20:20

Joh 1:25

Joh 1:25 - Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? - the question is one of authority. By what authority does Joh baptize if he is none of the persons mentioned? Such is the question asked of all men called of God (Joh 1:33) but not called of men's wisdom and authority. See Mt 21:23; Mk 11:28; Lk 20:2; The Jews understood baptism as it was portrayed in the Exodus from Egypt and the crossing of the Jordan into the Promised Land. See Ex 14:16-22; 1Cor 10:1-6; Heb 11:29

Joh 1:25

Joh 1:25 - that Christ - See Joh 1:41; Dan 9:25; Ps 45:7

Joh 1:25

Joh 1:25 - nor Elias - See Mal 4:5, 6

Joh 1:25

Joh 1:25 - neither that prophet - See Deut 18:18; Joh 1:45

Joh 1:26

Joh 1:26 - but there standeth one among you, whom ye know not - See Joh 1:5, 10

Joh 1:28

Joh 1:28 - Bethabara - “ferry-house”

Joh 1:29

Joh 1:29 - Behold the Lamb of God, which taketh away the sin of the world - See Joh 1:36; Isa 53:10; Gal 3:13

Joh 1:29

Joh 1:29 - Behold - {Heb. íde}. used as an interjection to denote surprise; lo!:--behold, lo, see.

Joh 1:29

Joh 1:29 - taketh away the sin of the world - Jesus has made provision to save the entire world. See Joh 4:42

Joh 1:30

Joh 1:30 - for he was before me - Though Joh was conceived in his mother Elizabeth 6-months before Jesus was conceived in Mary, Joh makes note of the fact that Jesus is eternal, the Everlasting God, the Great I AM that I AM. See Prov 8:22-30; Ps 90:1, 2; Joh 1:34, 8:58

Joh 1:31

Joh 1:31 - but that he should be made manifest to Israel, therefore am I come baptizing with water - Joh, as Jesus’ forerunner, came baptizing so that He might point Israel to Jesus, the Lamb of God that takes away the sins of the world.

Joh 1:32

Joh 1:32 - And Joh bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him - See Mt 3:16, 17

Joh 1:33

John 1:33 - And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost - John’s baptism was supposed to prepare the way for God’s people to receive Jesus and receive the baptism of the Holy Spirit (Mal 3:1). Water baptism foreshadowed the baptism of the Holy Spirit that we are to receive from Jesus by faith, a work of God (John 3:1-8; Col 2:12;).

Joh 1:33

Joh 1:33 - the same is he which baptizeth with the Holy Ghost - See Act 1:5, 8; Joh 3:5-8, 20:20-22

Joh 1:34

Joh 1:34 - And I saw, and bare record that this is the Son of God - See Dan 9:25; Joh 1:49

Joh 1:36

Joh 1:36 - Behold the Lamb of God! - See Joh 1:29

Joh 1:37

Joh 1:37 - And the two disciples heard him speak, and they followed Jesus - the two disciples which left Joh understood Joh's message and accepted the command to follow the Lamb whithersoever He goeth.

Joh 1:38

Joh 1:38 - They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? - unknowingly, the soon to be disciples were requesting to abide in the secret place of the Most High! See Ps 91:1

Joh 1:41

Joh 1:41 - He first findeth his own brother - we should seek to win those closest to us first. See Mk 5:19

Joh 1:41

Joh 1:41 - We have found the Messias, which is, being interpreted, the Christ - See Dan 9:25; Ps 45:7

Joh 1:45

Joh 1:45 - We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph - Deut 18:18, 19

Joh 1:46

Joh 1:46 - Can there any good thing come out of Nazareth? - a telling statement of the town and environment in which Jesus was raised. Despite the corruptions of this despised town, Jesus grew up as a lily, untainted and unmarred by the muck about Him.

Joh 1:46

Joh 1:46 - Come and see - See Ps 34:8

Joh 1:47

Joh 1:47 - guile - craft, cunning, artifice, duplicity, deceit. See 2Tim 1:5; Rev 14:5

Joh 1:49

Joh 1:49 - Rabbi, thou art the Son of God; thou art the King of Israel - See Mt 9:27, 14:33; Joh 1:34, 4:39-42, 11:27; Compare Joh 20:28; Mk 12:28-34 If Nathanael had trusted to the rabbis for guidance, he would never have found Jesus. It was by seeing and judging for himself that he became a disciple. So in the case of many today whom prejudice withholds from good. How different would be the result if they would "come and see"! – {DA 140.5}

Joh 1:51

Joh 1:51 - Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man - See Gen 28:11-15;Joh 14:6; Lk 16:26 In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay

between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power. – {SC 20.1}

Joh 2:1

Joh 2:1 - And the third day - third day after calling His disciples Andrew, Peter, Philip, Nathanael

Joh 2:1

Joh 2:1 - Cana of Galilee - Cana of Galilee was a village in Galilee about 5 miles (8 km) NW from Nazareth. The city was made up of both Jews and Samaritans.

Joh 2:3

Joh 2:3-5 - the mother of Jesus saith unto him, They have no wine - But though Mary had not a right conception of Christ's mission, she trusted Him implicitly. To this faith Jesus responded. It was to honor Mary's trust, and to strengthen the faith of His disciples, that the first miracle was performed. [19] – {CSA 11.3}

Joh 2:8

Joh 2:8 - And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it - The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world.... – {CSA 11.6}

Joh 2:9

Joh 2:9 - When the ruler of the feast had tasted the water that was made wine, and knew not whence it was - The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world.... – {CSA 11.6} - See Mk 15:23

Joh 2:10

Joh 2:10 - but thou hast kept the good wine until now - Jesus' wine was the best tasting wine the governor tasted. See Isa 65:8 The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the "new wine ... found in the cluster," of which the Scripture says, "Destroy it not; for a blessing is in it." Isa 65:8. – {MH 333.1} It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure. It was Christ who directed that Joh the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Saviour and His disciples in the first Communion. It is the wine that should always be used on the Communion table as a

symbol of the Saviour's blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be connected with it nothing that could minister to evil. – {MH 333.2}

Joh 2:11

Joh 2:11 - This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him - At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth "till He come." 1Cor 11:26. [21] – {CSA 11.7}

Joh 2:13

Joh 2:13 - the Jew's passover was at hand - Passover of A.D.28, 6-months after Jesus' baptism and the start of His ministry.

Joh 2:14

Joh 2:14 - And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: - the solemn festival commemorating God's deliverance of His people from the bondage of sin and the world and foreshadowing Jesus' sacrificial death was being profaned by money hungry grifters, employed by the Jewish leadership.

Joh 2:15

Joh 2:15 - And when he had made a scourge of small cords, he drove them all out of the temple - this is the first temple cleansing that took place at the start of Jesus' ministry. It would be paralleled by a second temple cleansing at the end of His ministry. See Lk 19:45; Rev 6:15-17

Joh 2:16

Joh 2:16 - And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. - See Mal 3:1-3 "In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin... The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. {DA 161.1}

Joh 2:16

Joh 2:16 - make not my Father's house an house of merchandise - See Jer 7:11; Mt 21:12, 13; Ps 69:9; Ezekiel 34:2-6, 22:25-29;

Joh 2:17

Joh 2:17 - zeal of thine house - see Ps 69:9

Joh 2:18

Joh 2:18 - Then answered the Jews - Above all others the priests and rulers should have seen in Jesus the anointed of the Lord; for in their hands were the sacred scrolls that described His mission, and they knew that the cleansing of the temple was a manifestation

of more than human power. Much as they hated Jesus, they could not free themselves from the thought that He might be a prophet sent by God to restore the sanctity of the temple. With a deference born of this fear, they went to Him with the inquiry, "What sign showest Thou unto us, seeing that Thou doest these things?" – {DA 164.1}

Joh 2:19

Joh 2:19 - Destroy this temple - He answered them by a parable, showing that He read their malice, and saw to what lengths it would lead them. "Destroy this temple," He said, "and in three days I will raise it up." – {DA 164.2} In these words His meaning was twofold. He referred not only to the destruction of the Jewish temple and worship, but to His own death, —the destruction of the temple of His body. This the Jews were already plotting. As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him. They took His words as applying only to the temple at Jerusalem, and with indignation exclaimed, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him. – {DA 164.3}

Joh 2:19

Joh 2:19 - in three days I will raise it up - The words of Christ point to the raising up spoken by the prophets Hos 6:2 and Jon 1:17 where on the third day there would be a raising/lifting up of God's people.

Joh 2:20

Joh 2:20 - Forty and six years was this temple in the building - Herod began rebuilding the temple in 19BC. The verse gives a second witness to the three step process paralleled in the Millerite movement of 1798 to 1844 and in the three years of Dan and the 3 Hebrew worthies preparation before appearing before the king, and in the raising up on the third day spoken by Hos the prophet (Hos 6:1, 2). 1. 46yrs to rebuild God's temple 2. 46yrs to rebuild God's spiritual temple between 1798 and 1844

Joh 2:21

Joh 2:21 - But he spake of the temple of his body - Every human body is comprised of 46 chromosomes. Thus our bodies are the temple of the Holy Spirit. See 1Cor 6:19

Joh 2:22

Joh 2:22 - When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said - When we see prophecy confirmed it is to strengthen our faith in the Scriptures See Jon 1:17, 2:6; Joh 14:29

Joh 2:23

Joh 2:23 - many believed in his name, when they saw the miracles which he did - the miracles shown by Jesus attested to the character and claim He made to being the Son of God. Jesus however, understood human frailty and knew that under pressure, many who once professed Him as Messiah would deny him vehemently.

Joh 2:24

Joh 2:24 - But Jesus did not commit himself unto them - Jesus neither disclosed His identity to the people nor placed much trust or credit in them as He did with His disciples and close friends such as Mary, Martha and Lazarus. Jesus understood the frailty and fickleness of men.

Joh 2:25

Joh 2:25 - And needed not that any should testify of man: for he knew what was in man - Jesus knew how fickle mankind can be, one instance they praise you and the next they condemn you. He did not seek man's approval. See Jer 17:9; Joh 5:34; Ps 139; Rom 8:27

Joh 3:1

John 3:1 - There was a man of the Pharisees, named Nicodemus, a ruler of the Jews - Nicodemus, a Pharisee, among the strictest sect of the Jews, was one who was respected and honored for his wisdom and wealth. See Act 26:5; John 7:48-53, 3:10

Joh 3:2

Joh 3:2 - The same came to Jesus by night - though coming in the cover of night, Nicodemus had a personal interest that needed to be satisfied, despite the rejection of the other Pharisees. Though in a cowardly manner, he was willing to seek personal knowledge of Jesus and His character. Nicodemus, based on his encounter with the Lord, would come to His defense when the Jews sought to take Him by force and try Him. See Joh 7:45-53

Joh 3:2

Joh 3:2 - Rabbi - Nicodemus was not willing to confess Him as Master or Lord (Messiah) but only as Rabbi, a Teacher.

Joh 3:2

Joh 3:2 - we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him - Nicodemus spoke the sentiments of all the Pharisees who would not, however, openly confess or acknowledge Jesus' authority. He sought to know the source of Jesus' power without yielding any acknowledgment of his own lack or need of God. See Mt 21:11, 23; Joh 9:30-32, 10:37, 38, 15:22

Joh 3:3

John 3:3 - Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God - A Change of Heart Needed, March 13OFC 84Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3:3. Nicodemus held a high position of trust in the Jewish nation.... With others, he had been stirred by the teaching of Jesus.... The lessons that had fallen from the Saviour's lips had greatly impressed him, and he desired to learn more of these wonderful truths.... Nicodemus had come to the Lord thinking to enter into a discussion with Him, but Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need so much as spiritual regeneration. You need not to have your curiosity satisfied, but to have a new heart. You must receive a new life from above before you can appreciate heavenly things. The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit.... Pride and self-love resist the Spirit of God; every natural inclination of the soul opposes the change from self-importance and pride to the meekness and lowliness of Christ. But if we would travel in the pathway to eternal life, we must not listen to the whispering of self. In

humility and contrition we must beseech our heavenly Father, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. As we receive divine light, and cooperate with the heavenly intelligences, we are "born again," freed from the defilement of sin by the power of Christ. The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus.... The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done. Is not this, the renewal of man, the greatest miracle that can be performed? What cannot the human agent do who by faith takes hold of the divine power? 13 OFC 84 - OFC 84.6

Joh 3:3

John 3:3 - Verily, verily, I say unto thee - Jesus' doubles the word "verily", indicating that what is to come forth from His mouth is truth upon the testimony of 2 witnesses.

Joh 3:3

Joh 3:3 - Except a man be born again - A person must believe in God and His Promise of a Deliverer, deny the life they presently have and permit the Lord to give them second birth through the power of the Holy Spirit. We must be born of the waters of baptism and through baptism of the Holy Ghost. This is the most essential part of our Christian walk, we must permit God to take residence and preeminence in us as we abide in Him (Joh 15). When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;" but this is not faith. James 2:19. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." Romans 8:1. – {SC 63.2} Rom 7:18 - For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not - Rom 3:9-18; Gal 5:17 Lk 1:35 - The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. - See Rom 5:5; Col 1:27, 28 Act 3:19, 20 - Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: - Lk 1:35; Lk 14:26, 27 - If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. - we must have no other gods before the LORD. He must have preeminence in our minds, heart, body and soul. - Joh 21:18-22 2Cor 5:17 - Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 1Jo 4:1-3 - Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Rom 6:4, 5 - Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 1Cor 15:31 -

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily Gal 2:20 - I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Eph 1:13, 14 - In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Ps 51:11-13 - Create in me a clean heart, and renew a right spirit within me. Cast me not away from Thy presence... Then will I teach transgressors thy ways and sinners shall be converted unto thee." See Joh 3:5; 1Jo 5:1; 1Pet 3:21

Joh 3:3

Joh 3:3 - he cannot see the kingdom of God - he can not perceive nor enter the Kingdom of God. The Kingdom of God does not come through observation, but abides inside of each individual that has accepted and surrendered to Jesus Christ. Spiritual things are spiritually discerned (revealed - 1Cor 2:14; 1Pet 4:12, 13; John 8:43, 47, *9:39), therefore, a natural person can not perceive the Kingdom of God. The Kingdom of God is seen and is here, as Christ abides in each person through the Holy Spirit (Col 1:27, 28; Gal 2:20). See Gen 22:14; *Joh 6:40; Lk 17:20, 21; Mt 5:8; 1Pet 4:12, 13; Rev 3:17 Abram beheld the kingdom of Heaven, the earth made new, with himself, Jesus and the redeemed when God told him to look to heaven and count the stars - Gen 15:4-6 Abraham beheld the kingdom of Heaven as he attempted to sacrifice Isaac, but rather sacrificed the ram caught in the thicket - See Gen 22:10-18; John 8:56-59 Isaac saw the kingdom of Heaven when as the son of promise, and never in the bondage of Egypt (sin the world), God told him not to go into Egypt but He preserved Isaac's life despite the famine - Gen 26:1-3

Joh 3:4

Joh 3:4 - Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? - Nicodemus was offended by Jesus' blunt answer stating that He needed spiritual renewal. Nicodemus was accustomed receiving the praises of men and here was Jesus, suggesting that he was far from the kingdom of God. This offended his carnal nature. But the carnal nature needed to die and Nicodemus did not even know that he was in a lost condition; he was as a Laodicean - rich and increased with goods and thought he needed nothing but did not realize his true condition. Gal 1:15||John 1:12, 13; 1Cor 8:2; Rev 3:14-22 The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. {AA 16.1} Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. – {1888 811.2}

Joh 3:5

Joh 3:5 - Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God - See Zech 13:1; Mt 18:3 When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;" but this is not faith. James

2:19. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." Romans 8:1. – {SC 63.2} Jesus here established a new order, based on the New Covenant. The Old Covenant was passing away with its rites and ordinances as it met it's antitype, Jesus, the fulfillment (end) of the Law (Rom 10:4; Gal 3:23, 24). Jesus was introducing His New Covenant (a restatement of the Everlasting Covenant) that is made possible through faith of Jesus Christ (Gal 3:22). As Paul states, to be born of the Spirit is to believe in the promises of God and to walk by faith, not wavering (Rom 4:17-25; Gal 3:11). Unless we have been freed from the works of unrighteousness (all "works" of the flesh) and embrace and walk in God's promises by faith of Jesus Christ, we will not enter God's kingdom (Gal 4:30, 31). See 1Jo 5:8

Joh 3:5

Joh 3:5 - and of the Spirit - Jesus is He Who baptizes with the Holy Ghost. We receive the Holy Spirit as a gift at baptism or thereafter upon our sincere asking for Him - (Act 2:38, 39; 19:1-6; Lk 11:9-13; John 15:1-5) - See John 1:33; Lk 1:35, 38; Rev 10:7; Col 1:27, 28; Eph 1:13, 14; Rom 5:5; Gal 2:20, 4:6; 1Jo 3:24, 4:1-4; 2Pet 1:1-4; Heb 10:35-39; Mal 3:5; 1Pet 1:23, 4:12, 13; Joh 14:18

Joh 3:5

John 3:5 - he cannot enter into the king of God - When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new conversion that can change them, and cause them to give up these false ideas—for this is just what they are shown to me to be. They cling to them as a drowning man clings to a life preserver, to keep them from sinking and making shipwreck of faith. – {1888 811.3} Christ has given me words to speak: "Ye must be born again, else you will never enter the kingdom of heaven." Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ. – {1888 812.1}

Joh 3:6

Joh 3:6 - That which is born of the flesh is flesh; and that which is born of the Spirit is spirit - If we sow to the flesh we reap corruption, if we sow to the spirit, we ill of the Spirit reap eternal life. The flesh is "antichrist", warring against the Spirit of God and thus must be mortified. See Rom *6:19, 7:14, 8:5, 6; Gal 4:22-29, 1:13; 6:8; Jam 3:15, 16 The flesh can only yield the flesh [sin will only produce more sin and sinfulness], it can not yield the Spirit [Truth, Righteousness]. Therefore, we must be born of the Spirit to a new (spiritual) life with Christ dwelling within.

Joh 3:6

Joh 3:6 - that which is born of the Spirit is spirit - The Holy Spirit gives new birth which is Spiritual (Eph 2:1, 4-6). The Spiritual birth is the TRUE LIFE that was lost (died) when Adam and Eve sinned. This life is supernatural, a miracle (as in the birth of Isaac and Jesus) and comes by faith, believing the promise of God (Compare Gen 2:25, 3:7). See Gen 21:1-3, 12; Lk 1:30-33, 35; Rom 6:19, 7:6; 1Cor 2:14; Gal 4:29; *1Jo 3:9 BORN OF THE SPIRIT: Joh 1:12, 13 1Jo 4:7 1Jo 3:5, 9 2Cor 5:17 Gal 2:20

Joh 3:7

Joh 3:7 - Marvel not that I said unto thee, Ye must be born again - See Joh 3:4; 1Pet 1:23

Joh 3:8

Joh 3:8 - The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit - Jesus likens the new birth experience to the actions of the wind, which we neither see, nor know its course; yet we see the effects of it upon those things around it. The Holy Spirit is constantly blowing upon us to will and to do of God's good pleasure. See *Mk 4:26, 27; Act 2:1, 2; 1Sam 10:6, 9; Mt 5:13-16; Heb 6:7, 10:35-39; Phil 2:13; Eccl 11:5; Mal 3:1; While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul SURRENDERS itself to God. Then that power which no human eye can see creates a new being in the image of God. DA 173.1

Joh 3:8

Joh 3:8 - so is every one that is born of the Spirit - everyone born of the Spirit is born of faith of Jesus Christ. They have submitted to the righteousness of God by faith (Rom 10:1-3; Gen 15:6), they have chosen to believe God against all odds (Rom 4:16-19). They become agents of positive change in the lives of others, as salt giving flavor and as light shining their lights upon the paths of truth. See Jer 18:4-6; Lk 1:35, 38; Eph 3:17; Gal 3:26; Mt 5:13-16 Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips, for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed. – {FLB 226.4}}

Joh 3:10

Joh 3:10 - Art thou a master of Israel, and knowest not these things? - Jesus reproved Nicodemus for his ignorance of spiritual matters. Compare Zerubbabel who was commissioned to rebuild the temple of God and knew not, nor understood the details of the temple's contents and structure. This is the condition of Laodicea, who are to be teachers of men but themselves need eyes-salve so that they may see - See John 3:1; Zech 4:1-5; Heb 5:12, Compare: 1Jo 2:27

Joh 3:11

Joh 3:11 - We speak that we do know, and testify that we have seen; and ye receive not our

witness - Jesus speaks of Himself, the Spirit of God, and the Father Who All bear witness to the Truth in Jesus Christ. Jesus then tells Nicodemus the impossibility of knowing heavenly things if he is not willing/able to grasp earthly things. See Joh 3:6, 32; Gen 1:26; 1Jo 5:7, 8; Isa 48:16; 1Cor 2:6-14 When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified (The Signs of the Times, May 10, 1899). –{5BC 1129.5} Witnessing is telling what we have heard, seen and experienced. Our part is not to force people to receive, our part is to witness what I have seen, heard, and experienced.

Joh 3:12

Joh 3:12 - If I have told you earthly things - the things which God has revealed to us through His Word and in nature are His evidence of: 1. Who He is, the Creator of heaven and earth 2. His love for us These earthly things are more than enough for us to seek to comprehend and many exhaust their lives pursuing a knowledge of the things of nature. Yet, we must also grasp the things of heaven that are required for our salvation, the Science of Salvation. See Deut 29:29; Eph 3:16-19 This statement embodies a principle, that to understand the spiritual, we must grasp the natural. Similarly an Antitype is understood best by understanding its type.

Joh 3:12

Joh 3:12 - If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? - The principle is seen in the understanding of the typical Day of Atonement in the earthly sanctuary which leads to the understanding of the antitypical Day of Atonement in the heavenly. See 1Cor 15:45-47; Lev 16; Dan 8:14, 19; Act 3:19; Rev 11:19

Joh 3:12

Joh 3:12 - how shall ye believe, if I tell you of heavenly things? - If we do not grasp or seek to comprehend the things readily seen in nature, then we can not understand the hidden things of redemption and eternal life revealed in Christ. Jesus speaks of the wind and its motions. We can see the wind move the tress, we can feel the wind upon ourselves, yet we can not see the wind itself. Because we can not see, should not make us doubt that the wind exists. We must walk by faith. See Joh 20:29; 1Cor 15:48

Joh 3:13

Joh 3:13 - Ascended up to heaven - That is, no human being has gone to heaven to learn of "heavenly things" (v. 12). Only the Son of man, who came from heaven, has ever been there, and He alone can reveal the things of heaven. There is no reference here to Christ's ascension to heaven following the resurrection. {SDA Bible Commentary volume 5}

Joh 3:13

Joh 3:13 - but he that came down from heaven - See Isa 7:14; Joh 3:31, 8:23, 18:33-36

Joh 3:13

Joh 3:13 - even the Son of man which is in heaven - Which is in heaven. Important textual evidence may be cited (cf. p. 146) for the omission of this clause. If retained, it refers to the

timeless existence of Jesus in heaven, His permanent abode. Possibly, however, the phrase was added by a later scribe, and thus at a time when Jesus was once more "in heaven." (SDA Bible Commentary vol 5) - See Isa 57:15

Joh 3:14

Joh 3:14 - And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:- See Num 21:6-9; Joh 12:32, 33; 2Kin 18:4

Joh 3:15

Joh 3:15 - whosoever - the word is an open invitation to all who should choose to accept. See Rev 22:17, 3:20

Joh 3:15

Joh 3:15 - believeth in him - Our faith in God, Who He is, What He has done, and What He says and promises, is that which constitutes our belief. Our belief and faith must influence our behavior, for faith without works is dead (Jam 2:20-26). See Gen 15:5, 6; Rom 4:16-22; 2Chron 20:20

Joh 3:15

Joh 3:15 - should not perish - the destruction of the unbelieving, who are grouped with the fearful, abominable, murderers, whoremongers, sorcerers, idolaters, and all liars will be met out in the lake of fire, which is the second death. See Mk 16:16; Rev 21:8, 20:11-15, 22:15; Mt 10:28; Mal 4:1, 3

Joh 3:15

Joh 3:15 - have eternal life - the gift of God through Jesus Christ is eternal life. See Rom 6:23; 1Jo 5:11-13; Joh 5:24

Joh 3:16

Joh 3:15 - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life - See 1Jo 4:14

Joh 3:16

Joh 3:16 - so loved the world - See Rom 5:8; Eph 2:4; 1Jo 4:8, 9

Joh 3:16

Joh 3:16 - he gave His only begotten Son - the statement made to Niccodemus was not a foreign concept, that God's Messiah would be His very Son. The illustration and object lesson of Abraham slaying Isaac was to awaken this reality to the COI. See Gen 22; Isa 48:16; 1Jo 4:14; Rom 8:32 "In giving up His Son, He [The Father] has poured out to us all heaven in one gift." {SC 21.2} The gift of God to man is beyond all computation. Nothing was withheld. God would not permit it to be said that He could have done more or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven. {God's Amazing Grace - February 14} God the Father gave His Son Jesus to the human race for eternity. Jesus will eternally be married to our human nature. Amazing Love!! See Lk 24:39; Isa 9:6, 7; Heb 2:17 Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who

has redeemed every human being in the city of God (The Review and Herald, March 9, 1905). – {6BC 1054.1} (Joh 12:45; Col 1:15; Heb 1:3.) Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. {DA 669} Christ took with Him to the heavenly courts His glorified humanity. {8T 267.4} In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." Joh 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. – {DA 25.3} The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. – {CH 222.2}

Joh 3:16

Joh 3:16 - only begotten Son - See Ps 2:7

Joh 3:16

Joh 3:16 - that whosoever believeth in him should not perish, but have everlasting life - See Joh 3:36; 1Jo 5:11-13; Rom 6:23 The devils believe that there is a God, but yet they are lost (Jam 2:19). The belief here spoken is a singular conviction that God is everything that I could or would possibly ever need (Ps 73:25; Heb 11:6; Col 2:9, 10), and thus I go to Him continually, placing my trust and confidence in Him exclusively. - See Ps 42:1, 143:6

Joh 3:16

Joh 3:16 - whosoever - this means ALL to God, Who has predestined the entire human race to salvation through His Son, Jesus Christ. Though predesitined, each individual has to choose for themselves, exercising their free will to accept God's gracious offer or reject it. See Lk 2:10, 11; Eph 1:3-5; 1Tim 2:3, 4; 2Pet 3:9; Joh 4:41, 6:40; Heb 2:9

Joh 3:16

Joh 3:16 - perish: suffer complete ruin or destruction; disappear, vanish, fade, dissovle, evaporate, wither, melt away, expire in the Second Death. See Joh 10:28, 8:51, 52; 2Thess 1:9; Ps 1:6, *37:20; Mal 4:3; Rev 20:6

Joh 3:16

Joh 3:16 - have everlasting life - eternal or everlasting life is a gift from God to the righteous alone (Eph 2:8; Tit 2:11). No wicked person will be found in the congregation of the righteous, and no wicked person will have everlasting life. Everlasting Life begins now for the righteous - Ps 1:4-6; Joh *5:24, 6:50, 51, 17:3; 1Jo 5:11-13

Joh 3:17

Joh 3:17 - For God sent not his Son into the world to condemn the world; but that the world through him might be saved - See 2Cor 5:17-20; Joh 8:11, 12:47; Rom 8:1, 2 He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassage of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. – {DA 37.2} The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. – {CH 222.2}

Joh 3:17

Joh 3:17 - but that the world through him might be saved - See Joh 4:42; 1Jo 4:14; Lk 2:10, 11; 2Cor 5:21

Joh 3:18

Joh 3:18 - He that believeth on him is not condemned - See Joh 5:24, 8:12; Rom 8:1-5

Joh 3:18

Joh 3:18 - but he that believeth not is condemned already - We come into the world condemned because we were conceived in sin and shapen by iniquity (Ps 51:5; Rom 5:12, 15-19) - See Joh 3:19, 36; Rom 3:10-18, 23, 9:1, 2, 10:1-4; Eph 2:1-3; 1Jo 5:12

Joh 3:18

Joh 3:18 - because he hath not believed in the name of the only begotten Son of God - the one has not received and appreciated receiving Christ's grace. See Act 2:36; Dan 9:25

Joh 3:18

Joh 3:18 - only begotten Son of God - See Ps 2:7

Joh 3:19

Joh 3:19 - And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil - Jesus is the Light which lighteth the world. Men are constantly being shown Jesus and His truths through the Holy Spirit and yet, they continue to reject the Chief Cornerstone. Many professed Christians are "ever learning and never coming to the knowledge of the truth (2Tim 3:7)". See Joh 1:6-9, 12:36; Rom 8:1, 7; Zech 7:11, 12 Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth. – {DA 489.5} Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's word, we may be sure proceeds from Satan. – {PP 55.2}

Joh 3:19

Joh 3:19 - light is come into the world - Jesus is the Light of Life and the Light of the World. He has come to the world to bear the Truth, but only the few righteous among men desired to walk in the Light. His Light and Truth are evident to all men, yet most choose not to believe. See Joh 1:9, 8:12, 9:5, 12:46; Ps 97:11; Rom 1:18-32; Heb 4:12, 13 God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean. – {DA 458.3} – DA 458.3

Joh 3:19

Joh 3:19 - men loved darkness rather than light - See Jer 6:16, 17; Lk 16:29-31; John 1:11; Rom 8:7, 8

Joh 3:20

Joh 3:20 - For every one that doeth evil hateth the light - See Job 24:13, 15-17; Prov 29:27; Rom 8:7, 8 Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Joh 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the state will so conflict with the

law of God that whosoever would obey all the divine precepts must brave reproach and punishment as an evildoer. – {GC 458.2}

Joh 3:20

Joh 3:20 - neither cometh to the light, lest his deeds should be reproved - That generation had their day of opportunity and privilege while Noah was sounding the note of warning of the coming destruction; but they yielded their minds to the control of Satan rather than of God, and he deceived them, as he did our first parents. He set before them darkness and falsehood in the place of light and truth; and they accepted his sophistry and lies, because they were acceptable to them, and in harmony with their corrupt lives, while truth that would have saved them was rejected as a delusion.—The Signs of the Times, April 1, 1886. – {YRP 254.5}

Joh 3:21

Joh 3:21 - But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God - truth speaks of genuineness, honesty, sincerity, realness, alignment with God. See Eph 5:13; Ps 97:11; Isa 62:10 Light makes manifest and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly, to be in harmony with it. Sins that were once sins of ignorance, because of the blindness of the mind, can no more be indulged in without incurring guilt. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came. – {GW 162.2}

Joh 3:21

Joh 3:21 - that they are wrought in God - See Mt 5:16; Joh 8:28, 15:5; Rom 7:4; Philippians 2:13

Joh 3:22

John 3:22 - and there he tarried with them, and baptized - See Joh 4:1, 2

Joh 3:23

Joh 3:23 - the Bible is clear regarding the only manner of baptism known and practiced, baptism by immersion where there was plenteous water.

Joh 3:25

Joh 3:25 - Then there arose a question between some of Joh's disciples and the Jews about purifying - the devil used the Jewish leadership to pit the disciples of Joh against Jesus and His disciples. The devil was seeking to undermine the Kingdom of God but Joh would not give way to any of the devil's insinuations. Joh understood his calling and stayed in his lane. Though Jesus had begun His ministry, Joh continued in his work of baptizing and drawing men to Jesus. Joh showed great spiritual fortitude. - See Mk 2:18

Joh 3:26

Joh 3:26 - the same baptizeth, and all men come to him - the disciples of Joh had not received conversion and were thinking and acting carnally, taking envy for the popularity shown to Jesus and His disciples. See 1Cor 3:1-7

Joh 3:27

Joh 3:27 - A man can receive nothing, except it be given him from heaven - See 1Chron 29:14; Jam 1:17; 1Pet 4:9, 10; Joh 5:44, 6:45, 15:5; 1Cor 4:7, 3:21-23; Rom 10:14, 15 This truth includes all things, not only the things which appertain to God. - See Deut 8:11-20; John 15:5; Ex 19:3, 4||Eph 2:4, 5||Rom 7:14, 18 Based on this truth, it is imperative that we ASK (Luke 11:9-13) the Lord for all things: - Holiness - Love (1Cor 13) - Fruit of the Spirit (Gal 5:22, 23) - A love for truth - A hunger and thirst for God and His Righteousness (Ps 73:25; 42:1)

Joh 3:28

Joh 3:28 - Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him - See Lk 3:16, 17; Mt 3:1-3; Joh 1:19-23

Joh 3:29

Joh 3:29 - He that hath the bride is the bridegroom - We are Christ's Bride and He is the Bridegroom. See Rev 12:1;

Joh 3:29

Joh 3:29 - but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice - As the friend of the Bridegroom, Jesus, we are to rejoice in seeing others come to the Kingdom of God to become the Bride of Christ. See 2Cor 11:2

Joh 3:29

Joh 3:29 - this my joy therefore is fulfilled - Joh, like Paul found joy in the edification and expansion of the Kingdom of God. Lifting up Jesus was their highest aim and greatest joy - See Phil 2:2

Joh 3:30

Joh 3:30 - He must increase, but I must decrease - John speaks by the Spirit of God (1Jo 4:1-3) - See Joh 12:32; Lk 9:23, 24; Phil 2:5-8; Hymn #570 - Not I But Christ Do you think that Joh had no human feelings?—Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. {RH March 18, 1890 par 2}

Joh 3:30

John 3:30 - but I must decrease - See Lk 9:23, 24; Gal 2:20

Joh 3:31

John 3:31 - He that cometh from above is above all - Jesus, Who descended from above, is above all things and is our Exemplar in all things. There is no comparing our ways to His. He is perfect, pure and holy, while we are corrupt blind and naked. By His grace, He offers us His righteousness by faith and belief in His word. See John 3:13; Jer 23:5, 6;

Joh 3:31

Joh 3:31 - he that is of the earth - See Joh 8:23; 1Jo 4:5

Joh 3:32

Joh 3:32 - And what he hath seen and heard, that he testifieth; and no man receiveth his testimony - See Joh 3:11-13, 4:22-26, 5:20, 38-40 Joh was a witness of God and His Christ and yet the people did not receive his witness.

Joh 3:32

John 3:32 - and no man receiveth his testimony - See Isa 53:1; Joh 5:38-40, 15:22

Joh 3:33

John 3:33 - He that hath received his testimony hath set to his seal that God is true - See Mt 11:19; Lk 7:35;

Joh 3:34

Joh 3:34 - Jesus received the outpouring of the Holy Spirit without measure. We too must pray and ask for the Holy Spirit (Lk 11:13), allow the Lord to put an end to sin, and make reconciliation for iniquity in our lives so that we too in time may receive the Spirit without measure.

Joh 3:34

John 3:34 - For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him - God gave the Holy Spirit to Jesus without measure, and so will He do in those who receive and proclaim the Gospel of Jesus Christ. - See Col 1:25-29, 2:9 10; 2Cor 12:9

Joh 3:34

John 3:34 - speaketh the words of God - See 1Jo 4:1-3; Rom 10:14, 15

Joh 3:34

Joh 3:34 - for God giveth not the Spirit in measure - Jesus, when baptized of the Holy Spirit did not receive the Spirit in measure but without measure. This is affirmed in the next verse where it states that "The Father loves the Son and has given all things into his hand". Further Jesus later affirms this truth after His glorification in Mt 28:18 when He says "All power is given unto me in heaven and in earth". In contrast, the disciples only received the Spirit initially "in measure" because of their unbelief. See Joh 20:21, 22; Act 1:4-8; Isa 60:1-3 The measure of the Holy Spirit we receive will be proportioned to the measure of our desire and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, “Every one that asketh receiveth; and he that seeketh findeth” (Lk 11:10). – {YRP 67.3} He who truly seeks for the precious grace of Christ will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God’s Word. God is true; His order is perfect. “He that seeketh findeth; and to him that knocketh it shall be opened” (verse 10). Light and truth will shine forth according to the desire of the soul. Oh, that all would hunger and thirst after righteousness, that they might be filled!—The Review and Herald, May 5, 1896. – {YRP 67.4}

Joh 3:35

John 3:35 - The Father loveth the Son, and hath given all things into his hand - See John 5:26, 27; 1Cor 15:24-28

Joh 3:35

Joh 3:35 - and hath given all things into his hand - See John 5:22, 27; 1Cor 15:24-28

Joh 3:36

Joh 3:36 - He that believeth on the Son hath everlasting life - See Joh 3:16, 11:25, 26, 5:24; 1Jo 5:11-13

Joh 3:36

Joh 3:36 - shall not see life - See John 6:63 even the life we live does not belong to us in that we have given it and ourselves over to the power of Satan (Isa 52:3). And because sinners are condemned to death, - have forfeited their life, -the Scripture says that "he that believeth not the Son shall not see life." Joh 3:36. He never has any life of his own. {E.J. Waggoner, Baptism: It's Significance, pg 6} - See Eph 2:1, 5, 6;

Joh 3:36

Joh 3:36 - but the wrath of God abideth on him - See Joh 3:18; Rom 2:5; 1Thess 5:9; Jude 1:15, 16

Joh 4:1

Joh 4:1 - When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than Joh - Jesus avoided conflict and contention with His adversaries who would seek to derail His ministry at all costs.

Joh 4:2

John 4:2 - Though Jesus himself baptized not, but his disciples - See John 3:22, 3-8

Joh 4:4

Joh 4:4 - And he must needs go through Samaria - Jesus was aware that there was a divine appointment awaiting Him in Samaria.

Joh 4:6

Joh 4:6 - Jesus therefore, being wearied with his journey - See Heb 2:11, 14

Joh 4:6

Joh 4:4 - and it was about the sixth hour - almost the hottest time of the day, around noon, Jesus sat at Jacob's well.

Joh 4:7

Joh 4:7 - There cometh a woman of Samaria to draw water - the Samaritan woman comes to draw water an an hour when no one else would think to do so, given the heat of the day. She apparently is avoiding contact with those of the town for fear and for shame. But this is exactly when God would meet her, when she is alone and not distracted by the affairs of life. See Gen 32:24; 2Kin 17:23-29

Joh 4:7

Joh 4:7 - Jesus saith unto her, Give me to drink - Like Elijah to the woman at Zarapeth, Jesus sought to break-down prejudice by requesting a kindness of the woman. See 1Kin 17:10

Joh 4:9

Joh 4:9 - How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans - See Joh 8:48

Joh 4:9

Joh 4:9 - the pride and prejudice of the Jews caused them to scorn the people of Samaria who settled in the land formerly belonging to the northern tribes of Israel. The Samaritans were partial Jews at best, imported into the land when the Northern Kingdom was scattered (723BC) by the Assyrians, having only been taught some of the teachings and traditions of the Jews but blending them with their pagan beliefs and rituals. See 2Kin 17:18-35

Joh 4:10

Joh 4:10 - If thou knewest the gift of God - See Joh 3:16; Rom 5:7, 8

Joh 4:10

Joh 4:10 - thou wouldest have asked of him, and he would have given thee living water - Jesus says, had you understood Who was speaking to you, the tables would have turned and you would have asked Me for Living Water - the Holy Spirit. Jesus deftly moves the woman from the natural to the spiritual. See Joh 6:35, 7:37; Zech 10:1; Isa 30:25; Mt 5:6; Ps 36:9; Eze 47:8-12

Joh 4:11

Joh 4:11 - The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? - The woman is still speaking in the natural, not realizing Jesus has moved her to the Spiritual. See Joh 3:3-12

Joh 4:12

Joh 4:12 - Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? - little did the woman know that it was He Who wrestled with Jacob and prevailed with him. See Gen 32:24-29

Joh 4:14

Joh 4:14 - But whosoever drinketh of the water that I shall give him shall never thirst - See Joh 6:35

Joh 4:14

Joh 4:14 - well of water springing up into everlasting life - See Joh 7:36-40; Mt 5:6; Ps 36:9; Eze 47:8-12

Joh 4:15

Joh 4:15 - The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw - the woman longed for what Jesus was asking but doubted whether it could

be true, taking it as another hollow promise of men. She not only wanted to be freed from the daily toil of drawing water, but she needed to be revived within; this was the true longing of her heart.

Joh 4:16

Joh 4:18 - Go, call thy husband, and come hither - Jesus hits the topic she least would like to talk about. This is what it means to have a conversation with God. He meets us alone when the diversions and distractions are away so He can speak of the sins in our lives, convicting us of sin as the Holy Spirit does. Gen 32:24

Joh 4:17

Joh 4:17 - The woman answered and said, I have no husband - the woman easily could have lied to this stranger, asserting that the man she now had was her husband, but she did not do so. She was being honest with herself and before God, not knowing it was God Himself before Whom and with Whom she spoke.

Joh 4:17

Joh 4:17 - Thou hast well said - a word of commendation is not to be overlooked, even in the midst of this very delicate conversation. Jesus affirms that she has spoken honestly. This is important because God despises a liar. We must be truthful with ourselves and with God so that God can begin His work of restoration. See Prov 6:16, 17

Joh 4:18

Joh 4:18 - For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly - Jesus reads to her the story of her life. She is as naked as the woman caught in adulterer and has nowhere to hide. See Joh 8:4, 10, 11

Joh 4:18

Joh 4:18 - in that saidst thou truly - Jesus can work with her because she is being honest with herself and with God. He gives her commendation for not lying, trying to conceal or cover-up her sin. She spoke the truth and He is willing to offer her help at this point.

Joh 4:19

Joh 4:19 - The woman saith unto him, Sir, I perceive that thou art a prophet - she is either offering a compliment, or is seeking affirmation of an inquiry.

Joh 4:20

Joh 4:20 - Our fathers worshipped in this mountain - Indeed, her forefathers worshipped idols as well as the true God on mountains and groves. See 2Kin 17:18-41

Joh 4:21

Joh 4:21 - the hour cometh - the time is quickly approaching when God would pour out His Holy Spirit upon His people so that they would worship Him in spirit and in truth. The Holy Spirit had not been yet given as God had purposed (mystery of godliness) because Jesus had not yet been glorified. See John 7:39; Col 1:27-29

Joh 4:21

John 4:21 - when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father - the giving of the Spirit of God will not be constrained to a particular location or consecrated place, because He will dwell within us and will be with us whithersoever we go. This precludes the need for pilgrimages to see any holy shrine or temple. See Jer 31:31-34; 1Cor 3:17, 6:19

Joh 4:22

Joh 4:22 - Ye worship ye know not what: we know what we worship: for salvation is of the Jews - See Eph 2:12; Rom 3:1, 2

Joh 4:22

Joh 4:24 - we know what we worship: for salvation is of the Jews - See Joh 3:3-18

Joh 4:22

Joh 4:22 - for salvation is of the Jews - unto the Jews were all the oracles of God conveyed, particularly a knowledge of salvation. See Deut 4:1-9; Rom 3:2; Zech 8:23

Joh 4:23

John 4:23 - when the true worshippers shall worship the Father in spirit and in truth - true worshippers of God must worship Him as Jesus prescribed, in Spirit and in Truth. See *Mk 12:28-34; John 8:31, 32, 36; Mt 18:3; Ps 145:18; *2Thess 2:13

Joh 4:23

Joh 4:23 - in spirit - by the power and enabling of the in-dwelling Holy Spirit. It is only as the Spirit of God abides in us that we may rightly divide the words of truth (spiritual things are spiritually discerned- 1Cor 12:): reading and understanding things in their true essence; not the letter of the law but in the spirit of the law. Applying the true meaning and intent of the word of God; judging and discerning things uprightly by the power of the Holy Spirit. See Joh 3:3-6, 6:45, 63, 7:17, 24; 1Cor 2:13-16; Rom 2:29 Paul says that as “touching the righteousness which is in the law”—as far as outward acts were concerned—he was “blameless” (Phil 3:6); but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, “I was alive without the law once: but when the commandment came, sin revived, and I died.” Rom 7:9. When he saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone. – {SC 29.3}

Joh 4:23

John 4:23 - in truth - the true worshipper of God is one who loves and abides in the Truth. They are not of those who are ever learning and never coming to an [experiential] knowledge of the truth, but those who embrace truth and put God’s words of truth into action by faith and love for Jesus Christ - John 8:31, 32, 36, 14:6, 17:17; Mark 12:28-34; Gal 5:6; Ps 96:13; CONTRAST 2Tim 2:25, 26, 3:7; 2Thess 2:8-12; 2Tim 3:5; 2Pet 3:16

Joh 4:23

Joh 4:23 - for the Father seeketh such to worship Him - See Joh 1:47-49, 8:49-51; *Mk 12:28-34

Joh 4:24

Joh 4:24 - God is a Spirit: and they that worship him must worship him in spirit and in truth - See Rom 7:14; 1Cor 2:10-16; Compare 1Cor 15:42-46; Heb 1:14; Philippians 3:3

Joh 4:24

John 4:24 - they that worship him must worship him in spirit and in truth - See Rev 14:12 IN SPIRIT: by the power and enabling of the in-dwelling Holy Spirit. It is only as the Spirit of God abides in us that we may rightly divide the words of truth (spiritual things are spiritually discerned- 1Cor 12:): reading and understanding things in their true essence; not the letter of the law but in the spirit of the law. Applying the true meaning and intent of the word of God; judging and discerning things uprightly by the power of the Holy Spirit. See Joh 3:3-6, 6:45, 63, 7:17, 24; 1Cor 2:13-16; Rom 2:29 Paul says that as "touching the righteousness which is in the law"—as far as outward acts were concerned—he was "blameless" (Phil 3:6); but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom 7:9. When he saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone. – {SC 29.3} IN TRUTH: the true worshipper of God is one who loves and abides in the Truth. They are not of those who are ever learning and never coming to an [experiential] knowledge of the truth, but those who embrace truth and put God's words of truth into action by faith and love for Jesus Christ - John 8:31, 32, 36, 14:6, 17:17; Mark 12:28-34; Gal 5:6; CONTRAST 2Tim 2:25, 26, 3:7; 2Thess 2:8-12; 2Tim 3:5; 2Pet 3:16

Joh 4:25

Joh 4:25 - The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things - the woman and all the world were anticipating and looking for the Messiah. See Hag 2:7

Joh 4:25

Joh 4:28 - I know that Messias cometh, which is called Christ: when he is come, he will tell us all things - The Jews, just like this Samaritan woman, prayed for the arrival of the Messiah. However, when the Messiah actually arrived, the Jews rejected Him. Similarly, the SDAs were praying for the outpouring of the latter rain from 1853 to 1888 and when it actually came in 1888, the rejected it. {Grace on trial by Wieland, pg 26}

Joh 4:26

Joh 4:26 - Jesus saith unto her, I that speak unto thee am he - One of the few instances recorded of Jesus openly making this profession. To the Jews who had all the oracles of God (Rom 3:2), it was important for them to make this declaration by faith, based on all of His works and His lifestyle. For the Samaritan woman who had not the light of the Jews, Jesus told her plainly Who He was. See Joh 9:35-37

Joh 4:28

Joh 4:28 - The woman then left her waterpot, and went her way into the city - the woman forgot about her original purpose in coming to the well in order to take the good news of the Messiah found to the men of the city. Lord, please fill me with that zeal!

Joh 4:29

Joh 4:29 - Come, see a man, which told me all things that ever I did: is not this the Christ? - The woman had already began to partake of the waters of life and was compelled to be a blessing to others, sharing the same blessed waters with them. See Eze 47:8-12; See AA 13.2

Joh 4:29

John 4:30 - which told me all things that ever I did: is not this the Christ? - See John 4:39

Joh 4:32

Joh 4:32 - I have meat to eat that ye know not of - it is a fact that when engulfed with the Lord's work, He sustains you and fills you with a blessed joy such that earthly food becomes an afterthought.

Joh 4:34

Joh 4:34 - My meat is to do the will of him that sent me, and to finish his work - See Joh 17:1-8, 5:30; Philippians 2:12, 13

Joh 4:35

John 4:35 - Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest - See Mt 9:36-38

Joh 4:36

John 4:36 - And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together - See Prov 11:30

Joh 4:36

Joh 4:36 - that both he that soweth and he that reapeth may rejoice together - See 1Cor 3:6

Joh 4:37

John 4:37 - And herein is that saying true, One soweth, and another reapeth - See 1Cor 3:6

Joh 4:39

Joh 4:39 - And many of the Samaritans of that city believed on him for the saying of the woman - many heard her testimony and believed. Other's, who were compelled to come see, heard Jesus for themselves and believed. See Joh 4:41, 42

Joh 4:39

John 4:39 - He told me all that ever I did - See John 4:30

Joh 4:40

Joh 4:40 - So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days - During His earthly ministry Christ began to break down the partition wall between Jew and Gentile, and to preach salvation to all mankind. Though He was a Jew, He mingled freely with the Samaritans, setting at nought the

Pharisaic customs of the Jews with regard to this despised people. He slept under their roofs, ate at their tables, and taught in their streets. – {AA 19.2}

Joh 4:41

Joh 4:41 - And many more believed because of his own word - See Eph 2:13-19

Joh 4:42

Joh 4:42 - Now we believe - See 2 Kings 5:15; Isa 65:1

Joh 4:42

Joh 4:42 - for we have heard him ourselves, and know that this is indeed the Christ - the Samaritans exhibited the spirit of the Bereans, being noble minded, willing to hear the words of truth and once they have heard for themselves, choosing to believe. See Act 17:10, 11

Joh 4:42

Joh 4:42 - and know that this is indeed the Christ - the Samaritans, a foreign people from Israel, recognized Jesus as Messiah, the Christ, not be His miracles but the very words that He spoke. See Dan 9:25

Joh 4:42

Joh 4:42 - Saviour of the world - The Samaritans understood that Jesus came to save the world. The Jews were the only ones who apparently did not receive nor understand that truth. See Isa 49:6, 40:5, 56:1-7, 60:1-7; Rom 5:12-18, 10:12-21; Joh 1:29, 3:17; Act 13:47; 2Cor 5:14, 15, 19; 1Tim 1:15, 4:10; Eph 1:4; Heb 2:9, 5:9; Titus 2:11; Col 1:26-29; Am 9:11, 12; 1Jo 2:2

Joh 4:43

Joh 4:43 - Now after two days he departed thence, and went into Galilee - Jesus spent two and half days at least in the land of the people the Jews would consider heathen. Jesus was instructing His disciples that no man ought to be called common, but all where sons of the Living God Whom He loves. See Act 10:28, 29

Joh 4:44

Joh 4:44 - For Jesus himself testified, that a prophet hath no honour in his own country - See Mt 13:54-58; Jer 11:21, 1:1

Joh 4:45

Joh 4:45 - having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast - the Galilean witnessed Jesus' temple cleansing in Jerusalem and were convinced of Him being a prophet or the Messiah.

Joh 4:46

John 4:46 - So Jesus came again into Cana of Galilee, where he made the water wine - See John 2:7-11

Joh 4:47

Joh 4:47 - the father walked 16.5 miles to inquire if Jesus would come to heal his son. Not

having the type of faith as the Centurion who merely requested that Jesus speak the word, the father had a measure of faith none the less. See Mt 8:8

Joh 4:48

Joh 4:48 - Except ye see signs and wonders, ye will not believe - Jesus was either making a statement, to reveal the condition of the hearts of the people or testing the man who came to Him requesting He go and heal his son. Jesus saw the man's lack of faith and unbelief, thinking, unless Jesus come in person, his son would not be healed. See Mk 9:24

Joh 4:50

Joh 4:50 - And the man believed the word that Jesus had spoken unto him, and he went his way - the man had no evidence of Jesus' words but chose to believe them and went his way, receiving that which he had come looking for by faith. This is righteousness by faith. See Heb 11:1, 13; Gen 15:6

Joh 4:52

Joh 4:52 - Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him - the very hour the father chose to believe Jesus' words, his son was restored and made whole. See Mt 9:29

Joh 4:52

Joh 4:52 - seventh hour - 1PM

Joh 4:53

John 4:53 - So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house - the hour the father believed in Jesus and in His words, his son was healed. See Mk 9:22-24

Joh 4:54

John 4:54 - This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee - See John 2:7-11, 4:46

Joh 5:1

Joh 5:1 - After this there was a feast of the Jews; and Jesus went up to Jerusalem - The city would be bustling with travelers who made the trek to Jerusalem in celebration of the feast.

Joh 5:2

Joh 5:2 - called in the Hebrew tongue Bethesda - House of Mercy

Joh 5:2

Joh 5:2 - having five porches - a portico, a covered colonnade where people can stand or walk protected from the weather and the heat of the sun

Joh 5:3

Joh 5:3 - impotent - Weak; feeble; wanting strength or power; unable by nature, or disabled by disease or accident to perform any act.

Joh 5:4

Joh 5:4 - For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had - this was most likely a fable told that the superstitious Jews believed. God does not operate by random act or lottery. This fable also would suggest that the Lord operates on the principle that the strong will survive and the weak will perish (Joh 5:7), which is contrary to the gospel, which is given to every man impartially.

Joh 5:6

Joh 5:6 - Jesus came to the most desperate case among those awaiting the fabled troubling of the waters.

Joh 5:6

Joh 5:6 - Wilt thou be made whole? - Jesus asks those who are able to answer for themselves if their desire is to be made whole. God does not force His will, even if it would be for the persons benefit. God asks, allowing us to exercise free will.

Joh 5:7

John 5:7 - The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me - the impotent man had been so long in his hopeless condition that he had lost hope of any change. Rather than saying "yes, I desire to be made whole", he made excuses for why it was impossible for him to be made whole. He did not know God or the power of God, that with God all things are possible. See Mk 9:23, 12:24; Heb 11:6

Joh 5:8

Joh 5:8 - Rise, take up thy bed, and walk - Jesus gives the man strength to lift himself and take up his bed which would provide the faith necessary to believe he could then walk. Jesus helped the man remove the "bed of excuses" to believe that it was possible for him to walk. See Act 3:1-16

Joh 5:9

Joh 5:9 - And immediately the man was made whole, and took up his bed, and walked - the impotent man united his will to the will and strength of omnipotence and was made whole.

Joh 5:9

Joh 5:9 - and took up his bed, and walked: and on the same day was the sabbath - Joh presents the "challenge" in the narrative, that the man was healed, bore his bed, all on the Sabbath day. The day intended for rest from the burdens of life was made to be a burden through the exacting rules of the Jewish leadership. See Joh 5:10

Joh 5:10

John 5:10 - The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed - Jesus came to topple old misconceptions and to re-establish truth and grace as it pertains to God and His commandments. Jesus was not a trouble-maker but One Who merely sought to do the will of His Father, which was to establish truth and judgment in the world. Mk 2:24-28; Heb 10:7-9

Joh 5:10

John 5:10 - it is not lawful for thee to carry thy bed - the statement was factual but not truth. It is true that God commanded that no burdens be carried on the Sabbath, but when Jesus, Who is God commanded the man to take up his bed and walk, this was to give evidence and testimony of the miracle performed by God. The bed, which once symbolized his crutch of excuses, now became an emblem of his deliverance and praise towards God. See Jer 17:21

Joh 5:11

Joh 5:11 - He that made me whole, the same said unto me, Take up thy bed, and walk - not seeking to accuse Jesus nor to deflect guilt/responsibility, but to highlight that a miracle of God had just taken place in his life. Surely, if the Jewish leadership were God-fearing, reasonable men, they would give glory to God for the miracle, not ignoring the Sabbath, but realizing something wonderful of God had just transpired. Surely, the same God that ordained the Sabbath, a time of rest, could not be opposed to making his impotent son whole and thus causing no violation to the Sabbath day. The man's response spoke to the Spirit of the Law that the Jews were not willing to listen nor live according to.

Joh 5:12

Joh 5:12 - Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? - ignoring the obvious miracle that had transpired, the Jewish leadership persist in seeking who would violate their concept of the Sabbath commandment - See Mk 3:1-6

Joh 5:14

Joh 5:14 - Behold, thou art made whole - See Joh 5:6

Joh 5:14

Joh 5:14 - sin no more, lest a worse thing come unto thee - Jesus reproves the man of sin, commanding him to go and sin no more. Jesus is commanding the man to abide in Him lest he fall into temptation and depart from God. 1Jo 3:4-*6, 9; Rom 6:4-8; John 15:1-5; COMPARE John 8:11

Joh 5:14

John 5:14 - lest a worse thing come unto thee - Mt 12:43-45

Joh 5:16

Joh 5:16 - And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day - heedless of the miracle that could only have come from God and ravenous with malice and hatred, the Jews sought to stone Christ for their shallow self-righteousness. - See Mk 2:23-28

Joh 5:17

Joh 5:17 - My Father worketh hitherto, and I work - The God of the universe is constantly at work, sustaining life, keeping watch over His precious treasures and guarding the lives of all creation. Jesus asserts that His efforts are in agreement and alignment with that of His Father. See Joh 5:19

Joh 5:18

Joh 5:18 - because he not only had broken the sabbath - Jesus, Who created the Sabbath, is above the Sabbath, yet, He in no way violated the spirit of the Sabbath. Joh speaks of Jesus breaking the Sabbath according to the customs of the Jews, not according to God and His Spirit. See Joh 8:15, 16; Mk 3:1-5

Joh 5:18

Joh 5:20 - but said also that God was his Father, making himself equal with God - The Jews understood that Messiah would be the Son of God and God Himself. Joh again highlights the Jew's offense taken towards Jesus' profession, because they did not believe Him to be the Son of God, which He is. See Dan 9:25; Isa 7:14-16, 9:6, 7; Jer 23:5, 6; Zech 6:12, 13

Joh 5:19

Joh 5:19 - The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise - See Joh 5:17, 30, 14:7-11

Joh 5:20

Joh 5:20 - For the Father loveth the Son, and sheweth him all things that himself doeth - See Joh 3:32, 5:17

Joh 5:20

Joh 5:20 - He will shew Him greater works than these that ye may marvel - The raising of Lazarus was the crowning act of Jesus' ministry, affirming His Messiahship. See Joh 11:1-46

Joh 5:21

Joh 5:21 - Jesus is speaking proleptically of His own resurrection. The Father will call Jesus from the grave and so Jesus will do the same. See 1Thess 4:14-16 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." – {DA 779.2} Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, "I am the resurrection, and the life." As He comes forth in majesty and glory, the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise. – {DA 779.3}

Joh 5:21

Joh 5:21 - even so the Son quickeneth whom He will - See Joh 6:44, 17:2, 3; Eph 2:1

Joh 5:22

Joh 5:22 - For the Father judgeth no man - God the Father has committed all judgment to His Son, Jesus Christ. The Father will execute judgment in the 7 Last Plagues and in the 2nd Death. See Rev 14:9-11

Joh 5:22

Joh 5:22 - but hath committed all judgment unto the Son - God justly has committed all judgment to Jesus, the Son of man who has partaken of flesh and blood so that He might be a compassionate High Priest and a just Judge, having been tempted in all points as we, and yet without sin (See Joh 9:39; Rev 16:7; Lk 10:22; Ps 96:10, 13, 98:9). Further, Jesus does not Judge those who do not believe Him but rather they are judged by the words which Jesus has spoken and which they have rejected (See Joh 12:47, 48; 8:15, 16). Therefore, Jesus only judges those who believe in Him and do His will and His judgement is in favor of the saints (Dan 7:26, 27; Zech 3:1-5; Joh 8:10, 11) Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene. –{1888 810.2} It was not part of the mission of Christ to exercise His divine power for His own benefit, to relieve Himself of suffering. This He had volunteered to take upon Himself. He had condescended to take man's nature, and He was to suffer the inconveniences, ills, and afflictions of the human family. He was not to perform miracles on His own account; He came to save others. The object of His mission was to bring blessings, hope, and life to the afflicted and oppressed. {Confrontation 42.3}

Joh 5:22

Joh 5:22 - judgment - the judgment granted Jesus is power and authority to pronounce men blameless or guilty according to their works. See Joh 17:2 2920 3:941,469 κρίσις krísis Noun Feminine kree'-sis perhaps a primitive word decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law):--accusation, condemnation, damnation, judgment. a separating, sundering, separation a trial, contest selection judgment opinion or decision given concerning anything esp. concerning justice and injustice, right or wrong sentence of condemnation, damnatory judgment, condemnation and punishment the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem) right, justice

Joh 5:23

John 5:23 - That all men should honour the Son, even as they honour the Father - Jesus is the Way, the Truth, and the Life. No man comes to the Father but by Him. Therefore, whoever does not honor Jesus cannot get to the Father and cannot have life.

Joh 5:23

Joh 5:23 - He that honoureth not the Son honoureth not the Father which hath sent him - See Lk 10:16; Joh 14:9-11

Joh 5:23

Joh 5:23 - the Father which hath sent him - See Joh 5:30, 36, 38; Isa 48:16

Joh 5:24

Joh 5:24 - He that heareth my word and believeth on him that sent, hath everlasting life - The Father testifies of the Son and the Son testifies of the Father. In Jesus' words, those who hear and embrace His words and believe in the Father and Holy Spirit, have everlasting life. Similarly, the Father states that He has given men eternal life and that life is in His Son, Jesus. Thus the Father and the Son are One and both have eternal life within Themselves (John 1:4, 10:30). See Joh 3:16, *5:36, 6:47, 15:3, 17:3; 1Jo 5:10-13, 20; Isa 48:16 Compare Joh 5:38

Joh 5:24

John 5:24 - my word - Jesus' words are spirit and eternal life - John 6:63

Joh 5:24

John 5:24 - believeth on him that sent me - See Isa 48:16; John 8:42

Joh 5:24

John 5:24 - hath everlasting life - See 1Jo 5:11-13; Joh 3:36, 11:26; Mt 22:32

Joh 5:24

Joh 5:24 - and shall not come into condemnation - the "law of the Spirit of Life in Christ Jesus" frees us from the "law of sin and death" in our members (flesh) - See Rom 8:1, 5:18; Joh 3:18, 19

Joh 5:24

Joh 5:24 - but is passed from death unto life - Those who have accepted Christ have passed from dead in trespasses and sins, moved from a temporary death-life (walking dead) to eternal life in the Son (1Jo *3:14, 5:11-13; Joh 11:26; Col 3:1, 1:13). Their lives are hid in Christ (Col 3:3, 4) and they can not die because they are alive in Christ (Mt 22:32), and they sleep in Christ, though their mortal bodies may die. See Rom 6:1-13; Joh 3:5, 18, 8:5, 11, 11:25, 26; Rev 20:6, Eph 2:1 "Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: 'This is My child. I reprieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.' Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God" (Faith and Works, p. 103).

Joh 5:25

Joh 5:25 - The hour is coming, and now is, when the dead will hear the voice of the Son of God: and they that hear shall live - speaking both prophetically and literally, Jesus foretold the resurrection of the dead at His Second coming, to be demonstrated shortly in the resurrection of Lazarus. However, Jesus spoke also of the Spiritual rebirth where the dead hear the voice of the Son of God and are raised from their spiritually dead condition to newness of life in Christ Jesus (Eph 2:1) See Mk 5:41; Joh 5:21, 11:23-26; 1Cor 15:22, 23; Act

24:15; 1Thess 4:16

Joh 5:25

Joh 5:25 - and they that hear shall live - the voice of Jesus, the voice of the Archangel and Creator, pierces death and calls forth those who are summoned of God. This speaks both of the resurrection of the dead (literal/natural) and the new birth experience (spiritual). - See Rev 2:7, 11. 17, 29, 3:6, 13, 22

Joh 5:26

Joh 5:26 - For as the Father hath life in himself; so hath he given to the Son to have life in himself - this is the principle of the Seed. A seed contains all within that will produce a tree, fruit and more seed. So it is with Jesus, the fulness of the Godhead bodily, He has all Life in Himself - Gen 1:11; Col 2:9

Joh 5:26

Joh 5:26 - so hath he given to the Son to have life in Himself - Jesus is the Everlasting God Who has always had life in Himself. However, as part of the plan of redemption, when Jesus took on humanity, God ordained that He Jesus should also have life in Himself with His victory over sin, death and the grave. See Joh 1:1-4, 14, 10:17, 18; 1Cor 6:14; 2Cor 4:14 Jesus received the following declarations of His Father at His incarnation: 1. Jesus is forever a priest after the order of Melchizedek - Heb 5:10, 7:17 2. Jesus has eternal life in Himself - Joh 5:26 3. He has power to lay down His life and take it up again - Joh 10:18 4. Jesus as a prophet, will speak only the words that His Father has given Him to speak - Joh 12:49, 50 5. God has commanded everlasting life to be established in His Son - Joh 12:50; 1Jo 5:9-13

Joh 5:27

Joh 5:27 - given him authority to execute judgment also, because He is the Son of man - See Isa 33:22; Ps 50:1-6; Joh *5:22, 23, 3:35, 9:39; Dan 7:9, 10, 13, 14; Act 10:42; Mal 3:2, 3

Joh 5:27

Joh 5:27 - because he is the Son of man - God is just and will permit He Who has become One with the human race to judge us based on His knowledge of the challenges that humanity faces. See Heb 2:14-18

Joh 5:28

Joh 5:28 - all that are in the graves shall hear the His voice, And shall come forth - Jesus conquered the grave for all men. The grave represents bondage to sin and death, which Jesus has conquered and has the keys over. See Joh 5:25; 1Cor 15:22, 23; Heb 2:14, 15; Act 24:15; Rev 1:18

Joh 5:29

John 5:29 - And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation - See Act 24:15

Joh 5:29

John 5:29 - And shall come forth - See John 11:38-44

Joh 5:29

Joh 5:26 - they that have done good, unto the resurrection of life - See Lk 14:12-14; Rev 20:5, 6; Act 24:15 Those who in the judgment are "accounted worthy" will have a part in the resurrection of the just. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, ... are equal unto the angels; and are the children of God, being the children of the resurrection." Lk 20:35, 36. And again He declares that "they that have done good" shall come forth "unto the resurrection of life." Joh 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of "the resurrection of life." Hence they will not be present in person at the tribunal when their records are examined and their cases decided. – {GC 482.3}

Joh 5:29

Joh 5:29 - they that have done evil, unto the resurrection of damnation - See Job 21:30; Rev 20:6-8, 21:8; Act 24:15

Joh 5:30

Joh 5:30 - I can of mine own self do nothing - Jesus showed His total dependence upon His Father. Jesus shows us that without Himself dwelling in us, we have no connection with the Father (Joh 14:6) and can of ourselves do nothing. Joh 5:19, 15:5

Joh 5:30

Joh 5:30 - as I hear, I judge - the Father speaks to Jesus through the Holy Spirit and pronounces righteous judgment. See Rev 1:1

Joh 5:30

Joh 5:30 - I seek not mine own will, but the will of the Father which hath sent me - See Joh 4:34, 17:1-8; Mk 14:36

Joh 5:30

Joh 5:30 - the Father which hath sent me - See Joh 5:23, 36, 38; Isa 48:16

Joh 5:32

Joh 5:32 - There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. - Joh the Baptist bore witness of Jesus but the Father, the Holy Spirit, the water, the blood and the very works of Christ all bear witness to Jesus' divinity, His humanity, and His Lordship. See Isa 48:16; 1Jo 5:9; Joh 5:36, 37

Joh 5:33

Joh 5:33 - Ye sent unto Joh, and he bare witness unto the truth - See Joh 1:6-8, 22-24; 1Jo 5:8

Joh 5:34

Joh 5:34 - But I receive not testimony from man - See Joh 2:24, 25

Joh 5:35

Joh 5:35 - He was a burning and shining light - See Mt 5:14-16

Joh 5:36

Joh 5:36 - for the works which the Father hath given me to finish - See Joh 17:4

Joh 5:36

Joh 5:36 - the same works that I do, bear witness of me, that the Father hath sent me - the very works that Jesus did bore witness of Who sent Him. See Joh 10:38

Joh 5:36

Joh 5:36 - that the Father hath sent me - See Joh 5:23, 30, 38; Isa 48:16

Joh 5:37

Joh 5:37 - And the Father himself, which hath sent me, hath borne witness of me - See Mt 3:13-16; Lk 3:21, 22; Joh 1:33; 1Jo 5:7; Isa 48:16

Joh 5:37

Joh 5:37 - Ye have neither heard his voice at any time, nor seen his shape - See Joh 1:18, 6:46, 1Tim 6:16; 1Jo 4:12, 20; Ex 33:20; Mt 11:27 Jesus, speaking as a Royal Messenger of His Father makes the declaration that none have ever seen nor heard the Father. Royal messengers in the ancient Near East had numerous responsibilities and roles granted to them such as being a vassal king, a prophet, a vizier, or one who intercedes on behalf of the people. All of these roles are initiated with the legality of being sent" with all the king's authority. The training of the RM was intense and lifelong. The RM was usually the son of the king, and ha to learn every mannerism of the king, as well as the very mood and nuance of the message. He came, "Not speaking his own words, but the Fathers". Kings never physically met. The RM was the contact, and he carried all the authority of the king, and had to be treated as such. This concept helps to clarify Yeshua in the Tenakh, and answer the verses that state that "No man has ever seen nor heard the Father". The YHWH in the Tenakh is most often the RM coming in the "name of the Father". This was a bit of a side note, but the information is needed in the complete understanding of the covenant function. {by Brian Keith Hudsom: from http://ancient-hebrew.org/culture/suzerain-vassal-covenants.htm}

Joh 5:38

Joh 5:38 - And ye have not his word abiding in you: for whom he hath sent, him ye believe not - God's Word abiding within purifies and purges us of sin. See Joh 5:24, *6:64, 3:16, *8:37, 15:7; Rom 10:10; Ps 119:11; Jer 9:6; CONTRAST John 15:3

Joh 5:38

Joh 5:38 - for whom he hath sent, him ye believe not - See Joh 5:23, 30, 36, 15:21; Isa 48:16

Joh 5:39

Joh 5:39 - Search the scriptures; for in them ye think ye have eternal life and these are they which testify of Me - Jesus commands the Pharisees once again to search the Scriptures to find the light of truth they were missing. See Joh 5:46, 47, 10:25; Lk 10:25, 26; Mt 9:13, 12:7, 16:12; Rom 4:3, 10:17; Job 11:7 Jesus said of the Old Testament Scriptures—and how much more it is true of the New—"They are they which testify of me" (Joh 5:39).... Yes, the whole Bible tells of Christ. From the first record of creation, for "without him was not any thing made that was made" (Joh 1:3), to the closing promise, "Behold, I come quickly" (Rev 22:12),

we are reading of His works and listening to His voice. If you would become acquainted with the Saviour, study the Holy Scriptures. – {FLB 12.6}. -See Joh 5:47 God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean. – {DA 458.3} – DA 458.3 Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1 Jesus shows that many search the Scriptures to understand what they must do in order to earn eternal life, when the Scriptures merely testify that He Himself is eternal life (1Jo 5:11-14). Wresting Scriptures: The NKJV rendering of the command to "Search the Scriptures" reads, "You search the Scriptures". This is INCORRECT! This alters the verse from a command to an observation [a command is a directive whereas an observation is optional and implies possibly one of many sources for observation (i.e. tradition as another source). Further, with the observation, it is subject to opinion/interpretation]. The change appeared in the 1881 Revised Version which followed the 1582 Catholic Douay Version. A Catholic publication had this to say regarding the change, "But perhaps the most surprising change of all is Joh 5:39. It is no longer 'Search the Scriptures,' but 'Ye search;' and thus Protestantism has lost the very cause of its being" (Dublin Review, July, 1881). The Catholic Church had promoted the idea that tradition was equal to the Bible, and condemned the belief that Scripture alone should guide the Christian. Naturally they were quite elated with the new rendering of this verse, especially since this translation was considered to be Protestant. One of the main principles of the Protestant Reformation was Sola Scriptura, (only scripture), and this new "Protestant" (old Catholic) rendering of Joh 5:39 has only succeeded in reinforcing the arguments against the Reformation. See Eph 3:9; 1Tim 3:16

Joh 5:39

Joh 5:39 - for in them ye think ye have eternal life - A knowledge of the Scriptures alone can not save. The Scriptures are given to lead us to the Source of Life, Jesus Christ. Many search the scriptures to answer the question that establishes the Old Covenant: "what good works must we do to do the works of God". See Ex 19:3-8; John 6:28, 29

Joh 5:39

Joh 5:39 - they are they which testify of me - The Scriptures give a revelation of Jesus Christ. The written word is designed to lead us to the Living Word. When we search the Scriptures in faith with this pursuit, we shall find the LORD. See Gen 3:15; Ps 40:7; Heb 10:7, 11:6; Act 10:42, 43; Eph 3:19; 2Cor 3:14-17; 2Tim 3:15; Rom 10:17

Joh 5:40

Joh 5:40 - And ye will not come to me, that ye might have life - Jesus invites all to come to Him that they may have a new life of obedience to God and His commandments through Christ's power and strength (Mt 19:17; Gal 2:20; Joh 1:12; Rev 22:14). Yet, He also foresaw the

people's prejudice and ultimate rejection of Him because their deeds were evil (unbelief, not willing to surrender). See Mt 23:37-39; Joh 6:35, 64, 3:19-21, 10:26; Isa 30:15; 1Jo 5:11, 12; CONTRAST Joh 6:45 The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. – {RH October 9, 1894 Par. 6}

Joh 5:41

Joh 5:41 - I receive not honour from men - See Joh 2:24, 25

Joh 5:42

Joh 5:42 - But I know you, that ye have not the love of God in you - See Joh 5:38, 8:46, 47, 16:1-3

Joh 5:43

John 5:43 - I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive - 2Cor 3:1, 2

Joh 5:43

John 5:43 - if another shall come in his own name, him ye will receive - See Joh 5:31

Joh 5:44

Joh 5:44 - How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? - when we are flattered of men and receive praise of men, we seek not the praise that comes from God!

Joh 5:44

Joh 5:44 - which receive honour one of another - See

Joh 5:44

Joh 5:44 - and seek not the honour that cometh from God only? - See Gen 12:2, 15:6; Ps 91:15, 16; Joh *3:27, 12:26; Mt 25:21, 23; 2Tim 2:19

Joh 5:45

Joh 5:45 - Do not think that I will accuse you to the Father - Joh 3:17, 8:11; Rom 8:1; CONTRAST Rev 3:5

Joh 5:45

Joh 5:45 - there is one that accuseth you, even Moses, in whom ye trust - The Law written by Moses and Moses' testimony both testified against Israel. See *Deut 18:18, 19; Lk 16:31; Rev 20:12; Joh 1:17, 12:48-50

Joh 5:46

Joh 5:46 - For had ye believed Moses, ye would have believed me: for he wrote of me - See John 5:39; *Deut 18:18, 19; Gen 49:10-12 Young men should search the Scriptures for themselves. They are not to feel that it is sufficient for those older in experience to find out the truth; that the younger ones can accept it from them as authority. The Jews perished as a nation because they were drawn from the truth of the Bible by their rulers, priests, and elders. Had they heeded the lessons of Jesus, and searched the Scriptures for themselves, they would not have perished. {GW92 128.4}

Joh 5:47

Joh 5:47 - But if ye believe not his writings, how shall ye believe my words? - See Joh 5:39; Lk 16:29-31

Joh 6:2

Joh 6:2 - And a great multitude followed him, because they saw his miracles which he did on them that were diseased - Jesus performed more works of healing during His earthly ministry than preaching. These all gave evidence to Who He was. See Joh 5:36, 6:14

Joh 6:5

Joh 6:5 - he saith unto Philip, Whence shall we buy bread, that these may eat? - Jesus sought to prove Philip's faith. Apparently Philip had a problem with faith and seeing beyond the immediate. Apparently, he and Thomas were kindred spirits. See Joh 6:7, 14:5-12, 11:16

Joh 6:6

John 6:6 - And this he said to prove him: for he himself knew what he would do - It is a thing of God to reveal that which is in the hearts of men. Jesus made statements, asked questions, and challenged His disciples and men in order to reveal the character and spirit that was within them. He spoke words to reveal the unbelief that lurked in our hearts - See Ps 11:5, 7:9, 139:1-24; 1Thess 2:4; Mk 9:21-23; John 6:41, 42, *60, *61, *64, 11:7-10, 15, 16

Joh 6:7

John 6:7 - Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little - Philip still lacked faith in Jesus as Messiah, the Son of God and Creator of all things: "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together." Isa 48:13 See John 11:16

Joh 6:9

Joh 6:9 - There is a lad here, which hath five barley loaves, and two small fishes - the child must have been in the proximity of Jesus and Philip when Jesus asked Philip the question about food for the crowd. The child, observing the apparent dilemma and having concern for all people above himself, offered his scanty meal to be shared among the crowds. We must become as little children to enter the Kingdom of God.

Joh 6:9

John 6:9 - but what are they among so many? - Again, the unbelief in the disciples is revealed as Andrew points out the scant quantity of food in light of the overwhelming crowd. Group think and peer pressure at times influences us to unbelief. Lord I believe, help though my unbelief.

Joh 6:10

Joh 6:10 - And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand - He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort. – {DA 365.4} Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations. The simple food passed round by the hands of the disciples contained a whole treasure of lessons. It was humble fare that had been provided; the fishes and barley loaves were the daily food of the fisher folk about the Sea of Galilee. Christ could have spread before the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food which Christ provided so far from human habitations. – {DA 366.1} If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste have brought sin and misery into the world, from excess on the one hand, and from want on the other. – {DA 367.1} Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance not only of His power, but of His tender care for them in the common needs of life. The Saviour has not promised His followers the luxuries of the world; their fare may be plain, and even scanty; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is far better than worldly good,—the abiding comfort of His own presence. – {DA 367.2} In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good. In the production of earth's harvests God is working a miracle every day. Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. It is God's rain and air and sunshine that cause it to put forth, "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. It is God who is every day feeding millions from earth's harvest fields. Men are called upon to co-operate with God in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. They do not give God the glory due unto His holy name. The working of His power is ascribed to natural causes or to human instrumentality. Man is glorified in place of God, and His gracious gifts are perverted to selfish uses, and made a curse instead of a blessing. God is seeking to change all this. He desires that our dull senses shall be quickened to discern His merciful kindness and to glorify Him for the working of His power. He desires us to recognize Him in His gifts, that they may be, as He intended, a blessing to us. It was to accomplish this purpose that the miracles of Christ were performed. – {DA 367.3}

Joh 6:10

Joh 6:10 - So the men sat down, in number about five thousand - The Bible states that the Passover was drawing near and bands of Jewish travelers sought to hear Jesus speak [See

DA 364.1]. Supposing there was one woman for every man and perhaps two children with each woman, Jesus fed approximately 20,000 with five loaves and two fishes. Praise the Lord!! See Mt 14:21

Joh 6:11

Joh 6:11 - And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes - After Jesus blessed the food, it was made abundant by the Father.

Joh 6:11

Joh 6:11 - as much as they would - the Bible states that the people ate to their full, as much as they would. There is no want in God's Kingdom or in His provisions for His people. See Lk 6:38; 15:15-18

Joh 6:12

Joh 6:12 - Gather up the fragments that remain, that nothing be lost - God is a God of efficiency and not of waste. He sees value in all things and desires that nothing be wasted but shared among others who may need.

Joh 6:13

Joh 6:13 - Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten - After the multitude had been fed, there was an abundance of food left. But He who had all the resources of infinite power at His command said, "Gather up the fragments that remain, that nothing be lost." These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground. – {DA 368.1}

Joh 6:14

Joh 6:14 - Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world - See Joh 5:36

Joh 6:14

Joh 6:14 - This is of a truth that prophet that should come into the world - Beholding the miracle of Christ and likening His feeding the multitude to the miracle of manna in the wilderness, the men rightly reasoned that Jesus was the foretold prophet, spoken by Moses. See Deut 18:18, 19; Joh 12:47-50, 1:21, 13:19, 5:45-47, 3:18-21; Ps 146:7 The peoples' faith was based on the observation of a miracle. We must get to the place where our faith is grounded in God's Word because He said it. Our faith must be proven so that it is no longer mustard seed faith but rather, the faith of Jesus Christ.

Joh 6:15

Joh 6:15 - When Jesus therefore perceived that they would come and take him by force - [Christian Dominionism] - But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." Joh 18:36. He would not accept the earthly throne. – {DA 509.2} – DA 509.2 Some would have taken Jesus by force to crown Him King, while others would take Him by force to put Him to death. Like time itself, the nation was divided by this One Man. See Joh 7:44

Joh 6:18

John 6:18 - And the sea arose by reason of a great wind that blew - God gave the disciples something to "worry about" because their hearts were disappointed that Jesus had rebuffed the masses attempt to crown Him King. The disciples in their disappointment were murmuring and complaining so God gave them a challenge to take their minds off of selfish pride and ambition.

Joh 6:19

Joh 6:19 - rowed about five and twenty or thirty furlongs - 3.25 nautical miles

Joh 6:19

Joh 6:119 - they see Jesus walking on the sea - Yet one more example of God not being subject to, but being above and governing nature and its "laws". Jesus is able to cause the seemingly weightless air and the unstable waters to perfectly buoy Him up. God is SuperNatural in all His ways! See Mt 14:22-29

Joh 6:21

Joh 6:21 - Then they willingly received him into the ship: and immediately the ship was at the land whither they went - as the disciples permitted Jesus to enter the ship, immediately they were taken to their destination, after several hours of rowing and making no progress. The same principle applies to us. When we acknowledge God and let Him into our planning, immediately we are taken to our desired end. Help me Lord not to loose sight of this object lesson. See Prov 3:5, 6

Joh 6:21

John 6:21 - and immediately the ship was at the land whither they went - See Act 8:38-40

Joh 6:25

Joh 6:25 - And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? - And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? - Though some were convinced that surely Jesus was "that Prophet" that Moses wrote of, signifying the Messiah, they did

not refer to Him as such but as a Teacher, Rabbi. See Joh 6:14; Deut 18:18, 19

Joh 6:26

Joh 6:25 - Ye seek me, not because ye saw the miracles - the miracles, signs and wonders performed by Jesus gave evidence of His Messiahship, yet the people were still skeptical and sought for greater signs (Joh 6:30). Jesus rebukes the people and instructs them to work the works of God by believing in He Whom God had sent (Joh 6:29).

Joh 6:27

Joh 6:27 - Labour not for the meat which perisheth - we are not to labor/work to acquire the bread which will pass away (food, earthly wealth and possessions, lusts of the flesh and eyes, pride of life - man's praise), but for the meat (food) which is unto eternal life, Jesus Christ Himself, the Bread from heaven. See Joh 6:63; Isa 55:1-5;

Joh 6:27

John 6:27 - Labour - Man's works of the flesh to feed and save himself are here highlighted. We are to labour for the meat that endures to everlasting life, Jesus, the Bread of Heaven. See Mt 11:28-30

Joh 6:27

Joh 6:27 - but for that meat which endureth unto everlasting life - Jesus gives Himself, the Bread of Life, to dwell inside of us through the Holy Spirit. Not milk, but the solid food from the Word of God that will feed the soul and draw us close to the Bread from heaven, Jesus. Jesus spoke of His body as Bread, that would be broken for those who are willing to partake of It. See Heb 5:12-14; Joh 6:33-35 We acquire the meat that endureth unto everlasting life by the work of denying ourselves, seeking first the kingdom of God and His righteousness. Mt 6:25-34; Lk 9:23; Philippians 2:12, 13

Joh 6:27

Joh 6:27 - for Him hath God the Father sealed - Jesus was glorified twice by the Father, at His baptism and at the mount of transfiguration. See Lk 3:21, 22; Mt 17:1, 2

Joh 6:27

Joh 6:27 - sealed - Jesus has been affirmed and declared of God; He is God's Chosen and Anointed One to Whom we must hear and give an account. See Lk 3:21, 22; 1Jo 5:7-11; Dan 9:24, 25

Joh 6:28

Joh 6:28 - What shall we do, that we might work the works of God? - the people exhibit the spirit of antichrist within them, thinking they can do some work of righteousness to save themselves. See *Mt 19:16; *Lk 10:25, 18:18; *Mk 10:17; *Ex 19:8; 1Jo 2:18, 19, 14:1-3; Josh 24:16-18, 21, 24 For the moment the interest of the hearers was awakened. They exclaimed, "What shall we do, that we might work the works of God?" They had been performing many and burdensome works in order to recommend themselves to God; and they were ready to hear of any new observance by which they could secure greater merit. Their question meant, What shall we do that we may deserve heaven? What is the price we are required to pay in order to obtain the life to come? – {DA 385.1} Men will never be truly temperate until the grace of Christ is an abiding principle in the heart. . . . Circumstances cannot work reforms.

Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan . . . is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward.-- Counsels on Diet and Foods, p. 35. “This longing for freedom from guilt has pushed the human race to search unceasingly for the right things to do in order to be freed from this complex. This guilt has become the engine of driving force to create "righteousness by works." It is an insatiable motivation as long as guilt remains. This is where the gospel becomes the cure. The freedom which the gospel brings is by a confrontation with it.” {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 114} “If he’d had [Rich, Young Ruler - Mt 19:16] a correct understanding of the cross, he would have realized he could never do anything to earn eternal life. The cross tells us we must stop doing and start surrendering so that the One who is good can work in us that which is good.” {Surrender, G. Jackson, pg 11.4} Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2}

Joh 6:29

Joh 6:29 - This is the work of God, that ye believe on Him whom He hath sent - See John 15:4, 5; 1Jo 3:23; CTr 220.1-6 Jesus took the devil’s lie that man can be God, and the Old Covenant concept of man’s “works” to save himself (Ex 19:3-8; Gen 3:4, 5, 4:3) and applied it to the New Covenant (Jer 31:31-34), based on faith of Jesus Christ. This truth of righteousness by faith was taught by all of the prophets. Rom 3:23-26; Act 10:43; Rom 4:1-4, 5:18; Hab 2:4; Heb 10:38 So with Christians. Nothing can be done to gain the righteousness of Christ, save only to believe the promises. It is wrong to put forth efforts to secure the righteousness of Christ. We are told to believe the promises. God has promised to make us righteous, and the only way to obtain that righteousness is to believe that God is able to impute it. When men are content to believe God and submit themselves to Him, there is power in His promises to work out their righteousness for them, without any power of their own. How are men made righteous, or partakers of the divine nature? "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakes of the divine nature." 2Pe_1:4 Continued Study by EJ Waggoner 1891 GC Sermons Study Romans 4 (91.06.008 – 91.06.014)

Joh 6:30

Joh 6:30 - What sign shewest thou then, that we may see, and believe thee? what dost thou work? - a wicked and adulterous generation sought after a sign See Ps 78:18-22; Mt 12:39, 16:4; 1Cor 1:22 The people were seeking a sign of Jesus’ appointment as a prophet. They sought to compare Him to Moses, suggesting that Moses gave the COI bread in the wilderness for 40yrs thus; what miracle would He provide to show His call as a prophet?

Joh 6:30

John 6:30 - what dost thou work? - what work do you do that we may believe you?

Joh 6:31

Joh 6:31 - Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat - the people imply the question, “are you greater than Moses?”, who they claim gave them Manna to eat for 40yrs in the desert? Moses’ sin of taking glory to himself still resonated in the minds of the COI as they ascribe the miracles of God to a man. See Num 20:10

Joh 6:32

Joh 6:30 - Verily, verily, I say unto you, Moses gave you not that bread from heaven - the Jews were asking art thou greater than Moses (Deut 34:10-12)? Jesus wanted them to know it was not Moses that fed them in the wilderness but Himself.

Joh 6:32

Joh 6:32 - but my Father giveth you the true bread from heaven - See Isa 55:1-3; John 3:31

Joh 6:33

Joh 6:33 - the bread of God is He which cometh down from heaven - Jesus is the Unleavened Bread from heaven that is celebrated as part of the Passover Service. This bread, devoid of leaven (sin), is what gives life unto the world. See Joh 6:35, 48, 14:30; 1Jo 3:4-6, 8, 9; Rev 2:17

Joh 6:33

Joh 6:33 - giveth life unto the world - speaking of the Creation, Jesus is He Who spoke all things into existence and imparts life. Speaking of redemption, all must be born again and given a new life with Him dwelling within. Lastly, as the Resurrection, all will come forth from the grave by Jesus, Who has conquered the grave for all men. See Joh 1:3, 4, 3:1-8, 5:24-26, 28, 29, 11:25; Isa 48:13

Joh 6:34

Joh 6:34 - Then said they unto him, Lord, evermore give us this bread - The Jews, thinking naturally, did not perceive the gospel truth Jesus was attempting to convey to them. Once again, they requested a natural bread that would fill them, but as Jesus suggested, one better than that which fell daily in the wilderness, in the time of Moses,- a bread for which they would hunger no more, giving life to the world. The same message was given to the Samaritan woman Jesus met at the well, however, her ignorance was acceptable, not being a Jew and unfamiliar with the oracles of God (Joh 4:9-15). These Jews, however, who had received the counsels of the prophets (Isa 58:1-12; 55:1-3) should have understood that Jesus was proclaiming spiritual sustenance that would feed their souls so that they would no longer hunger for the things of this world. It is this message that they would eventually come to realize/understand, that Christ was not speaking literally but spiritually (Joh 6:63), and many would be offended by it- preferring and rather having the things/ways of the world and to rule over their oppressors than to be filled with Christ and to learn to love, even their oppressors - Joh 6:66 “When Moses was about to build the sanctuary as a dwelling- place for God, he was directed to make all things according to the pattern shown him in the mount. . . . So to Israel, whom He desired to make His dwelling-place, He had revealed His glorious ideal of character. The pattern was shown them in the mount when the law was given from Sinai. . . . Israel had chosen their own ways. They had not builded according to the pattern; but Christ, the true temple for God's indwelling, moulded every detail of His earthly life in harmony with God's ideal. . . . So our characters are to be builded "for an habitation of God through the Spirit. Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright.

Joh 6:35

Joh 6:35 - I am the bread of life - The figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, “Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.” And the prophet Jer had written, “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.” Deut 8:3; Jer 15:16. The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was the study of the law and the practice of good works; and it was often said that at the Messiah’s coming all Israel would be fed. The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves. This lesson Christ was seeking to open to His hearers in the synagogue. Had they understood the Scriptures, they would have understood His words when He said, “I am the bread of life.” Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life. “He that cometh to Me,” He said, “shall never hunger; and he that believeth on Me shall never thirst.” But He added, “Ye also have seen Me, and believe not.” – {DA 386.2}

Joh 6:35

Joh 6:35 - he that cometh to me shall never hunger; and he that believeth on me shall never thirst - See Isa 33:16; John 6:37

Joh 6:35

Joh 6:35 - he that believeth on me shall never thirst - See Rev 22:17; Joh 4:13, 14, 7:38; Isa 55:1-3

Joh 6:36

Joh 6:36 - ye also have seen me, and believe not - See Joh 3:17-19, 5:40, 6:64 When Christ forbade the people to declare Him king, He knew that a turning point in His history was reached. Multitudes who desired to exalt Him to the throne today would turn from Him tomorrow. The disappointment of their selfish ambition would turn their love to hatred, and their praise to curses. {Desire of Ages chpt 40, 383.1}; Joh 6:15

Joh 6:37

Joh 6:37 - All that the Father giveth Me shall come to Me - See Joh 17:6-8, 6:44, 65

Joh 6:37

Joh 6:37 - shall come to me - See Mt 11:28-30

Joh 6:37

Joh 6:37 - him that cometh to me I will in no wise cast out - See Lk 15:17-24; Mt 8:12, 22:11-13; Rev 3:5, 20, 22:17

Joh 6:38

Joh 6:38 - For I came down from heaven - See Isa 48:16; Joh 3:31, 8:23, 9:39

Joh 6:38

Joh 6:38 - not to do mine own will, but the will of him that sent me - See Heb 10:7; Mt 6:10, 26:42; Lk 22:42; Joh 12:28

Joh 6:38

Joh 6:38 - him that sent me - See Is 48:16

Joh 6:39

Joh 6:39 - this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day - See Joh 17:12, 12:49, 50

Joh 6:39

Joh 6:39 - but should raise it up again at the last day - See Joh 5:21, 24, 25, 28, 29, 6:40, 44, 54, 11:24; 2Tim 4:6-8; ; Titus 2:13

Joh 6:40

Joh 6:40 - And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day - See Joh 12:49, 50; 1Jo 5:11-13

Joh 6:40

Joh 6:40 - that every one which seeth the Son, and believeth on him, may have everlasting life - Joh 3:3, 16, 9:37-41, 11:25; 1Jo 5:11-13

Joh 6:40

Joh 6:40 - and I will raise him up at the last day - See Joh 6:39, 44, 54, 5:21, 24, 25, 28, 29, 11:24; Titus 2:13; 1Thess 4:14-18

Joh 6:41

John 6:41 - The Jews then murmured at him, because he said, I am the bread which came down from heaven - Jesus words once again drew out the true thoughts and feelings in the people's minds. Jesus revealed the people's unbelief in their hearts as they murmured against Him. Jesus drew near for judgment, to reveal the thoughts and motives of the people's hearts.

Joh 6:42

Joh 6:42 - And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? - familiarity often breeds contempt. Thus was the response in Capernaum (Joh 6:59) towards Jesus as it was in His hometown of Nazareth. See Lk 4:16-29

Joh 6:44

Joh 6:44 - No man can come to me, except the Father which hath sent me draw him - Jesus emptied Himself of His divine nature and glory, such that only those who were led by the Spirit of God would see and perceive the good in Him. See Isa 53:2; Joh 14:6, 6:37, 65; Mt 11:27; Lk 10:22; 1Pet 3:21; 1Cor 2:14 While we were yet enemies, God sent His Son to die for us. Jesus has broken the enmity that was within us so that we may be drawn to Him and the Father - See Rom 5:8-10; Eph 2:14, 15 No man can know or come to the Father unless

through Christ - See Joh 1:18

Joh 6:44

Joh 6:44 - I will raise him up at the last day - See See Joh 6:39, 40, 54, 5:21, 24, 25, 28, 29, 11:24; 1Thess 4:16-18; 1Cor 15:51-54

Joh 6:45

Joh 6:45 - and they shall be all taught of God - Ps 32:8; Isa 54:13; 1Thess 4:9; Job 11:7 Though God uses human instruments to convey His gospel message, He is responsible for teaching, guiding and instructing each person into all truth through His Holy Spirit. See Joh 3:27, 7:17, 14:26, 16:13, 6:64; Mt 5:2, 16:16, 17; Eph 4:21; Act 2:7-12; Isa 28:9, 10 If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him.—(Christ's Object Lessons, 129, 130.) – {Pr 12.2} In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. – {DA 101.3} It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. They do not lead out. They are letting other men be brains for them, letting another man search the Scriptures for them, and accepting his decisions as authority; and yet that man, whom they depend on and trust in, is compassed with the same human infirmities and weaknesses, and his defects really are regarded to be virtues to be copied. The Lord wants ministers of the gospel to search the Scriptures. Make no living man a channel. Accept not the work he does as without a flaw. Do not let him do the work God has told you to do. If you do, how are you occupying a safe position? Jesus bids you come to Him, the great Teacher, and learn of Him, and you should find rest to your souls. Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance, ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. You must place yourself before the Lord in diligently searching His Word that He may communicate ideas to you. He does not design that you shall be dependent on human minds. He would have you look to Him in faith to do large things for you, not through another man, but to you. – {1888 836.1}

Joh 6:45

Joh 6:45 - Every man therefore that hath heard, and hath learned of the Father, cometh unto me - the Father, the Spirit and the Bride say "Come". All who have heard, learned of the Father and are moved of the Holy Spirit to obey the command of the Father (eternal life), come to Jesus for healing. See Rev 22:17; Joh 12:50; Mt 11:28, 29; Lk 9:23, 24; CONTRAST Joh 5:40

Joh 6:46

Joh 6:46 - Not that any man hath seen the Father, save he which is of God, he hath seen the

Father - See Joh 1:18, 3:13, 5:37; 1Tim 6:16; 1Jo 4:12, 20; Ex 33:20; Mt 11:27

Joh 6:47

Joh 6:47 - He that believeth on me hath everlasting life - See Joh 5:24, 6:40, 56, 57, 3:16, 11:25, 26; *1Jo 5:11-13, 14:6

Joh 6:48

Joh 6:48 - I am that bread of life - See Joh 6:50, 51; Mt 26:26, 27; Mk 14:22; Lk 22:19; 1Cor 11:24

Joh 6:49

John 6:49 - Your fathers did eat manna in the wilderness, and are dead - those who died in the wilderness were first dead in trespasses and sins, had grieved God, and could thus not enter into God's rest. They partook of the manna but never the Living Bread from heaven, Jesus. See John 6:58; Heb 3:16-4:3

Joh 6:50

Joh 6:50 - This is the bread which cometh down from heaven, that a man may eat thereof, and not die - Jesus is speaking of the new birth experience that causes a man to pass from death unto eternal life.

Joh 6:50

John 6:50 - that a man may eat thereof, and not die - Speaking of the 2nd death primarily but also for those who are fortunate to be alive to see Jesus coming in the clouds, they will never die the first death which is a sleep. - See Re 20:5, 6; John 5:24, 6:54, 11:24-27

Joh 6:51

Joh 6:51 - I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: - You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. This is eating the bread of life, and this will bring eternal life. Compare scripture with scripture. Study the representation of the life of a true Christian as delineated in the Word of God. – {HP 144.2}. See Rom 8:16

Joh 6:51

Joh 6:51 - the bread that I will give is my flesh, which I will give for the life of the world - Jesus' humanity was to be laid down an offering and ransom for the sins of the world - See Hosea 13:14; Heb 2:14, 15; Gal 3:13, 14; 1Cor 6:20; 1Pet 1:18, 19, 2:24 The people had referred Christ to the manna which their fathers ate in the wilderness, as if the furnishing of that food was a greater miracle than Jesus had performed; but He shows how meager was that gift when compared with the blessings He had come to bestow. The manna could sustain only this earthly existence; it did not prevent the approach of death, nor insure immortality; but the bread of heaven would nourish the soul unto everlasting life. The Saviour said, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." To this figure Christ now adds another. Only through dying could He impart life to men, and in the words that follow He points to His death as the means of salvation. He says,

"The bread that I will give is My flesh, which I will give for the life of the world." – {DA 388.2} The Word of Christ is the bread of life that is furnished for every soul that liveth. To refuse to eat this bread is death. He that neglects to partake of the Word of God shall not see life. Receiving the Word is believing the Word, and this is eating Christ's flesh, drinking His blood. To dwell and abide in Christ is to dwell and abide in His Word; it is to bring heart and character into conformity to His commands. {SW 52.1}

Joh 6:52

John 6:52 - The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? - Similar to His talk with Nicodemus, Jesus spoke spiritual things that the people, in their flesh, could not see nor perceive. See John 3:6, 12

Joh 6:53

Joh 6:53 - Except ye eat the flesh of the Son of man - See Mt 26:26; John 6:63

Joh 6:53

Joh 6:53 - and drink his blood - See Mt 26:27, 28; 1Pet 1:18, 19

Joh 6:53

John 6:53 - ye have no life in you - we remain dead in our trespasses and sins unless we partake of Jesus' body and blood. We must abide in Him and He in us and must therefore partake of Him so that we might have life, for without Him, we can do nothing. See John 6:56, 15:1-5; Eph 2:1, 5; Rom 3:23||6:23

Joh 6:54

Joh 6:54 - whoso eateth my flesh and drinketh my blood hath eternal life - To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated. – {DA 389.3}. See Col 2:9, 10

Joh 6:54

Joh 6:54 - I will raise him up at the last day - See See Joh 6:39, 40, 44, 5:21, 24, 25, 28, 29, 11:24

Joh 6:55

John 6:55 - For my flesh is meat indeed, and my blood is drink indeed - The Living Word became flesh and dwelt with us. Jesus is the Bread from Heaven that sustains and feeds the Spiritual life of the Christian. We must partake of Him daily that we might have life, and life more abundant. - See John 7:37, 38

Joh 6:56

Joh 6:56 - He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him -

Again, Jesus speaks of being born again of the Spirit and connected with Him, as the branch is connected to the vine - See Jer 15:16; John 3:1-8, 15:1-5; Rev 10:9,10; Ezekiel 3:1, 2

Joh 6:57

Joh 6;57 - even he shall live by Me - See Joh 5:21; Gal 2:20

Joh 6:58

Joh 6:58 - This is that bread which came down from heaven: not as your fathers did eat manna, and are dead - See Joh 6:27, 49

Joh 6:58

Joh 6:58 - he that eateth of this bread shall live for ever - See Joh 6:54, 57, 5:24; 1Jo 5:11-13

Joh 6:60

Joh 6:60 - This is an hard saying; who can hear it? - these are difficult words, who can abide or live up to them? This was the sentiments of many who the day before sought to make Jesus King of Israel by force. Their hopes disappointed and understanding that Jesus spoke of establishing a heavenly kingdom where righteousness abounded, the same turned away in scorn and rejection of Jesus.

Joh 6:61

Joh 6:62 - Doth this offend you? - The strait testimony of the True Witness causes offense, even a shaking. See Mt 24:10; Rev 3:14-22; Heb 12:26, 27 Christ had spoken a sacred, eternal truth regarding the relation between Himself and His followers. He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the relinquishment of their cherished ambitions. It required the complete surrender of themselves to Jesus. They were called to become self-sacrificing, meek and lowly in heart. They must walk in the narrow path traveled by the Man of Calvary, if they would share in the gift of life and the glory of heaven. – {DA 391.2} The test was too great. The enthusiasm of those who had sought to take Him by force and make Him king grew cold. This discourse in the synagogue, they declared, had opened their eyes. Now they were undeceived. In their minds His words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him. They had welcomed His miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with His self-sacrificing life. They cared not for the mysterious spiritual kingdom of which He spoke. The insincere, the selfish, who had sought Him, no longer desired Him. If He would not devote His power and influence to obtaining their freedom from the Rom, they would have nothing to do with Him. – {DA 391.3}

Joh 6:62

John 6:62 - What and if ye shall see the Son of man ascend up where he was before? - See John 17:5; Act 1:9-11

Joh 6:63

Joh 6:63 - It is the spirit that quickeneth; the flesh profiteth nothing - Jesus was using figurative language to show that our spiritual life and its sustenance is of exceeding greater

importance than the flesh (See Joh 6:27). It is however, easy to see how unstable men such as the Nicolatians could pervert this statement to suggest that whatever we do in the flesh has no bearing upon our spirit and eternal life. See Zech 4:6; John 3:6; *2Cor 3:6; Rev 2:6, 15; Eph 2:1; 1Pet 3:18, 19

Joh 6:63

John 6:63 - the flesh profiteth nothing - it is a vain thing to put our trust in the flesh. See Isa 57:12; Jer 17:5, 6; Philippians 3:3; Zech 4:6; Gal 6:5, 4:22, 23; Ps 20:7; Tit 3:5; Eph 2:8, 9; Rom 3:26, 27 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death - Rom 7:5

Joh 6:63

Joh 6:63 - the words that I speak unto you, they are spirit, and they are life - Jesus' words conveyed the essence of Christianity and godliness which, when practiced of men yields life eternal and life more abundantly. His words were Spiritual, so the carnal man cannot receive the things of the Spirit of God because they are spiritually discerned; neither should we seek to make literal (transubstantiation) that which is spiritual. Jesus describes the born again experience where we abide in Jesus and He in us and our life is hid in Him - See Joh 3:1-8, 4:23, 24, 6:68, 10:10, 12:49, 50, 15:3; Rom *7:14, 8:10; 1Cor 2:14; Col 3:3 The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." Joh 6:63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." Joh 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. – {CSA 19.9}

Joh 6:63

John 6:63 - they are spirit - See Joh 4:23, 24; Gal 2:20

Joh 6:63

John 6:63 - and they are life - See Ps 33:6

Joh 6:64

Joh 6:64 - But there are some of you that believe not - See John 5:38-40, 6:36; Heb 3:16-4:3

Joh 6:64

Joh 6:64 - For Jesus knew from the beginning who they were that believed not, and who should betray him - flesh and blood did not reveal this to Jesus but His Father in heaven made known to Him who would believe and who would reject Him. See Mt 16:17; Joh 6:66, 70, 71; 1Cor 2:10; Joh 16:13; Act 5:1-20

Joh 6:65

Joh 6:65 - Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father - Jesus' words were the gauntlet, the dividing line that caused many to draw back to perdition (Prov 16:4) and others to seek Him unto eternal life. See Joh 6:37, 44, 45, 14:6; Rom 9:8-23; Rev 22:17; Heb 10:38, 39

Joh 6:65

John 6:65 - except it were given unto him of my Father - All of humanity has been chosen of God in the Beloved, Jesus Christ (Eph 1:1-7). However, the Father gives us all time to prove what manner of spirit lies within us. Those who are willing to humble themselves and yield to God's wooing will be drawn to Jesus. Those, who in pride and selfishness, seek their own way will harden their own hearts to God's Holy Spirit. Mt 18:1-5; Rom 12:3; Josh 24:15; 2Pet 3:9

Joh 6:66

Joh 6:66 - from that time many of His disciples went back, and walked no more with Him - The hard saying or straight testimony of Jesus is that which caused many to turn back and walk no more with Him. So too, the straight testimony of the 3rd Angel's Message will cause a shaking among the household of God today. Those who turn back will receive the Mk of the Beast, 666. See Heb 6:4-6, 10:38, 39; 1Jo 2:18, 19 CONTRAST John 8:31, 32 By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus. – {DA 392.1} Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. He heard the words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." Joh 6:53. He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could

Joh 6:67

Joh 6:67 - Then said Jesus unto the twelve, Will ye also go away? - Jesus sought to test their commitment and resolve to follow Him. Jesus' question was one which beckoned the hearer to count the cost of discipleship.

Joh 6:68

Joh 6:68 - to whom shall we go? - The 12 disciples (actually 11) had a personal encounter with Jesus that changed their lives. Prior to their encounter, they believed the words and ministry of Jesus' forerunner, Joh the Baptist who was sent by God to proclaim the arrival of the Kingdom of God. The disciples were convinced of Christ, had sacrificed all and needed no other evidence of His Messiahship. "To whom shall we go?" The teachers of Israel were slaves to formalism. The Pharisees and Sadducees were in constant contention. To leave Jesus was to fall among sticklers for rites and ceremonies, and ambitious men who sought their own glory. The disciples had found more peace and joy since they had accepted Christ than in all their previous lives. How could they go back to those who had scorned and persecuted the Friend of sinners? They had long been looking for the Messiah; now He had come, and they could not turn from His presence to those who were hunting His life, and had persecuted them for becoming His followers. – {DA 393.5}

Joh 6:68

Joh 6:68 - thou hast the words of eternal life - See Joh 6:54, 57, 63; 12:46-50, 17:3; 1Jo 5:10-13; Philippians 2:15, 16

Joh 6:69

Joh 6:69 - And we believe and are sure that thou art that Christ, the Son of the living God. See Mt 16:16, 17; Joh 1:49, 11:27; Dan 9:24-27

Joh 6:70

Joh 6:70 - Have not I chosen you twelve, and one of you is a devil - the scribe who approached Jesus, beckoning that he become one of His disciples (Mt 8:19; Lk 9:57, 58) was Judas Iscariote. See Joh 6:64, 13:2, 11, 18 In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence the leaven of disaffection was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. "Have not I chosen you twelve," He said, "and one of you is a devil?" Joh 6:70. – {DA 720.1}

Joh 6:70

Joh 6:70 - and one of you is a devil? - One of the disciples was a seed of the serpent, Judas Iscarriot - See Joh 6:64, 8:44; Gen 3:15; Lk 3:7

Joh 6:71

Joh 6:71 - He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve - See Ps 55:12-14; John 6:64; Act 1:16-18; Zech 11:12, 23

Joh 7:1

Joh 7:1 - After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him - Jesus came to His own and His own received Him not. Jesus was forced to walk among foreigners for the Jews sought His life. The Day of Atonement had just passed where their sins were to have been blotted out, and yet, the Jews sought to kill Jesus. Joh 1:11, 7:2 We are to work as long as possible for the Lord and not seek out harm unless explicitly directed by the Holy Spirit. The mission field is broad and we need not put ourselves in unnecessary harm and hinder the work as Jesus gave example.

Joh 7:2

Joh 7:2 - Now the Jews' feast of tabernacles was at hand - the final Fall feast, 5 days after the Day of Atonement.

Joh 7:4

Joh 7:4 - For there is no man that doeth any thing in secret, and he himself seeketh to be known openly - Jesus' brothers speak of the natural course of men who seek the praises of men and to be seen of men for selfishness and self-glorification. This was the way of the Pharisees who made a public display of their acts of self-righteousness and false piety (Mt 23:5-7). Jesus however, counsels us to do our good deeds in secret and our heavenly Father that sees us in secret will reward us openly (Mt 6:3, 4). See Mk 12:38, 39; Lk 20:46; Joh 7:18, 8:50

Joh 7:4

Joh 7:4 - if thou do these things - The "if" expressed doubt and unbelief. They attributed

cowardice and weakness to Him. If He knew that He was the Messiah, why this strange reserve and inaction? If He really possessed such power, why not go boldly to Jerusalem, and assert His claims? Why not perform in Jerusalem the wonderful works reported of Him in Galilee? Do not hide in secluded provinces, they said, and perform your mighty works for the benefit of ignorant peasants and fishermen. Present yourself at the capital, win the support of the priests and rulers, and unite the nation in establishing the new kingdom. – {DA 450.2} These brothers of Jesus reasoned from the selfish motive so often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. They were offended because, instead of seeking a temporal throne, Christ had declared Himself to be the bread of life. They were greatly disappointed when so many of His disciples forsook Him. They themselves turned from Him to escape the cross of acknowledging what His works revealed—that He was the Sent of God. – {DA 451.1}

Joh 7:5

Joh 7:5 - For neither did his brethren believe in him - those who shared the same household with Jesus and beheld His impeccable character were swayed by the doubts of others and denied Him. See Mt 13:57; Mk 6:4; Lk 4:24; Joh 4:44

Joh 7:6

Joh 7:6 - My time is not yet come - the time of Jesus' glorification had not yet arrived, when He would be lifted up before all men to demonstrate the character of God. God has a divine schedule and time for everything, yet He is willing to alter His schedule to attend to the fervent, selfless prayer of one of His children (Joshua 10:12, 13). See Joh 3:14, 12:23, 27, 31, 32

Joh 7:6

Joh 7:6 - but your time is alway ready - we are always in a position to take a stand, be seen of men in order to glorify God the Father. Consider Joh the Baptist. See Joh 5:35

Joh 7:7

Joh 7:7 - The world cannot hate you - Jesus is speaking to His brothers that were unconverted and unbelieving. They were in harmony with the world and could not be reproved by the world for righteousness sake. Jesus however, was a reproof to the world and was reproved by the world for righteousness sake.

Joh 7:7

Joh 7:8 - but me it hateth, because I testify of it, that the works thereof are evil - See Joh 3:19-21, 15:23

Joh 7:10

Joh 7:10 - then went he also up unto the feast, not openly, but as it were in secret - Meanwhile Jesus had quietly arrived at Jerusalem. He had chosen an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had He joined any of the caravans that went up to the feast, public attention would have been attracted to Him on His entrance into the city, and a popular demonstration in His favor would have aroused the authorities against Him. It was to avoid this that He chose to make the journey alone. – {DA 452.1}

Joh 7:12

Joh 7:12 - others said, Nay; but he deceiveth the people - people were prejudiced by the false reports of the Jewish leadership and blindly followed their counsel.

Joh 7:13

Joh 7:13 - Howbeit no man spake openly of him for fear of the Jews - people feared being put out of the temple by the Jews. The Jews modeled the same spirit later adopted by the papacy, that if you went against the teachings of the leadership you would be banished from the temple, its services and heaven. See Joh 9:22, 7:45-49, 19:38

Joh 7:15

Joh 7:15 - And the Jews marvelled, saying, How knoweth this man letters, having never learned? - it was understood that Jesus was a carpenter and not trained in the 'Schools of the Prophets'. The Jews were therefore astounded by His wisdom, the power and clarity of His words and the meek, composed authority with which He taught. See Isa 7:15; Lk 2:46, 47

Joh 7:16

Joh 7:16 - My doctrine is not mine, but his that sent me - the same statement applies to the followers of Christ, we are sent to preach and teach the gospel and we are to promote the doctrine of Christ. See Deut 18:18; Mt 28:19, 20; Joh 6:45; 2Tim 3:16, 17 "My teaching is not Mine," said Jesus, "but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself." Joh 7:16, 17, R. V. The question of these cavilers Jesus met, not by answering the cavil, but by opening up truth vital to the salvation of the soul. The perception and appreciation of truth, He said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals. Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself. The Pharisees had not put their will on the side of God's will. They were not seeking to know the truth, but to find some excuse for evading it; Christ showed that this was why they did not understand His teaching. – {DA 455.3}

Joh 7:17

Joh 7:17 - If any man willeth to do His will, he shall know of the doctrine/teaching - The statement made by Jesus is conditional, "if any man wills to do His will", applying only to those who have a genuine desire to do God's will and not their own. All who desire to know the truth and to live by the truth will be instructed of God through His Holy Spirit and Word. The Holy Spirit is promised to teach and give discernment to all who sincerely desire to do God's will. See Ezra 7:10; Isa 28:26; Mic 4:2; 1Jo 4:5, 6; Joh 6:45, 8:31, 32, 47, 16:8, 13, 18:37; 1Cor 2:12-14 Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible,

desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1 As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom.... Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. – {Mar 192.6}

Joh 7:17

Joh 7:17 - he shall know of the doctrine - The Holy Spirit will confirm and affirm the words of truth to the sincere believer (Rom 8:14, 16; 1Cor 2:12-15). See Joh 6:45, 8:31, 32; 2Tim 3:10; Mt 11:19; 1Jo 4:1-3 Doctrine was important to Jesus Christ so it should be important to us. Ecumenism seeks to promote unity without any regard for doctrine. See 2Tim 3:16, 17 There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. – {DA 671.1}

Joh 7:17

Joh 7:17 - whether I speak of myself - whether the words spoken are of one's devising, one's opinion, for one's self-glorification or whether they are of God.

Joh 7:18

Joh 7:18 - He that speaketh of himself seeketh his own glory - those who are self promoting and promote their own ideas and opinions seek their own glory, the praises of men. This is the spirit of antichrist - See 1Jo 4:1-3 By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and by disrelish for the truths of God's word, many who profess to be Christians, and who feel competent to teach others, will be led to turn away from the requirements of God. Paul declared to Timothy, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." – {AA 504.2} The apostle does not here refer to the openly irreligious, but to the professing Christians who make inclination their guide, and thus become enslaved by self. Such are willing to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ and choose teachers who praise and flatter them. And among professing ministers there are those who preach the opinions of men instead of the word of God. Unfaithful to their trust, they lead astray those who look to them for spiritual guidance. – {AA 504.3}

Joh 7:18

Joh 7:18 - but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him - Jesus describes the Spirit of God that was at work within Himself - See Ps 92:15; 1Jo 3:7, 4:1-3, 15 In Jesus, there is no unrighteousness, Who came to

testify and give glory to His Father. Joh the Baptist said "He [Christ] must increase, but I must decrease" (Joh 3:30). Paul says I will boast in Jesus Christ and Him crucified. Such should be the boast of all the followers of Christ. See Phil 3:8-14; 1Cor 2:1, 2; Jer 9:23, 24; Dan 2:27, 30

Joh 7:19

Joh 7:19 - Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? - Those who boast in the Law, speak of its merits are the very one's that break the law. See Mt 26:3, 4; Jam 2:8-12; Rom 3:19, *20-26; Gal 3:10; Joh 8:20

Joh 7:20

Joh 7:20 - Thou hast a devil: who goeth about to kill thee? - Jesus read and exposed their very thoughts and they fain as if Jesus is mad, being possessed by a devil, speaking lies in paranoia. They should have been fearful of Christ as He read perfectly their thoughts and motives. - See Jam 3:14-16

Joh 7:21

Joh 7:20 - I have done one work, and ye all marvel - that which captured the Pharisee's ire was Jesus' healing of the man at the pool of Bethesda on the Sabbath (Joh 5). This healing pitted Jesus' claims to be the Son of God, and His works against the self-righteousness of the Pharisees. Compare Joh 7:22, 23

Joh 7:22

Joh 7:22 - Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man - See Gen 17:10-14; Lev 12:3

Joh 7:23

Joh 7:23 - that the law of Moses should not be broken - it was required that on the 8th day a male child be circumcised according to the Law of God spoken to Abraham and recorded by Moses. See Gen 17:12

Joh 7:23

Joh 7:23 - are ye angry at me, because I have made a man every whit whole on the sabbath day? - Jesus has restored life, making the man whole on the Sabbath, a work of God just as much as circumcision and yet the Jews were angry with Him. See Joh 5:1-16

Joh 7:24

Joh 7:24 - Judge not according to the appearance, but judge righteous judgment - Jesus is calling the Pharisees higher, to judge not by the letter of the Law but by the Spirit of the Law. Jesus, through the Holy Spirit was trying to appeal to their hard hearts to see if they would respond (compare the scribe of Lk 20:27-39). See 2Cor 3:6; Isa 11:3, 4; Jer 11:20; Rev 16:7; Joh 5:22, 27, 4:23, 24, 6:63, 8:15; Rom 7:9; 1Sam 16:7; Jam 2:2-4 God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of His

character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. – {SC 30.1}

Joh 7:24

John 7:24 - but judge righteous judgment - See Rom 2:5; 2Thess 1:4, 5

Joh 7:25

Joh 7:25 - Then said some of them of Jerusalem, Is not this he, whom they seek to kill? - the Pharisees' hatred of Christ and desire to kill Him was obvious to those living in Jerusalem. See Joh 5:16

Joh 7:26

Joh 7:26 - Do the rulers no indeed that this is the very Messiah - See Joh 5:39, 7:40; Deut 18:18, 19; Dan 9:24, 25. As a nation, the people of Israel, while desiring the advent of the Messiah, were so far separated from God in heart and life that they could have no true conception of the character or mission of the promised Redeemer. Instead of desiring redemption from sin, and the glory and peace of holiness, their hearts were fixed upon deliverance from their national foes, and restoration to worldly power. They looked for Messiah to come as a conqueror, to break every yoke, and exalt Israel to dominion over all nations. Thus Satan had succeeded in preparing the hearts of the people to reject the Saviour when He should appear. Their own pride of heart, and their false conceptions of His character and mission, would prevent them from honestly weighing the evidences of His Messiahship. – {PK 709.2}

Joh 7:27

Joh 7:27 - Howbeit we know this man whence he is - the people were deceived by the teachings and traditions of men to suggest that the coming of the Messiah would be a mystical mystery. It was plainly prophesied that God would raise up a Prophet from among the brethren, and yet they were led to believe in a false doctrine and thus reject Jesus Christ. See Mt 13:55, 56; Deut 18:18; Heb 2:9-18 Many among Christ's hearers who were dwellers at Jerusalem, and who were not ignorant of the plots of the rulers against Him, felt themselves drawn to Him by an irresistible power. The conviction pressed upon them that He was the Son of God. But Satan was ready to suggest doubt; and for this the way was prepared by their own erroneous ideas of the Messiah and His coming. It was generally believed that Christ would be born at Bethlehem, but that after a time He would disappear, and at His second appearance none would know whence He came. There were not a few who held that the Messiah would have no natural relationship to humanity. And because the popular conception of the glory of the Messiah was not met by Jesus of Nazareth, many gave heed to the suggestion, "Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is." – {DA 457.2}

Joh 7:27

Joh 7:27 - but when Christ cometh, no man knoweth whence He is - It was generally believed that Christ would be born at Bethlehem, but that after a time He would disappear, and at His second appearance none would know whence He came. There were not a few who held that the Messiah would have no natural relationship to humanity. And because the popular conception of the glory of the Messiah was not met by Jesus of Nazareth, many gave heed

to the suggestion, "Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is." – {DA 457.2}. See Joh 7:27 a doctrine of man was made mainstream among the Jews who did not no the scriptures nor the power of God (Mk 12:24). They perhaps misinterpreted the prophetic likening of Messiah to Melchizadek, having no beginnings or ends [no record of his lineage or what of his life and heritage after his encounter with Abraham] to suggest that the Messiah would "appear", just as Melchizadek. However, Scripture also made plain that Messiah would be born of a virgin, He would be raised up among the brethren and he would be One with the people He came to save. The Bible gave specific revelations regarding the Messiah and His coming: 1. The place of His birth, Bethlehem (Mic 5:2) 2. The time of His arrival (Dan 9:24, 25) 3. The place of His early life and lifestyle, a Nazarite (Judges 13:5) 4. His ministry and work (Isa 61:1-4)

Joh 7:28

John 7:28 - Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not - There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction. – {5BC 1129.4} When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified (The Signs of the Times, May 10, 1899). – {5BC 1129.5}

Joh 7:28

Joh 7:28 - and I am not come of myself, but he that sent me is true - See Isa 48:16

Joh 7:28

Joh 7:30 - whom ye know not - See Joh 16:1-3, 5:36-38

Joh 7:29

Joh 7:29 - and he hath sent me - See Isa 48:16

Joh 7:30

Joh 7:30 - Then they sought to take him: but no man laid hands on him, because his hour was not yet come - the hour for Jesus to be glorified had not yet arrived. See Joh 12:23, 7:39, 8:20; Lk 22:52, 53 CONTRAST John 17:1

Joh 7:31

John 7:31 - And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? - See John 8:31

Joh 7:32

Joh 7:32 - The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him - incensed by the people's conviction that Jesus was indeed Messiah, Christ the Lord, the Pharisees sent soldiers to capture Him. These same soldiers would themselves become convinced of Jesus after hearing the words He spoke. See Joh 7:45, 46; Mt 23:13; 1Thess 2:16

Joh 7:34

Joh 7:34 - Ye shall seek me, and shall not find me - Jesus speaks of the Jews' ultimate rejection of Him. The day will come when there would be a famine in the land for hearing the word of God and they will seek for Jesus but will not find Him. See Am 8:11

Joh 7:34

Joh 7:34 - where I am, thither ye cannot come - See Lk 16:26; Joh 8:21

Joh 7:36

Joh 7:36 - What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? - Jesus forecasted a time when the Spirit of God would depart from men and they would search from the north to the east to hear the Word of God, but not find it. See Amos 8:11-14

Joh 7:37

Joh 7:37 - In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. See Ps 36:9; Rev 22:17, Joh 6:35, 4:10, 11; Rev 7:17, 21:6

Joh 7:38

Joh 7:38 - He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water - Jesus was declaring His Messiahship, the LORD, the Fountain of Living Waters. If we drink living waters, living waters will come out of us. If we feed on impure or poisonous thoughts, those same thoughts will come out of us. Ps 36:9; Jer 17:13; Gal 5:22, 23; Joh 4:10, 14; Mt 12:34, 13:52; 1Cor 15:33; Rev 7:17

Joh 7:39

Joh 7:39 - But this spake he of the Spirit - The Holy Spirit is likened to Living Waters, Rains, early and latter. See Jam 5:7; Joel 2:23; Jer 17:13; Gal 5:22, 23; Joh 4:10, 14

Joh 7:39

Joh 7:39 - which they that believe on him should receive - See Act 1:8, 10:45-48; Jer 31:31-34

Joh 7:39

Joh 7:39 - for the Holy Ghost was not yet given - God does all things with perfect order. The Holy Spirit had not been given as another Comforter, like Jesus had come, until Jesus' glorification and ascension (Joh 16:6-15), and to dwell within men in fullness (1Cor 6:19; Joh 14:16-21). However, the Holy Spirit had always fulfilled, and continued to function in His appointed task of guiding and directing men to worship God, their Creator. After Jesus' glorification, believers would be imbued with the living presence of the Holy Spirit to empower the life, grant victory over sin, and give the believer the unction to preach the

gospel of a risen Savior! - See John 4:21; Nehemiah 9:20; 1Sam 10:6, 9; Act 1:5, 8; 7:51; 1Pet 3:18, 19; 1Kin 18:36, 37; Eph 3:1-5 Prior to Jesus' glorification, the Spirit fell upon men, rather than dwelt within them: Numbers 11:17, 25 During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people. – {AA 37.3} From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples. – {AA 53.1}

Joh 7:40

Joh 7:40 - Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet - The COI were being tested to see if they would believe in Him Who they heard and saw God's glory revealed through. See Jer 17:13

Joh 7:40

Joh 7:40 - Of a truth this is the Prophet - See Deut 18:18, 19

Joh 7:41

Joh 7:41 - Others said, This is the Christ - apparently the people were not aware that the Prophet spoken by Moses (Deut 18:18) was also the Messiah, spoken by Dan (Dan 9:25). See Mt 16:14

Joh 7:41

Joh 7:41 - Shall Christ come out of Galilee? - The Jews knew that out of Bethlehem Judea would come the Messiah. See Mic 5:2

Joh 7:42

Joh 7:42 - Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? - Jesus made no attempt to justify Himself, to prove His lineage, nor to reveal His miraculous birth that fulfilled all prophecies to the letter. In meekness, Jesus permitted men to make decisions about Him based upon the evidence they saw, not on what they did not see or could not understand. So it is today, we are to walk by faith based on the light that has been entrusted to us. See Mic 5:2; Isa 11:10; Gen 49:10

Joh 7:43

Joh 7:43 - So there was a division among the people because of him - Jesus divides the world into two camps. See Gen 3:15; Mt 10:34, 12:30; Heb 4:12; Joh 9:16

Joh 7:44

Joh 7:44 - And some of them would have taken him; but no man laid hands on him - some would have taken Jesus by force to crown Him King, others would have taken Him by force to put Him to death. There is no middle ground with Jesus. The nation and the world is divided by this One Man. See Joh 6:15, 7:45, 46

Joh 7:46

Joh 7:46 - Never man spake like this man - the convicted guards were powerless to apprehend One whose words cut to their soul. Their testimony was a rebuke to the Jewish leadership, where the rocks were crying out. The Roman guards had sufficient fear, not to touch the Lord's Anointed. See Lk 19:40; Mk 2:11, 12; Lk 4:32; Joh 7:32; 1Sam 22:17

Joh 7:47

Joh 7:47 - Then answered them the Pharisees, Are ye also deceived? - Just as the Holy Spirit is making impressions upon men's minds such that they exalt and delight in the light shown from God, the devil raises up men, typically those in leadership (pastors) to oppose the light and cast their doubts upon the works of God. See Mt 12:23, 24

Joh 7:48

Joh 7:48 - Have any of the rulers or of the Pharisees believed on him? - The question points to the standard, authority and source of religion advocated by the Jewish Leadership, the religion of men (Jer 17:5-8; Mk 7:7, 8, 11:28; Mt 23:13; Lk 20:2). No different today! Modern Israel looks to be led by their earthly leaders as opposed to being led by God, His Spirit, and His Word. See Lk 9:22 Those to whom the message of truth is spoken seldom ask, "Is it true?" but, "By whom is it advocated?" Multitudes estimate it by the numbers who accept it; and the question is still asked, "Have any of the learned men or religious leaders believed?" Men are no more favorable to real godliness now than in the days of Christ. They are just as intently seeking earthly good, to the neglect of eternal riches; and it is not an argument against the truth, that large numbers are not ready to accept it, or that it is not received by the world's great men, or even by the religious leaders. – {DA 459.5} – DA 459.5 With a great show of prudence the rabbis had warned the people against receiving the new doctrines taught by this new teacher; for His theories and practices were contrary to the teachings of the fathers. The people gave credence to what the priests and Pharisees taught, in place of seeking to understand the word of God for themselves. They honored the priests and rulers instead of honoring God, and rejected the truth that they might keep their own traditions. Many had been impressed and almost persuaded; but they did not act upon their convictions, and were not reckoned on the side of Christ. Satan presented his temptations, until the light appeared as darkness. Thus many rejected the truth that would have proved the saving of the soul. – {DA 489.4} Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1 But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as

are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. – {4SP 413.2} Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then by controlling the minds of these leaders he can influence the multitudes according to his will. – {4SP 413.3} When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer. – {4SP 414.1}

Joh 7:49

Joh 7:49 - But this people who knoweth not the law are cursed - those who claimed to be the defenders of the faith and shepherds of the flock of God displayed an utter contempt for those who they claimed to watch over. Their prideful boast of knowing the law while not recognizing Jesus revealed the condition of their heart and spiritual blindness - See Zech 11:4, 5, 17; Joh 9:34; Jer 26:16-19

Joh 7:50

Joh 7:50 - Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) - Nicodemus' encounter with Jesus was not without effect. Jesus left an impression upon him that caused him to take a stand in His defense against the other Pharisees. Nicodemus, like Joseph of Arimathaea, would be scorned and left out of further plottings to take Jesus as the Pharisees were aware of their sympathies towards Him. See Joh 3:2-21

Joh 7:51

Joh 7:51 - Doth our law judge - the Jewish Law presumed a person innocent until proven guilty, unlike Roman Law, which would imprison a person without due process, presuming them to be guilt until proven innocent. The individuals burden would then be to prove their innocense, a nearly impossible feat as confirmed in the mock trials of Jesus. See Josh 20:9 In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged "to prosecute and constrain without any delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered "to proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him."—Ibid., b. 4, ch. 2. And, further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in church or state, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome. – {GC 133.3} Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and in the

same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in church or state! – {GC 134.1}

Joh 7:52

Joh 7:52 - Search, and look: for out of Galilee ariseth no prophet - False Teachers Misplace Prophecy—In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Dan; they had the testimony of Isa and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing. { Ev 612.4} And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education." They know not the signs of Christ's coming, or of the end of the world.—Manuscript 136, 1897. { Ev 613.1}

Joh 8:1

Joh 8:1 - Jesus went unto the mount of Olives - Jesus' frequent site for prayer, communion and meditation with His Father before the start of the day. As the close of the Feast of Ingathering came to a close, Jesus may have prayed for the Holy Spirit to proclaim His mission and calling to the wondering people.

Joh 8:2

Joh 8:2 - And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them - Jesus came to the temple, Himself the fresh bread from heaven to provide breakfast for the people who desired to hear His teachings.

Joh 8:3

Joh 8:3 - And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst - the Law of Moses required her husband bring she and her accomplice to the leadership. With all their professions of reverence for the law, these rabbis were disregarding its provisions. It was the husband's duty to take action against the woman; and the guilty parties were to be punished equally. The action of the accusers was unauthorized. Jesus, however, met them on their own ground. The law specified that the witnesses in the case should be the first to cast a stone. Now rising and fixing His eyes on the plotting elders, Jesus said, "He that is without sin among you, let him first cast a stone at her." And He continued writing on the ground. – {HLv 311.2}

Joh 8:4

John 8:4 - They say unto him, Master, this woman was taken in adultery, in the very act - See Deut 22:22

Joh 8:5

Joh 8:5 - Now Moses in the law commanded us, that such should be stoned - See Lev 20:10

Joh 8:5

Joh 8:5 - but what sayest thou? - Seeking to accuse Jesus of breaking and teaching others to break the Law of Moses, or to stone the woman to death which was an offense against Roman Law (Joh 18:31), the Jews set up a trap to ensnare Him.

Joh 8:6

Joh 8:6 - This they said, tempting him, that they might have to accuse him - the Jews continually sought to trap Jesus. If he should condone their murderous act, He would be referred to the Rom for killing a person, which was illegal. If he should defend the woman, Jesus would be accused of seeking to make void the Laws of Moses. They thought they had Jesus in a no-win situation. See Mt 22:15-22; Mk 12:13-16; Lk 20:20-26

Joh 8:6

Joh 8:6 - Jesus stooped down , and with His finger wrote on the ground - See Jer 17:13 on three occasions God writes in the Bible and with each it pertains to the conviction of sin: 1. God issued the 10 Commandments and wrote them with His fingers (Ex 20:1-17) 2. God's hand writes on the palace walls of Belshazzar, pronouncing judgment upon the king and the Empire 3. Jesus writes in the sand, judging those who brought judgment upon the woman caught in adultery. Jesus delineated the sins of each man, from the eldest to the youngest so that they individually saw their own condemnation (v9) and left the scene. Ps 90:8

Joh 8:7

Joh 8:7 - He that is without sin among you, let him first cast a stone at her - Jesus accused the woman's accusers based on the same premise they held against her, the law and its righteous requirements. Jesus however, did not come to accuse or condemn but to save all who put their faith in Him. Jesus showing His consent with the law of Moses, commands that those who have no sin for which they themselves are worthy of death to cast the first stone against her. As Jesus noted the sins of those men in the sand, many of whom may have at one time had relations with the same woman, or were criminal to sins more heinous than that for which they charged the woman, they were condemned by their own charges. See Rom 2:3

Joh 8:10

Joh 8:10 - Woman, where are those thine accusers? hath no man condemned thee? - The only one left before the woman who could justly accuse and condemn her was Jesus Himself. No one was worthy to condemn her since all have sinned and come short of the glory of God (Rom 3:23). Jesus showed her accusers that they were under the same condemnation they sought to execute upon the woman. Therefore, Jesus proved that there was none righteous (man's "righteousness" in upholding the law was an impossibility), all were under condemnation for sin (the wages of sin is death - Rom 6:23), and that all needed a Saviour. See Rom 3:10-20

Joh 8:11

Joh 8:11 - No man, Lord - the woman, who felt conviction for her sins, and was shown great mercy and pardon, was covered in the righteousness of Christ (Jer 23:5, 6). She calls Him

Lord, just as the thief on the cross! See Lk 23:42

Joh 8:11

Joh 8:11 - Neither do I condemn thee - Jesus did not come to condemn the world, but that the world through Himself might be saved (John 3:17, 12:47; 1Jo 4:14). Jesus here described His mission in establishing a new order, not based on man's strict adherence to the law, but by His grace through faith in Himself, believing in His power to save (the mystery of godliness). Mt 11:28-30; *Rom 8:1, 2; Eph 2:8- 10; Col 1:27-30

Joh 8:11

Joh 8:11 - go, and sin no more - that which Jesus commanded the then, justified woman, to do was not an impossibility, but one that He, through the Holy Spirit that was to be given to all, would achieve through her. Jesus' command placed the woman under obligation to remain near to Him, to cling to the One Who had power to deliver her from certain death, and Who neither condemned her (Lk 9:23; Mt 11:28-30; Rom 8:12). In so doing, Jesus revealed the mystery of godliness to the woman (Col 1:27-29), that He would give her power to be victorious over sin. This power is available only as we abide in Jesus, for without Him we can do nothing. See John 15:1-5; 1Jo 3:4-*6, 9, 2:1 COMPARE John 5:14

Joh 8:12

Joh 8:12 - I Am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life - See Mt 4:15, 16; Joh 1:9, 3:19-21, 9:4, 5; 1Jo 1:5;

Joh 8:12

Joh 8:11 - he that followeth me shall not walk in darkness - See John 12:46; 1Thess 5:4-9

Joh 8:12

Joh 8:11 - but shall have the light of life - Joh declares that "In Him was life, and the life was the light of men". Jesus is both light to the world and the light that shines along the path to eternal life. And He Himself is eternal life. See Joh 11:25, 17:3; Ps 36:9; 1Jo 5:11-14 They had a bright light set up behind them at the beginning of the path, which an angel told me was the "midnight cry." [See Mt 25:6.] This light shone all along the path, and gave light for their feet, so that they might not stumble. – {CET 57.2} If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted "Alleluia!" Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted as if borne by everlasting arms. With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible.—(The Ministry of Healing, 514.) – {Pr 16.2}

Joh 8:13

Joh 8:13 - Thou bearest record of thyself; thy record is not true - as the seed of the serpent, the Pharisees continued the warfare [Grk: pólemos] started in heaven by their rebel father Lucifer, suggesting God's claims about Himself were false. Consider the arrogance of the fallen creation, reviling its Perfect Creator; such is the nature of sin. See Rev 12:7-9; Heb 12:3; CONTRAST 2Cor 10:12

Joh 8:14

John 8:14 - Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go - See John 12:49, 50

Joh 8:15

Joh 8:15 - Ye judge after the flesh - we who are flesh can not judge justly because we can only see that which is outward, we know not the spirit of men. See Joh 7:24; 1Cor 2:10-12

Joh 8:15

Joh 8:15 - I judge no man - Jesus is saying His judgment is not of the flesh, as a human. Jesus, as the Son of Man has come to be the Lamb of God that takes away the sins of the world. Jesus did not come to condemn the world but to give life (Joh 3:17; Act 17:31). See John 12:47, 48

Joh 8:16

Joh 8:16 - And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me - Jesus, the Father and the Holy Spirit all agree as One in their thoughts and judgment. See Joh 10:30; 1Jo 5:7, 8; Ps 19:9

Joh 8:17

Joh 8:17 - the testimony of two men is true - See Deut 17:1-6, 19:15; 2Cor 13:1

Joh 8:18

Joh 8:18 - the Father that sent Me beareth witness of Me - See Isa 48:16; Lk 3:22; Mt 3:16, 17, 17:5, 6; John 17:5, 21, 23; 1Jo 5:7, 8; 2Tim 2:13

Joh 8:19

Joh 8:19 - Where is thy Father? - The taunting derision Jesus had heard from His youth, suggesting that He was born of sin, illegitimately, the Jewish leaders again raise-up. See Joh 8:41; Ps 109:1-5

Joh 8:19

Joh 8:19 - Ye neither know me, nor my Father - See Joh 16:1-3, 8:47, 14:6, 7; Mt 11:27

Joh 8:19

Joh 8:19 - if ye had known me, ye should have known my Father also - See Joh 14:8-10, 10:30

Joh 8:20

Joh 8:20 - Jesus' time had not arrived Joh 7:30

Joh 8:20

Joh 8:20 - and no man laid hands on him; for his hour was not yet come - See Joh 7:30, 39, 12, 23; Lk 22:53; Contrast Joh 17:1, 18:1-13

Joh 8:21

Joh 8:21 - ye shall seek me, and shall die in your sins - Jesus speaks of the days when there would be a famine in the land for hearing the word of God. This prophecy would be fulfilled immediately after the death of Christ. The people came from far and wide, seeking the Master for healing and the only report that could be given was that He was killed the prior day at the hands of the Pharisees. This would begin the fulfillment of this prophecy which would haunt the religious leaders and their followers for the rest of their lives. See Am 8:11-14; Joh 14:19; Ezekiel 18:20 Never had Christ attracted the attention of the multitude as now that He was laid in the tomb. According to their practice, the people brought their sick and suffering ones to the temple courts, inquiring, Who can tell us of Jesus of Nazareth? Many had come from far to find Him who had healed the sick and raised the dead. On every side was heard the cry, We want Christ the Healer! Upon this occasion those who were thought to show indications of the leprosy were examined by the priests. Many were forced to hear their husbands, wives, or children pronounced leprous, and doomed to go forth from the shelter of their homes and the care of their friends, to warn off the stranger with the mournful cry, "Unclean, unclean!" The friendly hands of Jesus of Nazareth, that never refused to touch with healing the loathsome leper, were folded on His breast. The lips that had answered his petition with the comforting words, "I will; be thou clean" (Mt 8:3), were now silent. Many appealed to the chief priests and rulers for sympathy and relief, but in vain. Apparently they were determined to have the living Christ among them again. With persistent earnestness they asked for Him. They would not be turned away. But they were driven from the temple courts, and soldiers were stationed at the gates to keep back the multitude that came with their sick and dying, demanding entrance. – {DA 776.1} The sufferers who had come to be healed by the Saviour sank under their disappointment. The streets were filled with mourning. The sick were dying for want of the healing touch of Jesus. Physicians were consulted in vain; there was no skill like that of Him who lay in Joseph's tomb. – {DA 776.2} The mourning cries of the suffering ones brought home to thousands of minds the conviction that a great light had gone out of the world. Without Christ, the earth was blackness and darkness. Many whose voices had swelled the cry of "Crucify Him, crucify Him," now realized the calamity that had fallen upon them, and would as eagerly have cried, Give us Jesus! had He still been alive. – {DA 776.3} When the people learned that Jesus had been put to death by the priests, inquiries were made regarding His death. The particulars of His trial were kept as private as possible; but during the time when He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the priests and rulers, were circulated everywhere. By men of intellect these priests and rulers were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, they became like men insane. The prophecies that pointed to Christ's sufferings and death they could not explain, and many inquirers were convinced that the Scriptures had been fulfilled. – {DA 776.4} The revenge which the priests had thought would be so sweet was already bitterness to them. They knew that they were meeting the severe censure of the people; they knew that the very ones whom they had influenced against Jesus were now horrified by their own shameful work. These priests had tried to believe Jesus a deceiver; but it was in vain. Some of them had stood by the grave of Lazarus, and had seen the dead brought back to life. They trembled for fear that Christ would Himself rise from the dead, and again appear before them. They had heard Him declare that He had power to lay down His life and to take it again. They remembered that He had said, "Destroy this temple, and in three days I will raise it up." Joh 2:19. Judas had told them the words spoken by Jesus to the disciples while on the last journey to Jerusalem: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." Mt 20:18, 19. When they heard these words, they had mocked

and ridiculed. But now they remembered that Christ's predictions had so far been fulfilled. He had said that He would rise again the third day, and who could say that this also would not come to pass? They longed to shut out these thoughts, but they could not. Like their father, the devil, they believed and trembled. – {DA 777.1}

Joh 8:21

Joh 8:20 - whither I go, ye cannot come - Those who reject the Son do not abide in Him, nor He in them. Thus they will not be with Him always and cannot go where He goes - See Lk 16:26; Joh 7:34, 13:33, 14:16-18, 23, 26

Joh 8:23

Joh 8:24 - ye are from beneath - See Joh 3:31; Jam 3:14-16

Joh 8:23

Joh 8:23 - I am not of this world - See Zech 6:12; Joh 17:14, 18:36, 37; 1Jo 4:4-6

Joh 8:24

Joh 8:24 - I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins - Jesus was here proclaiming His Messiahship and the fulfillment of the prophecy of Dan 9:25, Gen 22:8; Joh 1:36. See Act 2:36; Joh 16:9; 1Jo 5:10-12 The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Ex 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa 53:5). "Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity. – {3SM 172.4}

Joh 8:25

Joh 8:25 - Even the same that I said unto you from the beginning - Jesus bore witness of Himself when He stood and read from the prophet Isa in the Temple: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. See Lk 4:16-19

Joh 8:26

Joh 8:26 - and to judge of you - Jesus is forecasting His future work of judgment, once He has entered the Most Holy Place to cleanse the sanctuary. Jesus' work while on earth was not to judge or condemn men but to save as the Lamb of God that takes away the sins of the world. See Joh 5:22, 23, 30; Dan 8:14

Joh 8:26

Joh 8:26 - and I speak to the world those things which I have heard of him - See Joh 17:4, 6, 8; Ps 22:22

Joh 8:28

Joh 8:28 - When ye have lifted up the Son of man, then shall ye know that I am He - Jesus declares that the revelation of His Messiahship will be made abundantly plain when He is made a ransom for mankind's sins. The heavens and earth will declare His majesty, the empty grave will speak of His power, the transformed lives of His followers will give glory to His divinity and the moving of the Holy Spirit will prick the hearts of all men. See Mt 27:45, 50-54; Joh 3:14-16, 13:19, 12:31, 32; Act 2:36, 37, 3:12-18; Num 21:8, 9

Joh 8:28

Joh 8:28 - that I do nothing of myself but as my Father hath taught me, I speak these things - Jesus did not seek to exalt Himself, nor to perform anything of Himself. Jesus always kept His mind connected with the Father and thus sought to do the will of His Father Who sent Him. See Joh 14:10, 11, 5:19-22, 36, 14:11

Joh 8:29

Joh 8:29 - And he that sent me is with me: the Father hath not left me alone - See Isa 63:3; 2Tim 4:16, 17

Joh 8:29

Joh 8:29 - for I do always those things that please him - See Heb 10:9, Ps 40:8; 2Tim 2:5

Joh 8:31

John 8:31 - Then said Jesus to those Jews which believed on him - See John 7:31

Joh 8:31

Joh 8:31 - If ye continue in my word, then are ye my disciples indeed - the mark of discipleship is to follow in the words of Christ without drawing back. See Isa 8:16; Mt 10:22; Act 13:43; Eph 4:21; Heb 10:38, 39; Hos 6:3; Joh 14:23, 24, 15:8, 18:37; Lk 9:16; 2Tim 3:14; James 1:25; Eze 20:18, 20 “I will put My laws into their hearts, and in their minds will I write them.” Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. – {SC 60.2}

Joh 8:32

Joh 8:32 - And ye shall know the truth - Those who are taught of God, who are directed by the Holy Spirit will know the truth and will follow Christ. Jer 9:23, 24; *Joh 7:17, 14:21; 1Cor 2:14, 15; Philippians 3:10; 1Jo 2:21 When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that “the devils also believe, and tremble;” but this is not faith. James 2:19. Where there is not only a belief in God’s word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith

that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." Romans 8:1. – {SC 63.2}

Joh 8:32

Joh 8:32 - the truth - Jesus is the Truth, the wisdom (special knowledge - 1Cor 1:24) of God

Joh 8:32

Joh 8:32 - the truth shall make you free - What is implied in Jesus' statement is that the true follower or disciple will not only know the truth but receive and love the truth, continue in Jesus' word by walking in it. To know truth and to ignore its counsel is as the sin of rebellion, it is devilish (Jam 3:15) and it is witchcraft (Jam 4:17; 1Sam 15:23). Jesus, the Son, is the "Truth" who makes us free indeed - See Joh 17:8, 8:36; Rom 8:2-4; Prov 16:6; Ps 91:4 Jesus is the Way, the Truth and the Life. As we continue in His ways, keeping His words and living by the grace of His indwelling Spirit, the LORD will cleanse/deliver us (Joh 15:3) from: 1. The bondage of sin - Joh 8:34-36; Gal 2:20, 21 2. Deception leading to perdition - 2Thess 2:9-12; Col 2:8, 18; 1Tim 6:20 3. False gods and false worship - Joh 18:37; Mk 7:7-9; Col 2:18 4. Works of the flesh - See Rom 6:12-16 5. Self-righteousness and self-delusion - See Prov 3:7; Rom 12:16; 2Cor 10:12 Satan a Student of the Mind—For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.— Letter 244, 1907 – {1MCP 18.1} - See 2Tim 2:25, 26

Joh 8:33

Joh 8:33 - We be Abraham's seed - though biological descendants of Abraham, this did not make them the seed of Abraham. The very Seed for Whom the promises were made along with Abraham, stood before the Jews and they did not recognize Him. In their carnal pride, they rejected the One in Whom all the promises granted to Abraham lie. See Rom 9:6-9; Lk 3:7-9; Gal 3:16, 26-29; Joh 9:28, 29; 1Cor 3:3, 4 The boast of Jews as being the seed of Abraham was the marker of pride that separated them from all people and prevented them from fulfilling the work appointed to them. The mystery of God became a mystery because of this self pride that excluded all others who were not biological descendants of Abraham. See Eph 2:11-22; CONTRAST Gal 3:26-29; Rom 9:6-9

Joh 8:33

Joh 8:33 - never in bondage - compare the Jew's boast to their true condition, once subjects of Pharaoh and then the king of Babylon, subjects of Rome and of Caesar and worst of all, subjects of sin. These were not the sons of promise as Isaac and those born of the Spirit (Gal 3:26-29), but these were sons of the bondservant which gendereth to Sinai (Deut 5:6; Ex 20:1, 2; Joh 8:34, 19:12, 15). See also Neh 9:32-38. S Of the Roman officials in Palestine, none were more hated than the publicans. The fact that the taxes were imposed by a foreign power was a continual irritation to the Jews, being a reminder that their independence had departed. And the taxgatherers were not merely the instruments of Roman oppression; they were extortioners on their own account, enriching themselves at the expense of the people...

– {CSA 15.8} A detachment of the Roman troops was encamped near by, on the sea-shore, and Jesus is now interrupted by the loud blast of the trumpet which is the signal for the soldiers to assemble on the plain below. They form in the regular order, bowing in homage to the Roman standard which is uplifted before them. With bitterness the Jews look upon this scene which reminds them of their own degradation as a nation. Presently messengers are dispatched from the army, with orders to various distant posts. As they toil up the abrupt bank that borders the shore, they are brought near to the listening crowd that surrounds Jesus, and they force some of the Jewish peasants to carry their burdens for them up the steep ascent. The peasants resist this act of oppression, and address their persecutors with violent language; but they are finally compelled to obey the soldiers, and perform the menial task required of them. This exhibition of Roman authority stirs the people with indignation, and they turn eagerly to hear what the great Teacher will say of this cruel act of oppression. With sadness, because of the sins which had brought the Jews into such bondage, Jesus looks upon the shameful scene. He also notes the hatred and revenge stamped upon the faces of the Jews, and knows how bitterly they long for power to crush their oppressors. Mournfully he says:— – {2SP 222.2}

Joh 8:34

Joh 8:34 - Whosoever committeth sin is the servant of sin - sin is one's master. Mt 6:24; Rom 6:16

Joh 8:35

Joh 8:35 - And the servant abideth not in the house for ever - As Ishmael, who was born of the flesh and not of the Spirit was cast out so that he was not numbered with Isaac, the son of promise and the heir (a foreshadowing of Jesus, the Promised Seed), so all who are not born of the Spirit will be cast out. An unfaithful servant who has not been grafted into the body of Christ will be cast out. See Joh 15:15; Mt 23:37-39, 25:24-30; Gen 17:18, 21:9-12; *Gal 4:26-31 Jesus describes three types of "servants" who will not abide in the house forever: 1. Those sons of the kingdom who bear leaves of profession alone without bearing fruit of righteousness. Mt 8:11, 12; Lk 13:24-28 2. Those who were hired servants that proved to be unprofitable, lazy, and despising of their Master's character. Mt 24:445-51, 25:24-30 3. Those who are gathered in as part of the harvest but are to be cast away for their rejection of Christ's righteousness, and for unbelief. Mt 22:12, 13

Joh 8:35

Joh 8:35 - but the Son abideth ever - Jesus' statement has dual significance. First He is asserting that He is the Son of God Who, like His Father, abides forever. Secondly He is establishing the means by which the righteous can become partakers of His divine nature and can share in His works of redemption. As the Apostle Paul later would state, I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of Him who loved me and gave Himself for me. We are dead to sin but alive in Christ and joint heirs with Christ. Gen 21:9, 10; Heb 5:8; Gal 2:20, 21, 4:28-30; Rom 6:9-11, 8:17

Joh 8:36

Joh 8:36 - If the Son therefore shall make you free, ye shall be free indeed - Our deliverance is actuated by faith in Him Who is Faithful. We must believe that we receive, not wavering, and thus we will have the petitions we ask of the Lord. See Rom 8:2-4; John 8:31, 32, 34; 1Jo 1:7, 5:14, 15; Heb 2:14-18; Mt 9:22 Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most

abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. "If the Son therefore shall make you free, ye shall be free indeed." "The law of the Spirit of life in Christ Jesus" sets us "free from the law of sin and death." Rom 8:2. – {DA 466.3} In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. – {DA 466.4} The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self,—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is "the law of liberty." James 2:12. – {DA 466.5} Isaac was freeborn; and none but those who are free are the children of Abraham. "So, then, brethren, we are not children of the bond woman, but of the free." Gal 4:31. What this redon is, the Lord showed in His talk to the Jews, recorded in the eight of John. "If ye abide in My word, then are ye truly My disciples, and ye shall know the truth, and the truth shall make you free. They answered unto Him, We are Abraham's seed, and have never yet been in bondage to any man; how sayest Thou, Ye shall be made free? Jesus answered the most, Verily, verily, I say unto you, Everyone that committee the sin is the bondservant of sin. And the bondservant abideth not in the house for ever; but the son abideth for ever. If therefore the son shall make you free, ye shall be free indeed." {The Everlasting Covenant, E.J. Waggoner, pg 71, 72}

Joh 8:36

Joh 8:36 - ye shall be free indeed - See 2Cor 3:17; Heb 2:14

Joh 8:37

Joh 8:37 - I know that ye are Abraham's seed - See Lk 3:8

Joh 8:37

Joh 8:37 - but ye seek to kill me, because my word hath no place in you - The Pharisees perceived that Jesus read their hearts and minds and were at a cross-road when the conviction of their sins presented itself to them. Yet they chose to harden their hearts and pursue the course of condemnation. See Ps 85:15, 16

Joh 8:37

Joh 8:37 - because my word hath no place in you - John 5:38-40; CONTRAST John 14:23, 16:1-3, 17:17

Joh 8:38

Joh 8:38 - I speak that which I have seen with my Father: and ye do that which ye have seen with your father - Jesus is highlighting the two classes, the two seeds. See Gen 3:15; John 7:16, 17, 8:44; Ezekiel 28:1-19

Joh 8:38

Joh 8:38 - and ye do that which ye have seen with your father - See John 8:44; Gen 3:15; Rom 6:16; 2Tim 2:25, 26

Joh 8:39

Joh 8:39 - They answered and said unto him, Abraham is our father - See Lk 3:8

Joh 8:39

Joh 8:39 - If ye were Abraham's children, ye would do the works of Abraham - Abraham's works were works of faith and righteousness, to believe God, surrender his will to the Lord, keep His commandments through obedience, and to trust in His promises. Abraham saw Jesus' day and was glad (Joh 8:56). By their works of malice, according to Jesus, the Jewish leaders proved that they were not sons of Abraham. See Gen 12:1; 15:6; Gal 3:29; Rom 4:3, 13-16; Joh 6:29, 8:56, 15:8

Joh 8:40

Joh 8:40 - But now ye seek to kill me, a man that hath told you the truth - See Ps 109:1-5

Joh 8:40

John 8:40 - a man that hath told you the truth, which I have heard of God - See John 7:16, 17

Joh 8:41

Joh 8:41 - Ye do the deeds of your father - See Joh 8:38, 44

Joh 8:41

Joh 8:41 - Then said they to him, We be not born of fornication - The Pharisees are taking a dig at Jesus, suggesting He was born of fornication and a bastard child - See Mt 1:18; Lk 3:23; Joh 8:19

Joh 8:41

Joh 8:41 - we have one Father, even God - These are self-deceived, self-righteous followers of God - See Joh 8:54, 55; Mt 7:21-23

Joh 8:42

Joh 8:42 - If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me - See Joh 5:23, 13:20, 6:28, 29

Joh 8:42

Joh 8:42 - for I proceedeth forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? See Dan 9:24, 25; Isa 48:16; Prov 8:22; John 6:29

Joh 8:42

Joh 8:42 - neither came I of myself, but he sent me - See Isa 48:16; John 3:16, 5:24

Joh 8:43

Joh 8:43 - Why do ye not understand my speech? even because ye cannot hear my word. -

See Isa 29:10-14; Joh 8:47; Act 3:17, 18

Joh 8:43

Joh 8:43 - even because ye cannot hear my word - See Isa 6:9, 10; 1Cor 2:14; John 5:38-40; 2Thess 2:10-12 Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and command- ed the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed. If hearers had desired a knowledge of divine things, they might have understood His words; for He was always willing to explain them to the honest inquirer.-- Christ's Object Lessons, p. 20.

Joh 8:44

John 8:44 - Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it - speaking of the unbelieving Jewish leadership and even His one disciple, Judas Iscariott, who was declared to be a devil - See John 6:70

Joh 8:44

Joh 8:44 - your father the devil - The seed of evil (sin) is manifest in the sons of disobedience. See Isa 1:4, 57:4; Lk 3:7; Gen 3:15, 6:2; Ps 57:4; Isa 9:15; 1Jo 8:10; Rom 3:13

Joh 8:44

Joh 8:44 - and the lusts of your father ye will do - The works of wickedness done by the wicked are a mere reflection of the thoughts, desires, and lusts of their father the devil. The story of Absalom in the Bible is given to illustrate the spirit of Satan played out n his rebellion in heaven. See Mt 26:3, 4; Lk 4:5, 9, 29; 1Kin 21:9-14

Joh 8:44

Joh 8:44 - He was a murderer from the beginning - The Bible states that Lucifer was perfect in all of his ways until iniquity was found in him. It is at the point where he rebelled in his heart and sought to exalt himself above His Maker, seeking His death, that Lucifer became a murderer. See 1Jo 3:8; Eze 28:12-19; Isa 14:12-14 Through his lies and deceptions (inciting a lust for ungodly power and wisdom outside of God) in the Garden of Eden, the serpent murdered the spirit of love in Eve’s heart towards her loving Father.

Joh 8:44

John 8:44 - and abode not in the truth - Lucifer chose to turn his back on the Truth, Jesus, and to entertain thoughts of personal grandeur.

Joh 8:44

Joh 8:44 - because there is no truth in him. When he speaketh a lie, he speaketh of his own - lies are the creation of Satan. If there was one thing he can claim authorship for, it is pain, suffering, lies and death. His first lie spoken on earth “Ye shall not surely die” had not truth in it and yet many adhere to this false statement as if there were virtue in it. See 1Jo 2:21; Gen 3:4 COMPARE Isa 45:19 Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous. The enemy has great power over minds that are not thoroughly fortified by prayer and established in Bible truth. – {5T 292.2}

Joh 8:44

Joh 8:44 - for he is a liar, and the father of it - See Isa 57:4; 1Jo 5:10, 11

Joh 8:45

Joh 8:45: - And because I tell you the truth, ye believe me not - Only those who love the truth will respond to, and be drawn by the truth (John 8:47, 10:3, 4, 14-16). Those who war against the truth by caviling, staging ad hominem attacks against the speaker of truth, and being scornful, remain under the devil's deception (John 8:43). See 2Thess 2:10-12; Mk 12:28-34; Rev 22:15

Joh 8:46

Joh 8:46 - convinceth - to reprove. Who can fault Jesus with committing a sin? See Joh 16:8

Joh 8:46

Joh 8:46 - And if I say the truth, why do ye not believe me? - everything that is true and upright points to Jesus (John 14:6, 9-11; Jam 1:17; 1Jo 1:5; Rev 3:14). Those who desire to do the will of God will hear truth, will give heed and believe in the Son of God (Mk 12:28-34). However, Jesus knew the Jews who had not the love of God within, would not give heed to truth, and would therefore reject Jesus. See Joh 5:42; Isa 6:9, 10; 2Thess 2:10-12

Joh 8:47

Joh 8:47 - He that is of God heareth God's words: ye therefore hear them not, because ye are not of God - He that is drawn by God's Spirit from a pure heart (Ps 24:4 - genuine and sincere motives) responds to God's words. See Joh 7:17, 10:14-16, 9:39-41; Rev 1:3; Dan 12:10; 3Jo 1:11; *1Jo 4:6

Joh 8:48

Joh 8:48 - thou art a Samaritan, and hast a devil - In arrogant prejudice and pride, the Jews disparage the Samaritans as an accursed people and state that Jesus is one of them. Yet, these so-called people with devils readily accepted Jesus as the Savior of the world. See Joh 4:9; Mt 11:25; Act 10:10-20

Joh 8:49

Joh 8:49 - ye do dishonour me - See Joh 5:22, 23

Joh 8:50

Joh 8:50 - And I seek not mine own glory - The way of the Godhead is to exalt the other, not themselves: Jesus says He came to give testimony about His father: Jesus points us to the Father [Jesus->Father] (Joh 17:4, 5:19, 30) Jesus says The Holy Spirit will give testimony of Him, Jesus: Holy Spirit points us to Jesus [Holy Spirit -> Jesus] (Joh 16:13, 14, 8:54] The Father glorifies His Son: The Father points us to His Son, Jesus [Father->Son] (Heb 1:8-12, 6; Phil 2:9-11] Contrast Joh 7:3-5

Joh 8:50

Joh 8:50 - there is one that seeketh and judgeth - The Father seeks for those who will do His will and glorify Him. See Joh 4:23, 5:22, 27

Joh 8:51

Joh 8:51 - If a man keep my saying, he shall never see death - Those who keep Jesus' saying sleep in Him and will never see the Second Death - See *Mt 22:31, 32; *Joh 5:24, *10:28, 11:25, 26; Col 3:3, 4; Rev 20:6; 1Cor 15:45

Joh 8:52

Joh 8:53 - Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death - though the Pharisees believed in the resurrection of the dead, they did not understand in Whom resurrection power stemmed. They did not understand that the very person they contested with was the Author of Life and of their own salvation. Jesus spoke a truth in that all who believe in Him will not see dead because He is not the God of the dead but of the living. Abraham, though he be dead, will live again. See Joh 11:25, 26; Rom 4:17; Mt 22:32; Mk 12:27, Lk 20:38

Joh 8:53

Joh 8:53 - Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? - Joh the Baptist's testimony gave answer to the Pharisee's unbelieving inquiry: "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." Joh 1:30, 27. The same question was asked of Jesus by the woman at the well, "Art thou greater than our father Jacob..." Her heart was willing however, to be touched and changed by God.

Joh 8:54

Joh 8:54 - If I honour myself, my honour is nothing - See Gen 11:4

Joh 8:54

Joh 8:54 - it is my Father that honoureth Me - See Lk 3:22, 9:35; Mt 17:5; 2Pet 1:17

Joh 8:54

Joh 8:54 - of whom ye say, that he is your God - See Joh 8:41

Joh 8:55

Joh 8:55 - Yet ye have not known him - See Joh 8:47, 16:1-3

Joh 8:55

Joh 8:55 - I shall be a liar like unto you - Jesus informs the Pharisees that they are liars and know not the God they claim as their Father. See Joh 16:1-3

Joh 8:55

Joh 8:55 - but I know him, and keep his saying - See Joh 14:23

Joh 8:56

Joh 8:56 - rejoiced to see my day - See Gen 12:3; 22:8, 14:18, 19||1Cor 11:26; 1Pet 1:10, 11. The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity, "In thee shall all families of the

earth be blessed." Gen 12:3. As the purpose of God for the redemption of the race was unfolded to Abraham, the Sun of Righteousness shone upon his heart, and his darkness was scattered. And when, at last, the Saviour Himself walked and talked among the sons of men, He bore witness to the Jews of the patriarch's bright hope of deliverance through the coming of a Redeemer. "Your father Abraham rejoiced to see My day," Christ declared; "and he saw it, and was glad." Joh 8:56. – {PK 683.1} Jesus is the hope and desire of the ages - THE LORD OUR RIGHTEOUSNESS - See Jer 23:6

Joh 8:56

Joh 8:56 - he saw it, and was glad - Abraham beheld the innumerable multitude that would stand on the sea of glass that would come from him (Gen 15:4-6; Rev 7:9, 10; Gal 3:6-9), and he also beheld the glorification of Christ in His ministry and upon the cross (Gen 22:8-14; Joh 1:36; 3:14, 7:39, 12:32, 17:5; Lk 10:23, 24) The thoughtful reader will scarcely fail to be struck with the fact that Melchizedek, who was king of righteousness and peace, and priest of the Most High God, brought out to Abraham bread and wine. the emblems of the body and blood of our Lord... Melchizedek came out in his capacity of king and priest, and Abraham recognized him as such. Note the connection in Gen 14:18, 19... It is quite evident that the bread and wine which Melchizedek brought forth acquired special significance from the fact that he was the priest of the Most High God. The Jews in the days of Christ scoffed at the statement that Abraham rejoiced to see His day. They could see no evidence of the fact. May we not see in this transaction one evidence that Abraham saw Christ's day, which is the day of salvation? {The Everlasting Covenant, E.J. Waggoner, pg 61}

Joh 8:57

John 8:57 - Thou art not yet fifty years old - See 1Tim 4:12

Joh 8:58

Joh 8:57 - Verily, verily I say unto you - the repetition of the statement of truth is used frequently, but only in the gospel of the Apostle Joh. The statement shows that with full and godly assurance and confidence, that which is being stated is true.

Joh 8:58

Joh 8:58 - Before Abraham was - Jesus declares Himself to be from everlasting to everlasting - See Ps 90:2; Deut 32:40; Mic 5:2; Dan 7:9; Ps 41:13; Isa 40:8; Ps 93:2, 103:17; *1Tim 1:17; Rev 22:13

Joh 8:58

Joh 8:58 - I am - Jesus declares His divinity as the Eternal, Everlasting God. See Ex 3:14, 15; Mt 9:1-8; Lk 5:19-26, 11:39-44; Joh 1:15, 30; Mic 5:2; Heb 11:6

Joh 8:59

Joh 8:59 - then took they up stones to cast at Him - See Jer 26:8; Joh 10:31, 36-38; 1Kin 21:13

Joh 8:59

Joh 8:59 - but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by - God gave the angels charge over Jesus to keep Him, lest He dash His foot against a stone. The angels of God escorted Jesus away from harm to safety because His time had not yet come to be glorified. See Ps 91:11, 12

Joh 9:2

Joh 9:2- who did sin, this man, or his parents, that he was born blind? - life in Ancient Israel was difficult as men had adopted teachings and philosophies that made the burden of the sick and down-trodden even more burdensome. The teaching that illness, sickness or handicaps were a scourge from the Lord caused many to feel forsaken of God and without hope. See Joh 9:34; Job 4:7

Joh 9:3

Joh 9:3 - Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him - Jesus came to declare the love of the Father and to reveal His Messiahship. His works were an evidence of Who He was and were to strengthen the faith of those whom the Father had entrusted to Him. See Ex 4:11; Joh 11:15, 17:1-8

Joh 9:4

Joh 9:4 - I must work the works of him that sent me, while it is day: the night cometh, when no man can work - Jesus provides counsel regarding a divine principle and health law, the need for proper rest at night. We should avoid work which can not be performed during day-light hours. We should use the dusk and night hours for reading, prayer, devotion and sleep. See Joh 11:9, 10

Joh 9:5

Joh 9:5 - As long as I am in the world, I am the Light of the world - See Mt 4:15, 16; Joh 1:9

Joh 9:6

Joh 9:6 - When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay - Unlike other healings where Jesus spoke the word or laid hands upon a person, Jesus made clay from spittle to anoint the eyes of this blind man's. As Jesus formed Adam of the dust of the earth, Jesus figuratively recreated the eyes of the man born blind so that he might receive sight. Gen 2:7

Joh 9:6

Joh 9:6 - spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay - Jesus has an eye salve that can open the eyes of the blind, literally and figuratively. See Rev 3:18

Joh 9:7

Joh 9:7 - Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing - Like Naaman the Syrian, Jesus commanded the blind man to exercise faith and share in the miracle of his healing. Unlike others who Jesus merely commanded they be healed, Jesus anointed the eyes of the blind man and commanded he go wash in the river Siloam.

Joh 9:7

Joh 9:7 - He went his way therefore, and washed, and came seeing - Jesus demonstrated an object lessons that our blessings at times will require our obedient acts of faith, cooperating with the Divine will.

Joh 9:10

Joh 9:10 - How were thine eyes opened? - the question every Christian should be ready to give an answer for with meekness and fear. See 1Pet 3:15;

Joh 9:14

Joh 9:14 - And it was the sabbath day when Jesus made the clay, and opened his eyes - Jesus continued to do His Father's work, even on the Sabbath to the utter contempt and anger of the Jewish leadership. See Mt 12:1-14

Joh 9:16

Joh 9:16 - This man is not of God, because he keepeth not the sabbath day - The Jews established their own method of righteousness based on works and things seen of men rather than a pure and consecrated life unto God. See Rom 10:2, 3

Joh 9:16

Joh 9:16 - How can a man that is a sinner do such miracles? And there was a division among them - though Jesus' works spoke of Himself and the character He demonstrated made known Who was ordering His life, the Jews refused to accept Him as a righteous man because He did not fit their mold and because He exposed their shallow "righteousness" as powerless and worthless.

Joh 9:16

Joh 9:16 - And there was a division among them - Jesus divides the world. No one can sit on the fence but all must make a decision regarding Who He is and where we stand with Him. See Joh 7:43, 10:19-22; Mt 10:34, 12:30; Heb 4:12

Joh 9:17

Joh 9:19 - He said, He is a prophet - The man born blind and healed spoke correctly in stating that Jesus was a Prophet. As King David was anointed 3 times, so Jesus too would be anointed 3x. As a Prophet and Messiah, He was anointed by the Holy Spirit at His baptism. Jesus would be anointed 50days after His resurrection as the High Priest of the heavenly sanctuary. Jesus will be anointed King of kings and Lord of lords at His Second Coming. See Deut 18:17-19; Mt 21:11; Joh 12:44-50

Joh 9:18

Joh 9:18 - But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight - the same Jews who daily passed the once blind man begging were incredulous because they did not want to believe that Jesus had given him his sight. Choosing to believe a lie, God would eventually give them over to a reprobate mind to be lost and condemned.

Joh 9:19

Joh 9:19 - And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? - the Jewish leadership persisted in the charade to condemn the guiltless. See Job 34:17, 40:8; Mt 12:7

Joh 9:20

Joh 9:20 - We know that this is our son, and that he was born blind - the incredulity of the Jewish Leadership should have finally been shut down at this time, once and for all, and they should, like the once blind man, give praises to God and glorify Him for the wonderful works that were done. They, in their own blind hatred for Jesus were taking a cause for rejoicing and seeking to make it a burdensome curse, in the spirit of antichrist, robbing God of the glory due His name.

Joh 9:21

Joh 9:21 - or who hath opened his eyes, we know not - this statement the parents had spoken is questionable, given the popularity that had spread regarding the itinerant prophet Who healed all who came to Him. Again, due to fear of the Jew's reprisal for acknowledging Jesus as Christ, the people's praises of and for God and His beloved Son were being suppressed. This was the spirit of antichrist at work. See 1Jo 4:2

Joh 9:21

Joh 9:21 - he is of age; ask him: he shall speak for himself - this is the figurative "throwing their son under the bus".

Joh 9:22

Joh 9:22 - These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue - Joh 7:13, 12:42, 19:38

Joh 9:24

Joh 9:24 - Give God the praise - the Jews were adamant in silencing the once blind man's praises for Jesus. Jesus' profession of unity and equality with His Father, and that He only did that which His Father desired should have resonated with the blasphemous, self-exalting Jews.

Joh 9:24

Joh 9:24 - we know that this man is a sinner - based on the Pharisee's standard of righteousness, Jesus was a sinner. See Joh 9:16, 7:45-49

Joh 9:25

Joh 9:25 - Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see - the once blind man is one for whom Jesus had done something. He was immovable, unshakable in his position and opinion of Christ. He left the Jews to squabble over their opinions but his mind was made up. Lord may I be fully sold out, knowing all that You have done for me!!

Joh 9:26

Joh 9:26 - Then said they to him again, What did he to thee? how opened he thine eyes? - as if seeking to catch the once blind man in a lie, they ask him the same question again in hardened unbelief. See Joh 9:15

Joh 9:27

Joh 9:27 - He answered them, I have told you already, and ye did not hear: wherefore would

ye hear it again? will ye also be his disciples? - the once blind man, with heavenly boldness rebuked the self-righteous accusers of the Guiltless One. See Lk 12:11, 12; Joh 9:30

Joh 9:28

Joh 9:28 - but we are Moses' disciples - the same carnal self-exalting spirit is seen again from the Pharisees who boasted of being sons of Abraham, now disciples of Moses. See Joh 8:33; 1Cor 3:3, 4

Joh 9:29

Joh 9:29 - We know that God spake unto Moses: as for this fellow, we know not from whence he is - they could not recognize Christ because they knew not the Father. They exhibited the same spirit as Dathan and Abiram in the time of Moses. These two reprobates withstood Moses, claiming to be themselves holy and knowing God. They would have killed Aaron and Moses had they the opportunity, in order to establish themselves. The Pharisees made the same rebellious boast, withstanding Jesus Christ, claiming that they were holy, that they knew the Father, and they sought to kill Jesus. See Joh 8:15-19

Joh 9:30

Joh 9:30 - Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes - This is a "drop the mic statement" by the once blind man! The once blind man is chastising their evident hardness of heart and revealing their own spiritual blindness. See Joh 10:25

Joh 9:31

Joh 9:31 - Now we know that God heareth not sinners: - See Prov 1:22-31, 28:9; Compare Joh 8:47, 11:41, 42

Joh 9:31

Joh 9:31 - but if any man be a worshipper of God, and doeth his will, him he heareth - See Prov 15:8; Neh 1:6, 11

Joh 9:32

Joh 9:32 - Since the world began was it not heard that any man opened the eyes of one that was born blind - nowhere in Scripture had it been recorded of one opening the eyes of one born blind, until Shiloh come- this would be one of the identifying characteristics of the Messiah that the once blind man is highlighting to the teachers of Israel. See Isa 42:1-7; Gen 49:10

Joh 9:33

Joh 9:33 - If this man were not of God, he could do nothing - The once blind man declares the righteous character of Christ once and for all to the Jewish leadership. He lets the chips fall where they may as he takes his stand on the side of Righteousness. See Joh 3:2

Joh 9:34

Joh 9:34 - Thou wast altogether born in sins, and dost thou teach us? - these wicked shepherds in their stubborn, prideful rejection of Christ would not spare harming this poor sheep who had endured so much trouble in life. Because they could not gainsay his words

and profession, they attacked his character with insults and lying accusations. See Joh 7:49, 9:2, 10:12, 13; Eze 34:4; Ps 51:5

Joh 9:34

Joh 9:34 - and dost thou teach us? - they say, one such as you could never teach us, because we are holier than thou. See Joh 7:45-49; Isa 65:5

Joh 9:34

Joh 9:34 - And they cast him out - Jesus, Who understood that the once blind man had been cast out of the Jewish temple for righteousness sake, reached out to him as the Good Shepherd Who would give His life for His sheep. Fast forward 1489 years to the Diet of Worms and the same judgment was rendered to Martin Luther. See Joh 9:22, 23

Joh 9:35

Joh 9:35- Dost thou believe on the Son of God? - Jesus asks the healed man if He believes in Himself as the Messiah. This direct question was withheld from those who could see Jesus' miracles first hand and yet chose not to believe. This once blind man, who had had an experience with Jesus for Himself and awaited an introduction to meet Him, was willing to pay Him homage upon first glance. Compare Mt 16:20

Joh 9:37

Joh 9:38 - Thou hast both seen him, and it is he that talketh with thee - another rare instance where Jesus openly declares Himself Messiah. See Joh 4:26

Joh 9:38

Joh 9:38 - And he said, Lord, I believe. And he worshipped him - the once blind man saw his Redeemer, believed in Him and offered worship in reverence and graditude. So it is with all who are converted and redeemed. There must be a humble submission to the truth and the moving of the Holy Spirit upon one's life in order to experience conversion - Lk 7:47; Mt:13:15

Joh 9:39

Joh 9:39 - for judgment I am come into this world - Jesus, according to the divine purposes laid out in the Covenant of Peace and Plan of Redemption, came to save men from their sins but also to become mankind's High Priest so that He may condemn the enemy of souls and judge the nations in righteousness. Jesus judges men (reveals to men what is in their hearts) by the Mighty Cleaver of Truth, and exposes their reception of Truth found in His Word, and their reception of Himself. He does not force or compel men to believe, neither does He thwart men in their evil schemes so that when He judges, He judges with righteous judgment, based on man's works and the manner of spirit that dwells within them. See Dan 7:9, 10, 13, 14; *Rom 3:1-4; Joh 5:21-24, 8:45-47; 1Jo 3:8; Heb 2:17, 10:30 JUDGMENT 2917 3:942,469 κρίμα kríma Noun Neuter kree'-mah from (2919) from ; a decision (the function or the effect, for or against ("crime")):--avenge, condemned, condemnation, damnation, + go to law, judgment. a decree, judgments judgment condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others in a forensic sense the sentence of a judge the punishment with which one is sentenced condemnatory sentence, penal judgment, sentence a matter to be judicially decided, a lawsuit, a case in court

Joh 9:39

Joh 9:39 - that they which see not might see; and that they which see might be made blind - Jesus speaks of the spiritual blindness experienced by those who do not believe. In contrast, the eyes of the believer has been enlightened by the power of the Spirit of God (Eph 1:18). See Eze 12:2; Isa 6:8-10, 29:10, 11; 1Cor 1:19, 20, 3:19; 2Cor 3:14

Joh 9:40

Joh 9:40 - And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? - Jesus, the True Witness spoke of the Laodicean condition of the Jews. They were lost and dead in their sins and knew it not. See Joh 8:24, 12:37-40; Isa 6:8-10; Rev 3:17, 18

Joh 9:41

Joh 9:41 - If ye were blind, ye should have no sin - See Joh 15:21-25

Joh 9:41

Joh 9:41 - We see; therefore your sin remaineth - Jesus called the religious leaders "blind guides". To them that knoweth to do good and doeth it not, to them it is sin. See Mt 23:13-36; Jam 4:17; Rom 4:16

Joh 10:1

Joh 10:1 - He that entereth not bythe door into the sheepfold, but climbeth up some other way, the same is a thief and a robber - Jesus Himself is the door into the sheepfold. All others who have come are robbers and thieves. All other plans of salvation- Islam, Buddhism, Catholicism, etc. are robbers and thieves, trading in the souls of men (Ezekiel 28:5; Rev 18:13; Dan 11:39). They darken a knowledge of the Sun of Righteousness and deny people their gift of eternal life. - See Joh 10:2, 7, 9, 14:6; Mt 12:30, 7:14; Lk 13:24 By the righteousness of one the free gift came upon all men unto justification of life. Rom 5:18. – {AG 179.1} Money cannot buy it, intellect cannot grasp it, power cannot command it; but to all who will accept it, God's glorious grace is freely given. But men may feel their need, and, renouncing all self-dependence, accept salvation as a gift. Those who enter heaven will not scale its walls by their own righteousness, nor will its gates be opened to them for costly offerings of gold or silver, but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. – {AG 179.2}

Joh 10:1

Joh 10:1 - the same is a thief and a robber - See Joh 2:14, 18:40; Lk 10:30

Joh 10:3

Joh 10:3 - To him the porter openeth - the porter himself has the potential to become a sheep, having recognized the Shepherd.

Joh 10:3

Joh 10:3 - the sheep hear his voice - the sheep recognize the voice of their Shepherd. Similarly, in the Time of Trouble, when God proclaims the day and time of Jesus' coming, the righteous sheep will hear the voice of God as thunder that rolls through the earth while it remains a mystery to the wicked - See Joh 10:5, 18:37 In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a

straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, "Glory! Alleluia!"

Joh 10:3

Joh 10:3 - He calleth his own sheep by name - the LORD knows who are His. See Joh 10:14; 2Tim 2:19

Joh 10:4

Joh 10:4 - he goeth before them, and the sheep follow him: for they know his voice - Jesus is One Who has led by example. He leads His sheep in the paths of righteousness for His name's sake. He has said, this is the way, walk ye in it. He has tread the wine press alone so that we can walk on green pastures and beside still waters. We have a Good Shepherd. See Joh 12:26, 10:27; Ps 23:2; Isa 63:3

Joh 10:4

John 10:4 - and the sheep follow him - See John 8:31, 32, 6:45; Lk 9:23, 24; Rev 14:4, 5

Joh 10:4

John 10:4 - for they know his voice - none come to Jesus unless drawn by the Father (John 6:45). The sheep must be inclined to hear and follow the Shepherd's voice as they are moved by the Spirit of God. The Shepherd's voice is the true gift of tongues, a heavenly language, that transcends natural language barriers in order to proclaim the gospel and draw God's sheep. See Act 2:8-12, 1:8

Joh 10:5

Joh 10:5 - And a stranger will they not follow, but will flee from him: for they know not the voice of strangers - God's true sheep have received the Spirit of Discernment such that they recognize the voice of the Shepherd. The sheep will flee from a foreign voice as it does not rightly divide the words of truth nor speak the words of truth in the Spirit of Jesus Christ. The sheep have spent enough time studying the voice of their Shepherd, studying to show themselves approved unto God, so that they can try every spirit that comes their way and prove whether they are sent by their Shepherd. See 2Tim 2:15; Jer 15:16; 1Jo 4:1; 1Thess 5:19-21

Joh 10:5

Joh 10:5 - but will flee from him: for they know not the voice of strangers - See Joh 10:8; 1Jo 4:1-3; Rev 14:4, 5

Joh 10:6

Joh 10:6 - but they understood not what things they were which he spake unto them - See Mt 13:13-15; Heb 5:11; Act 28:27

Joh 10:7

Joh 10:7 - I am the door of the sheep - quite literally, Jesus is the Sheep Gate through which all sheep must enter to attain eternal life. He Himself is the portal to our salvation. Symbolic death in Christ (Gal 2:20; 1Cor 15:31) is what enables us to acquire from God the mind, faith, and character of Jesus Christ so that we may have a right to the city and the Tree of Life through the merits of Him.

Joh 10:8

Joh 10:8 - All that ever came before me are thieves and robbers: - Jesus, speaking of the covetous scribes and Pharisees, identifies them as thieves and robbers. The religious leaders made custom of seeking payment for any blessings or spiritual services rendered. They were the cause for the money changers being in the temple as they received a kick-back from their traffic. See Lk 16:14-31, Compare Act 8:20; 2Kin 5:14, 15 We cannot be Christians while we live to please ourselves. We must enter in through the strait gate of self-denial, if we follow the Master. This strait, self-denying path is too narrow for many to walk in who profess godliness. They want an easier path and are climbing up some other way. They refuse to follow in the footsteps of our Redeemer. Christ calls all such thieves and robbers. They take the name of Christian, which does not belong to them, because they do not represent in their life the life of Christ. They claim the privileges which belong to the sons of God while they are none of His. They live selfish lives upon the earth and have done nothing for the truth and the salvation of souls as they ought to have done. Sad indeed for these self-deceived ones. They will never see heaven, because they are not willing to share the shame, the reproach, that Jesus suffered for them. – {TDG 155.5}

Joh 10:8

Joh 10:8 - but the sheep did not hear them - See Joh 10:5

Joh 10:9

John 10:9 - I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture - See Joh 14:6

Joh 10:9

Joh 10:9 - by me if any man enter in, he shall be saved - See 1Jo 5:11-13; Act 2:21; Rom 10:13

Joh 10:9

Joh 10:9 - and shall go in and out, and find pasture - See Ps 23:2; Rev 21:22-27; Isa 60:11

Joh 10:10

Joh 10:10 - The thief cometh not, but for to steal, and to kill, and to destroy - See Lk 10:30; Heb 2:14 Jesus, in addition to the scribes and pharisees, may have been alluding to and giving testimony of the imposter Barabbas, whose name means "son of the father" and was a counterfeit to the True Son of the Father. Barabbas was indeed an antichrist (usurper, substitute) in that day: 1. His name professes a false christ 2. He was charged with being a thief and a murderer (Joh 18:40; Mk 15:7) 3. He sought to overthrow the Roman government through insurrection and Jesus claimed His kingdom was not of this world

Joh 10:10

Joh 10:10 - The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly - this verse, as with the everlasting covenant and the Three Angel's Messages, establishes a clear line of demarcation between good and evil. See Gen 3:15; Rev 14:6-12

Joh 10:10

Joh 10:10 - to steal - the thief or the devil, seeks to steal our joy and peace which Jesus gives to us. See Joh 14:27

Joh 10:10

Joh 10:10 - and to kill - the devil was a murderer from the beginning. See Joh 8:43, 44

Joh 10:10

Joh 10:10 - I am come that they might have life, and that they might have it more abundantly - See 1Tim 4:8; 3Jo 2; Lk 6:38

Joh 10:11

Joh 10:11 - I am the good shepherd: the good shepherd giveth his life for the sheep - See Ex 13:17; Ps 23:1-6; 1Sam 34-36; Ezekiel 34:11-16

Joh 10:11

Joh 10:11 - the good shepherd giveth his life for the sheep - Jesus gives, lays down, offers His own life willingly. There is no force, compulsion nor can anyone take it from Him. His life is underived and un-borrowed and yet for the joy set before Him (i.e. to please the Father in redeeming the lost children whom He loves), He willingly lays it down. See Joh 10:18; Heb 12:2

Joh 10:12

Joh 10:12 - But he that is an hireling - one that is employed for a specific duty or task. The hireling is a paid laborer and has no love or affection for those for whom they are paid to oversee. Their labors go as far as it seems reasonable and beneficial to themselves.

Joh 10:12

Joh 10:12 - seeth the wolf coming - the wolf here spoken are the false teachers with their spurious doctrines which scatter the sheep. See Mt 7:15; Eze 22:25-28; Jer 23:1, 2

Joh 10:13

Joh 10:13 - The hireling fleeth, because he is an hireling, and careth not for the sheep - See Eze 29:18, 19

Joh 10:14

Joh 10:14 - I am the good shepherd - See Ps 23:1; Isa 40:11; Heb 13:20

Joh 10:14

Joh 10:14 - and know my sheep, and am known of mine - See Joh 17:7-10

Joh 10:14

Joh 10:14 - and am known of mine - See 1Jo 3:2, 3; Isa 25:9

Joh 10:15

Joh 10:15 - As the Father knoweth me, even so know I the Father - God's perfect knowledge of Jesus was reciprocated to God by Jesus, They being One. See Joh 10:30, 8:19

Joh 10:15

Joh 10:15 - and I lay down my life for the sheep - Jesus laid down His life, not for Himself but for His sheep. See Dan 9:26

Joh 10:16

Joh 10:16 - And other sheep I have which are not of this fold - Jesus prophecies one flock under His headship. That which began Jesus' glorification at the cross with the centurion (Matt 27:54), continued until A.D34 with the gathering of the Gentiles, breaking down the middle wall of separation between Jew and Gentile (Eph 2:12-22), will be completed under the sounding of the 4th Angel of Rev 18, the last gathering of the earthly garner. See Joh 11:52; Eze 34:30, 31 I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth, and proclaimed the Sabbath more fully. {Broadside 3, April 7, 1847 para 4}

Joh 10:16

Joh 10:16 - And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd - Joh 10:16 - And other sheep I have which are not of this fold - Jesus prophecies one flock under His headship. That which began Jesus' glorification at the cross with the centurion (Matt 27:54), continued until A.D34 with the gathering of the Gentiles, breaking down the middle wall of separation between Jew and Gentile (Eph 2:12-22), will be completed under the sounding of the 4th Angel of Rev 18, the last gathering of the earthly garner. See Joh 11:52; Eze 34:30, 31 I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth, and proclaimed the Sabbath more fully. {Broadside 3, April 7, 1847 para 4}

Joh 10:16

Joh 10:16 - this fold - the first fold of Christ constitute the faithful sons of God, from Adam, Seth, Noah and all the patriarchs that died in faith, not having received the promises of God. Secondly the fold are those of the house of Israel, the first fruits among the Christian church and lastly the 144,000. These are they who are His royal priesthood and holy nation (Ex 19:5, 6) that shine forth the praise of Him who has brought them out of darkness into His marvelous light. These are they who are lifted up as an ensign to the people to draw the other fold to Christ so that there is one fold. See Zech 9:16

Joh 10:16

Joh 10:16 - them also I must bring - those who are gathered in by the first fold, will be

honored of the LORD as sons as well. See Isa 56:8, 9; 49:6; Eze 34:11-16 An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellow men. – {AA 109.2} There are in our world many who are nearer the kingdom of God than we suppose. In this dark world of sin the Lord has many precious jewels, to whom He will guide His messengers. Everywhere there are those who will take their stand for Christ. Many will prize the wisdom of God above any earthly advantage, and will become faithful light bearers. Constrained by the love of Christ, they will constrain others to come to Him. – {AA 140.3}

Joh 10:16

Joh 10:16 - they shall hear my voice - This is the true gift of tongues, the heavenly language that is perceptible only to those who are moved by the Spirit of God. Those who have a longing for righteousness will be drawn by the voice of the Master. See Act 2:1-12, 37-41; Rev 18:4; John *8:47, 5:25||Eph 2:1 This Ethiopian represented a large class who need to be taught by such missionaries as Philip—men who will hear the voice of God and go where He sends them. There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in. – {AA 109.1}

Joh 10:16

John 10:16 - and there shall be one fold - God is a God of unity. Though we be diverse, there is but one body and one head, Jesus Christ. All are to work together as one, to build up Jesus' Kingdom here on earth with singleness of mind. Christ, through the 144,000, will give a revelation of His love and power that will once again break down the middle wall of partition between men (all constructs of the enemy) so that we all might be one in Him.

Joh 10:16

John 10:16 - one shepherd - Jesus, the Good Shepherd, will reign over His flock forever. See Ps 23; John 10:11-14;

Joh 10:17

Joh 10:17 - Therefore doth my Father love me, because I lay down my life, that I might take it again - the Father loves Jesus all the more because He willingly laid down His life to save the ones whom the Father dearly loved, you and I. See Joh 3:16; Heb 7:27

Joh 10:17

Joh 10:17 - that I might take it again - See Joh 5:21, 26

Joh 10:18

Joh 10:18 - No man taketh it from me, but I lay it down of myself - Jesus tells us as disciples to do the same - See Joh 10:11; Phil 2:8; 1Jo 3:16; Mt 16:25; Heb 9:26 "In Him was life; and the life was the light of men." It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Lifegiver, takes it again. Man has no control over his life. But the life

of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself," He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. This is the open fountain of life for the world (The Signs of the Times, February 13, 1912). – {5BC 1130.3} 12, 13. See EGW comment on 2 Corinthians 5:17. – {5BC 1130.4} But He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive. – {5BC 1127.1}

Joh 10:18

John 10:18 - but I lay it down of myself - Jesus, being continually connected and submitted to the will of His Father, laid down His life for the human race and to rid the universe of the curse. See Gen 22:9, 10; Heb 5:7

Joh 10:18

Joh 10:18 - I have power to lay it down, and I have power to take it again. This commandment have I received of my Father - John 5:26 There remains a mystery in this saying of Christ as we will never fully understand the incarnation of God. Yet we are given some verses that shed some light on this wonderful miracle of grace: 1. In Christ is life, un-borrowed, underived: Joh 1:4, 5:26 2. Though in the form of God, He made Himself of no reputation: Phil 2:5-8 3. The fullness of the Godhead dwells in Jesus bodily: Col 2:9

Joh 10:18

Joh 10:18 - This commandment have I received of my Father - Jesus receives the following declarations of His Father at His incarnation: 1. Jesus is forever a priest after the order of Melchizedek - Heb 5:10, 7:17 2. Jesus has eternal life in Himself - Joh 5:26 3. He has power to lay down His life and take it up again - Joh 10:18 4. Jesus as a prophet, will speak only the words that His Father has given Him to speak - Joh 12:49, 50 5. God has commanded everlasting life to be established in His Son - Joh 12:50; 1Jo 5:9-13; 1Thess 4:3

Joh 10:19

Joh 10:19 - There was a division therefore again among the Jews for these sayings - Jesus divides the world. No one can sit on the fence but all must make a decision regarding Who He is and where we stand with Him. See Joh 7:43, 10:19-22; Mt 10:34, 12:30; Heb 4:12

Joh 10:20

Joh 10:20 - And many of them said, He hath a devil, and is mad; why hear ye him? - an example of devilish projection. The very ones accusing Jesus of having a devil, are themselves controlled, under the influence and possessed of devils. See Rev 16:13, 14

Joh 10:21

Joh 10:21 - These are not the words of him that hath a devil. Can a devil open the eyes of the blind? - The sheep of Jesus recognize His voice and give testimony that there was no guile in Him, His righteous works, nor in His words. See Joh 10:14, 25, 37, 38

Joh 10:21

Joh 10:21 - Can a devil open the eyes of the blind? - See Joh 9:16, 30-33

Joh 10:24

Joh 10:25 - If thou be the Christ, tell us plainly - Jesus would not speak the words they requested of Him because: 1. His words and works all testified of His character: Joh 10:25, 26 2. His self-declaration would be used against Him by the Jews 3. He expected His people to recognize Him based on all the light that had been given Him. Foreigners (the Centurion, the Samaritan woman at the well, the Syro-Phoenician woman) all recognized and acknowledge Him, but His own people were in darkness and failed to acknowledge Him.

Joh 10:25

Joh 10:25 - I told you, and ye believed not - this is the condemnation upon the Jewish leadership. See Joh 3:19-21, 5:39; Deut 18:19; Heb 3:10-12, 4:2

Joh 10:25

Joh 10:25 - the works that I do in my Father's name, they bear witness of me - See Mt 9:8; Joh 5:39, 40, 9:30-33||Isa 42:1-7; Joh 7:14-26

Joh 10:26

Joh 10:26 - But ye believe not, because ye are not of my sheep - See Joh 5:40, 10:5, 8:31,32

Joh 10:27

Joh 10:27 - My sheep hear my voice, and I know them, and they follow me: - See Joh 10:3, 4; CONTRAST John 5:38-40

Joh 10:28

Joh 10:28 - And I give unto them eternal life - See Joh 5:24, 17:2; 1Jo 5:11-13

Joh 10:28

Joh 10:28 - and they shall never perish - See Joh 3:16, 11:23-26, Rev 20:6

Joh 10:28

Joh 10:28 - neither shall any man pluck them out of my hand - See Joh 17:12; Rom 8:35-39; Ps 140:4; Isa 43:13; Deut 32:39

Joh 10:29

Joh 10:29 - My Father, which gave them me - See Joh 17:6, 6:44, 45, 65

Joh 10:29

John 10:29 - and no man is able to pluck them out of my Father's hand - This statement is

wholly conditional in our continuance in well doing and abiding in Jesus. John 10:28; Isa 43:13; Deut 32:39; Rom 2:7; Heb 3:6, 10:34-39; John 15:1-6; 2Pet 1:10

Joh 10:30

Joh 10:30 - I and my Father are one - Jesus was referring to the words recorded in the law of Moses which declare: "Hear, O Israel: The Lord our God is One LORD". See Deut 6:4; Mk 12:29; Gal 3:20; Joh 8:19, 10:37, 38, 12:45, 14:1, 7-11; 1Jo 5:7; *Heb 1:8-12; Mt 11:27

Joh 10:31

Joh 10:31 - Then the Jews took up stones again to stone him - the Jews were sons of their farther, the devil, who bore a murderous spirit. See Joh 8:59

Joh 10:33

Joh 10:30 - For a good work we stone thee not; but for blasphemy - the self-righteous hypocrisy of the Jews is telling. They acknowledge that Jesus has done many good works and yet they do not believe Him. They themselves conspire to kill Him, a bad and evil work and no one takes up stones to kill them for their wickedness and malice. In their self-righteous pride, they presume that Jesus has committed the sin of blasphemy in declaring Oneness with His Father and thus take up stones to stone the Righteous Lord. See Mk 2:7||Lk 5:21, 7:49

Joh 10:33

Joh 10:33 - because that thou, being a man, makest thyself God - See Lk 5:21, 7:49; Mk 2:7

Joh 10:34

Joh 10:34 - Is it not written in your law, I said, Ye are gods? - Interestingly, Jesus quotes from Ps 82:6 which describes men who are in leadership positions that rule over others unjustly. The Lord through the psalmist asks "How long will ye judge unjustly, and accept the persons of the wicked?", the very spirit exhibited by the Jewish leadership in rejecting Jesus and choosing their wicked ways and ultimately choosing Barabbas over Him. Jesus is rebuking them in highlighting the very verse that justifies calling Himself God, which He truly is. See Ex 22:28; Ps 82:1-8; 1Cor 8:5

Joh 10:34

Joh 10:34 - The leadership who lord over the poor, weak and fatherless are those called gods and lords. These have received the Word of God though their work showed that they were not faithful and believing in its counsels - see Ps 82:1-8

Joh 10:34

Joh 10:34 - gods - The leadership who lord over the poor, weak and fatherless are those called gods and lords. These have received the Word of God though their works showed that they were not faithful and believing in its counsels - see Ps 82:1-8

Joh 10:35

Joh 10:35 - the scripture cannot be broken - See Ps 12:6, 7, 138:2; Mt 5:18, 24:35; Mk 13:31; Lk 21:33; 1Pet 1:25; Isa 55:11, 40:8

Joh 10:36

Joh 10:36 - whom the Father hath sanctified - Jesus was sanctified a Prophet to the Nations as was Jer. See Joh 17:19; Jer 1:5||Deut 18:18

Joh 10:36

Joh 10:36 - and sent into the world - See Isa 48:16

Joh 10:37

Joh 10:37 - If I do not the works of my Father, believe me not - Jesus here presents the litmus test of His divinity. If His works can be attested to by the works of God, He should be believed. If not, as the Pharisees so accused of Him, that His works were of the devil, then He should not be believed. Consistent with God's open character, willing to be questioned, Jesus subjects Himself to be tried, proven and tested. See Mal 3:10; Isa 1:18

Joh 10:38

Joh 10:38 - But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Jesus says, “even if you don’t like me and choose not to believe [in] Me, if the works are of God, do not deny God’s works and power working within Me”. See Lk 7:22; Joh 5:36; Mk 12:28-34

Joh 10:39

Joh 10:39 - Therefore they sought again to take him: but he escaped out of their hand - See Joh 8:59; 10:31

Joh 10:41

Joh 10:41 - Joh did no miracle: but all things that Joh spake of this man were true - the enemy of souls would have men to believe that miracles are an identifying characteristic of the power of God, when the Bible says clearly that in the last days, the devil will perform signs and wonders to deceive the masses. The people attested to the fact that Joh the Baptist, called the greatest of the prophets by Jesus, himself did no miracles, yet all that he conveyed of Jesus was true, drawing men to accept Christ. The true testimony of a faithful witness is empowered by God to fulfill His work. See Lk 3:16-18

Joh 11:1

Joh 11:1 - Lazarus - an abbreviation of Eleazar meaning “whom God helps”

Joh 11:2

Joh 11:2 - It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair - See Mt 26:7; Mk 14:3; Lk 7:37, 38

Joh 11:3

Joh 11:3 - he whom thou lovest is sick - the request of Lazarus’ sisters to Jesus “the one who YOU love, is sick” was one that supposedly could not be refused. Yet, to all appearances of the sisters, it seemed as if Jesus rejected the request. The request may have been merely a delineation of Lazarus’ name which means “he whom God helps”. See Joh 11:5

Joh 11:4

Joh 11:4 - This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby - Jesus may be giving the disciples and us a glimpse into the Great Controversy waging behind the scenes. The sickness was not to mark the end of Lazarus' life, but one which God permitted the Devil to afflict upon his son [whom He loved - "Lazarus"] so that Jesus may be glorified (compare Joh 9:3-5). The devil sought the life of Lazarus for his destruction. God permitted the devil to gain what he thought was a victory (See Job 2:1, 2). God had a bigger plan in this effort.

Joh 11:5

Joh 11:5 - Now Jesus loved Martha, and her sister, and Lazarus - theses 3 were as family to Christ. Their home was always a welcomed safe-haven where Jesus could find comfort, friendship, compassion, and understanding. Jesus could be Himself and speak plainly with them because they saw Him for Who He was and genuinely loved Him.

Joh 11:6

Joh 11:6 - When he had heard therefore that he was sick, he abode two days still in the same place where he was - seems like a strange way of answering the call for help for one who You love. Consider what the disciples may have been thinking about Jesus' response to the plea for help. Consider what their thoughts may have been regarding Jesus handling Joh the Baptist's imprisonment and failure to. visit him. Jesus was purposeful in everything He did.

Joh 11:7

John 11:7 - Then after that saith he to his disciples, Let us go into Judaea again - See John 6:5-7; Ps 139; 1Thess 2:4

Joh 11:8

Joh 11:6 - Master, the Jews of late sought to stone thee; and goest thou thither again? - Jesus knew His disciples were fearful of returning to Judea and gave the statement to return. He knew this would draw out what was in their hearts and minds that they sought not to reveal - See Joh 10:31, 39

Joh 11:9

Joh 11:9 - Are there not twelve hours in the day? - the day is spoken of as 12hrs (6AM-6PM) and the night as 12hrs (6PM-6AM). See Mt 20:1-8

Joh 11:9

Joh 11:9 - If any man walk in the day, he stumbleth not, because he seeth the light of this world - See 1Thess 5:4-10; Joh 9:4, 12:35, 36

Joh 11:9

Joh 11:9 - because he seeth the light of this world - Jesus, the Sun of Righteousness, was letting the disciples know that His time had not yet come and while the Light of Life was still present there was nothing, no darkness to fear. See Joh 9:5, 1:9, 3:21; Mal 4:2

Joh 11:10

Joh 11:10 - But if a man walk in the night, he stumbleth, because there is no light in him - Jesus is forecasting the fate of Judas who would betray Him at night. See Joh 13:30; 1Thess

5:2, 3

Joh 11:10

Joh 11:10 - because there is no light in him - the person has no understanding of Truth. They walk in darkness because they refuse the light of life. See Isa 8:20; Joh 3:19-21; Jer 17:5, 6, 9, 10

Joh 11:11

Joh 11:11 - Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep - See Dan 12:2; Job 7:21; Joh 11:13, 14; Mt 9:24; 1Cor 15:51

Joh 11:12

John 11:12 - Then said his disciples, Lord, if he sleep, he shall do well - the disciples, reluctant to return to Judea for fear for the Jews and their attempts to kill Jesus, protested by stating that if Lazarus sleeps, this is good because that will accelerate the healing process, thus no need to return to Judea.

Joh 11:13

Joh 11:15 - Jesus spake of his death - see Ps 76:6

Joh 11:14

Joh 11:14 - Lazarus is dead - See Ps 13:3; Jer 51:39

Joh 11:15

Joh 11:15 - And I am glad for your sakes that I was not there, to the intent ye may believe - Jesus delayed His arrival to Bethany for several reasons: 1. To dispel the Greek/Romand pagan mythology (vain phylosophy) that had entered the Jewish faith in suggesting a person's spirit remains for several days after death - [Matthew 11:23 (SDAC 5): In Jewish usage she'ol is the temporary abode of all the dead, both righteous and wicked. For the word she'ol see on 2 Sam. 12:23; Prov. 15:11] 2. To allow the baleful work of sin to set in, causing Lazarus' death 3. To show that life and especially eternal life is found in none other than Himself; that He may be glorified (Joh 11:4)

Joh 11:15

Joh 11:15 - to the intent ye may believe - Jesus needed the disciples, including Mary and Martha to believe that He is the Resurrection and the Life (John 11:25, 26, 39, 40): 1. All life begins in Him and comes from Him - John 1:3, 4, 11:25; Act 17:28; Col 1:17 2. All will come forth from the grave because He has power over the grave and has conquered the grave for all - John 5:28, 29, 11:39-44 3. The Gospel is the "Creative" Power of God unto salvation. If God can raise the dead, He can make me a new person today! PRAISE GOD!! - Rom 1:16, 17; 1Cor 5:17 4. Those who have life in Jesus never die - See John 5:24, 11:25, 26; 1Jo 5:11-13; Eph 2:1-3, 8-10; Col 3:1-4 5. Our lives are hid in Christ while awake (in life) and when asleep (in death) - Gal 2:20; Col 3:1-4 Jesus' greatest miracle was to demonstrate to all of His disciples His power over death and the grave and thus also to forgive sins. See Heb 2:14, 15; Rom 6:3-13

Joh 11:16

Joh 11:16 - Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him - Thomas did not believe that God would take care of Jesus and all who were with Him, nor did he believe Jesus' words. The words of the disciples as with ourselves, betray us and reveal our lack of trust and faith in God - See Joh 11:8-10, 14:8, 6:5-7, 20:27

Joh 11:17

Joh 11:17 - Then when Jesus came, he found that he had lain in the grave four days already - Jesus deliberately delayed His arrival to permit four days to transpire from Lazarus' death. The Jews had embraced pagan superstitions that the spirit of the dead hovered over the body for up to 3days before being released to heaven/hell. Had He arrived and raised Lazarus from the dead, His enemies would have furthered the superstition in order to disprove Jesus' miracle. So that His miracle could be without question, Jesus waited until the 4th day and performed His "greatest" earthly miracle, demonstrating His divinity, power over the grave.

Joh 11:18

Joh 11:18 - Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: - 1.875miles away

Joh 11:20

Joh 11:20 - Then Martha, as soon as she heard that Jesus was coming, went and met him - we again see the contrast in character in the sisters Mary and Martha. Martha showed impulsiveness, jumping to action when notified of Jesus' arrival. Mary calmly waited. Martha was consumed with "duty" wanting to make sure the guests were fed and accommodated. Mary sat Jesus' feet learning, trusting that the physical wants and needs would be addressed in their appointed time. Lord help me to be more like Mary!

Joh 11:20

Joh 11:20 - but Mary sat still in the house - Mary was not moved to run to The Master but remained in the house, awaiting His arrival. Mary may have been disappointed with her Master for not heeding the request to heel His beloved friend Lazarus. Mary may have been confused by His uncharacteristic delay.

Joh 11:21

Joh 11:21 - Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died - Martha was convinced in both Jesus' character and love for Lazarus that He would not have permitted death to visit His beloved friend.

Joh 11:22

Joh 11:22 - But I know, that even now, whatsoever thou wilt ask of God, God will give it thee - Martha was aware of Jesus raising the widow of Nain's son and Jairus' daughter. She was convinced that Jesus could raise Lazarus in similar fashion, though 4days had passed, unlike the prior miracles of resurrection Jesus had performed near immediately.

Joh 11:22

Joh 11:22 - whatsoever thou wilt ask of God, God will give it thee - the Son delights to do the will of His Father and similarly, the Father delights to do the will of His Son. Heb 10:5-7; Joh

17:1-26

Joh 11:23

Joh 11:23 - Thy brother shall rise again - the prophetic statement spoken by Jesus has duel meaning. Jesus was speaking first of the resurrection of the just, when Jesus would return to receive His kingdom. However, Jesus was also speaking of His intention to show her and all the world the glory that was His own. Jesus was to give all reason to believe that life, un-borrowed, and un-derived is His own. See John 5:25, 26, 28, 29, 11:11-15

Joh 11:24

Joh 11:24 - I know that he shall rise again in the resurrection at the last day - Martha understood and acknowledged that her brother would arise on the last day, in the resurrection of life. What she desired immediately was comfort and consolation given the death of her brother. She was asking Jesus, "What about now? What should I hold onto now that my brother is sleeping in death? Can You and would You raise him from his death-sleep?" - See Joh 11:22, *5:24-29, 6:39, 40, 44; Col 3:4; 1Cor 15:23; 1Thess 4:16-18; Job 14:13; Lk 14:14; Titus 2:13; 2Tim 4:6-8 Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. 1 Thessalonians 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible.... So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:52-54. As they are called forth from their deep slumber they begin to think just where they ceased. The last sensation was the pang of death; the last thought, that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout: "O death, where is thy sting? O grave, where is thy victory?" Verse 55. – {GC 549.3}

Joh 11:25

Joh 11:25 - I am the resurrection and the life - Jesus is the Light and Life that gives life to the world. This Life enables Him to be the Resurrection as well. All whose lives are hid in Christ, who have died in Christ (their lives/character/soul abide in the living Christ) will be brought with Him at His Second Coming to redeem the living and dead in Christ. See Gen 1:11||John 5:26||Col 2:9; 1Thess 4:14; Heb 12:23; Joh 1:1-4; Col 3:1-4 Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life." These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death. – {DA 785.3}; See Joh 10:18; Heb 2:13, 14; 1Jo 1:2, 4:9

Joh 11:25

John 11:25 - the life - Jesus has eternal life within Himself, unborrowed, underived. See

Colossians 2:9, 3:1-4; John 5:24-26, 1:1-4, 3:16; 1Jo 5:11-13

Joh 11:25

Joh 11:25 - he that believeth in me - those who believe in Jesus [and have died] - those who believed in Jesus in life moved from death unto life and therefore have eternal life. They will live again though they presently sleep in Jesus. Their lives are hid in Him and they are not dead but asleep, awaiting the resurrection of life - See *Joh 5:24||1Jo 5:11-13||Joh 1:12, 13; Col 3:3; 1Thess 4:13-18; Joh 5:28, 29

Joh 11:25

Joh 11:25 - though he were dead, yet shall he live... liveth and believeth in me shall never die - Jesus here is commenting on the two classes of the redeemed who will inherit eternal life, the dead in Christ and the living in Christ. The person who believed in Christ, though they have died, they are asleep in Him and will rise again in the resurrection of life - See John 5:24-29, 8:51; 1Thess 4:13-18, 5:10; Mt 22:32||Mk 12:27||Lk 20:38

Joh 11:26

Joh 11:26 - And whosoever liveth and believeth in me shall never die - We are passed from death unto life (1Jo 3:14; John 5:24). Speaking of those who are born again, the righteous who are alive by virtue of the merits of Christ, their lives are hid in Christ and they have eternal life abiding in them. Therefore, even if their temporary life in the flesh should cease, they have eternal life abiding within and never die, but merely sleep in Jesus. See John *5:24, 3:16, 6:50, 51, *8:51, 10:28; Ps 125:1; Col 3:1-5; *1Jo 5:11-13; *Mt 22:32||Mk 12:26, 27||Lk 20:38 Also speaking of the dead in Christ, whose lives were hid in Him before death so that they sleep in Christ and will be brought with Christ at His Second Coming. See Joh 8:51, 52; Col 3:3, 4; 1Thess 4:13-18

Joh 11:26

Joh 11:26 - Believest thou this? - Jesus asks Martha if she understood and believed His words. Jesus asks us the same question: “Believest thou this?”

Joh 11:27

Joh 11:27 - She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world - The same declaration given by Peter would be immediately followed by an act of unbelief. See Joh 4:25, 26, 6:69, 17:25, 16:16-18; 1Jo 4:15, 5:1

Joh 11:27

Joh 11:27 - thou art the Christ, the Son of God - See Dan 9:24, 25; Joh 1:47-49, 4:39-42; Mt 9:27, 14:33

Joh 11:27

Joh 11:27 - which should come into the world - See Gen 3:15; Heb 10:5; Joh 1:9

Joh 11:28

Joh 11:28 - The Master is come, and calleth for thee - whether Jesus beckoned Martha to call Mary or if Martha took it upon herself to call Mary in order to further persuade Him of their

desire, namely, to raise their brother Lazarus, is unclear.

Joh 11:29

Joh 11:29 - As soon as she heard that, she arose quickly, and came unto him - as an obedient sheep, Mary responds to the beckoning of her Shepherd. See Joh 10:3, 4, 16

Joh 11:30

Joh 11:30 - Now Jesus was not yet come into the town, but was in that place where Martha met him - Jesus chose not to enter the town of Bethany but to remain outside, where He was met by Martha. Jesus chose to tarry and await the arrival and return of Mary and Martha.

Joh 11:31

Joh 11:31 - The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there - the professional mourners, who had made a ritual of such occasions, hasted to follow Mary to what they thought was the grave to further their lamentations. On the way, Jesus labored for the needy, relieving the suffering and healing the sick as was his custom. When he reached Bethany he heard from several persons that Lazarus was dead, and had been buried four days. While still at a distance from the house, he heard the wailing of the mourners. When a Hebrew died it was customary for the relatives to give up all business for several days, and live on the coarsest food while they mourned for the dead. Professional mourners were also hired, and it was they whom Jesus heard wailing and shrieking in that house which had once been his quiet, pleasant resting place. { 2SP 361.3 }

Joh 11:32

Joh 11:32 - Then when Mary was come where Jesus was, and saw him, she fell down at his feet - this is the position we must all find ourselves. Mary was acquainted showing this honor, respect and humility before her Maker and her King.

Joh 11:32

Joh 11:32 - saying unto him, Lord, if thou hadst been here, my brother had not died - Both Mary and Martha came to the same conclusion, reasoning that Lazarus' death was an impossibility in the presence of divinity. Joh 11:21, 22

Joh 11:33

Joh 11:33 - When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled - Jesus is touched by the feelings of our infirmities. Praise God. We have a merciful High Priest who is acquainted with the pains and sorrows we bear and hurts with us. Bless You Immanuel, God with us!! See Heb 4:15, 16, 2:14-18; Hymn 181 - Does Jesus Care? God will ultimately give the workers of iniquity that which they desire, to be separated from Him. They who mock and scorn His counsels will ultimately face the reward of their rebellion. In that day, when their calamities befall them, God will laugh at them as they turn and seek Him after scorning all of His counsels. See Ps 2:

Joh 11:35

John 11:35 - Jesus wept - Jesus did not weep for Himself but for the sufferings of humanity and foreseeing that so many would reject Him, the plight of humanity.

Joh 11:37

Joh 11:37 - And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? - the question was half in faith and in unbelief. Jesus longed to show the people that He is God not only over sickness and disease but over sin and death. His longing in His heart for the people caused Him to grown inwardly. See Joh 9:31-33, 11:21, 32

Joh 11:39

Joh 11:39 - Take ye away the stone - Jesus, Who is life, can impart life to the dead. However, a stone lies between Life and the death. Jesus seeks our cooperation in helping to move the stone so that Life can call forth the dead to life. However, there are many stones in our lives that prevent us from being used of the Lord so that He may impart life. Some of those stones are: 1. Wealth and the love of money - we are too preoccupied in acquiring while others are perishing 2. Professionalism/Title - our too important positions, titles, professions prevent us from being used as salt to season those most affected by sin 3. Youth/Beauty - youthful lusts and desires keep us from committing ourselves fully to Christ and being used to glorify Him

Joh 11:39

Joh 11:39 - Lord, by this time he stinketh; for he hath been dead four days - ever mindful of the small details and of a fretful spirit, Martha fears the shame of the stench of death; yet the stench must be dispelled in order for life to come forth. The “one thing” that Martha needed was a calm, devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. Jesus would teach His children to seize every opportunity of gaining that knowledge which will make them wise unto salvation. The cause of Christ needs careful, energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good.—The Desire of Ages, 525 (1898). – {DG 58.1} Like Mary, we need to sit at the feet of Jesus to learn

Joh 11:40

Joh 11:40 - Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? - Praise God for His patience and long-suffering with our anxiety and unbelief. Jesus needed to remind Martha that He would reveal great and mighty things which she kneweth not, if only she trusted and believed. See Jer 33:3; John 11:26

Joh 11:40

Joh 11:40 - thou shouldest see the glory of God - God would be shown to glory over death, the grave, the stench of death and the destruction of decay as Jesus calls forth Lazarus in newness of life - 1Cor 15:55 Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus.—The Desire of Ages, 536 (1898). – {DG 60.1}

Joh 11:41

Joh 11:41 - Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me -

In all that He did, Christ was cooperating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father. {Daughters of God, 59.3}

Joh 11:42

Joh 11:42 - And I knew that thou hearest me always - Jesus had full confidence that the Father always listened and heard His petitions because He feared God. See Heb 5:7 Compare Joh 9:31; Prov 1:22-31

Joh 11:42

Joh 11:42 - but because of the people which stand by I said it, that they may believe that thou hast sent me - Jesus always worked to set an example of godliness for the people and His relationship to His Father. Jesus acknowledged the Father before performing the miracle so all would know in Whose name the feat was performed. See Joh 11:37

Joh 11:42

Joh 11:42 - that they may believe that thou hast sent me - See Isa 48:16; Ps 2:6-12

Joh 11:43

Joh 11:43 - he cried with a loud voice - at the voice of Jesus, sickness and death have to flee and life is commanded to go forth. The life of Lazarus was hid in Christ so that the same Life Giver could call forth His son. Lazarus was not in heaven but in Christ so that he could not die (Joh 11:25, 26; Mt 22:33). See Rev 10:3; Ps 29:1-11

Joh 11:44

Joh 11:44 - And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin - 1Thess 4:14-18

Joh 11:44

Joh 11:44 - Loose him, and let him go - There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher. His movements are impeded by the graveclothes in which he was laid away, and Christ says to the astonished spectators, “Loose him, and let him go.” Again they are shown that the human worker is to cooperate with God. Humanity is to work for humanity. Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus.—The Desire of Ages, 536 (1898). –{DG 60.1}

Joh 11:45

Joh 11:45 - Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him - many who had come for formality and ritual of mourning, left believers in Jesus Christ, the Son of God.

Joh 11:46

Joh 11:46 - But some of them went their ways to the Pharisees, and told them what things

Jesus had done - in contrast, there were those who against all odds would not believe the Truth and had pleasure in a lie. They supported the false claims of the Pharisees and went to give them a report of Jesus' miraculous works. See Joh 10:20; 2Tim 3:7 And so it went on throughout the plagues. All the steps in each case are not recorded, but we see that it was the longsuffering and mercy of God that hardened Pharaoh's heart. The same preaching that comforted the hearts of many in the days of Jesus, made others more bitter against Him. The raising of Lazarus from the dead fixed the determination in the hearts of the unbelieving Jews to kill him. The Judgment will reveal the fact that every one who has in hardness of heart rejected the Lord, has done so in the face of the revelation of His mercy {1900, EJW, EVCO 188.2}

Joh 11:47

Joh 11:47 - Then gathered the chief priests and the Pharisees a council - See Ps 2:1-4; Hos 6:9

Joh 11:47

Joh 11:46 - for this man doeth many miracles - the blind leaders were hardened in their hatred towards Jesus and would not be convinced, even for the miracle's sake.

Joh 11:48

Joh 11:48 - If we let Him thus alone, all men will believe on him: and the Rom shall come and take away both our place and nation - the words spoken by the Jewish leadership counsel echoes the sentiments of Satan and his host. Driven by a satanic spirit, the Pharisees do not desire the clear knowledge of truth shown in the Savior's life, but reject the light and seek to maintain their temporal control over the nation. Their quest for temporal power overshadowed any desire for truth and godliness. They hated Christ because His purity and holiness revealed their iniquity; and they accused Him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew Him to be sinless, they had declared that His death was necessary to their safety as a nation. "If we let Him thus alone," said the Jewish leaders, "all men will believe on Him: and the Rom shall come and take away both our place and nation." Joh 11:48. If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned, and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish. – {GC 27.1} "But Christ's call for repentance went unheeded. Man had to prove to himself the root of his sin, his desire to take God's place, his will to kill Him. And so at Calvary the evidence was established for eternity. This is the sin facing the church and calling for repentance. This is the hidden source of all the other transgressions. The realization of this situation is still in the future, and so guilt remains." {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 119}

Joh 11:49

Joh 11:49-51 - God uses even the workers of iniquity to prophecy His plans and purposes (see Balaam in Num 23:7-10, 18-24

Joh 11:49

Joh 11:49 - being the high priest that same year - The Jews had been permitted to maintain the form of a separate government; but nothing could disguise the fact that they were under the Roman yoke, or reconcile them to the restriction of their power. The Rom claimed the right of appointing and removing the high priest, and the office was often secured by fraud, bribery, and even murder. Thus the priesthood became more and more corrupt. Yet the

priests still possessed great power, and they employed it for selfish and mercenary ends. DA 30.1

Joh 11:50

John 11:50 - expedient - (of an action) convenient and practical although possibly improper or immoral.

Joh 11:50

Joh 11:50 - one man should die for the people - not realizing the inspiration behind his words, Caiphas articulated the very purpose of Jesus' coming. His intentions were motivated by a demonic spirit, yet he spoke the expressed will of God. God is awesome!! See Isa 53:4-6, 10; Rev 17:17 On the lips of Caiaphas this most precious truth was turned into a lie. The policy he advocated was based on a principle borrowed from heathenism. Among the heathen, the dim consciousness that one was to die for the human race had led to the offering of human sacrifices. So Caiaphas proposed by the sacrifice of Jesus to save the guilty nation, not from transgression, but in transgression, that they might continue in sin. And by his reasoning he thought to silence the remonstrances of those who might dare to say that as yet nothing worthy of death had been found in Jesus. – {DA 540.2}

Joh 11:51

Joh 11:51 - And this spake he not of himself: but being high priest that year - though contrary to His will and warring against His Anointed One, God respected the post of High Priest that Caiaphas held and permitted him to prophecy of Jesus' death to those listening.

Joh 11:51

Joh 11:51 - he prophesied that Jesus should die for that nation - like Baalam, God had Caiaphas take up his oracle and prophecy the very works of Christ. See Num 22, 23

Joh 11:52

Joh 11:52 - And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad - the mystery of God, that He would gather in all of His children from every kindred, tongue and people to love and serve Him. See Eph 2:13-22 The Jews, like the heathen, sought to offer Jesus up as a sacrifice to appease their heathen gods, that they all not perish. Yet, God would offer up His Son as a sacrifice for the sins of all people. Isa 53:10

Joh 11:52

Joh 11:52 - gather together in one the children of God that were scattered abroad (Joh 4:42, 10:16; Isa 49:1-3)

Joh 11:53

Joh 11:53 - Then from that day forth they took counsel together for to put him to death - See Ps 2:1-3, 25:3, 35:7, 19

Joh 11:54

Joh 11:54 - Jesus therefore walked no more openly among the Jews - See Ex 12:3, 5, 6 COMPARE - John 11:8-10 Just as the Passover lamb had for centuries been taken from the

flocks a few days before it was to be slain, and had been kept separate, a lamb marked for death; so a few days before Christ was crucified, the Sanhedrin condemned Him to death. From that day forth, as they looked upon Him, they knew that His death was determined. As the lamb was kept apart, so "Jesus therefore walked no more openly among the Jews." This was only a few days before Jesus was seized by the cruel mob and condemned by false witnesses. {1914 SNH, CIS 96.2}

Joh 11:57

Joh 11:57 - Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him - See Joh 7:45-47; Ps 37:32

Joh 12:2

Joh 12:2 - There they made him a supper - Simon the Leper, the uncle of Mary Magdalene who sexually abused her and was made a leper, held a feast for Jesus. See Mt 26:6-13

Joh 12:3

Joh 12:3 - Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment - See Mt 26:7

Joh 12:5

Joh 12:5 - Why was not this ointment sold for three hundred pence, and given to the poor? - See Mt 26:8, 9

Joh 12:6

Joh 12:6 - This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein - See Joh 13:29; Mt 26:9

Joh 12:8

Joh 12:8 - For the poor always ye have with you - See Mt 26:11||Mk 14:7; Deut 15:11

Joh 12:9

Joh 12:9 - Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead - Lazarus was the ultimate walking, talking miracle. Lazarus was evidence of Jesus' divinity.

Joh 12:10

Joh 12:10 - But the chief priests consulted that they might put Lazarus also to death - The blood thirsty Jews wanted to silence every evidence of Jesus' divinity. See Joh 8:44; Ps 37:32

Joh 12:11

Joh 12:11 - Because that by reason of him many of the Jews went away, and believed on Jesus - See Joh 12:18

Joh 12:13

Joh 12:13 - Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord - See Mt 21:8, 9

Joh 12:13

Joh 12:13 - Hosanna: Blessed is the King of Israel that cometh in the name of the Lord - See Ps 118:25, 26; Mt 21:8, 9; Lk 19:38

Joh 12:14

Joh 12:14 - And Jesus, when he had found a young ass, sat thereon; as it is written - See Mt 21:2-7

Joh 12:15

Joh 12:15 - Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt - See Zech 9:9

Joh 12:17

Joh 12:17 - The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record - the procession that accompanied Jesus on the ass' colt was led by Lazarus, the one raised from the dead by Jesus and the overwhelming evidence of His divinity. See Joh 12:10, 11

Joh 12:18

Joh 12:18 - For this cause the people also met him, for that they heard that he had done this miracle - See Joh 12:10, 11

Joh 12:19

Joh 12:19 - The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him - See Joh 11:47-50

Joh 12:20

Joh 12:20 - certain Greeks among them - See Isa 60:1-3 These men came from the West to find the Saviour at the close of His life, as the wise men had come from the East at the beginning. At the time of Christ's birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour's cross. So shall many "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Mt 8:11. – {DA 621.3} "Truly this was the Son of God." Mt 27:54. – {DA 770.1} These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The divine patience of the Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. In the bruised, broken body hanging upon the cross, the centurion recognized the form of the Son of God. He could not refrain from confessing his faith. Thus again evidence was given that our Redeemer was to see of the travail of His soul. Upon the very day of His death, three men, differing widely from one another, had declared their faith,—he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side. – {DA 770.2}

Joh 12:21

Joh 12:21 - Sir, we would see Jesus. - See Isa 56:1-7; Mt 8:11 The Greeks had heard of Christ's triumphal entry into Jerusalem. Some supposed, and had circulated the report, that He had driven the priests and rulers from the temple, and that He was to take possession of David's throne, and reign as king of Israel. The Greeks longed to know the truth in regard to His mission. "We would see Jesus," they said. Their desire was granted. When the request was brought to Jesus, He was in that part of the temple from which all except Jews were excluded, but He went out to the Greeks in the outer court, and had a personal interview with them. – {DA 622.1} The Saviour longed to unfold to His disciples the truth regarding the breaking down of the "middle wall of partition" between Israel and the other nations—the truth that "the Gentiles should be fellow heirs" with the Jews and "partakers of His promise in Christ by the gospel." Eph 2:14; 3:6. This truth was revealed in part at the time when He rewarded the faith of the centurion at Capernaum, and also when He preached the gospel to the inhabitants of Sychar. Still more plainly was it revealed on the occasion of His visit to Phoenicia, when He healed the daughter of the Canaanite woman. These experiences helped the disciples to understand that among those whom many regarded as unworthy of salvation, there were souls hungering for the light of truth. – {AA 19.3} Thus Christ sought to teach the disciples the truth that in God's kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour's love. But not until later did they realize in all its fullness that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." Act 17:26, 27. – {AA 20.1}

Joh 12:22

Joh 12:22 - Philip cometh and telleth Andrew - Philip apparently felt the need to confer with Andrew before going to Jesus to make the request on behalf of the Greek proselytes. This may either speak of the prejudice Philip had within his heart towards the Greeks and their inquire, or of a weak character that constantly sought counsel, even for doing the right thing, or a discomfort in coming to Jesus personally. In either case, he deferred to Andrew, the more confident, to make the decision and then they both approached Jesus. Compare Joh 6:5-9;

Joh 12:23

Joh 12:23 - The hour is come, that the Son of man should be glorified - Interestingly, as Jesus is sought for an audience by Gentile believers, Jesus declares His time has come. This is in fulfillment of Isa 42:1, where Jesus was to bring judgment (refining power - Malachi 3:3-5) and the gospel to the Gentiles to gather all under heaven unto Himself. See Joh 17:1, 5, 3:14-17; Isa 60:1-3

Joh 12:24

Joh 12:24 - except a corn of wheat fall in to the ground and die - See 1Cor 15:36, 42

Joh 12:24

Joh 12:24 - it abideth alone - Just as a un-sown kernel of wheat will stand alone and bear no fruit, the Godhead realized that if they should take no action on mankind's behalf, man would die and they would be without their beloved creation. Thank you Lord God the Father, Son, and Holy Spirit for being willing to take on our burden so that we might live with you

forever!

Joh 12:24

John 12:24 - but if it die, it bringeth forth much fruit - See 1Cor 15:36, 37

Joh 12:25

Joh 12:25 - He that loveth his life shall lose it - those who love this world and the things of this world, have no regard for the world to come and will therefore forfeit it. Those who are willing to sacrifice this world for that which is exceedingly better, will receive the joys of eternal life. See 1Jo 2:15-17

Joh 12:25

Joh 12:25 - he that hateth his life in this world shall keep it unto life eternal - Those that deny themselves, take up their cross and follow Christ in this world will receive eternal life. See Gal 2:20; Rom 12:1, 2; Joh 17:1-3

Joh 12:26

Joh 12:26 - If any man serve me, let him follow me; and where I am, there shall also my servant be - See Joh 10:4, 15:1-5; Rev 14:4 The Lord calls upon young men to enter the harvest field and work diligently as harvest hands. He calls upon them to work for Him, not to labor with the churches already established, but to connect with experienced laborers in work in the great harvest field. Let young men of ability go forth and trade on their talents. As they go, let them trust to the guidance of the Lord.... – {Ev 686.1} This is the work young men should be encouraged to do, not to speak to an audience which does not need their immature labors, which is well aware of this fact, and feels no drawing of the Spirit. The Lord has not given to young men the work among the churches. Their first duty is to learn lessons in various lines from the great Teacher.... – {Ev 686.2} What did Christ say to His disciples? “If any man serve Me, let him follow Me.” This is the rule given in the Word of God. By studying the life of Christ, let the workers find out how He lived and worked. Let them strive each day to live the life of Christ, seeking to know the way of the Lord.—Manuscript 75, 1900. – {Ev 686.3}

Joh 12:26

Joh 12:26 - if any man serve me, him will my Father honour - See 1Tim 5:17; 1Pet 5:6

Joh 12:27

Joh 12:27 - Now is my soul troubled - In His humanity, His soul was troubled with the prospect of the cross. Jesus realized however, that this was the expressed purpose for Him being there on earth and it was His Father’s will for Him. This did not change the fact that He was troubled. Jesus took on our fallen humanity and was tried and tested in all points as we are. Jesus experienced bitterness of soul in contemplating the fate that lie ahead of Him, but He realized that was His mission and calling. See Joh 11:33, 35, 38; Mt 20:23; Lk 12:50; Jam 5:17

Joh 12:27

Joh 12:27 - and what shall I say? Father, save me from this hour: but for this cause came I unto this hour - See 1Pet 4:19

Joh 12:27

Joh 12:27 - but for this cause came I unto this hour - See Isa 53:1-11

Joh 12:28

Joh 12:28 - Father, glorify thy name - This statement is the victorious blueprint that Jesus gave to all Christians when fear and trouble arise, "Father, glorify thy name"! The statement is one of submission and surrender, where Jesus submitted to the will of His Father and desired that God be glorified in and through His humiliation. This is the course in which all followers of Christ must be tried in order to receive complete victory over self, and for God's eternal purpose to be fulfilled, that He be All in all who come to Him by faith. See Joh 17:4, 15:8

Joh 12:28

Joh 12:28 - Then came there a voice from heaven - See Mt 3:17, 17:5; Deut 5:24, 26

Joh 12:29

Joh 12:29 - The people therefore, that stood by, and heard it, said that it thundered - the voice of God is as a mighty thunder. See Rev 10:3, 4; 1Sam 2:10; Job 40:9; 2Sam 22:14

Joh 12:30

Joh 12:30 - Jesus answered and said, This voice came not because of me, but for your sakes - Jesus makes plain that what some suggested was thunder was the very voice of God, spoken for their sakes, though they chose not to believe. See Joh 11:15, 42, 12:37; Ps 18:13

Joh 12:31

Joh 12:31 - Now is the judgment of this world: - the world which Satan claims as his own was judged and found guilty at the cross of Christ. The rejection of Pilate to uphold justice, the chief priests' incitement of the crowd to condemn the innocent and acquit the guilty, and the people's demonstrated hatred towards righteousness all revealed the character of Satan and his sons, the seed of the serpent (Mt 27:15-50). The fate of Satan and his imps was sealed. See Lk 10:18; Isa 42:1; Joh 14:30, 16:11; 1Jo 2:15, 16; Heb 2:14, 15; Mal 3:3-5

Joh 12:31

Joh 12:31 - now shall the prince of this world be cast out - Now is the judgment of this world while Jesus sits as a Refiner and Purifier of silver, purifying the sons of Levi (Mal 3:3-5). The prince of this world, the prince of the power of the air, is to be cast out of the lives of all who surrender and submit to the righteousness of Jesus Christ. See Eph 2:2; Joh 14:30; Heb 2:14, 15, 9:26; Mt 12:28, 29; Lk 11:21, 22;

Joh 12:32

Joh 12:32 - And I, if I be lifted up from the earth, will draw all men unto me.- the sight of the blood of Christ will draw all men unto Him. See Joh 3:14-16, 17:21 "Make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." – {ST October 28, 1880 Par. 8} In obedience to the word of God, Moses made a serpent of brass resembling the creatures by which the people had been bitten, and set it upon a high pole in the midst of the camp. Then the joyful news was sounded throughout the encampment, that all who had been bitten might look upon the

brazen serpent and be healed. – {ST October 28, 1880 Par. 9} Here the Israelites were required to do something for themselves. They must look upon the brazen serpent, if they would live. Many had already died from the sting of the venomous reptiles, and when Moses raised the serpent upon the pole, some would not believe that merely looking upon that metallic image would heal them, and they perished. Yet many had faith in the provision which God had made. Fathers, mothers, brothers, and sisters were anxiously engaged in helping their suffering, dying friends to fix their languid eyes upon the serpent. If they could only once look while faint and dying, they revived, and were entirely freed from the effects of their poisonous wounds. – {ST October 28, 1880 Par. 10} There was no power in the serpent of brass to cause such a change in those who looked upon it. The healing virtue was derived from God alone. In his wisdom he chose this manner to display his power. It was the faith of the people in the provision made, which was acceptable to God. By this simple means they were made sensible that he had permitted these serpents to afflict them, because of their murmurings, and their lack of faith in him. They were also assured that while obeying God they had no reason to fear; for he would be their friend, and would preserve them from the dangers to which they were continually exposed. – {ST October 28, 1880 Par. 11} The Heb, in their affliction, could not save themselves from the deadly venom of the serpents. God alone could heal sinful, rebellious Israel. Yet he did not see fit to pardon their transgression, without testing their repentance and faith. They must look, in order to live. The lifting up of the brazen serpent was to teach Israel a lesson. Heretofore they had presented their offerings to God, and had felt that in thus doing they made ample atonement of their sins. They did not by faith rely upon the Redeemer to come, of whom their offerings were only the type. The Lord would now show them that their sacrifices, in themselves, had no more power nor virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great Sin-Offering. So, also, their offerings were to be brought with subdued wills and penitent hearts, they having faith in the atoning sacrifice of God's dear Son. – {ST October 28, 1880 Par. 12} The work of redemption involves consequences of which it is difficult for man to have any conception. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is "the justifier of him which believeth in Jesus." Romans 3:26. And "whom He justified, them He also glorified." Romans 8:30. Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen. – {COL 162.4} The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. Joh could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. – {Ev 191.1} The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits.... – {Ev 191.2} For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines.—Testimonies to Ministers and Gospel Workers, 91-93 (1896). – {Ev 191.3}

Joh 12:33

Joh 12:33 - This he said, signifying what death he should die - See Deut 21:21-23; Gal 3:13; Ps 22:16-18

Joh 12:34

Joh 12:34 - We have heard out of the law that Christ abideth for ever - The people were misinformed and led to understand only the Scriptures that speak of the triumphal reign of the Messiah, and not that which preceded, the suffering of the Messiah. Further, they were ignorant of the judgment that would also preceded Messiah's triumphant rule. See Ps 89:36, 110:4; Isa 9:6; Dan 7:13, 14

Joh 12:34

Joh 12:34 - and how sayest thou, The Son of man must be lifted up? - the Jews apparently understood what Jesus meant when He said the Son of man must be lifted-up because they questioned Jesus saying they had read of the Messiah abiding forever.

Joh 12:35

Joh 12:35 - Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you - See Joh 11:9, 10, 12:36, 46

Joh 12:35

Joh 12:35 - for he that walketh in darkness knoweth not whither he goeth - See 1Thess 5:3, 4; Isa 8:21, 22

Joh 12:36

Joh 12:36 - While ye have light, believe in the light, that ye may be the children of light - 1Thess 5:4-6; Joh 7:42, 8:12; Heb 3:14-16

Joh 12:36

Joh 12:36 - children of light - See 1Thess 5:1-9

Joh 12:36

Joh 12:36 - These things spake Jesus, and departed, and did hide himself from them - See Mt 21:17

Joh 12:37

Joh 12:37 - But though he had done so many miracles before them, yet they believed not on him - See Joh 10:37, 38; Mt 13:58

Joh 12:38

Joh 12:38 - That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? - See Isa 53:1

Joh 12:40

Joh 12:40 - He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. - See Isa 6:9, 10; Joh 9:39-41

Joh 12:41

Joh 12:41 - These things said Esaias, when he saw his glory, and spake of him - Jesus' glory was revealed to Isa and he believed. See Isa 6:1-10

Joh 12:42

Joh 12:42 - among the chief rulers - the wealthy aristocracy among Israel. See Lk 18:18-23

Joh 12:42

Joh 12:42 - but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: - the chief priests were not willing to endure the reproach that comes with following Jesus. See Joh 9:22, 23, 16:2, 19:38; Isa 4:1

Joh 12:43

Joh 12:43 - For they loved the praise of men more than the praise of God - Men rather not bear the reproach of men in order to stand for God (Isa 4:1), so they are willing to compromise themselves and principles if necessary. Compare Rom 2:29

Joh 12:44

Joh 12:44 - Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me - Jesus here declares Himself to be that Prophet that God foretold would come by the mouth of the prophet Moses. Deut 18:18, 19; Isa 48:16; Joh 8:16-18

Joh 12:45

Joh 12:45 - And he that seeth me seeth him that sent me - See Joh 10:30, 14:6-11

Joh 12:46

Joh 12:46 - I am come a light into the world, that whosoever believeth on me should not abide in darkness - See Isa 8:20; Joh 1:8, 9, 3:19, 12:35, 36; Mt 4:15, 16, 5:16

Joh 12:46

John 12:46 - that whosoever believeth on me should not abide in darkness - See John 8:12; 1Thess 5:5;

Joh 12:47

Joh 12:47 - And if any man hear my words, and believe not - they who hear and believe not have hardened their hearts against the Holy Spirit, the Spirit of Truth. The Spirit of Truth is given to reveal truth. Those who believe not, choose not to believe and are therefore condemned for rejecting light. See Joh 3:18-21; Deut 18:18, 19; Joh 1:21, 13:19, 3:18-21; Ps 146:7

Joh 12:47

Joh 12:47 - I judge him not: for I came not to judge the world, but to save the world. - Jesus

came first to become the Savior of the world; the propitiation for our past sins. He then would judge the world in righteousness, based on men's works and His written and spoken words; and lastly reign over those who overcome in His strength. See Joh 3:17; Ps 9:8, 96:13, 98:9; Act 17:31

Joh 12:48

Joh 12:48 - He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day - Jesus does not destroy men, men destroy themselves. See Prov 5:22; Mt 24:14; Deut 18:18, 19; Heb 12:24, 25

Joh 12:48

Joh 12:48 - hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day - the words of Christ, both spoken and those written in Scripture and impressed upon the mind by the Holy Spirit will judge all. When Jesus spoke the following: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven" (Mt 5:44, 45), He did so knowing that this is an impossibility for the carnal heart to achieve. Only after the Holy Spirit has established residence in the heart and mind can one love as God loves. Jesus was demonstrating to His followers the frailty and futility of any human works to save oneself, compared to the standard that constitutes the righteousness of the Kingdom of God. Only in Jesus Christ can the words of Jesus be fulfilled. The words of Christ will bring a conviction of sin, righteousness, and judgement to the hearer, which in turn should compel him to seek the righteousness of God in Jesus Christ. This is how Jesus' words will judge the world. See Deut 18:18, 19; Joh 5:45-47; 1Jo 1:10

Joh 12:49

Joh 12:49 - but the Father which sent me, he gave me a commandment, what I should say, and what I should speak - As we submit to Christ as He submitted to His Father, the we are given power of the Holy Spirit both to will and to do of the Father's good pleasure. See- Joh 6:63, 14:24; Ex 4:15; Philippians 2:13 Jesus received the following declarations of His Father at His incarnation: 1. Jesus is forever a priest after the order of Melchizedek - Heb 5:10, 7:17 2. Jesus has eternal life in Himself - Joh 5:26 3. He has power to lay down His life and take it up again - Joh 10:18 4. Jesus as a Prophet, will speak only the words that His Father has given Him to speak - Deut 18:18; 19; Joh 12:44-50 5. God has commanded everlasting life to be established in His Son - Joh 12:50; 1Jo 5:9-13

Joh 12:50

Joh 12:50 - And I know that his commandment is life everlasting - the Father commands that everlasting life be made available to the sons of men, despite our former rebellion, through the Son. What a Wonderful God! See Joh 14:31; Joh 6:45-47, 56, 57; Eph 1:4, 5; Eccl 3:11; 2Pet 3:9, *1Tim 2:3, 4; 1Thess 4:2, 3

Joh 13:1

Joh 13:1 - when Jesus knew that his hour was come that he should depart out of this world unto the Father - that which Jesus was sent to do had now arrived. See Joh 12:23, 27, 28

Joh 13:2

Joh 13:2 - the devil having now put into the heart of Judas Iscariot, Simon's son, to betray

him - See Joh 8:39, 44

Joh 13:3

Joh 13:3 - Jesus knowing that the Father had given all things into his hands - the entire Plan of Redemption was placed in the capable hands of the Son to fulfill. Jesus understood that it was the Father's will that He tread the winepress alone on behalf of humanity. He understood that His faithfulness to God held the world in the balances.

Joh 13:4

Joh 13:4 - He riseth from supper, and laid aside his garments; and took a towel, and girded himself - Jesus saw that an essential work of humiliation had not been performed and was being avoided by His disciples, so He needed to provide an object lesson for all to follow.

Joh 13:5

Joh 13:5 - After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded - each of the disciples recognized the discordance of the act, that the Master was serving the servants and thus they loathed their pride and selfishness. The impression made hit home with the disciples. See Joh 13:14

Joh 13:6

Joh 13:6 - and Peter saith unto him, Lord, dost thou wash my feet? - Peter verbalized the shame and discomfort each of the disciples felt.

Joh 13:7

Joh 13:7 - What I do thou knowest not now; but thou shalt know hereafter - Jesus saw that they had not fully embraced the selflessness required to perform His work. It would require His own death, humiliation, and the upper room experience to bring the disciples on one accord so that they would be willing to serve one another and others. See 1Cor 13:9-12

Joh 13:8

Joh 13:8 - Thou shalt never wash my feet - The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ. – {DA 646.1}

Joh 13:8

Joh 13:8 - If I wash thee not, thou hast no part with me - Jesus was speaking of the spirit of selflessness, humiliation, and self-sacrifice that He needs to instill in each of us by His grace through faith so that we may be one with Him and have part in His Kingdom. As we surrender to Jesus, He begins judgment, which involves Him purging us of sin and all unrighteousness. See Mal 3:1-5||John 15:1, 2; Rom 8:9; Mt 7:21-23 Solemnly Christ said to Peter, "If I wash thee not, thou hast no part with Me." The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision

made in our behalf, and with earnestness do service for Christ. – {DA 646.1}

Joh 13:9

Joh 13:9 - Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head - Peter dreaded the thought of not having a part with his Master. His surrender of self and love for his Master was evident, just not made perfect.

Joh 13:10

Joh 13:10 - He that is washed needeth not save to wash his feet, but is clean every whit - he that has been baptized by immersion and has petitioned the abiding presence of the Holy Spirit is clean. We must partake of the ordinance of humility and communion as a re-affirmation of faith and to wipe away the dust that we accumulate on our Christian journey.

Joh 13:10

Joh 13:10 - and ye are clean, but not all - all but Judas had received the cleansing waters and had not betrayed their Lord. - See John 15:3

Joh 13:11

Joh 13:11 - For he knew who should betray him; therefore said he, Ye are not all clean - See Joh 6:70, 13:2

Joh 13:12

Joh 13:12 - Know ye what I have done to you? - Do you understand what I have done to you?

Joh 13:13

John 13:13 - Ye call me Master and Lord: and ye say well; for so I am - See John 5:

Joh 13:14

Joh 13:14 - If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's fee - if Jesus could humble Himself to do it, we surely must! The washing of the feet of parishioners by Pope Francis is an abomination because he seeks to take the place of Jesus. Jesus said we are to wash one another's feet, whereas, no one washes Pope Francis' feet. Therefore, he seeks to impersonate Jesus in washing the feet of parishioners.

Joh 13:15

Joh 13:15 - Jesus was the great Exemplar in all things pertaining to righteousness: 1. Jesus rested on the Sabbath, so should we: Ex 20:8-11 2. Jesus kept His Father's words, so should we: Joh 8:31

Joh 13:16

Joh 13:16 - The servant is not greater than his lord - this principle is established upon the testimony of two witness (see Joh 15:20). This is first seen in the fall of mankind, when Adam and Eve died spiritually, the entire world and animal kingdom would be subject to mortality as its master. See Rom 8:20-22

Joh 13:16

Joh 13:16 - neither he that is sent greater than he that sent him - See Joh 14:28; Isa 48:16

Joh 13:17

Joh 13:17 - If ye know these things, happy are ye if ye do them - we will not have the awkward shame and guilt as the disciples had if we do the things our conscience commands us to do. See Rom 2:14, 15; Jam 4:17

Joh 13:18

Joh 13:18 - I know whom I have chosen - Joh 6:70; Mt 20:16, 22:14

Joh 13:18

Joh 13:18 - but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me - See Ps 41:9; Joh 5:39

Joh 13:18

John 13:18 - hath lifted up his heel against me - See Isa 58:13

Joh 13:19

Joh 13:19 - Now I tell you before it come, that, when it is come to pass, ye may believe that I am He - Many things the disciples would come to understand regarding Christ and His ministry, long after Jesus' glorification. However, Jesus is specifically speaking of the prophecies concerning Judas and his betrayal that would become evident to them while they abided in the upper room before Pentecost. See Joh 11:10||Joh 13:30, 16:1; Act 1:14-17; Rom 10:17; Deut 18:18, 19; Joh 9:17, 14:29; Am 3:7; Lk 4:16-21

Joh 13:20

Joh 13:21 - He that receiveth whomsoever I send receiveth me - when we are sent to preach the gospel to others, their reception or rejection of our message should not be taken personally. Their rejection of the message is a rejection of Jesus Christ and in turn the Father. Compare 1Sam 8:4-8

Joh 13:20

Joh 13:21 - and he that receiveth me receiveth him that sent me - See Joh 8:42, 17:3

Joh 13:21

Joh 13:21 - When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me - the Scriptures said that Jesus loved His disciples to the end (Joh 13:1). It was grievous to Him to have one so close to Him betray Him and loose out on eternal life.

Joh 13:21

Joh 13:20 - Verily, verily, I say unto you, that one of you shall betray me - See Joh 13:18, Ps 41:9

Joh 13:22

Joh 13:22 - Then the disciples looked one on another, doubting of whom he spake - the

disciples looked upon one another with suspicion.

Joh 13:23

Joh 13:23 - Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved - Joh unashamedly speaks of himself as the one who Jesus loved. See Joh 19:26, 20:2

Joh 13:24

Joh 13:24 - Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake - the close relation of Peter and Joh as sincere followers of Jesus and brothers in Him was evident. Both Peter and Joh were incredulous of the accusation against a fellow disciple though they knew it to be true as spoken by Jesus.

Joh 13:26

Joh 13:26 - Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon - Jesus truly had a close relationship with Joh, being willing to share with Him that which He would not make known openly to the other disciples.

Joh 13:27

Joh 13:27 - And after the sop Satan entered into him - the Bible describes demon possession. As Judas yielded to the promptings of Satan, he opened the door and gave him access to his heart. See Rom 6:16; Mt 6:24, 12:43-45

Joh 13:27

Joh 13:27 - Then said Jesus unto him, That thou doest, do quickly - Judas understood that Jesus knew his intentions, however, operating under a force beyond his control, he obeyed the commands of Jesus.

Joh 13:28

Joh 13:28 - Now no man at the table knew for what intent he spake this unto him - the disciples had not drawn the conclusion that Jesus spoke of Judas as His betrayer. They did not reason that it was for that purpose that Jesus sent Him out.

Joh 13:29

Joh 13:29 - For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor - Judas the thief was also to become the betrayer of his Master. See Joh 12:4-6

Joh 13:30

Joh 13:30 - He then having received the sop went immediately out - See Gen 4:16 - Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line. – {DA 654.4}

Joh 13:30

Joh 13:30 - and it was night - Judas had entered a dark place, where his probation had closed.

His decision to reject the light of truth and walk in darkness marked the close of his fate. See Joh 3:19-21, 11:9, 10; Rev 22:11

Joh 13:31

Joh 13:31 - Now is the Son of man glorified, and God is glorified in him - Jesus had demonstrated the love of God in that He loved, even His enemies unto death. While concealing Judas' plans to the others and offering him a part of His broken body, representing partaking of Himself and of His Kingdom (John 6:26, 33) He commanded Judas to fulfill his unrighteous plans. See Joh 12:27, 28, 17:1-5

Joh 13:31

John 13:31 - God is glorified in him - See John 6:37-40

Joh 13:32

Joh 13:32 - If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him - See Joh 17:1-5; Philippians 2:9-11

Joh 13:33

Joh 13:33 - Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you - See Joh 8:21-23

Joh 13:34

Joh 13:34 - A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another - Jesus was giving no new commandment but a restatement of that which had been given in the final 6 commandments of the Decalogue-love towards our fellow men. See Gal 5:14; Joh 15:12, 17; 1Jo 4:7; 2Jo 1:5

Joh 13:34

Joh 13:34 - as I have loved you, that ye also love one another - we love one another by selflessly serving and preferring one another. See Joh 13:1-5; Phil 2:1-4

Joh 13:35

Joh 13:35 - By this shall all men know that ye are my disciples, if ye have love one to another - See 1Pet 1:22; 1Jo 3:10, 11 No matter how high his profession, he whose heart is not imbued with love for God and for his fellow men is not a disciple of Christ. Though he should possess great faith, and even have power to work miracles, yet without love his faith would be worthless. He might display great liberality, but should he from some other motive than genuine love bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr's death, yet if destitute of the gold of love he would be regarded by God as a deluded enthusiast or an ambitious hypocrite. { 5T 168.2} The apostle proceeds to specify the fruits of love: "Charity suffereth long, and is kind; charity envieth not." The divine love ruling in the heart exterminates pride and selfishness. "Charity vaunteth not itself, is not puffed up." The purest joy springs from the deepest humiliation. The strongest and noblest characters rest upon the foundation of patience and love, and trusting submission to the will of God. { 5T 168.3} Charity "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." The heart in which love rules will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable

construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports, but rather seeks to bring to mind some good qualities of the one defamed. { 5T 168.4} Love “rejoiceth not in iniquity, but rejoiceth in the truth.” He whose heart is imbued with love is filled with sorrow at the errors and weaknesses of others; but when truth triumphs, when the cloud that darkened the fair fame of another is removed, or when sins are confessed and wrongs corrected, he rejoices. { 5T 169.1}

Joh 13:36

Joh 13:36 - but thou shalt follow me afterwards - See Joh 17:24, 14:2, 3; 1Thess 4:14;

Joh 13:38

Joh 13:38 - Wilt thou lay down thy life for my sake? - Jesus knew Peter better than he knew himself. Jesus foresaw Peter’s betrayal but understood it was under duress, unlike that of Judas. Jesus had pity and compassion for Peter who would come to know his true self very soon.

Joh 13:38

Joh 13:38 - hast denied me thrice - the three fold denial of Peter, the follower of Christ, typifies those in Adventism who will deny the Three Angel's messages and receive the Mk of the Beast.

Joh 14:1

Joh 14:1 - Let not your heart be troubled - Jesus says He leaves His peace with us so we should not be troubled. See Joh 14:27

Joh 14:1

Joh 14:1 - ye believe in God, believe also in me - Jesus asserted that He and the Father were One and that the Father sent Him. Therefore, belief in the One meant belief and acceptance of the Other. See Joh 10:30, 14:7, 9

Joh 14:2

Joh 14:2 - In my Father's house are many mansions - the mansions could be literal or a spiritual house, namely, our renewed, recreated bodies which are made imperishable. 2Cor 5:1, 2; Heb 11:10; 1Cor 6:19; 3:16, 17; 2Cor 6:16 “Many scriptures support the idea that "temple," "sanctuary," "tabernacle," or "house of God," add meaning and depth to the high calling of God's people. In this is to be found the real truth of what "God hath prepared for them that love him," (1Cor 2:9) that is, a character, an experience in the deep things of God revealed by His Spirit. His people, the "household of God," are joined together to make a "holy temple in the Lord": Through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow- citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit (Eph 2:18-22).” Excerpt From: Donald Karr Short. “Then Shall the Sanctuary Be Cleansed.”

Joh 14:2

Joh 14:2 - mansions - meaning an abode, a dwelling place.

Joh 14:3

Joh 14:3 - I go and prepare a place for you - See Heb 11:16 For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal Myself to you, that you might believe. I go to the Father to co-operate with Him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation. He was going to prepare a place for them, that He might come again, and receive them unto Himself. While He was building mansions for them, they were to build characters after the divine similitude. – {DA 663.1}

Joh 14:3

John 14:3 - I will come again, and receive you unto myself; that where I am, there ye may be also. - See Act 1:11 Jesus' coming is not at the Second Coming but when we receive Him by faith of Jesus Christ. God becomes our exceeding great reward as He was to Abraham, our forefather. See Gen 15:1; Ps 16:5

Joh 14:3

Joh 14:3 - receive you unto myself - Jesus will gather His children from the four corners of the earth. See Rev 14:14-16; Isa 60:1-7

Joh 14:3

Joh 14:3 - where I am, there ye may be also - the statement signifies togetherness and oneness. When Christ dwells within us by the presence and power of the Holy Spirit, then wherever He is, there we will be also. Joh 17:24; Gal 2:20; 1Jo 4:2, 3; Col 1:27; Rev 21:3

Joh 14:4

Joh 14:4 - And whither I go ye know - Jesus goes back to heaven to be with His Father.

Joh 14:4

Joh 14:4 - and the way ye know - Jesus returns to the Father by way of the Old Paths, the paths of righteousness that He bids us follow Him. Jeremiah 6:16, Mic 5:2

Joh 14:5

Joh 14:5 - how can we know the way? - Thomas' question was answered a millennium before by the psalmist when he wrote: "Thy way oh LORD is in the sanctuary..." Ps 77:13

Joh 14:6

Joh 14:6 - Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me - See Joh 10:9

Joh 14:6

Joh 14:6 - I am the way - Jesus is the Old Paths; His goings forth are from of old, from eternity past; His way is in the Sanctuary. See Ex 33:13-18; Jeremiah 6:16; Mic 5:2; Ps 77:13; Act 4:12 If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow,

bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." John 14:6. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psalm 72:12. – {COL 173.1}

Joh 14:6

Joh 14:6 - the truth - Jesus will return a second time, for all those who love Him and love His appearing (Joh 14:15 23; 2Tim 4:8). It is essential therefore, that we become lovers of Truth (Joh 18:37). See Ps 119:142, 151; Isa 65:16 - The AMEN, the Faithful and True Witness: Rev 3:14 - Jesus is the Living Word and God's Words are Truth: John 17:17, 1:1-3, 14 - Truth will make you free: John 8:32, 36 - We are commanded to love truth: Zech 8:19 - Love of truth is essential for salvation: 2Thess 2:10 Just as Jesus is the Truth, the Holy Spirit and the Father are also the Truth and the Spirit of Truth - John 14:17; 1Jo 5:6; Ps 31:5, 86:15, 100:5, 119:151

Joh 14:6

Joh 14:6 - the life - Jesus is ETERNAL LIFE! Jesus says that we are not to love this present, temporal life (Lk 14:26), but love the Life that will not end. See Joh 1:4, 5:24, 6:40, 47, 11:25; 1Jo 5:11-13

Joh 14:6

Joh 14:6 - no man cometh unto the Father, but by me - Jesus is the ladder of or Salvation, connecting heaven with the earth. There is but one Way to salvation, Jesus Christ (Mt 7:13, 14; John 10:9). See 1Pet 1:20, 21; Gen 28:11-15; Mt 11:27; Joh 1:51, 8:23, 24; 10:9; Rev 3:8; Jer 31:3; 2Cor 5:19, 20; 1Jo 2:23 No one comes to Jesus unless drawn by the Father - John 6:37, 44, 65, 17:6-8 Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son. – {1888 814.2}

Joh 14:7

Joh 14:7 - If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him - See 2Cor 4:4; Joh 12:44, 45 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

Joh 14:8

Joh 14:8 - Philip saith unto him, Lord, shew us the Father, and it sufficeth us - Philip and Thomas were kindred spirits, slow to perceive and quick to doubt. See Joh 6:5-7, 11:16

Joh 14:9

Joh 14:9 - Have I been so long time with you, and yet hast thou not known me - Amazed at his dullness of comprehension, Christ asked with pained surprise, "Have I been so long time with you, and yet hast thou not known Me, Philip?" Is it possible that you do not see the Father in the works He does through Me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen Me hath seen the Father." Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years. – {DA 663.5}

Joh 14:9

Joh 14:8 - he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? - See Joh 12:44, 45

Joh 14:10

Joh 14:10 - Believest thou not that I am in the Father, and the Father in me? - Jesus is asking Philip directly, do you believe in My nature and Who I AM, that I AM One with the Father? See Joh 10:30 The same close relationship Jesus had with the Father, He desires to grant to all who believe and place their trust in Him. See John 15:1-5; 14:20, 21, 17:8, 14, 21, 26; 2Pet 1:1-4

Joh 14:10

Joh 14:10 - the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works - The Father, abiding in and with the Spoken Word commanded light to shine out of darkness and created all things. See Lk 12:12; Deut 18:18; Joh 5:19, 1:1-3; 1Thess 2:13 The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. – {SR 13.2}

Joh 14:10

Joh 14:10 - but the Father that dwelleth in me, he doeth the works - See Joh 8:28, 5:19-22, 36, 14:11 So too, the power that works in each of the saints, both to will and to do of God's good pleasure, is God abiding in us through the Holy Spirit. Phil 2:12, 13; John 1:12, 13; Eph 3:20; Gal 2:20

Joh 14:11

Joh 14:11 - Believe me that I am in the Father, and the Father in me - See Joh 14:1, 10:30, 9:30-33

Joh 14:11

Joh 14:11 - or else believe me for the very works' sake - See Joh 10:25

Joh 14:12

Joh 14:12 - He that believeth on me, the works that I do shall he do also - See Mk 9:38, 39

Joh 14:12

Joh 14:12 - the works that I do - Jesus is not only referring to miracle working but to preaching the gospel, speaking comfort to God's people, encouraging the downtrodden, works of mercy. See Act 6:8

Joh 14:12

Joh 14:12 - greater works than these shall he do - See 2Cor 12:12 “And greater works than these shall he do; because I go unto My Father.” By this Christ did not mean that the disciples’ work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit. – {DA 664.5} Possible reasons that the works of Christ are not performed today include: 1. We, His people, lack faith to believe on Christ to perform all things we ask in His name that He and the Father may be glorified 2. We are not fully surrendered to the Lord so that when the Lord performs a blessing, we direct all praise to Him. The LORD can not trust that we will act in humility to deflect all praise and direct all to God (Isa 42:8; 48:11)

Joh 14:12

John 14:12 - because I go unto my Father - As Jesus has ascended to the Father, to sit at His right hand, He ever lives to make intercession for us. Jesus prays with us and for us and makes requests of the Father on our behalf that we may be able to will and do of His good pleasure. He gives us strength to stand and withstand the wiles of our enemies. Jesus is our Friend and Advocate.

Joh 14:13

Joh 14:13 - And whatsoever ye shall ask in my name, that will I do - See 1Jo 5:13-15; Joh 15:7

Joh 14:13

Joh 14:13 - that the Father may be glorified in the Son - Jesus came to glorify the Father, just as the Holy Spirit is sent by the Father to glorify Jesus. The petitions we make ought to be for the expressed purpose of glorifying the Father through the Son. See Joh 14:26, 16:13, 14, 17:1-5; Phil 2:11

Joh 14:14

Joh 14:14 - If ye shall ask any thing in my name, I will do it - the person asking must abide in Christ and Christ abide in him such that the person’s will is married to Christ. Christ will thus delight in answering His prayers that are in agreement with His will and that the Father be glorified. See Joh 15:7, 14:13

Joh 14:15

Joh 14:15 - If ye love me keep my commandments - See Ex 20:6; Joh 14:21, 15:14; 1Jo 5:3 Great truths must be brought into little things. Practical religion is to be carried into the lowly duties of daily life. The greatest qualification for any man is to obey implicitly the word of the Lord. – {COL 359.1} But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His

government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. – {SC 60.2}

Joh 14:15

Joh 14:15 - keep my commandments - God's law is spiritual (Rom 7:14) and therefore, we must be in the Spirit in order to keep the Law of God. We must have the Spirit of God abiding within in order to keep God's Law, and thus we must be "born again". See Rom 7:14, John 4:23, 24 Jesus is clearly pointing to the decalogue as the standard of obedience, as He was directly asked what must be done to enter eternal life and He quoted them. The "new" commandment that Jesus gave His disciples (Joh 13:34, 35) was nothing less than a summary of the last 6 Commandments, our moral obligation towards one another, to love one another as Christ has loved us. In order to keep God's commandments, we must abide in Jesus continually, for without Him, we can do nothing - See John 15:1-5, 8:28; Mt 19:16-21; Mk 10:17-21; Lk 18:18-22

Joh 14:16

Joh 14:16 - And I will pray the Father, and He will give you another Comforter - Jesus prays that the Father will give the greatest gift we may receive, His indwelling presence in the Holy Spirit. See Mt 7:11, ; Joh 17:1-9, 22, 23; Lk 11:13; Act 1:8, 3:20

Joh 14:16

Joh 14:16 - another Comforter, that He may abide with you for ever - another Comforter besides Himself is here spoken by Jesus. His reference to the Holy Spirit as "another Comforter" denotes a separate and distinct person Who too, will be a Comforter to God's people for eternity. See Job 16:5; Isa 32:17; 40:1; Joh 14:26; 2Cor 7:6; Hymn #524 "Tis So Sweet to Trust in Jesus We can not overestimate the value of simple faith and unquestioning obedience. It is by following the path of obedience in humble faith that the character attains perfection. Adam was required to render strict obedience to God's commandments, and no lower standard is presented to those who desire salvation today. Christ has promised us sufficient power to reach this high standard. He says: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive." [Joh 14:13-17.] – {PH045 3.1}

Joh 14:16

John 14:16 - that he may abide with you for ever - Jesus uses the pronoun "he" to denote the Holy Spirit is a Person. See Mt 28:20; 1Jo 2:27; Ps 112:3

Joh 14:17

Joh 14:17 - the Spirit of Truth - The Spirit of God convicts and reproves of sin based on the truth; He corrects based on the same truth and He brings forth righteousness which is the character of God derived from truth. See Joh 16:8-11, 14:26; 1Jo 5:6, 2:27; Isa 32:17 Jesus is Truth - Joh 14:6 The Father is Truth - Ps 31:5, 86:15

Joh 14:17

Joh 14:17 - whom the world cannot receive - the world, [including carnal Christians who walk in the flesh] which is at enmity with God (Jam 4:4, 5; Rom 8:6-9), can not receive the things of God, even His Spirit which guides and leads into all truth. See Joh 16:13; 1Cor 2:13-16

Joh 14:17

Joh 14:17 - because it seeth Him not, neither knoweth Him - the world relies on scientific evidence and confirmation by the senses, at the exclusion of faith. The just shall live by faith - the substance of things hoped for the evidence of things not seen. Those who are in the flesh can not receive the things of God that are spiritually discerned (Rom 1:17; Heb 11:1). See Joh 3:5-8; Lk 17:20; 1Cor 2:14, 15

Joh 14:17

Joh 14:17 - but ye know him; for he dwelleth with you, and shall be in you - the Kingdom of God is not in observation but dwells in us. So, too, we can not see the Holy Spirit, but we can experience and perceive the outworking of His power in our transformed lives. See 1Cor 2:12, 3:16, 6:19; Joh 3:5-8, 15:1-5; Lk 17:20; Isa 32:17; Rom 5:5 The Spirit is the representative of Christ. Therefore, the Spirit dwelling in men is Christ in men, the hope of glory. And Christ in men is creative power in men, creating them new creatures. The Spirit is given "according to the riches of His glory," and that is the measure of the power by which we are to be strengthened. So the riches of the glory of the inheritance, made known through the Spirit, is nothing less than the power by which God will create all things new by Jesus Christ, as in the beginning, and by which He will create man anew, so that he may be fitted for that glorious inheritance. Thus it is that when the Spirit is given in the fullest measure, those to whom it is given taste "the good word of God, and the powers of the world to come." Heb 6:5 {The Everlasting Covenant, E.J. Waggoner, pg 40, 41}

Joh 14:17

John 14:17 - and shall be in you - See 1Joh 3:24; 2Cor 6:16

Joh 14:18

Joh 14:18 - I will not leave you comfortless: I will come to you - We receive the personal presence of Jesus Christ through the Comforter, the Holy Spirit. This then gives us the "mind of Christ" by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness - See Act 3:19, 20; Eph 3:16, 17; Mal 3:5; Heb 10:35-39; Rom 5:5

Joh 14:18

Joh 14:18 - I will come to you - Jesus through the Holy Spirit will abide in us, the very presence of the Godhead. In our time of sorrow, the Holy Spirit will come to us and be our Comforter and will abide with and in us. See Joh 14:21, 23; Act 3:20; Eph 1:12-14; Rev 10:7, 22:20; Col 1:27, 28; Rom 5:5; Gal 2:20, 4:6; 1Jo 4:1-4; 2Pet 1:1-4; Heb 10:35-39

Joh 14:19

Joh 14:19 - Yet a little while, and the world seeth me no more - Jesus speaks of the days when there would be a famine in the land for hearing the word of God. This prophecy would be fulfilled immediately after the death of Christ. The people came from far and wide, seeking the Master for healing and the only report that could be given was that He was killed the prior day at the hands of the Pharisees. This would begin the fulfillment of this prophecy which would haunt the religious leaders and their followers for the rest of their lives. See Am 8:11-14 Never had Christ attracted the attention of the multitude as now that He was laid in the tomb. According to their practice, the people brought their sick and suffering ones to the temple courts, inquiring, Who can tell us of Jesus of Nazareth? Many had come from far to find Him who had healed the sick and raised the dead. On every side was heard the cry, We want Christ the Healer! Upon this occasion those who were thought to show indications of the leprosy were examined by the priests. Many were forced to hear their husbands, wives, or children pronounced leprous, and doomed to go forth from the shelter of their homes and the care of their friends, to warn off the stranger with the mournful cry, "Unclean, unclean!" The friendly hands of Jesus of Nazareth, that never refused to touch with healing the loathsome leper, were folded on His breast. The lips that had answered his petition with the comforting words, "I will; be thou clean" (Mt 8:3), were now silent. Many appealed to the chief priests and rulers for sympathy and relief, but in vain. Apparently they were determined to have the living Christ among them again. With persistent earnestness they asked for Him. They would not be turned away. But they were driven from the temple courts, and soldiers were stationed at the gates to keep back the multitude that came with their sick and dying, demanding entrance. – {DA 776.1} The sufferers who had come to be healed by the Saviour sank under their disappointment. The streets were filled with mourning. The sick were dying for want of the healing touch of Jesus. Physicians were consulted in vain; there was no skill like that of Him who lay in Joseph's tomb. – {DA 776.2} The mourning cries of the suffering ones brought home to thousands of minds the conviction that a great light had gone out of the world. Without Christ, the earth was blackness and darkness. Many whose voices had swelled the cry of "Crucify Him, crucify Him," now realized the calamity that had fallen upon them, and would as eagerly have cried, Give us Jesus! had He still been alive. – {DA 776.3} When the people learned that Jesus had been put to death by the priests, inquiries were made regarding His death. The particulars of His trial were kept as private as possible; but during the time when He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the priests and rulers, were circulated everywhere. By men of intellect these priests and rulers were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, they became like men insane. The prophecies that pointed to Christ's sufferings and death they could not explain, and many inquirers were convinced that the Scriptures had been fulfilled. – {DA 776.4} The revenge which the priests had thought would be so sweet was already bitterness to them. They knew that they were meeting the severe censure of the people; they knew that the very ones whom they had influenced against Jesus were now horrified by their own shameful work. These priests had tried to believe Jesus a deceiver; but it was in vain. Some of them had stood by the grave of Lazarus, and had seen the dead brought back to life. They trembled for fear that Christ would Himself rise from the dead, and again appear before them. They had heard Him declare that He had power to lay down His life and to take it again. They remembered that He had said, "Destroy this temple, and in three days I will raise it up." Joh 2:19. Judas had told them the words spoken by Jesus to the disciples while on the last journey to Jerusalem: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." Mt 20:18, 19. When they heard these words, they had mocked and ridiculed. But now they remembered that Christ's predictions had so far been fulfilled. He had said that He would rise again the third day, and who could say that this also would

not come to pass? They longed to shut out these thoughts, but they could not. Like their father, the devil, they believed and trembled. – {DA 777.1}

Joh 14:19

Joh 14:19 - because I live ye shall live also - We are walking dead without Jesus (1Jo 5:11-13; John 15:5), but we have eternal life when He comes to us. We who abides in Jesus shall never see death because our lives are hid in Him and because He lives, we shall live also. See Joh 11:23, 25, 26, 5:24; Col 3:3, 4; Heb 2:14-18; Rom 6:8

Joh 14:20

Joh 14:20 - At that day - the day of Jesus' coming, when we receive Him into our hearts through the Holy Spirit. See Rom 8:16; 1Jo 3:24

Joh 14:21

Joh 14:21 - He that hath my commandments, and keepeth them, he it is that loveth me - See Joh 14:15; 1Jo 5:3; 2:4, *3:23, 24 But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. – {SC 60.2}

Joh 14:21

Joh 14:21 - he that loveth me shall be loved of my Father - See Joh 14:23

Joh 14:21

Joh 14:21 - and I will love him, and will manifest myself to him - Jesus will come to us through the abiding Holy Spirit (Act 3:20). The Holy Spirit, the Comforter and the abiding presence of Jesus, will live in us and shed God's love abroad in our hearts. Rom 5:5; Joh 17:21; Col 1:27, 28, 3:1-4; 1Jo 4:1-4; Mal 3:5;

Joh 14:22

Joh 14:22 - how is it that thou wilt manifest Thyself unto us, and not unto the world? - See Joh 3:1-8; Lk 17:21; 1Cor 2:1-15

Joh 14:23

Joh 14:23 - If a man love me, he will keep my words - See Joh 8:31, 32, 14:15, 21, 8:55; Rom 2:13; Jam 1:22

Joh 14:23

Joh 14:23 - my Father will love him - See Joh 14:21

Joh 14:23

Joh 14:23 - and we will come unto him - See Joh 14:18, 26; Col 1:27-29; Act 1:8, 3:19, 20, 5:32; Gal 3:14; Eph 1:13, 14; 1Jo 3:24, 4:1-3; Mt 24:42

Joh 14:23

Joh 14:23 - and make our abode with him - See Rev 3:20, 21, 22:17, 20; Act 1:8, 2:38; Gal 2:20

Joh 14:24

Joh 14:24 - He that loveth me not keepeth not my sayings - See Act 3:22, 23; Deut 18:18, 19; Joh 8:31

Joh 14:24

Joh 14:24 - and the word which ye hear is not mine, but is the Fathers which sent me - See Joh 14:10, 12:49, 50; Deut 18:18

Joh 14:26

Joh 14:26 - But the Comforter, which is the Holy Ghost - See Joh 16:17; Isa 9:6

Joh 14:26

Joh 14:26 - whom the Father will send in my name - The Holy Spirit comes in the name of Jesus Christ and speaks not of Himself, but glorifies Jesus. Just as Jesus was sent of the Father and Spirit both, to glorify the Father, so the Holy Spirit will be sent of the Father and Son to glorify the Son. See Joh 16:14; Isa 48:16

Joh 14:26

Joh 14:26 - He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you - See Joh 6:45, 16:13; Lk 12:12; Jam 1:5

Joh 14:27

Joh 14:27 - Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. - See Job 34:29; Ps 119:165; Joh 16:33 It is peace that you need—Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, "without money and without price." Isaiah 55:1. It is yours if you will but reach out your hand and grasp it. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. – {SC 49.2}

Joh 14:27

Joh 14:26 - my peace I give unto you - Jesus, the Prince of Peace (Isa 9:6, 7), had perfect peace, resting and abiding in the love of His Father. This peace He gives to us all. Ps 119:165; Mk 4:37-40

Joh 14:27

Joh 14:27 - not as the world giveth - the peace found in the world is temporary and fleeting. Jesus also said that in this world we would have trials and troubles (John 16:33). Jesus' peace is abiding and overcomes the world and its trials. See Isa 32:17; 1Jo 5:4

Joh 14:27

Joh 14:27 - Let not your heart be troubled, neither let it be afraid - See Joh 14:1

Joh 14:28

Joh 14:28 - Ye have heard how I said unto you, I go away, and come again unto you - Joh 14:16-18; Act 3:19, 20

Joh 14:28

Joh 14:28 - If ye loved me, ye would rejoice, because I said, I go unto the Father - Jesus was trying to teach the disciples how they ought to view His departure for the right hand of the Father. Jesus was speaking of the boundless power and constant mediation He would be able to provide on our behalf to finish the work given to us. See Joh 20:17

Joh 14:28

Joh 14:28 - for my Father is greater than I - Jesus condescended to become part of the human race and to exalt the Father for the good of His creation. There is no division in the Godhead. They are all One in essence, in purpose, and in mind (Joh 17:9-11). Joh 13:16. Compare Phil 2:5-8; Heb 1:8; Isa 48:16; 1Cor 11:3; Rev 1:1

Joh 14:29

Joh 14:29 - And now I have told you before it come to pass, that, when it is come to pass, ye might believe - to foretell that which is to come is the prophetic word. Faith comes by hearing and hearing the prophetic word of God. See Isa 42:8, 9; Rom 10:17; Joh 2:22, 13:19, 9:17, 16:4; Deut 18:18, 19; Am 3:7 As Christ's earthly ministry drew to a close, and He realized that He must soon leave His disciples to carry on the work without His personal supervision, He sought to encourage them and to prepare them for the future. He did not deceive them with false hopes. As an open book He read what was to be. He knew He was about to be separated from them, to leave them as sheep among wolves. He knew that they would suffer persecution, that they would be cast out of the synagogues, and would be thrown into prison. He knew that for witnessing to Him as the Messiah, some of them would suffer death. And something of this He told them. In speaking of their future, He was plain and definite, that in their coming trial they might remember His words and be strengthened to believe in Him as the Redeemer. – {AA 21.1}

Joh 14:30

Joh 14:30 - Hereafter I will not talk much with you - Jesus curiously says He will not speak further matters with the disciples because His time drew nigh and the prince of the world, Satan was soon to have his heyday. See Lk 22:52, 53

Joh 14:30

Joh 14:30 - for the prince of this world cometh - See Eph 2:2; Joh 12:31, 10:10; Lk 22:53; Heb 4:15, 16 As the Son of God bowed in the attitude of prayer in the Garden of Gethsemane, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He

was suffering in man's stead as a transgressor of His Father's law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In His soul anguish He lay prostrate on the cold earth. He was realizing His Father's frown. He had taken the cup of suffering from the lips of guilty man, and proposed to drink it Himself, and in its place give to man the cup of blessing. The wrath that would have fallen upon man was now falling upon Christ. It was here that the mysterious cup trembled in His hand. – {2T 203.2} The first Adam fell; the second Adam held fast to God and His Word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. "It is written" was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me"—nothing to respond to temptation. On not one occasion was there a response to his manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances (Letter 8, 1895). – {5BC 1129.2}

Joh 14:30

Joh 14:30 - hath nothing in me - Jesus developed a character that would in no wise yield to the devil, not even with a thought and therefore remained, "that Holy One" (Mk 1:24). Jesus was tempted in all points as we are, yet was without sin. Sin left no trace whatsoever upon His character. See Mt 16:18; Heb 4:15, 16; 1Jo 3:5, 5:18; Eph 4:27 Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "Thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage. – {CTr 219.3} There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. – {DA 123.3} He [Jesus] is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. {2T 201.2} Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood (The Review and Herald, June 15, 1905). – {5BC 1128.2} Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity (The Review and Herald, October 29, 1895). – {5BC 1128.3}

Joh 14:31

Joh 14:31 - But that the world may know that I love the Father; and as the Father gave me commandment, even so I do - the Father commanded eternal life for humanity for the life of His Son. This, Jesus was willing to do by laying down His life to honor His Father and bless many. See Joh 12:50; Heb 10:7-9

Joh 14:31

Joh 14:31 - and as the Father gave me commandment - See Joh 17:4-10, 12:49, 50

Joh 14:31

Joh 14:31 - even so I do - See Joh 10:15-17, 15:13; 1Jo 3:16; Heb 10:5-7

Joh 15:1

Joh 15:1 - I am the true vine - See Eze 34:29 CONTRAST Ps 80:8-16; Isaiah 5:1-7; Rev 14:18-20 "I am the true Vine," He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree, the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. "I can of Mine own self do nothing," He declared. Joh 5:30. – {DA 674.3}

Joh 15:1

Joh 15:1 - my Father is the husbandman - My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away." While the graft is outwardly united with the vine, there may be no vital connection. Then there will be no growth or fruitfulness. So there may be an apparent connection with Christ without a real union with Him by faith. A profession of religion places men in the church, but the character and conduct show whether they are in connection with Christ. If they bear no fruit, they are false branches. Their separation from Christ involves a ruin as complete as that represented by the dead branch. "If a man abide not in Me," said Christ, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." – {DA 676.5} "And every branch that beareth fruit, He purgeth [pruneth] it, that it may bring forth more fruit." From the chosen twelve who had followed Jesus, one as a withered branch was about to be taken away; the rest were to pass under the pruning knife of bitter trial. Jesus with solemn tenderness explained the purpose of the husbandman. The pruning will cause pain, but it is the Father who applies the knife. He works with no wanton hand or indifferent heart. There are branches trailing upon the ground; these must be cut loose from the earthly supports to which their tendrils are fastening. They are to reach heavenward, and find their support in God. The excessive foliage that draws away the life current from the fruit must be pruned off. The overgrowth must be cut out, to give room for the healing beams of the Sun of Righteousness. The husbandman prunes away the harmful growth, that the fruit may be richer and more abundant. – {DA 676.6} "Herein is My Father

Joh 15:2

Joh 15:2 - Every branch in me that beareth not fruit he taketh away - As born children of wrath (Eph 2:1-4), we must all be born again in order to be grafted into Jesus Christ, the True Vine (Rom 4:1-5; Gal 3:27). Nevertheless, if after being grafted in we bear no fruit unto righteousness, we will be taken away by the Husbandman - See Rom 11:20, 21; Joh 15:6; Isa 27:11; Heb 6:8

Joh 15:2

Joh 15:2 - every branch that beareth fruit, He purgeth it - God prunes that which is good so that it bear more fruit. We are purged through fiery trials. See Dan 12:10; Mal 3:2-4; Jam 1:2-4

Joh 15:2

Joh 15:2 - purgeth - kathaírō Verb (kath-ah'-ee-ro) - to cleanse, of filth impurity, etc. - the three step testing process of purifying, trying and making white. See Dan 12:10; Mal 3:3; Heb 5:8, 10:32, 33, 12:6, 7

Joh 15:3

Joh 15:3 - Now ye are clean through the word which I have spoken unto you - Jesus' words sanctify those who gladly receive them and allow the Holy Spirit to bring revival to their lives. Jesus' words make us clean (free) from sin and deception, and they give life. See John 6:63; Rom 8:1; Joh 8:31, 32, 13:3-10, 17:17; Eph 5:26; Job 23:12 CONTRAST John 5:38-40; John *13:8, 15:22, 9:41; Rom 8:9

Joh 15:4

Joh 15:4 - Abide in Me, and I in you - Abide: to dwell, rest, tarry, remain, continue, be present, to be held, kept continually, await on. This statement introduces the "in Christ" motif that is the essence of the Gospel. Without Jesus, we can do nothing - See Ps 1:2||16:8; *Col 2:6; Joh 15:7, *10; 1 John 2:3-6, *3:24, 4:*13, 15, 5:1; 2Cor 5:17; 1Cor 15:22; Heb 7:9, 10 There is to be no separation between Jesus and me. I must abide in Him through daily surrender and death to self, through His word, through prayer, through meditating on His life, through study. See Gal 2:20, 21; 2Cor 5:17; Eph 2:4-6 Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips, for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed. – {FLB 226.4}}

Joh 15:4

John 15:4 - Abide - ménō Verb men'-o a root word a primary verb; to stay (in a given place, state, relation or expectancy):--abide, continue, dwell, endure, be present, remain, stand, tarry (for), 0 thine own. to remain, abide in reference to place to sojourn, tarry not to depart 1a to continue to be present 1a to be held, kept, continually in reference to time to continue to be, not to perish, to last, endure 1b of persons, to survive, live in reference to state or condition to remain as one, not to become another or different to wait for, await one

Joh 15:4

John 15:4 - and I in you - See Gal 2:20; Col 1:25-29; Philippians 2:12, 13; Joh 6:48-63

Joh 15:4

John 15:4 - As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me - When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual

communion, we are at the mercy of the enemy, and shall do his bidding in the end. – {DA 324.1}

Joh 15:4

Joh 15:4 - except ye abide in me - "Herein is My Father glorified," said Jesus, "that ye bear much fruit." God desires to manifest through you the holiness, the benevolence, the compassion, of His own character. Yet the Saviour does not bid the disciples labor to bear fruit. He tells them to abide in Him. "If ye abide in Me," He says, "and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live "by every word that proceedeth out of the mouth of God." Mt 4:4. The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ. – {DA 677.1}

Joh 15:5

John 15:5 - I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing - the Godhead's ultimate goal is that we be restored to the glory we once had, and even more so, that we have the glory of Christ upon us. We are to be a glorious branch, filling the earth with fruit. See Isa 4:2, 3; 1Jo 3:24 Jesus became the BRANCH from divinity to extend to humanity in order to save us. He learned obedience through suffering (Heb 5:8), and relied completely upon His Father to do all things (Joh 5:30, 8:28, 14:10, 11). Jesus is our Exemplar in all things Zech 3:8, 6:12, 13

Joh 15:5

Joh 15:5 - the same bringeth forth much fruit - the fruit to be born are the fruit of the Spirit. We are to crave the character of Christ, praying for it and abiding in His Words so that He, through the Holy Spirit may impart His character unto us, unto salvation (being sealed). See Joh 15:16; Gal 5:22, 23; Rom 7:4; Philippians 4:17; 1Jo 3:6; Job 23:12; Rev 7:1-4 Fruit of Faith is Obedience: We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:5, 6. Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai. – {SC 61.1}

Joh 15:5

Joh 15:5 - for without me ye can do nothing - we can not fake, nor counterfeit the character of Christ. We either shine as the brightness of the firmament with Christ dwelling within, or we have great darkness within. Jesus, Who took on our humanity said of Himself "Of mine own self I can do nothing" (Joh 5:30, 8:28, 14:10, 11). Therefor, as Christ was wholly reliant upon His Father, it is most assured that without Jesus dwelling within us, we are without God, and we can do nothing. See *Zech 4:6; *John 3:27; 1Cor 15:57; Phil 4:13; 2Cor 3:5; Dan 12:3, 4; Mt 6:23; Josh 24:14-19; Deut 8:11-12; Ps 68:35; *1Jo 5:12 You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation

or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water. – {SC 68.3} Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2}; See Deut 8:17, 18

Joh 15:6

Joh 15:6 - If a man abide not in me - Adam and Eve ceased to abide in Jesus Christ and thus committed sin. So too, we who do not abide in Jesus Christ commit sin and transgress His law. See Rom 8:8, 9; 1Jo 3:4, *5:12; Heb 6:8; Act 27:31

Joh 15:6

Joh 15:6 - he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned - See Isa 27:11; Mt 7:19, 22:13

Joh 15:6

Joh 15:6 - and is withered, those who are as seed on stony grown, having shallow roots, will wither with the blast of the sun [Sunday Law]. See Lk 8:6; Mk 4:5, 6; Mt 13:5, 6; Jer 17:5, 6 CONTRAST Ps 1:3; Jer 17:7, 8

Joh 15:6

Joh 15:6 - and men gather them, and cast them into the fire, and they are burned - See Isa 27:11; Rev 20:12-15

Joh 15:7

John 15:7 - If ye abide in me - See Heb 7:9; 1Cor 15:22; Philippians 2:12, 13

Joh 15:7

Joh 15:7 - my words abide in you - "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is Jesus' words that cleanses and purifies us as we permit them to abide in us. Mt 8:8, 9; 4:4; Joh 5:24; 2Jo 1:2, 15:3, 20, 17:17; Ps 119:11 "Thy word have I hid in mine heart, that I might not sin against thee." Ps 119:11, 16 " All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. – {DA 668.3}

Joh 15:7

Joh 15:7 - ye shall ask what ye will, and it shall be done unto you - As we abide in Christ and He abides in us, our will will be singular, to do the will of God (Mt 6:10) and to see Him glorified. Our will will be submitted to the will of God. See 1Jo 3:22, 5:15; Joh 14:13, 14; 2Cor

1:17-20

Joh 15:8

Joh 15:8 - Herein is my Father glorified, that ye bear much fruit - God is glorified as He produces the fruit of the Spirit in us, His character, which in turn draws all men to the Lord. See Philippians 4:17; Gal 5:22, 23; Eph 5:9-11; 1Cor 3:8, 9; Prov 11:30

Joh 15:8

Joh 15:8 - so shall ye be my disciples - Jesus' disciples are they who continue in His word, who bind up the testimony and seal the law in their hearts, and bear much fruit to God's glory. See Joh 8:31; Isa 8:16

Joh 15:9

Joh 15:9 - As the Father hath loved me, so have I loved you - See Joh 14:9-11

Joh 15:9

Joh 15:9 - continue ye in my love - See Joh 15:4

Joh 15:10

Joh 15:10 - If ye keep my commandments, ye shall abide in my love - The commandments are as marriage vows where they state: "If you love me, you will not want to commit adultery, you will not seek to steal from me, you will not seek to kill me, etc.". This is how we abide in God's love. See Ex 20:1-17; Joh 15:4 Contrast Prov 14:35; Ps 40:8 Of ourselves we can do nothing (Joh 15:5). We are fully reliant on Christ abiding in us so that all things become possible (Philippians 4:13), including keeping His commandments. Implied in the command to abide in Christ's love is to chose daily to have Him abide within our hearts (Rev 3:20)

Joh 15:10

Joh 15:10 - even as I have kept my Father's commandments - Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1Jo 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." Joh 15:10. {COL 311.4} - See Ps 40:8

Joh 15:11

Joh 15:11 - These things have I spoken unto you, that my joy might remain in you, and that your joy might be full - the joy that Jesus gives is to remain and be unceasing despite the circumstances we face. Our joy can not be taken away unless we give it away. See Gal 5:22; Heb 12:2; Mt 25:21, 23; Ps 40:8, 16:11; Isa 32:17

Joh 15:12

Joh 15:12 - This is my commandment, That ye love one another, as I have loved you - See Joh 13:34, 15:17; Mk 12:31

Joh 15:12

Joh 15:12 - as I have loved you - the love that Jesus has shown us is to lay down His life for us. See Joh 15:13

Joh 15:13

Joh 15:13 - Greater love hath no man than this - The greatest love demonstrated is to love others more than oneself, and to lay down one's life for another. The devil has warred against this verse through the song "The Greatest Love of All". Zech 13:6; Gal 2:20

Joh 15:13

Joh 15:13 - that a man lay down his life for his friends. - We are to become living sacrifices to the Lord and to sacrifice self for the love and life of others. See Rom 5:7, 8

Joh 15:14

Joh 15:14 - Ye are my friends, if ye do whatsoever I command you - Friendship to God means to do all that He has commanded us. Our doing all that He commands means that we believe Him, trust Him and are obedient to Him. See Joh 14:15

Joh 15:15

Joh 15:15 - Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you - See Joh 8:35; Gal 4:5-8

Joh 15:15

Joh 15:15 - for the servant knoweth not what his lord doeth - the Lord does not confer with the servant but gives the servant orders. The servant does not abide forever but a son abides forever. See Joh 8:35; Gal 4:7

Joh 15:15

Joh 15:15 - but I have called you friends; for all things that I have heard of my Father I have made known unto you - a friend makes known all things that God has revealed to him to his friend. See Jam 2:23

Joh 15:15

Joh 15:15 - for all things that I have heard of my Father I have made known unto you - See Rev 1:1; 1Cor 2:11-14

Joh 15:16

Joh 15:16 - Ye have not chosen me, but I have chosen you, and ordained you - God has chosen all of the human race in His Son, Jesus Christ. See Jer 31:3; Eph 1:4; 2:10

Joh 15:16

Joh 15:16 - ordained - Appointed; instituted; established; invested with ministerial or pastoral functions; settled. - Eph 2:10

Joh 15:16

Joh 15:19 - ye should go and bring forth fruit, and that your fruit should remain - Jesus

purposes that we should bear His and His Father's character for eternity. See Joh 15:8; 1Cor 3:9-15; Isa 32:17; Rev 7:1-4; Eph 2:10

Joh 15:16

Joh 15:16 - that whatsoever ye shall ask of the Father in my name, he may give it you - Jesus continues to affirm His and the Father's willingness to give us the things we ask for. Praise You Lord for Your generosity towards me!! Help me to believe, to be obedient, to be conformed to your image, and to ask for the things in Your will that will glorify you in the world. Joh 15:7; 1Jo 5:14; Lk 11:9-13

Joh 15:17

Joh 15:17 - These things I command you, that ye love one another - See Mt 5:43-45; Lk 6:27, 28; Joh 15:12, 13:34

Joh 15:18

Joh 15:18 - If the world hate you, ye know that it hated me before it hated you - See John 15:20; Mt 10:24, 25

Joh 15:19

Joh 15:19 - If ye were of the world, the world would love his own - See Joh 17:14; 1Pet 2:4, 5; 1Jo 4:5

Joh 15:19

Joh 15:19 - but because ye are not of the world, but I have chose you out of the world - Jesus affirms our heavenly citizenship when we accept His gracious invitation to abide in Him and He in us. See Joh 17:16, 18:36, 37; Philippians 3:20; Col 3:3; *1Cor 15:48, 49

Joh 15:19

Joh 15:16 - but I have chosen you out of the world - See Ex 20:1, 2, 19:3-5; Joh 15:16; Rev 14:8, 18:2-4; 1Joh 4:6

Joh 15:20

Joh 15:20 - The servant is not greater than his lord. If they have persecuted me, they will also persecute you - See John 15:18; Mt 10:24, 25 This principle is established upon the testimony of two witness (see Joh 13:16). This is first seen in the fall of mankind, when Adam and Eve died spiritually, the entire world and animal kingdom would be subject to mortality as its master. See Rom 8:20-22

Joh 15:20

Joh 15:20 - if they have kept my saying, they will keep yours also - See 1Sam 8:5-8

Joh 15:21

Joh 15:21 - But all these things will they do unto you for my name's sake, because they know not Him that sent Me. - See Ps 69:9; Joh 16:3; 2Tim 3:12

Joh 15:21

Joh 15:21 - because they know not him that sent me - See Joh 5:38, 16:1-3; 2Tim 3:12

Joh 15:22

Joh 15:22 - If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin - See Joh 9:41, 6:63; Mt 23:13-36; Rom 7:9, 3:20; Jam 4:17 CONTRAST John 15:3

Joh 15:22

John 15:22 - but now they have no cloke for their sin - The Truth has come to the people so they have no excuse for their ignorance and sin. The truth has cast out the lies and now their willful sin is exposed for what it truly is. See John 8:31, 32.

Joh 15:23

Joh 15:23 - He that hateth me hateth my Father also - See Joh 5:23; 14:24, 15:18, 7:7; CONTRAST John 14:21

Joh 15:24

Joh 15:24 - If I had not done among them the works which none other man did, they had not had sin - See Joh 3:2, 7:31, 9:30-32, 10:37, 38, 15:22

Joh 15:24

Joh 15:24 - but now have they both seen and hated both me and my Father - because they have seen and rejected, they have no covering for their sins and they have demonstrated their hatred for both Jesus and the Father - See John 15:23, 9:39-41

Joh 15:25

Joh 15:25 - But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause - See Psa 7:4, 25:3, 35:7, 69:4, 109:3, 119:161; Prov 1:11, 3:30

Joh 15:26

Joh 15:26 - But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: - See Joh 16:7-15

Joh 15:26

Joh 15:26 - whom I will send unto you from the Father - See Isa 48:16

Joh 15:26

John 15:26 - the Spirit of truth - The Comforter and Holy Spirit Spirit of God - Act 8:39 Spirit of Life - Rom 8:2 Spirit of Faith - 2Cor 4:13 Spirit of Truth - John 15:26, 16:13 Spirit of Wisdom - Ex 28:3; Eph 1:17; 1Jo 2:20, 27 Spirit of Love & Soundness of Mind - 1Tim 1:7

Joh 15:26

John 15:26 - he shall testify of me - See 1Tim 3:16

Joh 15:27

Joh 15:27 - ye also shall bear witness, because ye have been with me from the beginning - Just as Jesus was the True Witness to the character of the Father, He has commissioned us to be witnesses of what He means to each of us. See Act 4:13; 2Pet 1:16-19 "It is astounding but true that before the inventions of radio, TV, jet travel, and computers, it would have been easier and quicker to take the message to the whole world of that day than is our task today. The proclamation of the gospel of Christ requires effective communication of one human heart to another, not merely visual or audio exposure to electronic stimuli. The avenues of that effective communication we're open in the 1888 era; it was easier to grip the attention of people then than it is now. Our most effective electronic presentations are quickly drowned out by the never-ending flood of sophisticated entertainment often inspired by Satan." {Grace on Trial by Robert Wieland pg 28}

Joh 16:1

Joh 16:1 - These things have I spoken unto you, that ye should not be offended - See Joh 13:19

Joh 16:2

Joh 16:1 - put you out of the synagogues - It is one thing for the world to oppress the people of God (Act 16:19-21), but when the "professed" church persecutes the true church of God, this is the spirit of the papacy. Once expelled from the synagogues, the person would be brought to the authorities for punishment. The charges brought will not only be against the established religions dogmas, but will be made to be a capital offense against the state. See Lk 23:2, 20:20; Isa 66:5; Jer 26:7-11; Mt 10:17-19; Joh 9:22, 12:42

Joh 16:2

Joh 16:2 - yea, the time cometh, that whosoever killeth you will think that he doeth God service - See Mt 27:17 Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry. "Crucify Him! crucify Him!" the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering.—The Act of the Apostles, 84, 85. – {ChS 156.3}

Joh 16:2

Joh 16:2 - think that he doeth God service - Those who will persecute the saints of God have a zeal for God but not according to knowledge (Rom 10:1-3). They have not developed a love for truth (2Thess 2:10-12) and therefore believe a lie and are zealous to uphold that lie, believing it is in the will of God (Isa 66:5; Rom 10:1-4). Their self-righteousness and warped piety will cause them to do egregious wrongs in the name of the Lord. See Mt 27:6; Act 23:20, 21; Isa 66:5

Joh 16:3

Joh 16:3 - And these things will they do unto you, because they have not known the Father, nor me - Mt 6:23; Isa 66:5

Joh 16:3

Joh 16:3 - because they have not known the Father, nor me - See Act 4:15-18, 13:27; Joh 5:42, 8:37, 15:21, 17:25, 19:13-16; 1Jo 2:23, 3:6; 1Cor 2:7, 8; Rom 10:3; 1Jo 3:1

Joh 16:4

Joh 16:4 - But these things have I told you, that when the time shall come, ye may remember that I told you of them - See Joh 14:29, 16:1, 13:19

Joh 16:4

Joh 16:4 - And these things I said not unto you at the beginning, because I was with you - Jesus revealed the light of truth to His disciples progressively so that they might grow in understanding, but also that they would not be discouraged by the test and trials that lie before them.

Joh 16:5

Joh 16:5 - But now I go my way to him that sent me - See Isa 48:16

Joh 16:5

Joh 16:5 - and none of you asketh me, Whither goest thou? - See Joh 8:21, 22, 16:10, 28

Joh 16:7

Joh 16:7 - It is expedient for you that I go away - Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. {DA 669}

Joh 16:7

Joh 16:7 - The Comforter will not come unto you - The Comforter or Holy Spirit (Joh 14:26), also known as: 1. The Spirit of God/of the Lord/of Christ - Act 8:39 2. The Spirit of Truth - Joh 16:13 3. The Spirit of Judgment - Isa 4:4 4. The Spirit of Burning - Isa 4:4 5. The Spirit of Wisdom - Ex 28:3; Eph 1:17 6. The Spirit of Holiness - Rom 1:4 7. The Spirit of Adoption - Rom 8:15 8. The Spirit of Meekness - 1Cor 4:21; Gal 6:1 9. The Spirit of Faith - 2Cor 4:13 10. The Spirit of Promise - Eph 1:13 11. The Spirit of Grace - Heb 10:29 12. The Spirit of Glory - 1Pet 4:14 13. The Spirit of Life - Rev 11:11 14. The Spirit of Prophecy - Rev 19:10, 12:17; Joh 6:63, 16:13 15. The Spirit of Power - Joh 1:12; Act 1:8 16. The Spirit of Love and a Sound Mind - 1Tim 1:7 It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, “He shall not speak of Himself.” Joh 15:26; 16:13. – {AA 51.3} The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. – {AA 52.1}

Joh 16:7

Joh 16:7 - will not come unto you; but if I depart, I will send him unto you - Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come. – {DA 669.1} The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. – {DA 669.2}

Joh 16:8

Joh 16:8 - And when He is come, He will reprove the world of sin, and of righteousness, and of judgment - The office of the Holy Spirit is distinctly specified in the words of Christ: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment" (Joh 16:8). It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements. – {YRP 11.4}

Joh 16:8

Joh 16:8 - reprove the world of sin - The same One Who reproves us of sin is He Who Comforts us with abounding grace above our sins. See Act 2:36, 37; Rom 5:20 The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." Joh 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements. – {AA 52.2}

Joh 16:8

Joh 16:8 - reprove - 1. To convict - Act 2:37, 7:54 2. To enlighten; to reveal the true motives - Joh 1:5, 9, 8:12; 1Cor 4:5; Heb 4:12; Jer 11:20; Ps 26:2 We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness. – {SC 28.3} The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word. They are themselves responsible for the hardness of heart that prevents the good seed from taking root, and for the evil growths that check its development. – {CSA 23.4}

Joh 16:8

Joh 16:8 - and of righteousness - The righteousness we are convicted of is the righteousness of Christ, "THE LORD OUR RIGHTEOUSNESS" - Jer 23:5, 6. the righteous and pure in heart shall see God. See Mt 5:8; Act 2:38-41; Isa 33:15-17; Joh 4:23, 24 To the repentant sinner,

hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Joh 16:14; 14:26. – {AA 52.3} Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love, and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy, for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain. – {AA 209.4}

Joh 16:8

Joh 16:8 - of judgment - see Isa 4:4

Joh 16:9

Joh 16:9 - Of sin, because they believe not on me - to deny Jesus, the Son of God and the Living Word of God is also to deny His Father Who sent Him. Even the devils believe in God but do not love, honor, trust, or reverence Him (Jam 2:19). Denying God is sin. See Joh 8:21, 24, 12:44-50; Mt 28:11-15; Act 7:51-54, 13:38-46 The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. – {DA 671.1}

Joh 16:9

Joh 16:9 - because they believe not on me - to walk in unbelief is to deny and not to receive Jesus. Jesus alone is Our Righteousness (Jer 23:5, 6) and all sin is unrighteousness (1Joh 5:17). Therefore, if we seek our own righteousness, outside of Christ, we deny Him and commit sin. The first coming of Christ was to fulfill all righteousness and to declare the eternal purposes of God through His Son, Jesus. To reject Jesus is to reject the Father and to seek an existence apart from Him, which does not exist. See Joh 1:12, 13

Joh 16:10

Joh 16:10 - Of righteousness, because I go to my Father, and ye see me no more - only the righteous and pure in heart shall see God. Jesus, Who embodied righteousness, continually taught righteousness during His earthly ministry (See Mt 5). Jesus declared Himself not to be of this world, but from above. Once Jesus was glorified, risen from the grave, seen of men and then ascended on high, the conviction of His righteousness, His Messiahship and His words were to be felt, even by scoffers. Jesus ascended to heaven as our High Priest to minister on our behalf with His own blood. His righteousness is that which reconciles us to the Father, justifies us through His pure life and makes atonement for us (Jer 23:5, 6). All who accept Him by faith will receive of His righteousness, both imputed and imparted. Jesus has ascended to heaven and has given gifts to men including the gifts of repentance, reconciliation, forgiveness, the Holy Spirit and a new heart, motives and mind. - See Act 5:31; Mt 5:8; Job 19:25, 26; Joh 8:21-59; Heb 1:1-3; 1Pet 3:22 - See Hymn #

Joh 16:11

Joh 16:11 - the cross of Christ has sealed the doom forever of the devil and all the sons of disobedience that follow in his footsteps. See Eph 2:2; Malach 4:1; Mt 23:33 The Holy Spirit warns us of the judgment we all must face before the righteous throne of Christ. A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character and to see what he can do to bring about the needed change in his life.... He confesses his sins to God, and if he has injured anyone, he confesses the wrong to the one he has injured.... He acts in harmony with the Spirit's working, and his conversion is genuine. – {HP 21.6}

Joh 16:11

Joh 16:11 - the prince of this world is judged - as in the typical sanctuary service on the Day of Atonement, where the sins of God's people are blotted out (Act 3:19) and purged from (their soul) temple, the last act is to place the sins of the people upon the scapegoat before being sent to the wilderness to die. Jesus here pronounces the ultimate fate of the devil. After all the sons of disobedience who follow in his footsteps have been judged, Satan too will be judged and destroyed. See Mal 3:2-5; Joh 12:31, 14:30; Mt 23:33; Eph 2:2; Gen 3:15; Mal 4:1 Satan's judgment involves him being cast down so that his maligning lies are exposed and so that he no longer has dominion over those who put their faith in Jesus Christ. John 12:31, 14:30; Heb 2:13-18; 1Jo 3:5, 6, 8

Joh 16:12

Joh 16:12 - I have yet many things to say unto you, but ye cannot bear them now - See 1Cor 2:9, 3:2, 3; Isa 28:9, 10; Heb 5:11-14; Prov 4:18; Mk 4:33

Joh 16:13

Joh 16:13 - the Spirit of truth - See Joh 15:26 The Holy Spirit is called the Spirit of Truth as well as the Spirit of: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh wisdom and understanding - Isa 11:2 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh counsel and might - Isa 11:2 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh knowledge and the fear of the LORD - Isa 11:2 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh power, love and a sound mind - 2Tim 1:7 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh discernment - 1Cor 2:14, 15 The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. – {DA 671.1} "When He [the Spirit of truth] is come, He will reprove the world of sin, and of righteousness, and of judgment." The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the

Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine." Act 5:28. – {DA 671.4}

Joh 16:13

Joh 16:13 - He will guide you into all truth - The Spirit of God is He who guides His people in wisdom, understanding and knowledge. See Isa 11:1, 2; Ex 31:3, 35:31; Job 32:8; 1Cor 2:7-14; Joh 6:45 Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (Joh 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein. – {AA 52.5} Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word. – {GC vii.2} True knowledge comes from God, and returns again to God. His children are to receive that they may give again. Those who through the grace of God have received intellectual and spiritual benefits are, as they advance, to draw others with them to a higher excellence. And this work, done to promote the good of others, will have the cooperation of unseen agencies. As we faithfully continue the work, we shall have aspiration for righteousness, holiness, and a perfect knowledge of God. Manuscript 108, September 1, 1898, "Higher Education."

Joh 16:13

Joh 16:13 - for He will not speak of Himself - It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceedeth from the Father." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of himself" (Joh 15:26; 16:13). – {YRP 11.2} The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. – {YRP 11.3}

Joh 16:13

Joh 16:13- whatsoever He shall hear, that shall He speak - See 1Cor 2:10, 11

Joh 16:13

Joh 16:13 - He will shew you things to come - the Spirit of Prophecy. See Rev 19:10; 12:17; Joh 6:63

Joh 16:14

Joh 16:14 - He shall glorify me: for he shall receive of mine, and shall shew it unto you - just as the Holy Spirit glorifies Jesus, revealing the things of Christ given to Him, so Jesus revealed and glorified the Father. See Joh 17:1-12 To the repentant sinner, hungering and

thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. “He shall receive of mine, and shall shew it unto you,” Christ said. “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Joh 16:14; 14:26). – {YRP 11.5}

Joh 16:15

Joh 16:15 - All things that the Father hath are mine - Everything that belongs to the Father belongs to Jesus, because they are One. See Joh 17:6, 10; Col 2:9, 10; Heb 1:2, 3, 8, 9

Joh 16:16

Joh 16:16 - A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father - Jesus would rest in the grave for 3-days before being resurrected to life and power by the Holy Ghost. See Joh 14:19-22

Joh 16:16

Joh 16:16 - because I go to the Father - See Joh 17:11

Joh 16:20

Joh 16:20 - Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy - See Ps 30:5

Joh 16:20

Joh 16:20 - That ye shall weep and lament, but the world shall rejoice - See Zech 13:7; Ps 73:2-17; Joh 16:22, 15:18, 19

Joh 16:22

Joh 16:22 - but I will see you again - See Job 19:25, 26

Joh 16:22

Joh 16:22 - and your heart shall rejoice, and your joy no man taketh from you - See Lk 24:31-35

Joh 16:24

Joh 16:24 - Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full - Act 1:8 As yet the disciples were unacquainted with the Saviour’s unlimited resources and power. He said to them, “Hitherto have ye asked nothing in My name.” Joh 16:24. He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them.

Joh 16:25

Joh 16:25 - These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father - See Joh 20:31, 21:25; Lk 24:44, 45

Joh 16:27

Joh 16:27 - For the Father himself loveth you, because ye have loved me, and have believed

that I came out from God - See Ps 103:13; Joh 3:16, 17:22, 23;

Joh 16:27

Joh 16:27 - and have believed that I came out from God - See Isa 48:16; 1Jo 5:1

Joh 16:28

Joh 16:28 - again, I leave the world, and go to the Father - See Heb 1:3

Joh 16:30

Joh 16:30 - Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God - Praise God for His patience with us in knowing we are but dust. We must have a healthy distrust of self and complete reliance upon Jesus. The Disciples missed all of Jesus' counsels, warnings, and allusions to His coming crucifixion and yet they did not understand. They still did not fully believe or understand though they spoke as if they did. See Mt 17:9

Joh 16:31

Joh 16:31 - Jesus answered them, Do ye now believe? - Jesus knew the disciples far better than they knew themselves. His inquiry "Do ye now believe?" was based on the prophecies which said that the Shepherd would be smitten and the sheep scattered. He knew He would be denied by His disciples. See Zech 13:7

Joh 16:32

Joh 16:32 - Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me - See Zech 13:7

Joh 16:32

Joh 16:32 - and yet I am not alone, because the Father is with me - The Father was continually with His Son. Even in the darkest hours, God vailed His glory in darkness about the cross of Calvary to be with His Son. See Isa 54:7, 8; Ps 23

Joh 16:33

Joh 16:33 - These things I have spoken unto you, that in me ye might have peace - See Joh 14:27; Ps 119:165

Joh 16:33

Joh 16:33 - In the world ye shall have tribulation: but be of good cheer; I have overcome the world - See Ps 34:19; 1Thess 3:3, 4; 2Thess 2:16; 2Tim 3:12; 1Pet 4:12 And when we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by reckless movements, place ourselves in trial. We are not to plunge into difficulties, neglecting the means God has provided, and misusing the faculties He has given us. Christ's workers are to obey His instructions implicitly. The work is God's, and if we would bless others His plans must be followed. Self cannot be made a center; self can receive no honor. If we plan according to our own ideas, the Lord will leave us to our own mistakes. But when, after following His directions, we are brought into strait places, He will deliver us. We are not to give up in discouragement, but in

every emergency we are to seek help from Him who has infinite resources at His command. Often we shall be surrounded with trying circumstances, and then, in the fullest confidence, we must depend upon God. He will keep every soul that is brought into perplexity through trying to keep the way of the Lord. – {DA 369.1}

Joh 16:33

Joh 16:33 - but be of good cheer; I have overcome the world - See 1Jo 5:4, 5 In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world." Joh 16:33. – {DA 122.3}

Joh 17:1

John 17:1 - Father, the hour is come - CONTRAST John 7:30, 8:20, 16:32

Joh 17:1

Joh 17:1 - glorify thy Son, that thy Son also may glorify thee: - See Joh 12:27-30

Joh 17:2

Joh 17:2 - given Him power over all flesh - the power God has granted Jesus is the authority to judge and impart pardon or condemnation to men according to their works. See Joh 5:22; Rev 22:12; Dan 7:13, 14

Joh 17:2

Joh 17:2 - that He should give eternal life to as many as Thou hast given Him - See Joh 10:28; Rev 22:12; 1Jo 5:11-13

Joh 17:3

Joh 17:3 - And this is life eternal, that they might know Thee, the only true God and Jesus Christ, Whom Thou hast sent - the gospel reveals the love of God in sending His Son to save the world. See Jer 9:23, 24; 1Jo 5:11-13, 20; Mt 1:21; 2Pet 1:2

Joh 17:3

Joh 17:3 - and Jesus Christ, whom thou hast sent - See Isa 48:16; Joh 17:8; 1Joh 5:11-13

Joh 17:4

Joh 17:4 - I have glorified thee on the earth: I have finished the work which thou gavest me to do - The whole end of man and of all created beings is to glorify the Father, the Maker of all things. See Isa 43:7 Jesus came to be a witness of the truth and the character of the Father. Just as Jesus did nothing of Himself in the Creation, He did nor spoke nothing of Himself in redemption. Everything He did, He did in harmony with and at the request of, and by the power of His Father. See Joh 8:26, 28, 14:10, 11; Lk 5:25, 26, 7:15-17, 29, 9:43

Joh 17:4

Joh 17:4 - I have finished the work which thou gavest me to do - See Joh 4:34, 5:36 Jesus did for humanity what it could not do of itself in its fallen condition, glorify God. Jesus emptied Himself of all of Himself so that the world might see the Father in His fulness. Jesus now gives us the charge to die completely to self so that the Father may be seen in each of us through the indwelling of the Holy Spirit.

Joh 17:5

John 17:5 - And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was - Jesus was glorified as He endured the shame, suffering and cruelty we deserved, leading to the cross and His death. Jesus demonstrated the foundational principle of Himself and His government, unselfish LOVE! The character of Jesus, the Father and the Holy Spirit would be revealed to the universe in that greatest act of selflessness.

Joh 17:5

John 17:5 - glorify - doxázō Verb dox-ad'-zo from (1391) from ; to render (or esteem) glorious (in a wide application):--(make) glorify(-ious), full of (have) glory, honour, magnify. to think, suppose, be of opinion to praise, extol, magnify, celebrate to honour, do honour to, hold in honour to make glorious, adorn with lustre, clothe with splendour to impart glory to something, render it excellent to make renowned, render illustrious to cause the dignity and worth of some person or thing to become manifest and acknowledged

Joh 17:5

Joh 17:5 - with the glory which I had with thee before the world was - Jesus acknowledges the glory, the honor, the majesty, the power, the God that He was and is, and will ever be, before condescending to become a human being (Phil 2:5-8). See Joh 6:62, 17:24; Isa 48:12, 13, 16; Rev 1:8, 17; 2Cor 5:16; Heb 9:28

Joh 17:5

Joh 17:5 - before the world was - before the foundation of the world.

Joh 17:6

Joh 17:6 - I have manifested thy name unto the men which thou gavest me - God's name and His character are synonymous, therefore Jesus could say to Philip, "If you've seen Me, you've seen the Father". God's name is perfect Righteousness, Holiness, Rest, and Sanctification, all symbolized by the emblem of the Sabbath. See Ex 34:5-7; Ps 22:22; Joh 8:26, 14:9-11; Heb 2:12; Ps 40:10

Joh 17:6

Joh 17:6 - Thou gavest them me - See Joh 10:29

Joh 17:7

Joh 17:7 - Now they have known that all things whatsoever thou hast given me are of thee - See Joh 16:29, 30; 1Chron 29:14

Joh 17:8

Joh 17:8 - For I have given unto them the words which thou gavest me - Lk 12:12; Joh 14:10, 26; Ps 81:10; 119:11; Lk 21:12-15; Mk 13:11

Joh 17:8

Joh 17:8 - known surely that I came out from Thee, and they have believed that Thou didst send Me - See Deut 18:18, 19; Isa 48:16

Joh 17:9

Joh 17:9 - I pray not for the world - the world is comprised of the Lust of the flesh, lust of the eyes, the pride of life and all who indulge in them. See Joh 17:14

Joh 17:9

Joh 17:9 - but for them which thou hast given me; for they are thine - See Joh 6:45

Joh 17:10

Joh 17:10 - And all mine are thine, and thine are mine; and I am glorified in them. Joh 16:15, 17:6

Joh 17:10

Joh 17:10 - and I am glorified in them - We are Christ's witnesses. See Isa 43:7; Joh 1:12, 13

Joh 17:11

Joh 17:11 - And now I am no more in the world, but these are in the world, and I come to thee - See Joh 16:16

Joh 17:11

Joh 17:11 - keep through thine own name those whom thou hast given me - For God's own name sake, Jesus prays that He keep us from the evil one.

Joh 17:11

Joh 17:11 - as we are - See Isa 46:9, 48:16 How to Achieve Unity: 1. Make no distinction with other believers 2. Surrender our agenda to God's agenda 3. Forgive - obey God's call to forgive [no one truly deserves it] 4. Share the gospel message - renewed sense of compassion 5. Overcome evil with good 6. Seek to please God instead of other people (our thoughts, words, actions) 7. Seek God's will - every decision is a spiritual decision 8. Respect our church leaders 9. Control our thoughts and words [renew our minds and think positive thoughts] 10. Pray for each other - intercede for each other 11. Keep saying yes to God 12. If we realize what we are will determine our salvation, we will strive to foster unity

Joh 17:12

Joh 17:12 - While I was with them in the world, I kept them in thy name: - Jesus came to His disciples' rescue when persecuted by the Jewish leadership (Mark 9:14-17); Jesus told Peter "But I have prayed for thee, that thy faith fail not" (Lk 22:32); Jesus dispatched His disciples while He was being apprehended by the mob (Joh 18:8).

Joh 17:12

Joh 17:12 - those that thou gavest me I have kept, and none of them is lost - See Joh 6:39, 18:8, 9; Ezekiel 34:11-16

Joh 17:12

Joh 17:12 - but the son of perdition - curiously, Judas is referred to with the same epithet as the papacy, "the son of perdition". Both are sons of their father, the devil. 2Thess 2:3; Joh 8:41, 44; Act 1:25

Joh 17:12

Joh 17:12 - that the scripture might be fulfilled - the son of perdition, one of Jesus' kinsmen, was to betray Jesus and himself would be lost. See Zech 11:12; Ps 41:9, 109:2-8; Mt 26:21-25

Joh 17:13

Joh 17:13 - that they might have my joy fulfilled in themselves - See Heb 12:2 That they might have the joy of Christ fulfilled in us through love and unity as His disciples. What is that joy? Who for the joy that was set before Him endured the cross, despised the shame, and is forever set down at the right hand of God. What was the joy? Was it the joy that we feel when we think that we are in a very important position in this life? Is that the joy? No. What was the joy? In seeing sons and daughters brought to Jesus Christ because they have given their life to the service of Christ, of soul saving. – {1SAT 195.3} That is the joy that Christ had. That is our joy. And when we possess this joy we shall love souls and work for souls for whom Christ has died.

Joh 17:14

Joh 17:14 - I have given them thy word - See Heb 2:12; Ps 22:22

Joh 17:14

Joh 17:14 - and the world hath hated them - See 1Jo 5:19, 3:1; Joh 17:9, 15:25; Mk 6:4

Joh 17:14

Joh 17:14 - because they are not of the world, even as I am not of the world - See Joh 15:19, 17:16, 8:23, 18:36; Ex 12:1; Heb 11:8-10 Contrast 1Jo 4:5

Joh 17:15

Joh 17:15 - I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil - As in the plagues of Egypt and with the 7 Last Plagues, God will keep His people in the midst of great tribulations. Ps 119:19; 2Pet 2:9; Ex 8:22, 23; Mt 6:13; Isa 26:20, 21; Ex 8:21-23; Jer 15:21

Joh 17:16

Joh 17:16 - They are not of the world, even as I am not of the world - See Joh 15:19, 17:14, 8:23, 18:36; Ex 12:1; Philippians 3:20; Heb 11:8-10, 13; 1Jo 4:4-6, 5:19; Ps 119:19; Col 3:3; 1Pet 2:11; Jam 4:4

Joh 17:17

Joh 17:17 - Sanctify them through thy truth - the Word of God is that which sanctifies (sets apart) a person. Our sanctification is made perfect as we, by the Spirit of Truth, love the

truth and hide God's words in our hearts and obey them by faith. See Isa 8:16; Ps 119:9-11; 2Thess 2:13; Eph 5:26; Joh 15:3 CONTRAST John 8:37 Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ. – {YRP 65.3}

Joh 17:17

Joh 17:17 - thy word is truth - See Ps 119:160 God cannot lie - Titus 1:2; Rom 3:4; Jam 1:17; Num 23:19 The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word. – {Ed 17.1}

Joh 17:18

Joh 17:18 - As thou hast sent me into the world - See Isa 48:16

Joh 17:18

Joh 17:20 - even so have I also sent them into the world - See Mt 28:18-20; 2Cor 5:18-20; Hymn 578 - So Send I You

Joh 17:19

Joh 17:19 - And for their sakes I sanctify myself - in order to fulfill all righteousness, Jesus sanctified Himself that we too might be sanctified. See Mt 3:15; Heb 2:11; 1Tim 3:16

Joh 17:19

John 17:19 - that they also might be sanctified through the truth - Col 1:25-29; 1Thess 4:3

Joh 17:20

Joh 17:20 - Neither pray I for these alone, but for them also which shall believe on me through their word - See Rom 10:17; Joh 20:29; 2Thess 1:10; Heb 2:3

Joh 17:21

Joh 17:21 - That they all may be one - See Eph 4:11-13; 1Cor 6:17 In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Rev 14:8; 18:2) applies to the world-loving churches of the last days. – {PP 124.1}

Joh 17:21

John 17:21 - as thou, Father, art in me, and I in thee, that they also may be one in us - this is the great consummation of the Most Holy Place work. The body prepared for Christ is the

Body of Christ, a people who have been cleansed of sin and are one with Jesus and His Father - See Heb 10:5, 2:11

Joh 17:21

John 17:21 - that the world may believe that thou hast sent me - See John 14:6, 12:32, 17:23

Joh 17:22

Joh 17:22 - and the glory which thou gavest me I have given them - We, through the Holy Spirit are to be partakers of Jesus' divine nature, having escaped the world with its lusts. We are to become God's glorious holy mountain that will declare His praises in all the world. Our demonstration of self-emptying love will be the glory of Jesus revealed to the world. See Tit 2:11-14; 2Pet 1:1-4

Joh 17:23

Joh 17:23 - that they may be made perfect in one - See Eph 4:13

Joh 17:23

Joh 17:23 - and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me - See Joh 17:21, 13:35, 12:32

Joh 17:24

Joh 17:24 - Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, - See Joh 14:1-4

Joh 17:24

Joh 17:24 - that they may behold my glory, which thou hast given me - See Mt 17:1-8; Mk 9:1-8

Joh 17:24

Joh 17:24 - for thou lovedst me before the foundation of the world - God the Father was endeared to the Son before the foundation of the world when He stepped forward to be mankind’s substitute and surety - See Joh 17:5; Rev 13:8; Prov 8:22-30; Zech 6:13

Joh 17:25

Joh 17:25 - O righteous Father, the world hath not known thee - See Joh 16:3

Joh 17:25

Joh 17:25 - and these have known that thou hast sent me - See Joh 11:21, 22, 27

Joh 17:26

Joh 17:26 - And I have declared unto them thy name, and will declare it - Jesus declared the name of the Father, His character through His life and works See Ps 22:22; Joh 14:9-11; Ex 34:5-7, Rev 14:1

Joh 17:26

Joh 17:26 - that the love wherewith thou hast loved me may be in them - See Rom 5:5

Joh 17:26

John 17:26

Joh 18:1

John 18:1 - Cedron - Kedrōn Noun Location ked-rone' of Hebrew origin (06939) of Hebrew origin (); Cedron (i.e. Kidron), a brook near Jerusalem:--Cedron. Cedron or Kidron = "turbid" the name of a winter torrent, rising near Jerusalem and flowing down through a valley of Kidron, having the Mount of Olives on the east, into the Dead Sea Crossing the turbid (cloudy, sooty) brook Cedron may have symbolized the commencement of Jesus' baptism by fire, where He would begin to experience the weight of His mission, to bear the sins of the world.

Joh 18:2

John 18:2 - And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples - the betrayer knew how and where to find Jesus. Jesus made no attempt to abscond Himself, only to seek the place of refuge where He often fled to commune with His Father.

Joh 18:3

Joh 18:3 - having received a band of men and officers from the chief priests and Pharisees - The hour for Jesus' glorification had come and nothing would prevent Him being taken. It was the Father's will that He be taken See Joh 7:44-46

Joh 18:4

Joh 18:4 - Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? - Jesus is the perfect example of male courage. He moved towards danger, stood in the gap in order to protect His disciples from harm. It is with full knowledge of what He would endure that Jesus redeemed the world. See Isa 53:1-11; Joh 13:3; Heb 12:2

Joh 18:5

Joh 18:5 - And Judas also, which betrayed him, stood with them - Judas took his stand on the side of darkness. Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high priest. To the pursuers of Jesus he had given a sign, saying, "Whomsoever I shall kiss, that same is He: hold Him fast." Mt 26:48. Now he pretends to have no part with them. Coming close to Jesus, he takes His hand as a familiar friend. With the words, "Hail, Master," he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His peril. – {DA 695.2} Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He added, "Judas, betrayest thou the Son of man with a kiss?" This appeal should have aroused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to Satan, and he had no power to resist him. Jesus did not refuse the traitor's kiss. – {DA 696.1}

Joh 18:6

Joh 18:6 - As soon then as he had said unto them, I am he, they went backward, and fell to the ground - The Father permitted Jesus' divinity to flash through His humanity such that the mob fell back at His glory. The mob were to know without a shadow of doubt that the person Who they were seeking to arrest was capable of thwarting their efforts entirely. They would know that Jesus surrendered Himself and laid down His Own life. See Isa 45:23; John 10:17, 18 No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer. Standing in advance of His disciples He said, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground. – {DA 694.5}

Joh 18:7

John 18:7 - Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth - unlike wise men, who brought their offering and gifts, seeking to pay Jesus homage and praise, those who sought Jesus with Judas sought to crucify Him. See Mt 2:1, 2; John 12:20-23, 18:12, 13

Joh 18:8

Joh 18:8 - Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: - Jesus sought to focus the attention upon Himself so that the disciples may leave in safety.

Joh 18:9

Joh 18:9 - That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none - A faithful and Good Shepherd has kept watch over the flock of God so that none were lost except the son of perdition, who chose to be lost. See Joh 17:12; Ezekiel 34:11-16

Joh 18:10

Joh 18:10 - Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus - the sword which the disciples took up for protection would be powerless given the circumstances. Jesus wanted to assure the disciples that the weapons of their warfare was spiritual and that they must put their trust in the Lord. See

Joh 18:11

Joh 18:11 - Put up thy sword into the sheath - curiously, Jesus permitted the disciples to bear a weapon, but He then commanded Peter to put it away and not use it. Jesus perhaps accommodated the disciple's human desire for visible protection, but wished them to learn that God would take care of them. Lk 22:36-38; 2Cor 10:4-6 Jesus would again show His power over the angry mob as He loosed Himself front he bands of His captors to heal Malchus' ear. See Lk 22:50, 51;

Joh 18:11

Joh 18:11 - the cup which my Father hath given me, shall I not drink it? - See Lk 22:42-44; John 12:27, 28

Joh 18:14

Joh 18:14 - Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people - See Joh 11:49-53

Joh 18:15

Joh 18:15 - and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest - the Apostle Joh, the author, speaks of himself.

Joh 18:17

Joh 18:17 - Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. - Peter is questioned by a young girl who saw him with Jesus and Peter denies knowing Jesus.

Joh 18:18

Joh 18:18 - And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. - Jesus stood with the those who had just unlawfully apprehended his Master. Peter stood with the wicked in order to camouflage himself. The servants of God are not to try to blend in but to put their trust in God.

Joh 18:18

John 181:18 - and Peter stood with them, and warmed himself - Peter stood among those who apprehended Jesus, feigning to not be His disciple as he warmed himself among the rebels

Joh 18:19

Joh 18:19 - The high pries then asked Jesus of His disciples and His doctrine - Christ was to be tried formally before the Sanhedrin; but before Annas He was subjected to a preliminary trial. Under the Roman rule the Sanhedrin could not execute the sentence of death. They could only examine a prisoner, and pass judgment, to be ratified by the Roman authorities. It was therefore necessary to bring against Christ charges that would be regarded as criminal by the Rom. An accusation must also be found which would condemn Him in the eyes of the Jews. Not a few among the priests and rulers had been convicted by Christ's teaching, and only fear of excommunication prevented them from confessing Him. The priests well remembered the question of Nicodemus, "Doth our law judge any man, before it hear him, and know what he doeth?" John 7:51. This question had for the time broken up the council, and thwarted their plans. Joseph of Arimathaea and Nicodemus were not now to be summoned, but there were others who might dare to speak in favor of justice. The trial must be so conducted as to unite the members of the Sanhedrin against Christ. There were two charges which the priests desired to maintain. If Jesus could be proved a blasphemer, He would be condemned by the Jews. If convicted of sedition, it would secure His condemnation by the Rom. The second charge Annas tried first to establish. He questioned Jesus concerning His disciples and His doctrines, hoping the prisoner would say something that would give him material upon which to work. He thought to draw out some statement to prove that He was seeking to establish a secret society, with the purpose of setting up a new kingdom. Then the priests could deliver Him to the Rom as a disturber of the peace and a creator of insurrection. – {DA 698.3}

Joh 18:20

Joh 18:20, 21 - Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said - See Lk 22:52, 53; Isa 45:19 The Perils of the Secret Societies—The Lord's injunction, "Be ye not unequally yoked together with unbelievers," refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action.... – {Ev 617.4} The Lord declares through the prophet Isaiah: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8:9-13. – {Ev 617.5} There are those who question whether it is right for Christians to belong to the Free Masons and other secret societies. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God's Word.... – {Ev 618.1}

Joh 18:20

John 18:20 - and in secret have I said nothing - God is a God of full disclosure and thus He requires nothing less of those who follow Him (Luke 9:23, 24). We must be transparent and without guile (deception and deceit) - See Isa 45:19; Rev 14:5

Joh 18:21

Joh 18:21 - Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said - Turning upon His questioner, Jesus said, "Why askest thou Me?" Had not the priests and rulers sent spies to watch His movements, and report His every word? Had not these been present at every gathering of the people, and carried to the priests information of all His sayings and doings? "Ask them which heard Me, what I have said unto them," replied Jesus; "behold, they know what I said." – {DA 699.3}

Joh 18:22

Joh 18:22 - And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? - this act of hostility towards Jesus was given in unrighteousness indignation by the soldier.

Joh 18:23

Joh 18:23 - Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? - Jesus' reproof could not be challenged.

Joh 18:25

Joh 18:25 - And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not - unable to mask his identity, Peter, denies his Lord a second time. See Joh 18:18 Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step

after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, "Many shall be purified, and made white, and tried." Daniel 12:10. Only he who endures the trial will receive the crown of life. (James 1:12). – {COL 155.1}

Joh 18:26

Joh 18:26 - Did not I see thee in the garden with him? - See Joh 18:10

Joh 18:27

Joh 18:27 - Peter then denied again: and immediately the cock crew - See Lk 22:34

Joh 18:28

Joh 18:28 - Then led they Jesus from Caiphas unto the hall of judgment - Jesus, being led to judgment, typifies the hour of HIS judgment is come in Rev 14:7. Though Jesus' character as a just judge over those who have sinned is questioned by Satan (Zech 3:1-5), He is both just and the justifier of them that believe on Him (Rom 3:23-26), or rather, they that enter into judgment (the Most Holy Place) with Him. The irony of the scene where the Righteous Judge is Himself being led into judgment before a kangaroo court.

Joh 18:28

Joh 18:28 - they themselves went not into the judgment hall - the Jewish leaders here represent the wicked, whose names do not appear in the Investigative judgment because of their rejection of Christ; but whose names will come up during the Millennium for utter destruction. They present a false humility, not seeking to defile themselves by being around the commoner Pilate while asking favor of him. See Col 2:18

Joh 18:28

Joh 18:28 - lest they should be defiled; but that they might eat the passover - maintaining their trust in the Jewish ceremonies and rites while actively committing sin, the Jews condemned Christ to death and would partake of the useless Passover ceremony that had thus been abolished with Jesus' death. The defilement would not come from being around Gentiles or "common men", but rather the defilement came from the murder within their hearts (Mt 15:19). See Isa 65:1-5; 1Thess 2:14, 15; Act 10:13-17, 28, 11:5-9 Through messages such as those borne by Mal, the last of the Old Testament prophets, as well as through oppression from heathen foes, the Israelites finally learned the lesson that true prosperity depends upon obedience to the law of God. But with many of the people, obedience was not the outflow of faith and love. Their motives were selfish. Outward service was rendered as a means of attaining to national greatness. The chosen people did not become the light of the world, but shut themselves away from the world as a safeguard against being seduced into idolatry. The restrictions which God had given, forbidding intermarriage between His people and the heathen, and prohibiting Israel from joining in the idolatrous practices of surrounding nations, were so perverted as to build up a wall of partition between the Israelites and all other peoples, thus shutting from others the very blessings which God had commissioned Israel to give to the world. – {PK 708.1} The restrictions that God had placed upon their association with idolaters as a means of preventing them from conforming to the

practices of the heathen, they used to build up a wall of separation between themselves and all other nations. They robbed God of the service He required of them, and they robbed their fellow men of religious guidance and a holy example. – {AA 14.2}

Joh 18:30

Joh 18:30 - They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee - not able to bring a chargeable claim against Jesus, they merely malign His character and brand Him a malefactor.

Joh 18:30

Joh 18:30 - malefactor - a criminal, a law breaker, a terrorist.

Joh 18:31

Joh 18:31 - Take ye him, and judge him according to your law - Pilot's words were condemning because there was nothing within their law with which to charge Jesus in a civil trial. Further, the crimes with which they charged Jesus were to be punished by stoning, yet the Jews desired that Jesus be accursed through crucifixion, by hanging on a tree. See Act 18:12-15, 23:28, 29; Gal 3:13

Joh 18:31

Joh 18:31- It is not lawful for us to put anyone to death - the hypocrisy of the Jew's statement is stark, given they were quick to lift stones to stone the entrapped woman caught in adultery (Joh 8:1-5), but claim they can not put anyone to death. As the Bible states, this signifies the death by which it was ordained that Jesus should die. Jesus must become a curse for all men by hanging on a tree to satisfy the condemnation of the Law of God. Deut 21:21-23; Joh 12:32; Gal 3:13; Gen 3:15

Joh 18:32

Joh 18:32 - That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die - The understanding was that the Jew's stoning of Jesus would not satisfy the Pharisees, rather, they wanted Jesus to be hung on a cross. See Joh 3:14-16, 12:32; Deut 21:21-23

Joh 18:34

Joh 18:34 - sayest thou this thing of thyself - Jesus, Who through the Holy Spirit reads the hearts, is asking Pilate to confess if this is his personal concern, to know if Jesus is a King, or merely his regurgitation of another's statement and/or question. Jesus is appealing to Pilate for his own salvation, to acknowledge Jesus for Who He is based on all that he had heard and even witnessed.

Joh 18:36

Joh 18:26 - My kingdom is not of this world - See Ps 39:18; Heb 11:8-10; Joh 3:13, 8:23, 17:16, 20; Philippians 3:20; Col 1:12, 13; 3:3; Mk 1:15; Lk 17:20, 21; Philippians 3:20 He declared that it was not His purpose to establish in this world a temporal kingdom. He was not appointed to reign as an earthly monarch on David's throne. When the disciples asked Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He answered, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Act 1:6, 7. It was not necessary for them to see farther into the future than the revelations He had made

enabled them to see. Their work was to proclaim the gospel message. – {AA 30.1}

Joh 18:36

Joh 18:36 - then would my servants fight, that I should not be delivered to the Jews - the angels of heaven were poised to vanquish Jesus' tormentors and deliver Him from the injustice, but they were restrained so that Jesus might fulfill all righteousness.

Joh 18:36

Joh 18:36 - that I should not be delivered to the Jews - The Jews were not of Jesus' Kingdom, but were a hostile foreign force, warring against Jesus and His Kingdom. See Rom 10:1-3

Joh 18:37

Joh 18:37 - Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice - Jesus gave witness of Who He was and what was His calling, to be King of the Universe, not over the Roman Legions.

Joh 18:37

Joh 18:37 - I am a king - Jesus' profession in earthly courts sealed His doom, as He declared Himself a King while He was merely giving account of the truth. See Mt 2:1-12; Joh 19:12; Zech 6:12, 13; 1Tim 6:13

Joh 18:37

Joh 18:35 - To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth - Jesus came to bear witness to the truth, to magnify the law and make it honorable. See Isa 42:21 Jesus' words and the counsel sent by Pilot's wife brought conviction to His mind and soul.

Joh 18:37

Joh 18:37 - that I should bear witness unto the truth - See 2Cor 13:8; John 1:4, 5, 9-13

Joh 18:37

Joh 18:37 - Everyone that is of the truth heareth my voice - Jesus is again appealing to Pilate to acknowledge Jesus as King, however, Pilate deftly attempts to side-step the appeal by asking "What is truth?". See Joh 1:11-13, 14:23, 7:17; 8:31, 32; Mt 17:5 Contrast Mt 13:14; Mk 6:11; Act 28:26 Everyone that is of the truth, who loves truth and is willing to submit to truth, hear Jesus' voice.

Joh 18:38

John 18:38 - Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all - this was a time of test and trial for Pilate as an administrator of the Law. He was being tested by Jesus' words regarding truth, righteousness, and His kingdom when Jesus said "Everyone that is of the truth heareth my voice". Pilate sough to deflect the conviction of the Holy Spirit by inquiring, "What is truth?". See John 16:7-11; Act 24:24, 25

Joh 18:38

Joh 18:38 - What is truth? - Consistent with philosophical relativism, Pilate asks Jesus "What is truth?" The irony is that Pilate is asking the very Way, the Truth and the Life, "What is truth?" Pilate had become blinded by vain philosophy such that truth became relative to him. See Col 2:8; 2Cor 4:3-6; 1Tim 6:20; Act 26:28

Joh 18:38

Joh 18:38 - And when he had said this, he went out again unto the Jews - Pilate, while in judgment with Jesus, did not await the answer to his inquiry of Jesus “What is truth?”. Pilate stood in the presence of the very personification of Truth and rejected the light that shone forth. His failure to sit at Jesus' feet and learn of Him would seal his doom. The next time Jesus is presented to Pilate and Pilate makes inquiry of Him, He answers him not a word - Pilate's probation was sealed. Joh 19:9

Joh 18:38

Joh 18:38 - I find in him no fault at all - Pilate's conscience is pricked that Jesus is both innocent and Who He claims to be, the King of the Jews. See 1Pet 1:19

Joh 18:39

Joh 18:39 - But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? - This custom seemed to be an appeasement to the oppressed Jews as it defied justice and judgment but gained good will/favor for Pilot.

Joh 18:39

Joh 18:39 - will ye therefore that I release unto you the King of the Jews? - Pilate’s inquiry is full of contempt and sarcasm. He knew something was different about Jesus but did not have the courage to stand for the right and fight the good fight.

Joh 18:40

Joh 18:40 - Now Barabbas was a robber - not only was Barabbas {meaning: son of the father} a robber of other’s goods, he was a robber of Jesus’ character. Coming as a false Christ, promoting false pretenses, he started an insurrection to overthrow the Rom. See Joh 10:1, 2

Joh 19:1

Joh 19:1 - Then Pilate therefore took Jesus, and scourged him - As a means to appease the blood thirsty crowd, Pilate had Jesus innocently scourged to see if that would abate the crowd’s desire to see His death. See Joh 19:4, 5

Joh 19:2

Joh 19:2 - they put on him a purple robe - the soldiers mockingly place upon Jesus a purple robe, signifying royalty. See Mt 11:8

Joh 19:4

Joh 19:4 - Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him - See Act 23:26-29

Joh 19:4

Joh 19:3 - I find no fault in him - Pilate was guilty of cowardice, lacking principle and injustice as he saw no fault in Jesus and yet permitted his soldiers to mistreat Him. See Joh 19:8

Joh 19:6

Joh 19:6 - When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him - the Jewish leadership, possessed by devils that speak through them, shout for the death of Jesus - See Mk 5:9; Lk 8:30; Joh 19:15

Joh 19:6

Joh 19:6 - Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him - too cowardly to stop the sham trial, Pilate attempts to lay the burden of the death of Christ upon the Jews and their leadership.

Joh 19:7

Joh 19:17 - We have a law, and by our law he ought to die, because he made himself the Son of God - the Jews' charge of blasphemy against Jesus should have been upheld by their law in the manner in which it was proscribed, by stoning. However, they desired that Jesus be accursed by hanging on a tree. See Ex 20:7; 1Kin 21:10, 13; Mk 2:5-7; Lk 5:21, 7:49; Joh 8:58, 10:33

Joh 19:8

Joh 19:8 - When Pilate therefore heard that saying, he was the more afraid - Pilate would have no reason to be afraid if Jesus' conduct and bearing did not give evidence of the profession of Him being King of the Jews from heaven. See Joh 18:33-37

Joh 19:9

Joh 19:9 - And went again into the judgment hall, and saith unto Jesus, Whence art thou? - Pilate is being convicted by the Holy Spirit of all that he has heard and perceived. Jesus is not of this world and it is obvious to Pilate; yet, his pride will not permit him to acknowledge the very divinity of Whom he stands in the presence. See Mt 27:19

Joh 19:9

Joh 19:10 - But Jesus gave him no answer - See Joh 18:38; Isa 42:1-3, 53:7

Joh 19:10

Joh 19:10 - Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? - Pilate seeks to force a reply from Jesus by a threat. Pilate's threats had no bearing on One Who had yielded His will to His Heavenly Father. See Mt 26:39, Lk 22:42

Joh 19:11

Joh 19:11 - Thou couldest have no power at all against me, except it were given thee from above - The Father permitted Jesus to lay down His life in order to save humanity. Jesus yielded His divinity and His natural desires to save Himself in order to be apprehended, tried

and sentenced by the Roman official Pilate. See Joh 10:17, 18

Joh 19:11

Joh 19:11 - therefore he that delivered me unto thee hath the greater sin - See Lk 12:47 God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. – {SC 30.1}

Joh 19:12

Joh 19:12 - And from thenceforth Pilate sought to release him - fear was motivating Pilate rather than principle. He resolved to release Jesus out of fear for What or Who He potentially may be.

Joh 19:12

Joh 19:12 - but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar - Pilate feared his temporal standings with Caesar more than What, or Who Jesus may represent and therefore, he acted upon the greater, more immediate sense of fear. Fear is never a good motivator for doing God's will. The devil will turn circumstances such that a temporal fear will outweigh the prospect of future punishments. See Joh 19:9

Joh 19:12

Joh 191:12 - whosoever maketh himself a king speaketh against Caesar - the Jews are coming to the defense of Caesar, acknowledging him as their king and disinheriting/forsaking their appointed role and that of their children, as ambassadors to God and His Eternal Kingdom. See Joh 19:15; Mt 27:25

Joh 19:13

Joh 19:13 - sat down in the judgment seat in a place that is called the Pavement - In the Greek was called Lithostrotos, or the pavement of stones,as the Syrian version renders it: it is thought to be the room Gazith, in which the sanhedrin sat in the temple when they tried capital causes; and it was so called, because it was paved with smooth, square hewn stones: "it was in the north part; half of it was holy, and half of it was common: and it had two doors, one for that part which was holy, and another for that part that was common;and in that half that was common the sanhedrin sat." So that into this part of it, and by this door, Pilate, though a Gentile, might enter. This place, in the language of the Jews, who at that time spoke Syrian, was Gabbatha, from its height, as it should seem; though the Syrian and Persian versions read Gaphiphtha, which signifies a fence or enclosure. Mention is made in the Talmud of the upper Gab in the mountain of the house; but whether the same with this Gabbatha, and whether this is the same with the chamber Gazith, is not certain. The Septuagint uses the same word as Joh here does,and calls by the same name the pavement of the temple on which Israelites fell and worshipped God. {taken from TouchBible App}

Joh 19:13

Joh 19:13 - Gabbatha - a raised place, elevation

Joh 19:14

Joh 19:14 - And it was the preparation of the passover - the Passover was a high Passover, falling upon the eve of the Sabbath. See Joh 19:31

Joh 19:14

Joh 19:14 - and about the sixth hour - 12noon.

Joh 19:15

Joh 19:15 - But they cried out, Away with him, away with him, crucify him - See Joh 19:6

Joh 19:15

Joh 19:15 - Shall I crucify your King? - The inspired words of Pilate were echoes from the past, when Israel rejected God and demanded an earthly, king. As they rejected God's law and His prophets, the next step would be to reject God Himself, the Holy One of Israel, and accept the spirit of their true father, who was a murderer from the beginning. See 1Sam 8:1-8; Isa 30:9-11; Joh 8:44

Joh 19:15

Joh 19:15 - We have no king but Caesar - the Jewish leaders led the people in renouncing their allegiance to God and His Holy One and declaring themselves to be Roman under the god king Caesar; forsaking their God appointed calling. Therefore, they should have felt no offense when Pilot wrote "JESUS OF NAZARETH THE KING OF THE JEWS". Compare Ps 89:18, 38:45; Joh 19:12; Mt 27:25; Act 17:5-7 Just as the Jews chose Barabbas over Jesus, they renounce their fidelity to God for Caesar in order to accomplish the goal of crucifying Christ. Men today are renouncing their fidelity to truth, honor, morality, justice and every good trait to achieve their [political] ends. In joining hands with the state to achieve its ends, the Jews created the Image to the Beast, a foretelling of the works of the papacy in joining hands with the state to rule the world.

Joh 19:16

Joh 19:16 - Then delivered he him therefore unto them to be crucified - Pilate cowardly consents to the death of an innocent man to maintain his political position. The cowardice and selfishness of Pilate is seen in politicians today. See Isa 53:7, 8

Joh 19:17

Joh 19:17 - And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: - See Mt 16:24; Gen 22:6

Joh 19:17

Joh 19:17 - place of a skull - the hill Golgotha where Jesus was crucified appears as a skull. This is a figurative depiction and fulfillment of the Everlasting Gospel in that Jesus' crucifixion crushed the head of Satan (Gen 3:15; Joh 12:31, 32). Satan's skull will be crushed by Jesus through the feet of the saints according to Rom 16:20. Those who take the glad

tidings of salvation, the tidings from the east and the north (Rom 10:15; Dan 11:44) are stomping upon the head of Satan.

Joh 19:18

Joh 19:18 - Where they crucified him, and two other with him, on either side one, and Jesus in the midst - Jesus is here numbered with the transgressors (wicked) though He never committed sin. See Isa 53:9, 12

Joh 19:19

Joh 19:19 - And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS -

Joh 19:20

Joh 19:20 - for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin - God ordained that the epithet placed above Jesus' head should give testimony in every known language of His true identity.

Joh 19:20

Joh 19:20 - Hebrew, and Greek, and Latin: Hebrew - the tongue of the False Prophet Greek - the tongue of the Dragon Latin - the tongue of the Beast

Joh 19:20

Joh 19:20 - Greek - One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming. – {DA 32.2} For hundreds of years the Scriptures had been translated into the Greek language, then widely spoken throughout the Roman Empire. The Jews were scattered everywhere, and their expectation of the Messiah's coming was to some extent shared by the Gentiles. - {DA 33.2}

Joh 19:22

Joh 19:22 - Pilate answered, What I have written I have written - Pilate's bold resolve arrived too late. When he should have taken decided action to free the Man he knew to be innocent, he cowardly heeded the sentiments of the mob. Struck with a guilty of having permitted the death of an innocent and wholly righteous man, his conscience was tormented and he disdained the hypocritical, self-serving Pharisees who forced his hand.

Joh 19:23

Joh 19:23 - Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout - See Psa 22:18

Joh 19:24

Joh 19:24 - Let us not rend it but cast lots for it - See Ps 22:18

Joh 19:26

Joh 19:26 - and the disciple standing by, whom he loved - See Joh 13:23, 20:2

Joh 19:26

Joh 19:26 - even as He was dying, Jesus made provision for His mother's care.

Joh 19:27

Joh 19:27 - Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home - Joh, the beloved disciple took care of Mary until her death.

Joh 19:28

Joh 19:28 - Jesus, recognizing all things that were written of Him had been fulfilled, requested something to drink so the final details may be fulfilled. See Ps 69:21

Joh 19:29

Joh 19:29 - vessel full of vinegar - See Ps 69:21

Joh 19:30

Joh 19:30 - When Jesus therefore had received the vinegar - In another prophecy the Saviour declared, "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps 69:20, 21. To those who suffered death by the cross, it was permitted to give a stupefying potion, to deaden the sense of pain. This was offered to Jesus; but when He had tasted it, He refused it. He would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage. – {DA 746.2}

Joh 19:30

Joh 19:30 - It is finished - the work/command of providing eternal life to the world that was given Jesus by His Father had been completed. Jesus finished His course successfully, fulfilling all of the things concerning Himself in the prophecies and could lay down His life as a Victor. See Joh 12:49, 50

Joh 19:31

Joh 19:31 - because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) - See Joh 19:14

Joh 19:33

Joh 19:33 - But when they came to Jesus, and saw that he was dead already, they brake not his legs: - See Ex 12:46; Joh 19:36; Ps 22:17, 34:20

Joh 19:34

Joh 19:35 - blood and water blood and water are cleansing agents

Joh 19:36

Joh 19:36 - For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken - Every detail of the prophecies needed to be fulfilled to the letter. See Joh 19:33, Ps 22:17, 34:20

Joh 19:37

Joh 19:37 - And again another scripture saith, They shall look on him whom they pierced - Psa 22:17

Joh 19:38

Joh 19:38 - And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews - See Joh 9:22, Joh 7:13, 12:42

Joh 19:39

Joh 19:39 - And there came also Nicodemus, which at the first came to Jesus by night - See Joh 3:1, 2

Joh 19:41

Joh 19:41 - Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid - See Isa 53:9; Mt 27:57-60

Joh 20:1

Joh 20:1 - The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre - Jesus rested on the Sabbath, the 7th day of the week and rose early, upon the first day of the week (Sunday). See Joh 20:19; Lk 24:1-6; Mk 16:1, 2; Mt 28:1, 2

Joh 20:2

Joh 20:2 - to the other disciple, whom Jesus loved - Joh humorously again speaks of himself. See Joh 13:23, 19:26

Joh 20:9

Joh 20:9 - For as yet they knew not the scripture, that he must rise again from the dead - the disciples, including Mary had not fully understood the Scriptures which foretold Jesus' resurrection on the third day. They still were in darkness regarding this truth that He foretold - Ps 16:10, 49:9

Joh 20:14

Joh 20:14 - And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus - See Lk 24:13-32

Joh 20:16

John 20:16 - She turned herself, and saith unto him, Rabboni; which is to say, Master - with complete joy and amazement, Mary delights in seeing Jesus!

Joh 20:17

Joh 20:17 - not yet ascended to my Father - After Christ's condescension, becoming man and bearing our sins, being forsaken of God (Matt 27:46), the question whether He was still God to be worshipped needed to be answered; this is precisely why Jesus did not allow Mary to touch or worship him until He had received permission from His Father. The command of the Father "And let all the angels of God worship Him" provided the requisite answer (Heb 1:6) so that the same evening, the disciples fell at His feet and worshiped Him (Matt 28:9). In

this proclamation of the Father, mankind also has full assurance of salvation as the ransome has been paid.

Joh 20:17

Joh 20:17 - but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God - See Heb 2:11; 1Thess 3:17

Joh 20:17

Joh 20:17 - I ascend unto my Father, and your Father; and to my God, and your God - See 2Thess 2:16

Joh 20:19

Joh 20:19 - then the same day at evening - Jesus, who first encountered Mary Magdalene in the morning and bid her not to touch Him, had ascended to heaven to present Himself to the Father. Jesus "descended from heaven" in the evening (the start of 2nd day) to present Himself to the disciples and breathe upon them the Holy Spirit in measure. It is Jesus' descent that marks the outpouring of the Holy Spirit in the lines of prophetic history. See Rev 10:1, 18:1-3

Joh 20:19

Joh 20:19 - when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you - The disciples had not gathered to commemorate the resurrection of Jesus because they did not believe it had happened. Further they met in a secluded upper room in fear fo the Jews. See Mk 16:14

Joh 20:19

John 20:19 - came Jesus and stood in the midst - Jesus' glorified body could pass through walls unhindered. See 1Cor 15:51-57

Joh 20:20

Joh 20:21 - he shewed unto them His hands - Jesus in Lk 24 also commands the disciples to handle Him, so that they may see that it is He. Mary was forbidden to handle the LORD because he had not yet ascended to His Father but by evening had done so and descended from heaven. See Zech 13:6

Joh 20:21

Joh 20:21 - as my Father hath sent me, even so send I you - See Mt 28:18-20

Joh 20:22

Joh 20:22 - He breathed on them, and saith unto them, receive ye the Holy Ghost - Jesus' act of breathing upon the disciples marked the outpouring of the Holy Spirit in measure to the disciples. In so doing, the outpouring of the Holy Spirit is an unveiling of an understanding of the scriptures that Jesus makes known to His people. Recall the scriptures are light and the Latter Rain is a message (see Lk 24:44, 45; Isa 28:12). - See Gen 2:7 During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness. Now, in obedience to the word of the Saviour, the disciples offered their

supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the

Joh 20:23

Joh 20:23 - Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained - See Mt 16:19, 18:18

Joh 20:24

Joh 20:24 - Didymus - two fold or twain

Joh 20:25

Joh 20:25 - Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe - See Heb 3:16-4:2; Joh 20:27 Our Saviour has no words of commendation for those who are slow of heart to believe in these last days, any more than He had for doubting Thomas, who boasted that he would not believe upon the evidence which the disciples rehearsed, and which they credited, that Christ had indeed risen and appeared to them. Said Thomas: "Except I shall see in His hands the print of the nails," "and thrust my hand into His side, I will not believe." Christ granted Thomas the evidence that he had declared he must have; but He reprovingly said to him: "Be not faithless, but believing." Thomas acknowledged himself convinced. Jesus said unto him: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." – {2T 696.1}

Joh 20:26

John 20:26 - And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you - Eight days from resurrection Sunday, implies that Jesus met once again with His disciples the following Sunday, the day after the Sabbath.

Joh 20:27

Joh 20:27 - be not faithless, but believing - The Lord reproved Thomas of his unbelief. Thomas had heard the words of Christ of His resurrection after 3 days and had the testimony of the disciples and still refused to believe. This was a persistent challenge for both Thomas and Philip. See Joh 11:16, 14:8, 6:5-7, 20:27

Joh 20:28

Joh 20:28 - And Thomas answered and said unto him, My Lord and my God - compare the struggle with faith in Thomas and Nathanael. Nathanael merely heard the inspired words of Jesus and believed, whereas Thomas needed physical evidence in order to believe. See Joh 1:49

Joh 20:29

Joh 20:29 - Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed - See Joh 17:20; Col 2:6

Joh 20:29

John 20:29 - blessed are they that have not seen, and yet have believed - See 1 John 5:1

Joh 20:31

Joh 20:31 - But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name - See Dan 9:25; 1Jo 5:13; 1Cor 10:6, 11; Act 2:36; Mk 11:24

Joh 21:2

Joh 21:2 - and two other of his disciples - an old man, Joh perhaps had forgotten who else was present at Jesus' 3rd appearing to the disciples.

Joh 21:3

Joh 21:3 - I go a fishing - The evening was pleasant, and Peter, who still had much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. In this plan all were ready to join; they were in need of food and clothing, which the proceeds of a successful night's fishing would supply. So they went out in their boat, but they caught nothing. All night they toiled, without success. Through the weary hours they talked of their absent Lord, and recalled the wonderful events they had witnessed in His ministry beside the sea. They questioned as to their own future, and grew sad at the prospect before them. – {DA 810.1}

Joh 21:4

Joh 21:4 - Jesus stood on the shore: but the disciples knew not that it was Jesus - The Lord is able to mask His identity with His glorified body. See Joh 21:12; Lk 24:13-16

Joh 21:6

Joh 21:6 - cast the net on the right side of the ship - the right side is the side of God's favor. The disciples witnessed the Lord's miraculous works of drawing fish on a prior occasion. See Zech 3:1, 2; Lk 5:3-8 And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him,—His divine power combining with their human effort,—they could not fail of success. – {DA 810.5}

Joh 21:7

Joh 21:7 - Therefore that disciple whom Jesus loved saith unto Peter - Joh shamelessly boasts of Jesus' love for him. See Joh 13:23, 19:26, 20:2, 21:20

Joh 21:8

Joh 21:8 - but as it were two hundred cubits - 2 cubits = 3 feet. Therefore, the boat was approximately 300ft from land

Joh 21:9

Joh 21:9 - As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread - The Lord always provides for His people. See 1Kin 19:6-8

Joh 21:11

Joh 21:11 - yet was not the net broken - The Lord performed a miracle in hardening the net so that the 153 fishes could be brought ashore.

Joh 21:12

Joh 21:12 - And none of the disciples durst ask him, Who art thou? knowing that it was the Lord - somehow, the disciples were not able to fully perceive the identity of the Lord. See Joh 21:4; Lk 24:13-16

Joh 21:14

Joh 21:14 - This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead - See Joh 20:19, 26

Joh 21:15

John 21:15 - Simon, son of Jonas - Interestingly, Jesus did not call Peter by his given nickname (Petros - a pebble, or piece of a rock). Perhaps the nickname would have been hurtful to Peter as he reflect on his faith rolling away a like a little pebble, unlike his boast of unmovable, unshakable faith. See Mt 16:18

Joh 21:15

Joh 21:15 - lovest thou me - agapáō Verb ag-ap-ah'-o perhaps from agan (much) [or cf (5368)] perhaps from agan (much) (or compare); to love (in a social or moral sense):--(be-)love(-ed). Compare . of persons to welcome, to entertain, to be fond of, to love dearly of things to be well pleased, to be contented at or with a thing See Mt 10:37; Gen 39:8, 9 Christ mentioned to Peter only one condition of service—"Lovest thou Me?" This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal—all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure. – {AA 515.3}

Joh 21:15

John 21 - I love thee - philéō Verb fil-eh'-o from (5384) from ; to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as and , or as and respectively; the former being chiefly of the heart and the latter of the head); specially, to kiss (as a mark of tenderness):--kiss, love. to love to approve of to like sanction to treat affectionately or kindly, to welcome, befriend to show signs of love to kiss to be fond of doing be wont, use to do Peter deliberately used a different word for love than Christ used.

Joh 21:16

John 21:16 - Simon, son of Jonas - Interestingly, Jesus did not call Peter by his given nickname (Petros - a pebble, or piece of a rock). Perhaps the nickname would have been hurtful to Peter as he reflect on his faith rolling away a like a little pebble, unlike his boast of unmovable, unshakable faith. See Mt 16:18

Joh 21:16

John 21:16 - lovest thou me - agapáō Verb ag-ap-ah'-o perhaps from agan (much) [or cf (5368)] perhaps from agan (much) (or compare); to love (in a social or moral sense):--(be-)love(-ed). Compare . of persons to welcome, to entertain, to be fond of, to love dearly of things to be well pleased, to be contented at or with a thing

Joh 21:16

John 21:16 - - I love thee - philéō Verb fil-eh'-o from (5384) from ; to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as and , or as and respectively; the former being chiefly of the heart and the latter of the head); specially, to kiss (as a mark of tenderness):--kiss, love. to love to approve of to like sanction to treat affectionately or kindly, to welcome, befriend to show signs of love to kiss to be fond of doing be wont, use to do Peter deliberately used a different word for love than Christ used.

Joh 21:17

Joh 21:17 - He saith unto him the third time, Simon, son of Jonas, lovest thou me? - Just as Peter denied 3x, Jesus questioned Peter 3x if he loved Him more than any other. See Joh 18:

Joh 21:17

John 21:17 - Simon, son of Jonas - Interestingly, Jesus did not call Peter by his given nickname (Petros - a pebble, or piece of a rock). Perhaps the nickname would have been hurtful to Peter as he reflect on his faith rolling away a like a little pebble, unlike his boast of unmovable, unshakable faith. See Mt 16:18

Joh 21:17

John 21:17 - lovest - philéō Verb fil-eh'-o from (5384) from ; to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as and , or as and respectively; the former being chiefly of the heart and the latter of the head); specially, to kiss (as a mark of tenderness):--kiss, love. to love to approve of to like sanction to treat affectionately or kindly, to welcome, befriend to show signs of love to kiss to be fond of doing be wont, use to do

Joh 21:18

Joh 21:18 - Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not - when Peter was young and unconverted, he did as he pleased. However, when converted in his old age, he will become a bond servant for Jesus Christ and will permit others to lead him where he would never lead himself.

Joh 21:19

Joh 21:19 - signifying by what death he should glorify God - See 2Pet 1:14; 1Pet 4:12-16; Mt 23:34

Joh 21:19

Joh 21:19 - Follow me - Jesus, in conveying the martyr's death Peter would suffer, bids him, Follow Me - do as I did, imitate my life. See Mt 16:24; Mk 8:34; Lk 9:23

Joh 21:20

Joh 21:20 - seeth the disciple whom Jesus loved - Joh shamelessly boasts of Jesus' love for him. See Joh 13:23, 19:26, 20:2

Joh 21:21

Joh 21:21 - Lord, and what shall this man do? - Peter wanted to know the fate of Joh the Beloved, whether he too would suffer a martyr's fate? Peter still had his competitive spirit while unconverted. Peter would in time learn to find contentment with his lot in life and God's purpose for his life so that he exalted Jesus alone, edified the body of believers, commended the works of the other apostles and workers of righteousness (i.e. Paul - 2Pet 3:15, 16), and looked forward to Jesus' Second Coming

Joh 21:22

Joh 21:22 - Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me - Jesus reprimands Peter in inquiring about the fate of others. Jesus calls each of us to become His disciple (bondservants) and our course and fate are for Him to know and decide. Therefore, we are not to follow, covet or be envious of other men but to become acquainted with the voice of the Lord in our own lives and follow Him. See Joh 7:17 Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1

Joh 21:23

Joh 21:23 - yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? - Joh the Apostle, having already been given the Rev of Jesus Christ by the the True Witness Himself, understood that he indeed would die and not see most of the history he was privileged to have penned.

Joh 21:24

Joh 21:24 - This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true - Joh identifies himself as he to whom Jesus loved and spoke those words of to Peter.

Joh 21:25

Joh 21:25 - And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written - every word, every expression, every teaching of Christ originates from the Eternal, the Divine. This is why the Plan of Redemption will be our study for eternity! Praise the Lord! AMEN! - See Hymn # The Love of God And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep

the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. – {Mar 373.3}

Acts

Act 1:1 Back to Table of Contents

Act 1:1 - The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach - the former treatise being the Gospel of Lk.

Act 1:2

Act 1:2 - Until the day in which he was taken up - See Act 1:9

Act 1:3

Act 1:3 - To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: - the disciples and a multitude beheld the risen Savior after His passion. See Joh 21:1, 14, Joh 20:19, 26

Act 1:3

Act 1:3 - speaking of the things pertaining to the kingdom of God - Jesus spoke to His disciples regarding the new birth, the power and indwelling of the Holy Spirit to transform and equip the saints for ministry. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Joh 16:13. – {YRP 10.1} How can we stand in the day of test if we do not understand the words of Christ? He said: “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Joh 14:25, 26). It is the Holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in His last discourse to His disciples was that of the office of the Holy Spirit. He opened before them a wide tract of truth. They were to receive His words by faith, and the Comforter, the Holy Spirit, was to bring all things to their remembrance. – {YRP 10.2} The consolation given by Christ in this promise was found in the fact that the divine influence was to be with His followers to the end. But this promise is not accepted and believed by the people today, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power which is necessary for the growth and prosperity of the church, which would, if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plentitude. Just as long as the

church are satisfied with small things, they are disqualified to receive the great things of God. But why do we not hunger and thirst after the gift of the Holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall cooperate with human effort. – {YRP 10.3} It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children.—The Review and Herald, November 15, 1892. – {YRP 10.4}

Act 1:4

Act 1:4 - And, being assembled together with them - See 1Cor 15:6

Act 1:4

Act 1:4 - wait for the promise of the Father - Lk 24:49; Act 2:33; *Joh 14:16-18, 16:7 The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. – {AA 38.3}

Act 1:5

Act 1:5, 8 - but ye shall be baptized with the Holy Ghost - See John 1:26, 27, 32, 33, 7:39, 14:17; Lk 1:35; Eze 36:25-27; Act 2:33, 11:15-18; 1Cor 6:19 Col 2:12 explicitly states that the "new birth" experience is a work of God in Jesus' name (Act 19:2-6) that we must pray for and enter into by faith. As illustrated by the blowing winds of whose work we know not, in John 3:1-8, God performs an "operation" on us in giving us a new heart, mind and motivations - Jeremiah 31:31-34. This all happens through the baptism of the Holy Spirit . Consider Lk 1:35 - "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Act 1:6

Act 1:6 - When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? - See Lk 24:21

Act 1:6

Act 1:6 - wilt thou at this time restore again the kingdom to Israel? - [Christian Dominionism] - But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." Joh 18:36. He would not accept the earthly throne. – {DA 509.2} – DA 509.2

Act 1:7

Act 1:7 - And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power - See Mt 24:36; Mk 13:32

Act 1:8

Act 1:8 - But ye shall receive power - See Joh 1:12; Eph 3:20; Lk 1:35, 24:49; 1Cor 6:19; 1Pet 1:12; Act 8:4-7; Eze 36:26, 27 The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude. { AA 50.1} Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give. { AA 50.2}

Act 1:8

Act 1:8 - after that the Holy Ghost is come upon you - See Lk 1:35; John 14:26, 15:26

Act 1:8

Act 1:8 - is come - See 1Jo 4:2, 3

Act 1:8

Act 1:8 - ye shall be witnesses unto Me - See 1Cor 4:20

Act 1:8

Act 1:8 - in Jerusalem - Before ascending to heaven, Christ gave His disciples their commission. He told them that they were to be the executors of the will in which He bequeathed to the world the treasures of eternal life. You have been witnesses of My life of sacrifice in behalf of the world, He said to them. You have seen My labors for Israel. And although My people would not come to Me that they might have life, although priests and rulers have done unto Me as they listed, although they have rejected Me, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to Me confessing their sins, I freely receive. Him that cometh to Me I will in no wise cast out. To you, My disciples, I commit this message of mercy. It is to be given to both Jews and Gentiles—to Israel, first, and then to all nations, tongues, and peoples. All who believe are to be gathered into one church. – {AA 27.2}

Act 1:8

Act 1:8 - and in Samaria - the Samaritans were a highly despised people of the Jews. They

spoke of them in derision and suggested they were demon filled. And yet and still, Jesus had sheep in Samaria for which the disciples were commissioned to labor. Joh 4:9, 8:48; Act 8:5, 6

Act 1:8

Act 1:8 - and unto the uttermost part of the earth - See Col 1:23; Mk 16:20; Rom 1:8 More than eighteen centuries have passed since the apostles rested from their labors, but the history of their sacrifices for Christ is still among the most precious treasures of the church. As these messengers of the cross went forth to proclaim the gospel, there was such a revelation of the glory of God as had never before been witnessed. To every nation was the gospel carried in a single generation. – {TT 310.1}

Act 1:9

Act 1:9 - And when he had spoken these things, while they beheld, he was taken up - See Act 1:2, 11

Act 1:9

Act 1:9 - a cloud received him out of their sight - a cloud of angels received Jesus and sang (Ps 68:32-34): "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: 33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. 34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds."

Act 1:10

Act 1:10 - behold, two men stood by them in white apparel - ministering angels appeared in form as men to bring hope and assurance to the disciples who watched their Master ascend to heaven. As ministering spirits, they do not have flesh and blood like men, they are not constrained to any particular form but can manifest themselves as men of war, as angels of light, of whatever form required to fulfill a purpose. See Heb 1:14; Joh 20:12; Lk 24:4-7, 39

Act 1:11

Act 1:11 - this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven - Just as Jesus' ascension was personal so His return will be personal.

Act 1:11

Act 1:11 - shall so come in like manner as ye have seen him go into heaven - See Mt 16:27, 25:31; John 14:3

Act 1:12

Act 1:12 - Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey - there were restrictions on how far one should walk upon the Sabbath. The Mount of Olives in Bethany was a Sabbath's day journey from Jerusalem (approximately 2 miles). See Mt 24:20

Act 1:13

Act 1:13 - Judas the brother of James - Jude, the brother of James and the half brother of

our Lord Jesus Christ. See Jude 1:1; Galatians 1:19

Act 1:14

Act 1:14 - continued with one accord - the spirit and mind of the apostles was vastly different in the upper room than it had been during the last supper before Jesus' glorification. They had lost their selfish and evil passions and desires (Lk22:24; James 3:13-16) and came together to regroup. In order for this to occur, there needed a change in focus and outlook. The disciples experienced their most tragic and disappointing life event in the death and crucifixion of Jesus Christ. All of their life hopes and ambitions were shattered. This was necessary in order to get them to refocus, realign, and reprioritize their walk with God. The event shook them to their core, and necessitated that they search the Scriptures as the Berean for answers to their questions and to understand their life calling and work. This is the same for every SDA believer who is to be numbered among the 144,000. We must recognize our high calling for God without any selfish ambition or motives and yield ourselves to the mind of Christ so that Christian unity may be achieved. See Phil 2:1-4

Act 1:14

Act 1:14 - prayer and supplication - Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. – {RH March 2, 1897 Par. 4}

Act 1:14

Act 1:14 - and with his brethren - the half-brothers of Jesus had apparently become disciples/followers after His resurrection. See Joh 7:3-10

Act 1:15

Act 1:15 - And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) - Peter and the disciples, being led by the Holy Spirit as they read Scriptures, particularly, Bible prophecy, came to understand that Judas' betrayal was foretold and Jesus needed to suffer and die according to the Scriptures. See Act 1:2

Act 1:15

Act 1:15 - the number of names together were about an hundred and twenty - See 1Cor 15:6

Act 1:16

Act 1:16 - this scripture must needs have been fulfilled - See Ps 55:12-14; Joh 6:70, 71 Even the disciples failed of understanding all that Jesus desired to reveal to them; but from time to time, as they surrendered themselves to the Holy Spirit's power, their minds were illuminated. They realized that the mighty God, clad in the garb of humanity, was among them. Jesus rejoiced that though this knowledge was not possessed by the wise and prudent, it had been revealed to these humble men. Often as He had presented the Old Testament Scriptures, and showed their application to Himself and His work of atonement, they had been awakened by His Spirit, and lifted into a heavenly atmosphere. Of the spiritual truths spoken by the prophets they had a clearer understanding than had the original writers themselves. Hereafter they would read the Old Testament Scriptures, not as the doctrines of the scribes and Pharisees, not as the utterances of wise men who were dead, but as a new revelation from God. They beheld Him "whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Joh 14:17. – {DA 494.3}

Act 1:18

Act 1:18 - Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out - See Zech 11:12, 13; Mt 27:3-9

Act 1:20

Act 1:20 - Let his habitation be desolate, and let no man dwell therein - See Ps 109:1-8; Joh 17:12

Act 1:20

Act 1:20 - and his bishoprick let another take - See Ps 109:8

Act 1:21

Act 1:21, 22 - Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of Joh, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. - From the time of Jesus' baptism, He had appointed 12 to be His disciples but there were others who followed Him faithfully; among them were Matthias.

Act 1:22

Act 1:22 - Beginning from the baptism of Joh, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection - there needed to be another who had first hand eye-witness account of Jesus' ministry, from His baptism, His life, His crucifixion and His resurrection. See 2Pet 1:16-19

Act 1:23

Act 1:23 - Joseph called Barsabas, who was surnamed Justus - son of Sabas - See Act 18:7

Act 1:23

Act 1:23 - Matthias - meaning gift of God. He along with the other 11 Apostles make up the first fruit of the LORD, His gift.

Act 1:24

Act 1:24 - And they prayed, and said, Thou, Lord, which knowest the hearts of all men - before lots may be cast, inquiry must be made of the Lord to determine His will. See Lev 16:7, 8; Ps 139, 16:7, 26:2

Act 1:25

Act 1:25 - that he might go to his own place - the son of perdition was to go to the place of perdition. See Joh 17:12

Act 2:1

Act 2:1 - And when the day of Pentecost was fully come - fifty days after the passion of Christ on the cross, marked the feast of weeks, where the offering of wave loaves were to be lifted to the Lord.

Act 2:1

Act 2:1 - they were all with one accord in one place - the prayer of Christ to His Father was fulfilled as the disciples had put aside all differences and prayed for the outpouring of the Holy Spirit to equip them for the work that lie ahead of them. See Joh 17:; Isa 52:8

Act 2:2

Act 2:2 - In Bible times, sowing and plowing took place in the middle of October, shortly after the falling of the early rains. These early rains (latter rain) brought the seed to germination and nurtured its early growth. The latter rain came in the late spring to bring the ripening fruit to harvest. The barley harvest and other grain harvests were spring events, followed by the fruit harvest in the summer and fall. God uses the symbolism of the early and latter rain in two ways. The early rain of the Spirit fell upon the disciples at Pentecost in order to launch the Christian mission. The latter rain will be poured out on God's church at the end of time in order to complete His mission on earth. The term early rain also refers to the daily work of God's Spirit - convicting, instructing, guiding, and empowering each believer. The latter rain is a term used to describe a special endowment of God's Holy Spirit on Christ's church just before the coming of Jesus. [SDA Quarterly Q3/2013 Sept 23rd]

Act 2:2

Act 2:1 - sound from heaven - the coming of the Holy Spirit upon the disciples was due to the overabundant outpouring of the Spirit and Anointing of joy given by the Father upon Jesus upon being inaugurated High Priest in heaven. As the over-abundant oil from Moses ran over the head and beard of Aaron, down to the hems of his garments at his inauguration as High Pries, so the outpouring of the Holy Spirit from the Father was with out measure upon Christ and overflowed to His sons, His disciples upon the earth (Heb 1:9; Ps 133:2). The glory and the presence of the Lord filled the house where the disciples were staying. Unlike the Old Testament sanctuary, where God manifested His presence, God would henceforth reveal His glory in the homes of the apostles and wherever they took the gospel. See Act 2:46, 47

Act 2:2

Act 2:2 - as of a rushing mighty wind - See Joh 3:7, 8

Act 2:2

Act 2:2 - and it filled all the house where they were sitting - a “house fire” had erupted

where the disciples were staying such that all were filled with he fire of the Holy Spirit. See Mt 3:11; Lk 3:16; Act 1:8

Act 2:3

Act 2:3 - cloven tongues like as of fire - "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work. – {AA 39.1}

Act 2:3

Act 2:3 - fire - See Mt 3:11; Lk 3:16 "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work. – {AA 39.1}

Act 2:4

Act 2:1-4 - Holy Ghost - Holy Spirit. Jesus uses the word "ghost" Himself to denote a spiritual being, one not of flesh and blood. See Joh 14:26, 20:22; Lk 24:39 Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. – {AA 38.3}

Act 2:4

Act 2:4 - and began to speak with other tongues, as the Spirit gave them utterance - the disciples began to speak in other intelligible languages as the Holy Spirit gave them utterance. See 1Cor 14:8-11; Act 2:6

Act 2:5

Act 2:5 - "When the fullness of the time was come, God sent forth His Son." Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming. – {DA 32.2}

Act 2:5

Act 2:5 - out of every nation under heaven - the Jews, following the Babylonian captivity, were dispersed throughout the earth. See Lev 26:28-33; James 1:1

Act 2:6

Act 2:6 - Now when this was noised abroad, the multitude came together, and were confounded - the news spread that something miraculous and powerful was taking place among the disciples of Jesus Christ. This became an object of interest for all to see and hear.

Act 2:6

Act 2:6 - And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven - because that every man heard them speak in his own language - the gift of tongues was for the communication of the gospel in one's native tongue without translation. See Act 2:3, 8-11; 1Cor 12:30, 14:5, 27

Act 2:7

Act 2:7 - And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? - the identity of the disciples as Galilaeans was betrayed by their dress, however, their speech was of a foreigner. See Mk 14:70; Lk 22:59

Act 2:8

Act 2:8 - And how hear we every man in our own tongue, wherein we were born? - the tongues heard by the multitude were natural languages, taught the hearers from childhood. However, this was conveyed by the power of God, as the apostles had never been trained to speak such languages, only the language of the Galilaeans. See *John 10:4; Mk 14:70; Act 8:11

Act 2:9

Act 2:10 - Elamites - Persians

Act 2:10

Act 2:10 - Phyrgia - Asia Minor, now Asian Turkey.

Act 2:10

Act 2:10 - Pamphylia - Asia Minor; today Southern Turkey, bordering the Mediterranean Sea.

Act 2:10

Act 2:10 - and strangers of Rome, Jews and proselytes - the strangers of Rome, both Jew and proselytes were they who would return to found the church in Roman that Paul ministered to. Though this was one of the early churches, it was not the first, as the churches in Judea and those mentioned in the Revelation (Ephasus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea), were the first hubs for the Christian faith. The church in Rome however, for its collocation with the seat of the civil empire, would befall great hardship and in time would become a focal point for controversy within Christendom.

Act 2:11

Act 2:11 - we do hear them speak in our tongues the wonderful works of God - See Act 2:8, 3-8; 1Cor 14:8-11

Act 2:12

Act 2:12 - And they were all amazed, and were in doubt, saying one to another, What meaneth this? - the people “wondered” at the power of God being demonstrated before their eyes and in their ears. This miraculous power will be counterfeited soon by Satan through signs and lying wonders in the last days. See 2Thess 2:9-12; Rev 13:3, 4, 12-14

Act 2:13

Act 2:13 - Others mocking said, These men are full of new wine - Act 13:45 The issue of "new wine" was prophesied by the prophet Joel. The prophet was shown that there would be a debate over the doctrines being taught, as if some were drunk with wine. However, it is those very ones who contest the message that are drunken with wine (false doctrines; blinded by the devil) so that they can not receive the truth, the "new wine" spoken by the Apostles at Pentecost. See Joe 1:1-5; Isa 27:8 The priests and rulers were greatly enraged at this wonderful manifestation, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were His servants, unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry. The priests, determined to account for the miraculous power of the disciples in some natural way, declared that they were drunken from partaking largely of the new wine prepared for the feast. Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and those who understood the different languages testified to the accuracy with which these languages were used by the disciples. – {AA 40.2} The teaching of Christ, though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ’s teaching was new in almost every respect, and it was unrecognized and unacknowledged. – {DA 279.2} The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the performance of many wonderful works. Heavenly intelligences will come among us, and men and women will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon people as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, “Beware of fanaticism.” They would say of those who were filled with the Spirit, “They are filled with new wine” [Act 2:13, NRSV].... – {CTr 371.4 When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness exclaim, “Be careful; do not go to extremes.” – {CTr 371.5} Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.—Testimonies to Ministers and Gospel Workers, 507 (1897). – {LDE 195.4}

Act 2:14

Act 2:14 - But Peter, standing up with the eleven, lifted up his voice, and said unto them - Peter stood up to address the Jews of Judea while the other 11 spoke to those of the dispersion.

Act 2:14

Act 2:14 - Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: - Like a procession, scene after scene of His wonderful life passed before them. As they meditated upon His pure, holy life they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of

Christ's character. Oh, if they could but have the past three years to live over, they thought, how differently they would act! If they could only see the Master again, how earnestly they would strive to show Him how deeply they loved Him, and how sincerely they sorrowed for having ever grieved Him by a word or an act of unbelief! But they were comforted by the thought that they were forgiven. And they determined that, so far as possible, they would atone for their unbelief by bravely confessing Him before the world. – {AA 36.1}

Act 2:15

Act 2:15 - the third hour of the day - 9:00AM

Act 2:16

Act 2:16 - But this is that which was spoken by the prophet Joel - See Joel 2:23-32

Act 2:17

Act 2:17 - in the last days - the prophecy has multiple applications, Pentecost, the Millerite Era and the Latter Rain of the Holy Spirit before the Second Coming of Christ.

Act 2:17

Act 2:17 - I will pour out of my Spirit upon all flesh - the promise of God's Holy Spirit comes as rains and rivers of living water, being poured out upon His people. The imagery of water as a token of God's Spirit being given to His people and the power it works in their lives (Act 1:5, 8) is found in the following: Isa 30:23-25; Joh 4:10, 11, 14, 7:37-39; Deut 32:1, 2; Zech 10:1; Jam 5:7; Mark 4:28, 29; Mic 5:7

Act 2:17

Act 2:17 - your sons and your daughters shall prophesy - sons and daughter, male and female will proclaim the wonderful works of God from the past, present and future. See 1Cor 14:1, 3, 5, 12, 24, 25, 39

Act 2:18

Act 2:18 - And on my servants and on my handmaidens - God is no respecter of persons. He will pour out His Spirit without regard to gender, nationality, or social class. See Act 2:17, Joel 2:23-32

Act 2:18

Act 2:18 - I will pour out in those days of my Spirit; and they shall prophesy: - the Holy Spirit was poured out in the time of the Adventist Pioneers, when the book was unsealed and the Mighty Angel descended with it open for men to eat. The same will occur before the Second Coming of Christ, as the sons of God interpret Scripture based on the fulfillment of events occurring upon the earth. See 1Thess 5:1-8

Act 2:19

Act 2:19 - And I will shew wonders in heaven above, and signs in the earth beneath - See Mt 24:30, 6, 7

Act 2:19

Act 2:19 - blood - the moon will be turned to blood (Rev 6:12)

Act 2:20

Act 2:20 - The sun shall be turned into darkness, and the moon into blood - May 19, 1780. See Rev 6:12

Act 2:20

Act 2:20 - before that great and notable day of the Lord come - See Mt 24:29-31 The great and notable day is primarily represented by the commencement of the cleansing of the heavenly sanctuary (Dan 8:14; Mal 3:1-5; Rev 6:12).

Act 2:21

Act 2:21 - And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved - See Gen 4:26; Rom 10:12, 13; Ps 55:16, 89:24; Isa 50:10

Act 2:22

Act 2:22 - Jesus of Nazareth - See Mt 2:23

Act 2:22

Act 2:22 - which God did by him in the midst of you, as ye yourselves also know: - Jesus stated "When ye have lifted up the Son of an, the shall ye know that I am [He], and [that] I do nothing of myself. - See Joh 3:1, 2, 10:37, 38, 11:47

Act 2:23

Act 2:23 - Him, being delivered by the determinate counsel and foreknowledge of God - See Isa 53:6, 10; 2Cor 5:21

Act 2:23

Act 2:23 - determinate counsel and foreknowledge of God - See Isa 53:10; Zech 6:13

Act 2:24

Act 2:24 - having loosed the pains of death: because it was not possible that he should be holden of it - death and the grave could not keep Jesus because He has life within Himself and He was without sin. See Job 19:25; Joh 1:4; 1Cor 15:56, 57; Lk 23:14; Heb 2:14-18 "Herein he [Christ] differed from man. If man should give up his life in payment of the forfeit [life], he would have nothing left. But Christ, whose life is of greater worth than that of all created beings, can give up His life and still have as much life left. Having paid the forfeit, He can give life to us in place of ours. If we accept His life, we are sure of life, no matter what becomes of this life." {E.J. Waggoner, Baptism: It's Significance, pg 7}

Act 2:25

Act 2:25 - I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: - See Ps 16:8-10

Act 2:26

Act 2:26 - moreover also my flesh shall rest in hope - the Christian goes into the grave with the blessed hope of the glorious appearing of Jesus Christ Who will give us a crown of eternal life and new, immortal bodies. See Job 19:26; Titus 2:13; 1Cor 15:50-58; 1Thess 4:14-

18

Act 2:27

Act 2:27 - Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption - See Ps 16:10

Act 2:27

Act 2:27 - hell - háidēs Noun Location hah'-dace from (1) (as negative particle) and (1492) from (as negative particle) and ; properly, unseen, i.e. "Hades" or the place (state) of departed souls:--grave, hell. name Hades or Pluto, the god of the lower regions Orcus, the nether world, the realm of the dead later use of this word: the grave, death, hell

Act 2:27

Act 2:27 - neither wilt thou suffer thine Holy One to see corruption - Jesus lied dead in the grave for 24hours and His body did not see corruption or decay.

Act 2:28

Act 2:28 - Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance - See Ps 16:11

Act 2:28

Act 2:28 - thou shalt make me full of joy with thy countenance - In God's presence is fullness of joy! See Ps 16:

Act 2:29

Act 2:30 - let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day - the patriarch David, a man after God's own heart assuredly will be in the eternal Kingdom, yet he has not ascended to heaven as yet but remains dead and buried in his grave (Act 2:34;). David will arise when he hears the voice and the trumpet of God at Jesus' Second Coming. See Act 2:34; Dan 12:2; Isa 26:19; 1Thess 4:14; Job 7:9, 10

Act 2:30

Act 2:30 - knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne - David was shown that Jesus would come in the flesh to become the Second Adam, in order to sit upon the throne of His forefather David. David was shown that not only would Solomon build a house unto the Lord, but Jesus would build an eternal temple unto God, Himself being the Chief Cornerstone. See Isa 9:6, 7; Jer 33:15, 16, 20; Lk 1:30

Act 2:31

Act 2:31 - He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption - God speaks things that be not (through His prophets) as though they were. David forespoke the resurrection of Christ long before He came. See Rom 4:17

Act 2:31

Act 2:31 - that his soul was not left in hell, neither his flesh did see corruption - See Ps 16:10

Act 2:32

Act 2:32 - This Jesus hath God raised up, whereof we all are witnesses - See Act 1:3, 20-22

Act 2:33

Act 2:33 - Therefore being by the right hand of God and exalted - See Rom 8:34; Col 1:1; Heb 1:3, 8:1, 10:12; Rev 3:21; Eph 1:20; Mt 26:64

Act 2:33

Act 2:33 - having received of the Father the promise of the Holy Ghost - See Lk 24:49; Joel 2:28, 29; Act 1:7, 8; Gal 3:8, 14; Joh 16:7-15

Act 2:34

Act 2:34 - For David is not ascended into the heavens: - Though David is not in heaven, present to see Jesus Christ, God foretold David that Jesus would ascend to sit on the right hand of the Majesty on High. See Act 2:29, 13:36

Act 2:34

Act 2:34 - Sit thou on my right hand - See Rom 8:34;

Act 2:35

Act 2:35 - Until I make thy foes thy footstool - See Gen 3:15; Mk 12:36; Joh 19:17; Rom 16:20; Heb 1:13

Act 2:36

Act 2:36 - Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ - Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. – {6T 61.3} That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb. On the Sabbath the courts of the temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. But some present were not at rest as the blood of bulls and goats was offered for sin. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. They knew not that there was no further value in the performance of the ritual service. But never before had that service been witnessed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded everything. One after another inquired about a strange event that had taken place. Hitherto the most holy place had been sacredly guarded from intrusion. But now it was open to all eyes. The heavy veil of tapestry, made of pure linen, and beautifully wrought with gold, scarlet, and purple, was rent from top to bottom. The place where Jehovah had met with the high priest,

to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye,—a place no longer recognized by the Lord. With gloomy presentiments the priests ministered before the altar. The uncovering of the sacred mystery of the most holy place filled them with dread of coming calamity. – {DA 774.2}

Act 2:36

Act 2:36 - whom ye have crucified - in their ignorance, the Jews crucified the Lord of glory. See 1Cor 2:7, 8; Lk 23:34; Act 17:30

Act 2:36

Act 2:36 - both Lord and Christ - Jesus is made both Lord [Prince or Ruler] and Christ, the Anointed One, in fulfillment of Dan 9:25, Joh 1:40, 41, 20:31; Mt 16:18; Act 8:36, 37 PRESENT TRUTH: (2Pet 1:12) Time of Noah - Get in the boat a flood is coming (Gen 6:7; Heb 11:7; 2Pet 2:5) Time of Lot - Escape for thy life, do not look back, Leave the city and run for the mountains (Gen 19:17) Time of Jeremiah - the King of the North is coming - (Jeremiah 25:9) Time of Christ - Jesus is Messiah the Prince, Christ the Lord, heed His warning (Act 2:36; Mt 24:15-20) Today - All of the above and the 3 Angel's Messages (1Cor 10:11||1Pet 1:12; Lk 17:26-30; Dan 11:40-45; Rev 14)

Act 2:37

Act 2:37 - Now when they heard this, they were pricked in their heart - godly sorrow leads us to repentance (2Cor 7:10)

Act 2:37

Act 2:37 - they were pricked in their heart - the conviction of sin, the first work of he Holy Spirit is seen in those who heard the sermon of Peter. See Joh 16:8, 9

Act 2:37

Act 2:37 - what shall we do? - words spoken in despair and utter self-condemnation.

Act 2:38

Act 2:40 - Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. - Rom 2:4; Eph 1:13, 14; 1 John 3:24 Peter urged home upon the convicted people the fact that they had rejected Christ because they had been deceived by priests and rulers; and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him. These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. They were not willing to come to Christ to receive light. – {AA 43.3}

Act 2:38

Act 2:38 - be baptized every one of you in the name of Jesus Christ - the present truth message for the Jews was to believe and accept Jesus as the Messiah of Dan 9:24-27. Peter emphasized the fulfillment of the prophecy of Dan and the need to repent because the Jews' Close of Probation was imminent.

Act 2:38

Act 2:38 - the name of Jesus Christ - God's name is synonymous with His character, therefore we are to be baptized into the character of Christ. See Ex 34:6-8 The baptism here stated proclaims Jesus to be Messiah, the Anointed One of God in fulfillment of the prophecy (Dan 9:25)

Act 2:38

Act 2:38 - See Act 19:1-6

Act 2:39

Act 2:39 - For the promise is unto you, and to your children - Peter reassures the people who felt great condemnation, of God's forgiveness towards themselves and their children after many had shouted to Pilate, "His blood be upon us and upon our children" (Mt 27:25). Those who responded to the pricking of the Holy Spirit would find forgiveness and acceptance of the Father. Jesus said, any who blasphemed His name, it would be forgiven (Act 2:41). However, those who were pricked to their conscience and yet rejected the admonition to repent and be baptized for the remission of their sins, they would remain under condemnation. Jesus said, all who blaspheme the Holy Spirit, the Spirit of Truth Who leads us to repentance and truth, the same would be condemned. See Lk 12:10; Mk 3:28, 29; Mt 12:31

Act 2:39

Act 2:39 - to all that are afar off, even as many as the Lord our God shall call - See Isa 60:1-7; Eph 1:7; Rev 17:14

Act 2:40

Act 2:40 - save yourselves from this untoward generation - See Isa 9:14-16; Rev 18:4; 1Cor 2:7, 8 Peter urged home upon the convicted people the fact that they had rejected Christ because they had been deceived by priests and rulers; and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him. These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. They were not willing to come to Christ to receive light. – {AA 43.3} Now we see need of workers in the opening fields before us, but where are the men who can be trusted, men who have been year by year growing into a better knowledge of God and his ways, and the movings of his providence? I want to sound in the ears of these sleepy, half paralyzed souls the words spoken to Nicodemus, "Except a man be born again he cannot see the kingdom of God." There is need to ask God with all the heart, to elevate the standard. The commonness, the cheapness of conversation reveal the measure of spirituality of the members of the church. Now, those who have lived years in this same experience know not God nor Jesus Christ whom he hath sent; and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds. They have not grown up to the full stature of men and women in Jesus Christ. They simply live the name of Christian, but are not fitted for the work of God, and never will be until they are born again, and learn their A.B.C.'s in the religion of Jesus Christ. There is hope in one direction. Take the young men and women and place them where they will come as little as possible in contact with our churches, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian.

Act 2:41

Act 2:41 - Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls - those who through the power of the Holy Spirit, gladly received the pardon, forgiveness, and justification found in believing in Jesus and His promises, confirmed by His shed blood, were baptized unto salvation. See Joh 14:6, 16:8-11, 13; Rev 22:17

Act 2:41

Act 2:40 - and the same day there were added unto them about three thousand souls - three thousand saints join the body of Christ among the Jews in proselytes gathered in Jerusalem for the Feast of Weeks, seven weeks after the Feast of First Fruit. This was the first fulfillment of the promised harvest that the First Fruit, Jesus Christ, brought to His Father. See Act 4:4, 5:14, 10:44-48, 11:20, 21, 24, 12:24, 16:5, 17:4, 12, 18:8

Act 2:42

Act 2:42 - they continued steadfastly in the apostle's doctrine and fellowship - the converted Jews did not give audience any longer to the Jewish leaders and synogogues, but learned of the Lord Jesus Christ from His apostles and ministers. They were not to go back to the rites, traditions of men and fables taught by the Jewish religious leaders lest they be deceived and entangled in their deceptions once again. See Gal 3:1-5; Jeremiah 15:19-21

Act 2:42

Act 2:42 - breaking of bread, and in prayers - studying the scriptures, prayer and fellowship meals. Jews that accepted Christ were made to be outcasts and relied upon one another for support, and sustenance. See Joh 6:32-35

Act 2:43

Act 2:43 - And fear came upon every soul: and many wonders and signs were done by the apostles - See Act 5:1-12, 15; Heb 2:4

Act 2:44

Act 2:44 - had all things in common - See Isa 52:8; Act 5:12

Act 2:45

Act 2:45 - And sold their possessions and goods, and parted them to all men, as every man had need - the worthy needy are here spoken of, to whom the proceeds of generous offerings/alms were given. Discernment from the Holy Spirit is required such that we do not spend the Lord’s resources frivolously on those who are “disorderly”. See 2Thess 3:6-12; Heb 10:34; 1Tim 6:17-19

Act 2:46

Act 2:46 - And they, continuing daily with one accord in the temple - See Act 5:12

Act 2:46

Act 2:46 - breaking bread from house to house, did eat their meat with gladness and singleness of heart - all the Christian disciples communed together and were in unity of the Spirit. The house church (companies) were the central gathering places and was the reason why the church grew so rapidly. The informal, close knit communion found in house

gatherings permitted people to experience true community and church fellowship, unlike the "seat of Satan", the establishment of large ornate cathedrals and basilicas [during the church era of Pergamos] that were cold and impersonal, so that religion became a spectator event (Rev 2:13). See Joh 17:20, 21; Col 4:15; Act 5:42, 10:32; 1Cor 16:19

Act 2:47

Act 2:47 - having favour with all the people. And the Lord added to the church daily such as should be saved - See Joh 17:21-23; Act 5:14

Act 2:47

Act 2:47 - added to the church daily - the body of believers was increasing day by day as the brethren gathered from house to house, proclaiming the gospel of Jesus Christ.

Act 2:47

Act 2:47 - such as should be saved - those who were born again - See Heb 2:11

Act 3:1

Act 3:1 - Now Peter and Joh went up together into the temple at the hour of prayer, being the ninth hour - the hour of prayer is approximately 3PM (15:00hrs). See Dan 6:10

Act 3:2

Act 3:2 - And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple - the man may have had cerebral palsy or may have just had a birth defect that caused him to be lame. This was not brought upon the man due to sin, as in the case of the paralytic that Jesus healed, but was akin to the man born blind. See Act 4:22, 14:8; Mt 9:2; Mk 2:5; Joh 9

Act 3:2

Act 3:2 - to ask alms of them that entered into the temple - the lame man was completely reliant upon the generosity of the people of God. - See Mk 10:46

Act 3:6

Act 3:6 - Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk - the faith of the apostles was the act agent in the healing of the lame man. The man sought alms (donations) and the apostles sought to give him that which he most needed and didn't ask for. So it is with the Lord, we don't often know what to ask for due to disappointment, the routineness of life, and lost faith and hope and He gives us that which we most need and may not ask for. See John 5:6-8; Rom 8:26; Act 14:8-10

Act 3:7

Act 3:7 - And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength - See John 5:8

Act 3:8

Act 3:8 - And he leaping up stood, and walked, and entered with them into the temple,

walking, and leaping, and praising God - The apostles were fulfilling Jesus' words of going and preaching the gospel, healing the sick and giving sight to the blind. the miracles the apostles did showed they were connected with Jesus Christ. See Isa 35:6; Mt 10:8; Joh 14:12 During His ministry Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save. His righteousness went before Him, and the glory of the Lord was His rearward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went. – {DA 350.3}

Act 3:10

Act 3:10 - And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him - the lame man at the Gate Beautiful was a fixture in the Jewish society. They knew to see and expect his cry for mercy and alms, but now they see him leaping and praising God with newness of life. A miracle that they could not explain had taken place and it was marvelous in their eyes.

Act 3:10

Act 3:10 - filled with wonder and amazement - See Reve 13:3

Act 3:11

Act 3:11 - And as the lame man which was healed held Peter and Joh - the man did not want to depart from his benefactors and he held them closely in gratitude. Even so, we how have received of the gift of eternal life, we all the more must hold on to Christ and to it tenaciously. See Mk 5:18

Act 3:12

Act 3:12 - Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? - Peter, like all true ministers of the gospel, acknowledge the power of God as the source of all blessings and good gifts. Peter, like Daniel shows that it was not in him that the miracle was wrought, but that God should be glorified before all. See Act 13:6-12; Dan 2:27-30; Gen 41:16; Ps 40:16

Act 3:13

Act 3:13 - The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus - the God of Abraham, Isaac, and Jacob is the God of the Everlasting Covenant Who declared the coming Seed, Jesus Christ. It is in this God and His promise that Abraham, Isaac and Jacob walked.

Act 3:13

Act 3:14 - whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go - See Mt 27:17-23; Joh 19:8-15

Act 3:14

Act 3:14 - But ye denied the Holy One and the Just - See Isa 30:11, 12 Under a variety of representations He warned His hearers of the calamity that would follow all who rejected the blessings He came to bring them. He had given them every possible proof that He came forth from God, and made every possible effort to bring them to repentance. He would not be rejected and murdered by His own nation if He could save them from the guilt of such a deed. – {DA 452.3} Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts. Ever since the healing at Bethesda they had been plotting His death. Thus they were themselves breaking the law which they professed to be defending. "Did not Moses give you the law," He said, "and yet none of you keepeth the law? Why go ye about to kill Me?" – {DA 456.2} Like a swift flash of light these words revealed to the rabbis the pit of ruin into which they were about to plunge. For an instant they were filled with terror. They saw that they were in conflict with Infinite Power. But they would not be warned. In order to maintain their influence with the people, their murderous designs must be concealed. Evading the question of Jesus, they exclaimed, "Thou hast a devil: who goeth about to kill Thee?" They insinuated that the wonderful works of Jesus were instigated by an evil spirit. – {DA 456.3}

Act 3:15

Act 3:15 - And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses - Jesus is the Prince [Ruler] of Life and is He Who was dead but lives again, forevermore. See 1Thess 2:14-16; Rev 1:17, 18

Act 3:16

Act 3:16 - And his name through faith in his name hath made this man strong - there is power in the name of Jesus, but that power must be actuated by a living faith in Him. Consider Act 19:13-16, 8:19-21

Act 3:16

Act 3:16 - whom ye see and know - See Act 3:9, 10

Act 3:16

Act 3:16 - the faith which is by him hath given him this perfect soundness in the presence of you all - the Faith of Jesus Christ is that which gave the man healing and soundness of body. Jesus' faith is a victorious faith that overcomes the world. See 1Jo 5:4; Rev 14:12

Act 3:17

Act 3:17 - And now, brethren, I wot that through ignorance ye did it, as did also your rulers - See Lk 23:34

Act 3:18

Act 3:18 - But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled - See Lk 24:27; Isa 53; Ps 22

Act 3:19

Act 3:19 - Repent - See Jer 4:28; 31:19; Eze 14:6, 18:30-32; Mk 1:14, 15; Lk 23:41; Act 26:19, 20; 2Cor 7:10, 11 - turn from idols, transgressions, course of action and turn to believe the gospel and turn to God and do works meet of repentance Times of Refreshing: Isa 28:12, Ex 31:17, Isa 44:1-3 , Job 36:27-28, Joe 2:28|| Act 2:16

Act 3:19

Act 3:19 - Repent - See Rom 2:4, 5; 2Chron 30:8; Jer 4:28; 31:19; Eze 14:6, 18:30-32; Mk 1:14, 15; Lk 23:41; Act 26:19, 20; 2Cor 7:10, 11 - turn from idols, transgressions, course of action and turn to believe the gospel and turn to God and do works meet of repentance Acknowledge & own our sins - 2Tim 2:25; Rom 2:4 Confess and turn from sin - 1Jo 1:9 Times of Refreshing: Isa 28:12, Ex 31:17, Isa 44:1-3 , Job 36:27-28, Joe 2:28|| Act 2:16 We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions—all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible! – {1888 817.2}

Act 3:19

Act 3:19 - be converted - Conversion is a work of God through the Holy Spirit, to be "born again". We must repent of our sins and former ways, surrender our will to God daily, and ask for His Holy Spirit Who will give us a new heart: John 3:1-8; Isa 6:9, 10 Mt 13:13-15; Mk 4:12, Ps 32:1 - be converted and be healed, sins forgiven, sins are covered, change of heart [works, conscience, thought (Rom 2:15)] - Lk 22:32 According to Isa 6:10, the following precedes conversion: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Every worker will be tested as to whether he is laboring for the advancement of the Lord's institution, or to serve his own interests. Those who have been converted will give daily evidence that they are not seeking to use for their personal benefit the advantages and knowledge they have gained. They realize that divine providence has given them these advantages, that, as the Lord's instrumentalities, they may serve His cause by doing superior work. { 7T 198.4} None should work from love of praise, or ambition for supremacy. The true worker will do his best because in so doing he can glorify God. He will try to improve all his faculties. He will perform his duties as unto God. His one desire will be that Christ may receive homage and perfect service. { 7T 198.5} I saw that unless there is an entire change in the young, a thorough conversion, they may despair of heaven. From what has been shown me, there are not more than half of the young who profess religion and the truth who have been truly converted. If they had been converted they would bear fruit to the glory of God. Many are leaning upon a supposed hope without a true foundation. The fountain is not cleansed, therefore the streams proceeding from that fountain are not pure. Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right. True godliness is lacking. I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a Christian. No; a Christian has victory over his besetments, over his passions. There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish. – {1TT 51.1}

Act 3:19

Act 3:19 - be blotted out - Sins being blotted out is different from sins being covered. There is still record of sins, though covered by the blood of Jesus. Sins blotted out means they are removed as in the blotting out of sins during the Day of Atonement. Sins Blotted Out: Ps 51, Ps 109:14, 15, Heb 8:10-12 - Time of sealing is when sins are blotted out and God remembers them no more. The power to be victorious over sin lies in self being completely cast to the dust so that the Holy Spirit may impart His power to give us victory over sin. When the

Latter Rain is poured out upon a person without measure, it gives not only the power over sin but the utter blotting out (even remembrance) of past sins. See Heb 7:21-25 Contrast: Ps 109:13, 14

Act 3:19

Act 3:19 - "Times" of Refreshing relates to two times of refreshing, namely the giving of the Early Rain and the giving of the Latter Rain (Joe 2:23, 28). The word "times" here is similarly used in Dan 7 when given to denote 2 occurrences of "a time".

Act 3:19

Act 3:19 - 2 x times [occurrences] of Refreshing is paralleled by 2 x times [occurrences] of the Gentiles.

Act 3:19

Act 3:19 - refreshing - the refreshing from the Lord in the latter times is the Latter Rain. The Latter Rain is: 1. A Message of rest/refreshing to be received - Isa 28:12 2. The Spirit brings rest/refreshing: Isa 63:11-14 3. The Spirit is "poured out" by the rains: Isa 44:2-4 4. Rains are poured out by the Spirit: Joe 2:28, 23 5. There is a time when God will pour out His refreshing: Hos 10:12 6. As wise men, we must recognize the season and time to ask for the rains: Jer 8:7||Eccl 8:5,6; Zech 10:1 You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power. –{SpM 4.3}

Act 3:19

Act 3:19 - from the presence of the LORD - the presence of the LORD, the presence of the Holy Spirit in our lives is what will bring the Latter Rain. See Gal 3:14; Rev 18:1-3

Act 3:20

Act 3:20 - And he shall send Jesus Christ, which before was preached unto you - God will send Jesus Christ into our hearts to abide in us through the Holy Spirit. The mystery of godliness is here spoken, where God will inhabit once again mortal flesh as we yield, repent, are converted and permit Jesus to abide in us. See Joh 1:33, 14:18; Lk 1:35, 38; Rev 10:7; Col 1:27, 28; Eph 1:13, 14; Rom 5:5; Gal 2:20, 4:6; 1Jo 3:24, 4:1-4; 2Pet 1:1-4; Heb 10:35-39; Mal 3:5; 1Pet 1:23, 4:12, 13 God the Father will not come to the earth at the Second Coming, but will send Jesus with the holy angels. See Heb 10:37; Rev 8:1;

Act 3:20

Act 3:20 - which before was preached unto you - See Col 1:28

Act 3:21

Act 3:21 - Whom the heaven must receive until the times of restitution of all things - this is the blessed hope of the redeemed, the glorious appearing of Jesus the second time, apart from sin, in order to restore all things that have been lost. See Heb 1:1-3; Titus 2:13; Col 1:5, 23; 1Tim 3:16

Act 3:21

Act 3:21 - which God hath spoken by the mouth of all his holy prophets since the world

began - the angels were as prophets, guiding and directing our forefathers Adam and Eve, and helping to communicate God's Plan of Redemption after mankind's fall. All of the prophets speak of Jesus Second Coming, the conclusion of the conflict, more than His first coming. See Rev 22:9; Act 3:24; 1Pet 1:10-12

Act 3:22

Act 3:22 - For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. - Jesus is that Great Prophet Whom all must give heed to. See Deut 18:18, 19

Act 3:22

Act 3:22 - of your brethren - See Heb 2:11

Act 3:22

Act 3:22 - him shall ye hear in all things whatsoever he shall say unto you - See Deut 18:18, 19; Mt 17:5

Act 3:23

Act 3:23 - And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people - See Joh 5:40; Deut 18:18, 19

Act 3:24

Act 3:24 - Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days - See Mt 13:17; Lk 10:24; 1Pet 1:10-12; Rev 22:9; Testimony of the Prophets: Gen 22:1-18; Ps 22, 23; Song of Solomon 5:10, 16; Isa 7:14-16, 9:6, 7, 32:1-3, 53:1-12, 61:1-3, 60:3-5; Jer 23:5, 6, 33:15-18, 16:19-21; Dan 9:24-27; Hag 2:7; Zech 6:12, 13; Mal 3:1-5, 4:2

Act 3:25

Act 3:25 - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. - See Gen 12:3

Act 3:25

Act 3:25 - the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed - See Gen 12:3, 22:17, 18

Act 3:25

Act 3:25 - thy seed - See Gal 3:16

Act 3:26

Act 3:26 - Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities - The LORD mercifully and faithfully sent Jesus to the house of Israel first (Mt 10:6, 15:24) in fulfillment of the appointed 70-week prophecy (Dan 9:24). It is through Jesus death and resurrection that they would receive the

blessing of "turning away every one of you from his iniquities." Unfortunately, the words first given to the Jews would not take effect due to unbelief (Act 3:1-4, 13:44-51). See Heb 4:1-5

Act 3:26

Act 3:26 - in turning away every one of you from his iniquities - See Mt 1:21; Col 1:27, 28

Act 4:1

Act 4:1 - And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them - Peter and Joh, through the power of the Holy Spirit, had just healed the paralytic man at the gate Beautiful and were preaching the gospel in the temple to all those who had witnessed the miracle. Act 3

Act 4:2

Act 4:2 - Being grieved that they taught the people, and preached through Jesus the resurrection from the dead - See Act 5:17 Those who have their own doctrine and agendas take great offense when the truth is preached as it exposes the insignificance of their faith. The Sadducees vehemently opposed the truth of a resurrection though openly corrected by Christ. Now that Jesus' disciples were affirming through signs and wonders the veracity of Jesus' words, they sought to silence the messengers. Others, who also lack faith, scorn and jeer when truth is spoken out of unbelief. See Mt 22:23; Mk 12:18-27; Act 2:13, 17:31, 32

Act 4:3

Act 4:3 - And they laid hands on them, and put them in hold unto the next day: for it was now eventide - Peter, Joh and the once impotent man were imprisoned until the next day for trial.

Act 4:4

Act 4:4 - Howbeit many of them which heard the word believed; and the number of the men was about five thousand - the gospel continued to go forth and spread as the apostles committed themselves to preaching the truth as it is in Jesus Christ. See Act 2:41, 5:14, 6:7, 11:20, 21, 24, 16:5

Act 4:7

Act 4:7 - And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? - a truly rhetorical question asked by the leadership so that the disciples may give claim to Jesus and thus be accused of inciting order. See Mt 21:23

Act 4:8

Act 4:8 - Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel - Peter, an unlearned fisherman, yet when filled with the Holy Spirit, would proclaim the gospel of Jesus Christ with power and authority. See Act 4:13, 29

Act 4:9

Act 4:9 - If we this day be examined of the good deed done to the impotent man, by what means he is made whole - See Act 3:3-8

Act 4:10

Act 4:10 - Be it known unto you all, and to all the people of Israel - Peter would declare the same message before the rulers and upon the housetop to all of Israel if given the opportunity to do so..

Act 4:10

Act 4:10 - that by the name of Jesus Christ of Nazareth - See Mk 9:38; Lk 10:17; Act 4:30

Act 4:10

Act 4:10 - whom ye crucified - See Act 2:22, 23, 5:30

Act 4:10

Act 4:10 - whom God raised from the dead - See Act 2:24-32

Act 4:11

Act 4:11 - This is the stone which was set at nought by you builders - Peter, with heavenly boldness, restates the same prophecy Jesus spoke to the leaders regarding their rejection of Him, the Chief Cornerstone. See Isa 28:16; Mt 21:38-46; Lk 20:15-19; 1Pet 2:6-8; Rom 9:31-33 In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isa was shown that this stone was a symbol of Christ. He says: – {DA 597.5} "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isa 8:13-15; 28:16. – {DA 598.1} In infinite wisdom, God

chose the foundation stone, and laid it Himself. He called it "a sure foundation." The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a "tried stone." Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security. – {DA 598.2}

Act 4:11

Act 4:11 - which is become the head of the corner - See Eph 2:20

Act 4:12

Act 4:12 - Neither is there salvation in any other - Peter takes direct attack at the Jew's established thought that they were God's temple and salvation could only come through them, their formalism and their rituals (See Jer 7:4). Further, we see that Jesus' shed blood is the only covert from the Second Death as typified in the Passover. See Ex 12:22, 23; Rom 10:9; Heb 7:26-27 In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the Conference, as it has been carried with authority for the last twenty years, shall be no longer justified in saying, "The temple of the Lord, the temple of the Lord are we." The men in positions of trust have not been carrying the work wisely. – {ChL 26.2}

Act 4:12

Act 4:12 - for there is none other name under heaven given among men, whereby we must be saved - See Rom 5:17, 10:9; 1Cor 3:11; Philippians 2:9-11; Joh 14:6 The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Ex 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa 53:5). "Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity. – {3SM 172.4}

Act 4:13

Act 4:13 - Now when they saw the boldness of Peter and Joh, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. - See Mt 10:19, 20; Lk 21:15; Act 4:16, 29; 1Cor 1:26-28

Act 4:13

Act 4:14 - and perceived that they were unlearned and ignorant men - the leadership in pride looked down upon those of "lower estate" as ignorant and unlearned. Unless one were trained in their schools, the person was deemed ignorant and unlearned. However, in their pride and self-importance the leadership neither knew the Scriptures nor the power of God which states, that God would Himself teach all those who hunger and thirst for

righteousness (Mt 5:6; Joh 6:45) - See Lk 2:46, 47; Joh 7:15, 48-51

Act 4:13

Act 4:13 - they took knowledge of them that they had been with Jesus. See Lk 21:15; Joh 15:27 The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring. This miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven. From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language. – {AA 39.2} Under the training of Christ the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching they received the final qualification, and went forth to their lifework. No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," "of one heart and of one soul." Act 2:46; 4:32. Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men "took knowledge of them, that they had been with Jesus." Act 4:13. – {AA 45.2}

Act 4:14

Act 4:14 - And beholding the man which was healed standing with them, they could say nothing against it - the rulers were speechless and could not gainsay Peter's words because they knew the man themselves and saw before their eyes a miracle. See Lk 21:15; Act 4:16

Act 4:15

Act 4:15 - they conferred among themselves - See Ps 2:1-3

Act 4:16

Act 4:16 - Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it - the wicked acknowledge the power of God in that a miracle was performed, and yet they are unwilling to yield to the knowledge of the truth (Rom 10:1-3). They continue to war against God and kick against the goads in self-destroying pride. See Ps 2:1-3; Mt 27:6-9; Jam 4:17; Act 4:24-27

Act 4:16

Act 4:16 - and we cannot deny it - See Lk 21:15

Act 4:17

Act 4:17 - But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name - the Jewish leadership pitted themselves against God and His appointed, and were warring against Him in denying Christ and the miracles that were wrought in His name. See Joh 16:1-3; Ps 2:1-4

Act 4:18

Act 4:18 - And they called them, and commanded them not to speak at all nor teach in the name of Jesus - this is an example of an unrighteous decree, levied against God and His people. See Isa 10:1; Act 5:40

Act 4:19

Act 4:19 - But Peter and Joh answered and said unto them - Peter and Joh's words were not their own but those of the Holy Spirit working within them. They gave the only correct answer for the unrighteous decree pronounced by the Jewish leadership. See Lk 12:12

Act 4:19

Act 4:19 - Whether it be right in the sight of God to hearken unto you more than unto God, judge ye - See Act 5:29; Gal 1:10; Mt 6:24; Lk 16:13; Rom 6:13, 16; Josh 24:15 But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. – {4SP 413.2} Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then by controlling the minds of these leaders he can influence the multitudes according to his will. – {4SP 413.3}

Act 4:19

Act 4:19 - judge ye - the response of the disciples was perfect. They put the burden back upon those who gave an unrighteous decree, whether it is best to listen to God or to men.

Act 4:20

Act 4:20 - For we cannot but speak the things which we have seen and heard - we must testify to what we have seen, heard, and learned from the Words of truth. The words of Peter and Joh confirm their inspiration as the prophets only spoke that which was seen, heard and given to them (1Kin 22:14; 1Sam 3:15-18). See Isa 8:20; 1Cor 14:37

Act 4:21

Act 4:21 - for all men glorified God for that which was done - the once impotent man at the Gate Beautiful was well known for over 40years by the people. To see him walking about with full vigor and not begging was a miracle none could deny and for which much praise to God was lifted.

Act 4:24

Act 4:24 - thou art God, which hast made heaven, and earth, and the sea, and all that in them is - the apostles and disciples pray to and acknowledge the God of Creation, Redemption and the Lord of the Sabbath.

Act 4:25

Act 4:25, 26 - Why did the heathen rage - See Ps 2:1-3

Act 4:26

Act 4:28 - his Christ - See Ps 2:2; Dan 9:25, 26

Act 4:27

Act 4:27 - whom thou hast anointed - See Mt 3:15-17

Act 4:27

Act 4:27 - both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together - all the world, as represented in this brief statement, were gather together to war against God and His Anointed. See Rev 17:12-18

Act 4:28

Act 4:27 - For to do whatsoever thy hand and thy counsel determined before to be done - the raging of the nations against God and His Anointed reveal the character of the adversary and his seed in the Great Controversy. This revelation is by God's design, to show without question the true nature, effects and results of sin - murder of God, to mankind and the un-fallen worlds. See Act 2:23; Isa 53:10; Zech 6:13

Act 4:29

Act 4:29 - And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word - See Act 4:8, 13; Eph 6:19

Act 4:30

Act 4:30 - By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus - signs and wonders were given for the expressed purpose of spreading the gospel of Jesus Christ. See Act 3, 4

Act 4:31

Act 4:31 - And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness - See Act 2:2, 4:13

Act 4:32

Act 4:32 - And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common - See Philippians 2:1-4; Act 4:34

Act 4:36

Act 4:36, 37 - And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet. - See Act 9:26, 27, 11:22-24

Act 5:2

Act 5:2 - And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet - Ananias and Sapphira were impressed by the Holy Spirit to sell their possession but reneged on what the Lord impressed them to do. They therefore, gave what they chose and selfishly held back some parts for themselves. In so doing, they were not lying only to men but to the Holy Spirit that initially prompted them to sell the possession to dedicate to the Lord.

Act 5:3

Act 5:3 - But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost - See Mt 12:31; Jam 3:14-16; Eph 4:30

Act 5:6

Act 5:6 - And the young men arose, wound him up, and carried him out, and buried him - the same unrighteous offering given by Ananias was probably used to pay for his and his wife's burial.

Act 5:8

Act 5:8 - And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much - Sapphira conspired with her husband and reaped the curse of their treachery towards God.

Act 5:9

Act 5:9 - Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? - See Jer 48:10

Act 5:11

Act 5:11 - And great fear came upon all the church, and upon as many as heard these things - God demonstrated swift justice in exposing the lying hypocrisy of Ananias and Sapphira in order to be a warning to those who might seek to the join the ranks of the church with ill motives. See Act 2:13; Act 19:17

Act 5:12

Act 5:12 - And by the hands of the apostles were many signs and wonders wrought among the people - See Joh 14:12; 19:11, 12

Act 5:12

Act 5:12 - and they were all with one accord in Solomon's porch - See Act 2:44

Act 5:13

Act 5:13 - And of the rest durst no man join himself to them: but the people magnified them - See Act 5:11

Act 5:14

Act 5:14 - And believers were the more added to the Lord, multitudes both of men and women. See Act 2:41, 4:4, 6:7, 11:20, 21, 24; 16:5

Act 5:17

Act 5:17 - Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation - Act 4:1, 2

Act 5:19

Act 5:19 - But the angel of the Lord by night opened the prison doors, and brought them

forth, and said - See Act 12:6-8

Act 5:21

Act 5:21 - And when they heard that, they entered into the temple early in the morning, and taught - See Act 4:19

Act 5:25

Act 5:25 - Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people - See Act 5:19-21

Act 5:26

Act 5:26 - Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned - Joh 7:45-58; Contrast Act 5:18

Act 5:28

Act 5:28 - Did not we straitly command you that ye should not teach in this name? - See Act 4:18-20

Act 5:28

Act 5:28 - intend to bring this man's blood upon us - See Mt 27:25 Some of those who listened to the apostles had taken an active part in the condemnation and death of Christ. Their voices had mingled with the rabble in calling for His crucifixion. When Jesus and Barabbas stood before them in the judgment hall and Pilate asked, "Whom will ye that I release unto you?" they had shouted, "Not this Man, but Barabbas!" Mt 27:17; Joh 18:40. When Pilate delivered Christ to them, saying, "Take ye Him, and crucify Him: for I find no fault in Him;" "I am innocent of the blood of this just Person," they had cried, "His blood be on us, and on our children." Joh 19:6; Mt 27:24, 25. – {AA 42.3}

Act 5:29

Act 5:29 - We ought to obey God rather than men - See Gal 1:10; Act 4:18-20; Mt 6:24; Lk 16:13; Rom 6:13, 16

Act 5:30

Act 5:30 - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree - See Act 2:23, 4:10, 11

Act 5:31

Act 5:31 - Him hath God exalted with his right hand - Ps 80:17

Act 5:31

Act 5:31 - Prince - Ruler. See Dan 9:25

Act 5:31

Act 5:31 - Savior - See Mt 1:21

Act 5:31

Act 5:31 - for to give repentance to Israel, and forgiveness of sins - See Rom 2:4, 5: 2Cor 7:10-12

Act 5:31

Act 5:31 - and forgiveness of sins - See Act 3:19; 1Jo 1:9

Act 5:32

Act 5:32 - And we are his witnesses of these things; and so is also the Holy Ghost - earthly witnesses to Christ's Rulership and Salvation here upon the earth. See Act 1:21-23; 1Jo 5:8-10

Act 5:32

Act 5:32 - given to them that obey Him - see Ps 25:14, 32:8, 73:24; Isa 54:13, 28:26; Rom 5:5; Eph 1:13, 14

Act 5:33

Act 5:33 - When they heard that, they were cut to the heart, and took counsel to slay them - this verse reveals a stark contrast in the convicting work of the Holy Spirit (Joh 16:8-10). For those appointed to righteousness and God's Kingdom, the conviction of the Holy Spirit leads to zealous repentance (2Cor 7:10, 11; Rev 3:19). For those bound to perdition, to be burned as briars and thorns, the convicting power of the Holy Spirit causes them to be moved to wrath with the intent to murder. See Act 2:37-39 3:18-20; 7:54; 2Cor 2:15, 16; Joh 16:1-3

Act 5:34

Act 5:34 - Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; - See Act 22:3

Act 5:35

Act 5:35 - And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men - the Holy Spirit was speaking to the heart of Gamaliel, counseling him to give sound counsel to the impulsive Jews who sought to kill the apostles. Gamaliel saw the folly in their thoughts to take immediate action where not only may they bring a reproach to themselves by the people, but they just may be warring against God unknowingly. See Act 5:38, 39

Act 5:36

Act 5:36 - For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought - Theudas, Judas of Galilee Barabbas, BarJesus and others were false teachers and prophets, leading the people away to their folly. See Mt 5:37; Mt 24:4, 5, 11; Mk 15:6, 7

Act 5:38

Act 5:40 - for if this counsel or this work be of men, it will come to nought - if the Lord is not in it, the laborers labor in vain. See Ps 127:1, 2:1-3; Num 14:36-45; Jer 17:5, 6

Act 5:39

Act 5:39 - But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God - If God be for us, who can be against us? See Rom 8:31; Dan 3:14-30; Heb 13:6; 2Cor 13:8

Act 5:39

Act 5:39 - lest haply ye be found even to fight against God - See Act 9:5, 23:6-9; Rom 9:1-5, 10:1-4

Act 5:40

Act 5:40 - and beaten them - despite the wise and prudent counsel of Gameliel, not to possibly war against God, the Jews still exhibit their character of the dragon by unjustly beating the apostles in intimidation.

Act 5:40

Act 5:40 - they commanded that they should not speak in the name of Jesus - See Act 4:18, 5:28, 29

Act 5:41

Act 5:41 - And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. See Act 4:21-24, 13:52; Philippians 3:10; 2Cor 12:10; Jam 2:4; 2Tim 3:12; 1Thess 1:6; Rom 15:3; CONTRAST: Isa 4:1

Act 5:42

Act 5:42 - and in every house, they ceased not to teach and preach Jesus Christ - taking Jesus' example, the Apostles preached the Kingdom of God in every house that would receive them. See Mk 2:1, 2; Col 4:15; Act 2:46

Act 6:1

Act 6:1 - there arose a murmuring of the Grecians against the Heb, because their widows were neglected in the daily ministration - the sin of prejudice and racism is common to men and is seen even in the church. God must root this evil seed out of every individual who purposes to be part of His eternal kingdom. See Num 12:1-10; Gal 2:11-14; Mt 15:22-39

Act 6:2

Act 6:2 - It is not reason that we should leave the word of God, and serve tables - with wisdom, the apostles realized the importance of delegating work and equipping the saints that are better able to perform distinct ministries. This is the principle of heaven and must become that in the body of Christ.

Act 6:4

Act 6:4 - But we will give ourselves continually to prayer, and to the ministry of the word - Ministers of the gospel are not to be divided in focus and purpose but must be singular, giving themselves wholly to prayer and ministering the Word of God.

Act 6:7

Act 6:7 - And the word of God increased - when the work of God's kingdom is delegated, the word of God increases. See Act 16:5

Act 6:7

Act 6:7 - and a great company of the priests were obedient to the faith - as the gospel of Jesus Christ spread, many of the priests who were fearful of the Pharisees and not wanting to fall out of favor with the leadership, took their stand for Jesus and walked in the faith. See Act 15:1, 5; Rom 9:6-8

Act 6:8

Act 6:8 - And Stephen, full of faith and power, did great wonders and miracles among the people - See Joh 14:12

Act 6:9

Act 6:9 - the synagogue of the Libertines, and Cyrenians - See Act 2:10

Act 6:10

Act 6:10 - And they were not able to resist the wisdom and the spirit by which he spake - See Lk 21:15

Act 6:11

Act 6:11 - Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God - See 1Kin 21:8-10; Mk 14:55-58

Act 6:11

Act 6:11 - suborned meaning: Procured to take a false oath, or to do a bad action

Act 6:12

Act 6:12 - And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council -

Act 6:12

Act 6:12 - and brought him to the council - See Joh 16:1-3

Act 6:13

Act 6:13 - And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: - See Mt 26:59-61

Act 6:14

Act 6:14 - For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us - this was a boldfaced lie, as Jesus sought diligently not to attract any prejudice of the Jewish leaders, suggesting that He sought to abolish the Laws of Moses. See Mt 8:2-4; Joh 2:19-21

Act 6:15

Act 6:15 - And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel - without speaking a word, the people beheld the glory of God upon His servant Stephen. So must it be with God's people today. See Isa 60:1, 2; Rev 18:1;

Dan 12:3; Lk 23:4

Act 7:2

Act 7:2 - And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran - Stephen, in presenting his defense, took the council back to Abraham and spoke of all the things in the prophets concerning Jesus Christ. This was Jesus' method of evangelizing and ought to be ours as well. See Lk 24:27

Act 7:3

Act 7:3 - And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee - See Gen 12:1-3

Act 7:4

Act 7:4 - Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. - See Gen 11:31, 12:4

Act 7:5

Act 7:5 - And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child - See Heb 11:8-10, 13 We must therefore learn from this the lesson that the Holy Spirit wished the Jews to learn, namely, that the promised inheritance could be gained only through Jesus and the resurrection. See Act 3:25, 26 {The Everlasting Covenant, E.J. Waggoner, pg 53}

Act 7:5

Act 7:5 - yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child - Gen 13:14-18

Act 7:6

Act 7:6 - And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. - See Gen 15:13-21

Act 7:6

Act 7:7 - four hundred years - See Gen 15:13; Ex 12:41

Act 7:7

Act 7:7 - And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place - See Gen 15:14

Act 7:8

Act 7:8 - And he gave him the covenant of circumcision - See 17:10-14

Act 7:8

Act 7:8 - and so Abraham begat Isaac, and circumcised him the eighth day - See Gen 21:1-7

Act 7:9

Act 7:9 - And the patriarchs, moved with envy, sold Joseph into Egypt: - See Gen 37:20-28

Act 7:9

Act 7:9 - moved with envy - See Jam 3:15, 16

Act 7:9

Act 7:9 - but God was with him - See Gen 39:3; Mic 7:7

Act 7:10

Act 7:10 - And delivered him out of all his afflictions - See Gen 39:11-23,

Act 7:10

Act 7:10 - and gave him favour and wisdom in the sight of Pharaoh king of Egypt - See Gen 41:25, 33-46

Act 7:11

Act 7:11 - Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance - See Gen 41:53-42:3

Act 7:12

Act 7:12 - But when Jacob heard that there was corn in Egypt, he sent out our fathers first - See Gen 42:1-3

Act 7:13

Act 7:13 - And at the second time Joseph was made known to his brethren - See Gen 43:15-45:3

Act 7:14

Act 7:14 - Then sent Joseph, and called his father Jacob to him, and all his kindred - See Gen 45:23-46:5

Act 7:14

Act 7:15 - and all his kindred, threescore and fifteen souls - See Gen 46:8-27

Act 7:15

Act 7:15 - So Jacob went down into Egypt, and died, he, and our fathers - See Gen 49:33, 50:26; Ex 1:6

Act 7:16

Act 7:16 - And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem - See Gen 49:29-32,

50:5, 13

Act 7:17

Act 7:17 - But when the time of the promise drew nigh, which God had sworn to Abraham - the promise made to Abraham and his Seed (Gen 17:1-9, 22:16-18; Gal 3:16; Ex 2:24) was for the eternal kingdom (1Jo 2:25), the earth made new. In order for both Abraham and the Seed to receive the promise, Abraham would be resurrected and Christ would have come. God "remembered" His covenant to Abraham and his Seed in the time of Moses and purposed to fulfill it (Ex 6:1-5; Ps 81:8-14). Israel sojourning in the wilderness immediately after their delivery from Egypt revealed God's purposes as well. God sought to restore not only man's original diet, but gave them angel's food in preparation for their soon translation to the New Jerusalem (Ex 35, 36). Joseph's oath with his brethren, that he never be buried in anticipation of the earth made new (Gen 50:25; Ex 13:19) as well as Paul's statements regarding Abraham's convictions affirms this; consider the following: Heb 11:10, 13. God would have orchestrated the plan of redemption differently if the COI had not acted in unbelief. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet. – {DA 330.1}

Act 7:18

Act 7:18 - Till another king arose, which knew not Joseph - An Assyrian king ascended to the role of Pharaoh of Egypt and oppressed God's people. See Ex 1:8; Isa 52:4

Act 7:19

Act 7:19 - The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live - See Ex 1:8-22

Act 7:19

Act 7:19 - to the end they might not live - the devil moved upon Pharaoh so that he might commit genocide and exterminate the COI and the lineage of Christ. See Rev 12:3, 4

Act 7:20

Act 7:20 - In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months - See Ex 20:1, 2

Act 7:21

Act 7:21 - And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son - See Ex 2:5-10

Act 7:22

Act 7:22 - And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds - See Ex 2:

Act 7:24

Act 7:24 - And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian - Moses needed to learn the lesson that "the wrath

of man worketh not the righteousness of God" (Jam 1:20). See Ex 2:11, 12; 2Cor 10:4, 5; Zech 4:6

Act 7:26

Act 7:26 - And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? - See Ex 2:13

Act 7:28

Act 7:28 - Wilt thou kill me, as thou diddest the Egyptian yesterday? - See Ex 2:14

Act 7:29

Act 7:29 - Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons - See Ex 2:14, 15

Act 7:30

Act 7:30 - And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush - See Ex 3:1-5

Act 7:31

Act 7:31 - When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him - See Act 3:3, 4

Act 7:32

Act 7:32 - Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold - See Ex 3:6

Act 7:33

Act 7:33 - Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground - See Ex 3:4, 5

Act 7:34

Act 7:34 - I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt - See Ex 3:7

Act 7:35

Act 7:35 - by the hand of the angel which appeared to him in the bush - See Ex 3:1-5

Act 7:37

Act 7:37 - This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear - See Deut 18:18

Act 7:38

Act 7:38 - This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina - the COI were the church in the wilderness. God purposed that they should dwell alone, apart from the other nations and exist as a kingdom under God. See Num 23:7-9

Act 7:38

Act 7:38 - the church in the wilderness - the people of God, the COI were considered the church in the wilderness. At the time, God' desired the following of them: 1. That they would come out of Egypt, out of their country, their kindred and father's house - See Ex 19:3, 4; Gen 12:1; Act 7:34-36 2. That they would be filled with His Spirit so that they would keep His statues, laws, and judgments - See Ex 19:3-6; Deut 4:1-9 3. That they would be God's people and He their God and King - See Ex 19:3-6; Deut 4:7 4. That they would not be reckoned among the nations but would be separate - separation of church and state - Num 23:9 5. That they would shew forth the praises of Him Who brought them out of darkness into His marvelous light - Isa 43:7, 21, 60:6; 1Pet 2:9

Act 7:38

Act 7:38 - who received the lively oracles to give unto us - This is a sign of God's covenant people, that God would entrust His oracles to the people so that they would be a light unto the world. See Deut 4:8; Rom 3:1, 2

Act 7:40

Act 7:40: - Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him - See Ex 32:1-6

Act 7:41

Act 7:41 - And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands - See Ex 32:11-6

Act 7:42

Act 7:42 - Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? - See Deut 4:19, 17:2-6

Act 7:42

Act 7:42 - and gave them up - God permitted them in their vain imaginings to forsake Him and worship false gods. See Rom 1:26; 2Thess 2:10-12

Act 7:43

Act 7:43 - star of your god Remphan - Hebrew parallelism to the prior statement. Remphan is the star-god Saturn or Molech. The Star of David used in Hebrew culture is the star of Remphan - See Am 5:26

Act 7:44

Act 7:44 - Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen - See Ex 25:8, 9

Act 7:45

Act 7:45 - Jesus - Joshua

Act 7:46

Act 7:46 - Who found favour before God, and desired to find a tabernacle for the God of Jacob - 2Sam 7:1-3

Act 7:47

Act 7:47 - But Solomon built him an house - See 2Sam 7:12, 13

Act 7:48

Act 7:48 - Howbeit the most High dwelleth not in temples made with hands; as saith the prophet - See Act 17:24

Act 7:49

Act 7:49 - Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? - See 2Chron 2:6; Isa 66:1

Act 7:51

Act 7:51 - Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. - the tide of Stephen's discourse changes as he perceives their apparent rejection of his historic account and logic leading to Christ. See 1Pet 3:18, 19

Act 7:52

Act 7:52 - Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One - See Mt 23:37; Lk 13:33, 34; 2Chron 36:15, 16

Act 7:52

Act 7:52 - which shewed before of the coming of the Just One - See Lk 24:27

Act 7:52

Act 7:52 - of whom ye have been now the betrayers and murderers - See Act 2:36

Act 7:54

Act 7:54 - When they heard these things, they were cut to the heart, and they gnashed on him with their teeth - See Act 2:37-39, 3:18-20; 5:33, 7:54; Lk 4:28, 29; Joh 8:44, 16:1-3

Act 7:55

Act 7:55 - being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God - when the Spirit of God had fallen upon Stephen he was able to see and perceive things that the natural eyes could not behold (See Num 24:2-9, Gen 15:5, 6). He was given a vision straight into the throne room of God where he saw Jesus standing next to the Father (compare Heb 1:1, 2), signaling a change in

dispensation in God's dealing with men. Here marked the conclusion of the 490year (70-week prophecy) prophecy of Dan 9:24 and the rending of chosen status from the biological children of Abraham and the granting of such status to the Christian church.

Act 7:56

Act 7:56 - the Son of man standing on the right hand of God - compare Heb 1:3, 10:12

Act 7:57

Act 7:57 - Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord - See Act 7:54

Act 7:59

Act 7:59 - And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit - The stoning of Stephen marked the close of probation and fulfillment of the 490year covenant established with the Children of Israel. The last week of the time prophecy and covenant, spanning 2,520 days, alludes to the ultimate SCATTERING of the Nation of Israel as a special people chosen to be God's ambassadors to the world. In turn the event marks the GATHERING of the Christian Church and the extension of the gospel to the Gentiles so that they may become God's ambassadors, a mystery of God hidden from the foundation of the world.

Act 7:60

Act 7:60 - Lord, lay not this sin to their charge - only one with the mind of Christ (Phil 2:5-8; Lk 23:34) could pray for mercy upon their murderers. See 2Tim 4:16; Rev 18:1 || Isa 60:1

Act 7:60

Act 7:60 - he fell asleep - See Joh 11:11-14

Act 8:1

Act 8:1 - And Saul was consenting unto his death. - See Act 7:54, 57-59, 8:3

Act 8:1

Act 8:1 - And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria - the Lord used persecution to scatter the saints so that the gospel might be preached throughout the world. See Act 1:8, 8:4

Act 8:4

Act 8:4 - Therefore they that were scattered abroad went every where preaching the word - The gospel was taken to the ends of the earth as the disciples were scattered abroad. See Philippians 1:12

Act 8:5

Act 8:5 - Then Philip went down to the city of Samaria, and preached Christ unto them - See Act 1:8

Act 8:7

Act 8:7 - For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed - See Act 1:8; Mk 1:27; Joh 14:12

Act 8:9

Act 8:9 - But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one - Self exaltation, spirit of antichrist, assuming praise for himself: all of these are workings of devils that go forth to deceive the world. See 1Jo 2:18 2Cor 11:12-15; Contrast Joh 3:27; Rev 14:7; Dan 2:20-28

Act 8:10

Act 8:10 - To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God - See Col 2:8-10, 18, 19; Act 12:21-23

Act 8:12

Act 8:12 - But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women - See 1Pet 3:21

Act 8:14

Act 8:14 - Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and Joh - See Act 8:25

Act 8:16

Act 8:16 - For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. - See Act 1:4, 8; John 4:1, 2, 39-42

Act 8:17

Act 8:17 - Then laid they their hands on them, and they received the Holy Ghost - See Act 19:6

Act 8:18

Act 8:18 - And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given - See Act 3:6-8, 16

Act 8:19

Act 8:19 - Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost - The false teachers and prophets of today (Jesse Duplantis, Benny Hin, Kenneth Copeland) all seek the power of God for selfish and vain glory as did Simon. See Act 8:9-13, 19:13-16

Act 8:20

Act 8:20 - Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. - See 2Kin 5:16; Joh 10:7, 8; Lk 16:14

Act 8:21

Act 8:21 - Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God - See Phil 2:3; Act 8:23; Gal 5:26; Jam 3:15; Act 13:6-11

Act 8:22

Act 8:22 - Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee - See Act 3:19

Act 8:23

Act 8:23 - For I perceive that thou art in the gall of bitterness, and in the bond of iniquity - Simon's conversion was apparently for selfish gain. He was intrigued by the gospel message of Phillip and coveted the power demonstrated when the Holy Spirit fell upon the Samaritans, yet, he sought the power of God for self-exaltation. See Gal 5:26; Jam 3:14, 15;

Act 8:25

Act 8:25 - And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans - As Jesus stated, the apostles would be His witnesses in Jerusalem, Samaria and the uttermost parts of the world. The prejudice of the Jews was being drawn down. See Act 1:8, 8:14

Act 8:27

Act 8:27 - And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship - in fulfillment of the prophecy, the Gentiles were to seek God and come to the Light of Truth in Jesus Christ.

Act 8:27

Act 8:27 - Candace queen of the Ethiopians - the Ethiopian queen had a Greek name meaning "clarity" or "shining". It is imagined that she and her court spoke the popular Greek language as well.

Act 8:29

Act 8:29 - Then the Spirit said unto Philip, Go near, and join thyself to this chariot - consider the transformation in Philip who, weeks and months before was hesitant to share the Gospel with the Greeks who besought an audience with Jesus and the Holy Spirit impressing him to go speak to the black Ethiopian eunuch who desired to know of the Messianic prophecy spoken in Isa 53. Praise God for His power to change lives. See Joh 12:21, 22

Act 8:30

Act 8:30 - And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? - Philip may have been granted the gift of tongues to communicate with the Ethiopian Eunuch

Act 8:31

Act 8:31 - And he said, How can I, except some man should guide me? - See Rom 10:14, 15

Act 8:32

Act 8:32 - He was led as a sheep to the slaughter; and like a lamb dumb before his shearer,

so opened he not his mouth: - See Isa 53:7

Act 8:36

Act 8:36 - And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? - See 1Pet 3:21

Act 8:37

Act 8:37 - Jesus Christ is the Son of God - See Joh 5:18

Act 8:39

Act 8:39 - And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing - See John 6:21

Act 9:1

Act 9:1 - And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, - See Phil 3:6

Act 9:2

Act 9:2 - And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem - See Act 8:3

Act 9:5

Act 9:5 - I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks - See Act 5:39

Act 9:6

Act 9:6 - And he trembling and astonished said, Lord, what wilt thou have me to do? - Everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes distinct the voice of God" {DA 363.3}

Act 9:7

Act 9:7 - And the men which journeyed with him stood speechless, hearing a voice, but seeing no man - See Dan 10:7, 8

Act 9:8

Act 9:8 - And Saul arose from the earth; and when his eyes were opened, he saw no man - Paul was flooded with light, blinding him so that he could not see when he opened his eyes. Paul needed to be made blind before he could see the light of truth - See John 9:39-41

Act 9:9

Act 9 - he was three days without sight - the experience of being blinded for Saul must have been a grueling experience. First he was humbled to realize that he was in err, persecuting Jesus and His disciples in ignorance. Secondly, the prospect of being blind must have

weighed heavily upon him.

Act 9:12

Act 9:12 - And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight - the LORD showed Paul in a vision Ananias coming into bless him and grant him his vision. The gift of prophecy had been imparted to Paul.

Act 9:13

Act 9:13 - Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: - See Act 8:3, 9:1, 2; Phil 3:6

Act 9:14

Act 9:14 - And here he hath authority from the chief priests to bind all that call on thy name - See Act 9:1, 2

Act 9:15

Act 9:15 - for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: - See Mt 23:10, 11; 1Cor 9:19-23

Act 9:16

Act 9:16 - For I will shew him how great things he must suffer for my name's sake - See Eph 3:3; 2Cor 11:23-33; 1Pet 4:12-14

Act 9:19

Act 9:19 - Then was Saul certain days with the disciples which were at Damascus - The marvelous light that illumined the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples. Christ had performed the work of revelation and conviction; and now the penitent was in a condition to learn from those whom God had ordained to teach His truth. – {AA 121.1}

Act 9:19

Act 9:19 - Damascus - Paul began his ministry in Damascus of Syria

Act 9:20

Act 9:20 - And straightway he preached Christ in the synagogues, that he is the Son of God - Paul preached the gospel of Jesus Christ, Present Truth for that time. See 2Pet 1:12; Act 2:36, 9:22

Act 9:23

Act 9:23 - And after that many days were fulfilled, the Jews took counsel to kill him - the Jews were operating under the spirit of their new master, Satan. They seared their consciences and God gave them over to a reprobate mind such that their only intention was to war and root-out the knowledge of God, of Jesus Christ, and Christianity (Joh 3:19-21). See Rom 1:21, 28; 1Tim 4:2

Act 9:25

Act 9:25 - Then the disciples took him by night, and let him down by the wall in a basket - See 2Cor 11:33

Act 9:26

Act 9:26 - And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple - Paul was not received in Jerusalem for fear that he was a plant, a Trojan Horse, pretending to be a Christian in order to overthrow the faith from within. This was a great trial of the Christian faith for the believers, many of whom were affected personally by Paul's former life of wrath towards the faith. They would have to take hold of Jesus' strength and forgive the new convert, showing mercy and grace to one who in ignorance, severely harmed the cause of God. See 1Cor 15:9; Act 9:1-3

Act 9:27

Act 9:27 - But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus - Barnabas, the Son of Encouragement presented Paul as a truly converted and sincere follower of Christ to the apostles and church in order that they may receive him in the faith. See Act 4:36, 11:22-24

Act 9:29

Act 9:29 - And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him - the brethren, who may still have had apprehensions about Saul and saw him as a trouble maker, took and sent him home to Tarsus.

Act 9:30

Act 9:30 - Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus - the church of Jerusalem, in its fear of Paul and possibly seeing him as a threat and trouble maker, sent him home to his hometown of Tarsus (Act 21:39, 22:3). They perhaps thought that they had rid themselves of him. Little did they know that he was a chosen vessel of the LORD (Act 9:15, 16) and Barnabas would seek Paul out at a later date to jump start his global evangelism. God does all things well!! - See Act 9:31, 11:22-26

Act 9:31

Act 9:31 - Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied - the immediate contention caused through the conversion of Paul and his forceful ministry had subsided and the apostles and disciples of Christ enjoyed a bit of respite in Judaea and Galilee.

Act 9:34

Act 9:34 - And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately - See Lk 5:24

Act 9:35

Act 9:35 - And all that dwelt at Lydda and Saron saw him, and turned to the Lord - miracles were performed to bring relief and healing to the afflicted but also for the purpose of

spreading the gospel to those who saw. See Act 3

Act 9:36

Act 9:36 - Tabitha - Tabithá Noun Feminine tab-ee-thah' of Aramaic origin cf (06646) of Chaldee origin (compare); the gazelle; Tabitha (i.e. Tabjetha), a Christian female:--Tabitha. Tabitha = "female gazelle"

Act 9:36

Act 9:36 - Dorcas - Dorkás Noun Feminine dor-kas' a primitive root gazelle; Dorcas, a Christian woman:--Dorcas. Dorcas = "gazelle"

Act 9:38

Act 9:38 - And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them - God's timing is perfect in that Peter was in Lydda, near Joppa when Tabitha (Dorcas) died so that he might be used of the Lord to perform the miracle of raising her from the dead.

Act 9:40

Act 9:40 - But Peter put them all forth, and kneeled down, and prayed - Following the example of the Master healer, Peter put all out so that he might seek the LORD and His purpose for the dead. God obviously communed with Peter and revealed that he should speak to the dead and it would live again. This is the power of Jesus Christ, Who despoiled principalities and powers, even in death, and holds the keys to the grave and death. See Mk 5:40; Lk 8:53, 54; Mt 9:24, 25; Col 2:15; Rev 1:18

Act 9:42

Act 9:42 - And it was known throughout all Joppa; and many believed in the Lord - it was known throughout all Joppa that in the name of Jesus Christ, the lame were healed and the dead were raised.

Act 10:1

Act 10:1 - Cornelius, a centurion of the band called the Italian band - Some who are numbered among merchant princes will take their position to obey the truth. God's eye has been upon such as have acted according to the light they have had, maintaining their integrity. Cornelius, a man of high position, maintained his religious experience, strictly walking in accordance with the light he had received. God had his eye upon him, and he sent his angel with a message to him. The heavenly messenger passed by the self-righteous ones, and came to Cornelius and called him by name. And he said, "What is it, Lord?" And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Then instruction was given to him as to what he should do to receive greater knowledge. He was to become acquainted with the disciples of Christ. – {SpM 206.5}

Act 10:2

Act 10:2 - A devout man, and one that feared God with all his house - Cornelius ordered his life and house according to the light that had been given him. He was true and steadfast in that which he knew.

Act 10:2

Act 10:2 - which gave much alms to the people - Compare Lk 7:2-5

Act 10:3

Act 10:3 - He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius - Cornelius had an open vision around 3PM.

Act 10:4

Act 10:4 - Thy prayers and thine alms are come up for a memorial before God - See Act 10:2; Mal 3:16

Act 10:6

Act 10:6 - he shall tell thee what thou oughtest to do - Send men to Joppa, and call for one Simon." Thus God gave evidence of His regard for the gospel ministry and for His organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man subject, even as the centurion himself, to human frailties and temptations, was to be the one to tell him

Act 10:7

Act 10:7 - And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; - See Lk 7:8

Act 10:9

Act 10:9 - Peter went up upon the housetop to pray about the sixth hour - Peter went to pray at 12noon.

Act 10:10

Act 10:10 - And he became very hungry, and would have eaten: but while they made ready, he fell into a trance - while praying, Peter became very hungry as he awaited the afternoon meal. God used this opportunity to teach Peter a lesson on humility, acceptance, the prejudice that was within his heart. See Gal 2:11-17

Act 10:13

Act 10:13 - Just as the raven fed Elijah in 1Kin 17:6, God uses the unclean animals in the vision to Peter so when he is sent to Cornellius he does not look down upon him for being once pagan.

Act 10:14

Act 10:14 - But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean - Peter protested based on the command of God not to eat anything that was abominable. See Lev 11:43-47

Act 10:15

Act 10:15 - And the voice spake unto him again the second time, What God hath cleansed,

that call not thou common - God was speak to Peter a profound message regarding Who is the One Who calls a thing clean and unclean. We have no right to judge others as clean, unclean, worthy or unworthy as we all are flesh and blood and are of the same nature. God alone can declare a thing clean or unclean, not men through their prejudices. See Joh 8:48; Act 10:28; Gal 2:11-17;

Act 10:16

Act 10:16 - This was done thrice: and the vessel was received up again into heaven - upon the testimony of 2 or 3 witnesses, the vision was confirmed. The Holy Spirit would make known to Peter the application of this vision. See Act 10:19, 20

Act 10:17

Act 10:17 - Now while Peter doubted in himself what this vision which he had seen should mean - This vision conveyed to Peter both reproof and instruction. It revealed to him the purpose of God—that by the death of Christ the Gentiles should be made fellow heirs with the Jews to the blessings of salvation. As yet none of the disciples had preached the gospel to the Gentiles. In their minds the middle wall of partition, broken down by the death of Christ, still existed, and their labors had been confined to the Jews, for they had looked upon the Gentiles as excluded from the blessings of the gospel. Now the Lord was seeking to teach Peter the world-wide extent of the divine plan. – {AA 135.3}

Act 10:19

Act 10:19 - While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee - the Spirit of Truth directed Peter to the very men for which the vision was intended, foreigners who were viewed as unclean and defiling by the Jews. See Act 10:22, 23, 28

Act 10:20

Act 10:20 - Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them - the Spirit explicitly told Peter to follow the men, doubting nothing because God Himself had sent them. This was the answer to Peter's dream and perplexity. God had shown him not to call anything or anyone unclean that He had made clean, and these foreigners, despised of the Jews, were to be given the utmost respect by order from the Lord. See Act 10:28

Act 10:22

Act 10:22 - and of good report among all the nation of the Jews - See Act 2:1, 2; Lk 7:2-5

Act 10:22

Act 10:22 - and of good report among all the nation of the Jews - See Act 2:1, 2; Lk 7:2-5

Act 10:22

Act 10:22 - was warned from God by an holy angel to send for thee into his house, and to hear words of thee - See Act 10:3-6

Act 10:24

Act 10:24 - And Cornelius waited for them, and had called together his kinsmen and near

friends - Like the Samaritan woman, Cornelius called all to come see and hear a man who would reveal the way to eternal life. See Joh 4:

Act 10:26

Act 10:26 - I myself also am a man - Compare the pope of Rome, who claims to be the successor to Peter who accepts the bowing and kissing of his ring by men. See Rev 19:10; 1Kin 19:18 As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of Heaven and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary and for children to bow before their parents; but Cornelius, overwhelmed with reverence for the one sent by God to teach him, fell at the apostle's feet and worshiped him. Peter was horror-stricken, and he lifted the centurion up, saying, "Stand up; I myself also am a man." – {AA 137.3}

Act 10:28

Act 10:28 - Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean - Peter saw by example through his Master that God is no respecter of persons but loves each of us the same. God was testing Peter to rid him of the prejudices that he was raised to hold. See Joh 4:28, 18:28; Mt 15:23; Gal 2:11-14; Isa 65:5

Act 10:28

Act 10:28 - but God hath shewed me that I should not call any man common or unclean - See Act 10:34

Act 10:29

Act 10:29 - GAINSAYING, ppr. Contradicting; denying; opposing.

Act 10:30

Act 10:30 - And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing - Cornelius was fasting and praying until 3PM when God sent His angel to counsel him to call for Peter.

Act 10:31

Act 10:31 - And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God - God hears the prayers of the righteous and remembers their acts of charity. See 1Pet 3:12

Act 10:34

Act 10:34 - Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons - See Mk 3:31-35; 1Pet 3:15

Act 10:34

Act 10:34 - God is no respecter of persons: - See Deut 10:17; Eph 6:9; Jam 2:1, 3:17; 1Pet 1:17; Gal 2:6; Col 3:25

Act 10:35

Act 10:35 - But in every nation he that feareth him, and worketh righteousness, is accepted

with him - See Isa 56:1-7; Ps 50:23; Act 17:24-34

Act 10:36

Act 10:36 - he is Lord of all - See Ephesians 1:23

Act 10:38

Act 10:38 - How God anointed Jesus of Nazareth with the Holy Ghost and with power - Peter declares Jesus as Messiah, the Anointed One. See Dan 9:25, 26; Act 2:36; Lk 4:18; Mt 3:16, 17; Joh 3:34

Act 10:39

Act 10:39 - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: - See 2Pet 1:16-18; Act 2:36, 3:13-16

Act 10:40

Act 10:40 - Him God raised up the third day, and shewed him openly - See Lk 24:1-6, 34-45

Act 10:41

Act 10:41 - who did eat and drink with him after he rose from the dead - See Lk 24:41-43; Joh 21:10-13

Act 10:42

Act 10:42 - And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. - See Mt 28:18-20

Act 10:42

Act 10:42 - He which was ordained of God to be the Judge of the quick and the dead - See Joh 5:27; Isa 33:22; Ps 50:1-6; Joh 9:39; Dan 7:9, 10, 13, 1; 2Cor 5:10; Rom 14:10; 2Tim 4:1; 1Pet 4:5

Act 10:43

Act 10:43 - To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins - See Joh 5:39

Act 10:44

Act 10:44 - While Peter yet spake these words, the Holy Ghost fell on all them which heard the word - See Lk 1:35; Act 2:1-8, 38, 39, 11:15 Originally, whoever possessed the spirit of Jesus Christ was a member of the Church; now the terms were inverted, and it was maintained that he only who was a member of the Church could receive the Spirit. {History of the Reformation, vol1, chpt1, pg 10; D'Aubigne}

Act 10:45

Act 10:45 - And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost - God made sure that other Jews, six in number, were present as eye witnesses of the power of God wrought through Peter upon the Gentiles. God foresees all things and makes

provision for His people. See Act 11:1-12

Act 10:46

Act 10:46 - speak with tongues - Most likely, the Gentile converts among Cornelius' house began to speak by inspiration of the Holy Spirit, the Hebrew tongue, which was not their mother tongue. See Act 10:1 (Italian Band); Act 3:1-6

Act 10:47

Act 10:47 - Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? - the gift of God in the Holy Spirit was given to the Gentiles as well as the Jews, thus affirming the gospel was to be given to all men. Peter asks the question whether any should oppose the welcoming of the Gentile believers into the household of faith? This question was to silence all future arguments among the Jews present and any who may enquirer, that the mystery of God that He ordained from the foundation of the world was being revealed, that the Gentiles should be heirs of the Kingdom of God, just as the Jews. See Act 2:38, 39; Col 1:25-29; Eph 2:11-16

Act 10:48

Act 10:48 - And he commanded them to be baptized in the name of the Lord - See Mt 28:19, 20; Act 8:35-39, 16:33

Act 11:1

Act 11:1 - And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God - See Act 10:44-48, 11:19-22

Act 11:2

Act 11:2 - And when Peter was come up to Jerusalem, they that were of the circumcision contended with him - the Jews contested with Peter for engaging with the Gentiles. Their hatred and prejudice were deep rooted and they could not see how or why God would choose to save any of another race. See Act 15:1, 5

Act 11:3

Act 11:3 - Thou wentest in to men uncircumcised, and didst eat with them - the prejudice of the Jews still ran rampant. See Act 10:15, 48; Joh 18:28

Act 11:5

Act 11:5 - I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: - See Act 10:1-11

Act 11:6

Act 11:6 - Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air - See Act 10:12

Act 11:7

Act 11:7 - And I heard a voice saying unto me, Arise, Peter; slay and eat - Act 10:13

Act 11:8

Act 11:8 - But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth - See Act 10:14

Act 11:9

Act 11:9 - But the voice answered me again from heaven, What God hath cleansed, that call not thou common - See Act 10:15 The Jewish people had been made the depositaries of sacred truth; but Pharisaism had made them the most exclusive, the most bigoted, of all the human race. Everything about the priests and rulers—their dress, customs, ceremonies, traditions—made them unfit to be the light of the world. They looked upon themselves, the Jewish nation, as the world. But Christ commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, all classes of men. – {DA 819.4}

Act 11:10

Act 11:10 - And this was done three times: and all were drawn up again into heaven - See Act 10:16

Act 11:11

Act 11:11 - And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me - See Act 10:17, 18

Act 11:12

Act 11:12 - And the Spirit bade me go with them, nothing doubting - the Holy Spirit affirmed to Peter that to go with the Gentiles to the home of Cornellius was of Him, have no doubt. See Act 10:19, 20; 1Jo 3:20, 21

Act 11:12

Act 11:12 - these six brethren accompanied me - See Act 10:45, 47 In obedience to the directions just received from God, the apostle promised to go with them. On the following morning he set out for Caesarea, accompanied by six of his brethren. These were to be witnesses of all that he should say or do while visiting the Gentiles, for Peter knew that he would be called to account for so direct a violation of the Jewish teachings. – {AA 137.2}

Act 11:13

Act 11:13 - And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter - See Act 10:30-32

Act 11:14

Act 11:14 - Who shall tell thee words, whereby thou and all thy house shall be saved - See Act 10:33

Act 11:15

Act 11:15 - And as I began to speak, the Holy Ghost fell on them, as on us at the beginning - Cornelius and those of his household began to speak in the Hebrew tongue so that there was no need of translation, just as it began with the apostles at Pentecost. See Act 10:44,

11:17, 2:1-8

Act 11:16

Act 11:16 Then remembered I the word of the Lord, how that he said, Joh indeed baptized with water; but ye shall be baptized with the Holy Ghost - See Act 1:5, 8

Act 11:17

Act 11:17 - Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? - See Act 11:15, 2:1-8

Act 11:17

Act 11:16 - what was I, that I could withstand God? - Peter reasoned with the Jews, "who am I to withstand God if He has made the gospel of Jesus Christ available to the Gentiles?". See 2Cor 13:8; Act 5:38, 39

Act 11:18

Act 11:18 - When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life - the mystery of God was finally coming to the Jews' understanding and the Lord was tearing down the middle wall of partition that separated Jew from Gentiles - See Eph 2:1-3, 11-18; Col 1:25-29

Act 11:19

Act 11:19 - Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only - See Act 8:1

Act 11:19

Act 11:19 - preaching the word to none but unto the Jews only - the early church members who were scattered by the Jewish persecution hadn't received "God's memo" that His gospel was to preached in all the world for a witness to all men. See Mt 28:18-20; Act 1:8

Act 11:20

Act 11:20 - And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus - See Act 2:10

Act 11:21

Act 11:21 - And the hand of the Lord was with them: and a great number believed, and turned unto the Lord - See Act 1:5, 8

Act 11:22

Act 11:22 - Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch - The Jews wanted to further enquire about the Gentiles receiving the gospel and by what means it was wrought.

Act 11:22

Act 11:22 - and they sent forth Barnabas, that he should go as far as Antioch - God appointed the right man to be sent to the Grecian proselytes in Antioch. Barnabas, the son of encouragement, had the Spirit of God within him and would welcome and exhort all who came and accepted Jesus Christ as Savior and Lord. Barnabas saw the good in all people and was a true son of encouragement - See Act 9:26, 27, 11:23-24

Act 11:23

Act 11:23 - Who, when he came, and had seen the grace of God, was glad - Barnabas rejoiced in the gospel being given to all men. He, like Paul was merely happy that the gospel was being preached to all men - Philippians 2:2, 1:12-18

Act 11:24

Act 11:24 - For he was a good man, and full of the Holy Ghost and of faith - See Act 4:36, 37, 9:26, 27

Act 11:24

Act 11:24 - and full of the Holy Ghost and of faith - Barnabas was of like mind and character to Stephen. See Act 6:5, 8

Act 11:24

Act 11:24 - and much people was added unto the Lord - See Act 2:39-42, 4:4, 5:14, 6:7, 10:44-48, 11:20, 21

Act 11:25

Act 11:25 - Then departed Barnabas to Tarsus, for to seek Saul - the Jewish converts of Jerusalem, some of whom may have been skeptical of Paul and perhaps envious of his zeal, had sent Paul home as a trouble maker. Nevertheless, Barnabas, who saw the sincerity of Paul went to seek him to encourage him in the work of the Lord. See Act 9:26-31

Act 11:26

Act 11:26 - And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people - Barnabas enlisted Paul as a yoke mate to go and encourage and build up the church of Antioch, teaching them the truths of Jesus Christ but helping them to understand the Old Testament that declared the light of God and His works of salvation.

Act 11:26

Act 11:26 - And the disciples were called Christians first in Antioch - See Jer 15:16 It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since

they preached Christ and addressed their prayers to God through Him. – {AA 157.1} It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ. It was of this name that Jam wrote later, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" Jam 2:6, 7. And Peter declared, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." 1Pet 4:16, 14. – {AA 157.2} Abraham therefore was a Christian as much as anyone who has ever lived since the crucifixion of Christ. "The disciples were called Christians first in Antioch." Act 11:26. But the disciples were not different after they were called Christians from what they were before. When they were known only as Jews, they were Christians just as much as they were after they were called such. The name is of but little account. The name "Christians" was given them because they were followers of Christ, but they were followers of Christ before they were called Christians, just as much as they were afterwards. Abraham, hundreds of years before the days of Jesus of Nazareth was just what the disciples were who in Antioch were called Christians; he was a follower of Christ. Therefore, he was in the fullest senses of the word a Christian. All Christians, and none others, are children of Abraham. {The Everlasting Covenant, E.J. Waggoner, pg 60}

Act 11:27

Act 11:27 - And in these days came prophets from Jerusalem unto Antioch - God sent prophets to Antioch to give warning and counsel regarding a coming famine and the need to store up provisions for those in Judea who would be in want.

Act 11:28

Act 11:28 - And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar - See Mt 24:7

Act 11:28

Act 11:28 - great dearth throughout all the world - See Gen 41:15-32

Act 11:28

Act 11:28 - the days of Claudius Caesar - Claudius Caesar was the 4th Roman Emperor. AD41-54

Act 11:29

Act 11:29 - determined to send relief unto the brethren which dwelt in Judaea - One of the church's first examples of global mission which has inspired the allocation of 13th Sabbath offerings to support special projects and needs around the world. See 1Cor 16:1-3; 2Cor 8, 9; Rom 15:26

Act 11:30

Act 11:30 - Which also they did, and sent it to the elders by the hands of Barnabas and Saul - See Act 12:25

Act 12:1

Act 12:1 - Herod Agrippa

Act 12:2

Act 12:2 - And he killed James the brother of Joh with the sword - James may have been one of the early martyrs among the disciples. See Mt 4:21

Act 12:3

Act 12:3 - And because he saw it pleased the Jews, he proceeded further to take Peter also - Herod sought favor with the Jews and thus sough to destroy the enemies of the Jews, the church of God. See Lk 22:1-5

Act 12:3

Act 12:3 - Then were the days of unleavened bread - Peter was seized about the same time Jesus was taken captive. Perhaps Herod sought to offer the Jews a “sacrificial” death and a “scapegoat” as Pilate so offered with Jesus and Barabbas. This practice bore no trace of justice or mercy but was a farce welcomed by the corrupt Jewish leaders.. See Mt 27:15-17

Act 12:4

Act 12:4 - four quaterionions of soldiers - Remembering the former escape of the apostles from prison, Herod on this occasion had taken double precautions. To prevent all possibility of release, Peter had been put under the charge of sixteen soldiers, who, in different watches, guarded him day and night. In his cell he was placed between two soldiers and was bound by two chains, each chain being fastened to the wrist of one of the soldiers. He was unable to move without their knowledge. With the prison doors securely fastened, and a strong guard before them, all chance of rescue or escape through human means was cut off. But man’s extremity is God’s opportunity. – {AA 145.4}

Act 12:4

Act 12:4 - intending after Easter to bring him forth to the people - we can see the pagan influence on the translators of Scripture as they have added Easter (Ishtar) to signify the Passover festival. As SDA Christians, we do not place great emphasis on Easter as a holiday because everyday we embrace the message of surrender (righteousness by faith) which teaches us to: 1. Deny ourselves, take up our cross and follow Jesus Christ - Mt 16:24 2. Be crucified with Christ - Gal 2:20 3. Die daily - 1Cor 15:31 4. Be resurrected with Jesus Christ abiding within - Gal 2:20; 2Cor 5:17

Act 12:5

Act 12:5 - Peter therefore was kept in prison - Herod’s act in putting Jam to death was applauded by the Jews, though some complained of the private manner in which it was accomplished, maintaining that a public execution would have more thoroughly intimidated the believers and those sympathizing with them. Herod therefore held Peter in custody, meaning still further to gratify the Jews by the public spectacle of his death. But it was suggested that it would not be safe to bring the veteran apostle out for execution before all the people then assembled in Jerusalem. It was feared that the sight of him being led out to die might excite the pity of the multitude. – {AA 144.3}

Act 12:5

Act 12:5 - without ceasing - we must maintain an attitude of prayer throughout the day, recognizing that God is in our presence continually. We may offer silent prayers as we work, we may sing songs of praise to God, we may meditate upon His word and His works towards

us. Jesus counsels us to abide in Him as He desires to abide in us. See 1Thess 5:17; Joh 15:4

Act 12:5

Act 12:5 - of the church - there is a need for continual prayer by the individual, but God is also interested in corporate prayer. When two agree on anything [are in unity to a specific need; are in agreement to a potential blessing to be wrought; are on one accord in desiring to see God glorified], God is pleased and will provide a blessing. See Mt 18:19; Am 3:3; Ps 133:1, 2; Act 2:1-4

Act 12:5

Act 12:5 - unto God - our prayers should be God focused. We ought to have God as the center of our prayer where our entire focus, our entire motives, our entire desires are to be in His presence, to express our sincerest thoughts to Him and to listen for the still small voice saying "this is the way, walk ye in it". We must crowd out anything else that seeks to occupy that sacred time with the Lord.

Act 12:6

Act 12:6 - the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison - the peace of God which passes all understanding permitted Peter to sleep serenely despite his death sentence to be carried out the next day. Prov 3:24; Compare Mk 4:37, 38

Act 12:7

Act 12:7 - And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands - See Act 5:19

Act 12:7

Act 12:7 - And his chains fell off from his hands - See Act 16:26; Hymn #198 And Can it Be

Act 12:9

Act 12:9 - And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision - Peter thought he was having a dream until he realized, he had been delivered of the LORD indeed! See Act 10:9-17

Act 12:10

Act 12:10 - When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street - See Act 16:26

Act 12:10

Act 12:10 - the angel departed from him - To the worker for God the record of these angel visits should bring strength and courage. Today, as verily as in the days of the apostles, heavenly messengers are passing through the length and breadth of the land, seeking to comfort the sorrowing, to protect the impenitent, to win the hearts of men to Christ. We cannot see them personally; nevertheless they are with us, guiding, directing, protecting. –{AA 152.4}

Act 12:11

Act 12:11 - Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod - Peter had confidence of his calling and God's protection as he was delivered from certain death.

Act 12:12

Act 12:12 - he came to the house of Mary the mother of Joh, whose surname was Mark - Joh Mark is the cousin of Barnabas and who Paul refused to travel with because he became fearful and left the work. See Act 12:25

Act 12:17

Act 12:17 - Go shew these things unto James, and to the brethren - James was the "spiritual head" among the disciples in Jerusalem, unlike Peter as many supposed. See Act 15:13-29

Act 12:19

Act 12:19 - And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death - Herod did not want to accept any claims of super-natural deliverance on the part of Paul, Jesus' disciple, and therefore, ruthlessly delivered the keepers to their death - See Mt 28:11-15; Act 16:27

Act 12:22

Act 12:22 - And the people gave a shout, saying, It is the voice of a god, and not of a man - The danger of power, fame, success, and loosing sight of where one's prosperity originates is spoken of all too often in the Bible. The lust of the flesh, lust of the eyes, and the pride of life (1Jo 2:16) takes hold when men forget their God Who has established them (2Chron 20:20) and granted them the blessings that they ascribe to themselves. See 1Sam 15:17-24; 2Sam 11:4-12:10; 2Chron 26:16

Act 12:23

Act 12:23 - the Angel of the LORD smote him - Compare Dan 2:27-30 The same angel who had come from the royal courts to rescue Peter, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber; it was with a different stroke that he smote the wicked king, laying low his pride and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God. – {AA 152.1}

Act 12:24

Act 12:24 - But the word of God grew and multiplied - See Act 2:41, 4:4, 5:14, 10:44-48, 11:20, 21, 24

Act 12:25

Act 12:25 - And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry - Paul and Barnabas returned to Jerusalem with the alms and offerings for the brethren based on the famine prophesied by the prophet Agabus in Antioch. See Act 11:28-30

Act 12:25

Act 12:25 - and took with them Joh, whose surname was Mark - See Act 12:12

Act 13:1

Act 13:1 - Herod the tetrarch - See Lk 3:19, Mt 14:1

Act 13:2

Act 13:2 - As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them - the LORD spoke through His prophets stating that Paul and Barnabas were to be separated and sent on an assignment for the LORD.

Act 13:3

Act 13:3 - And when they had fasted and prayed, and laid their hands on them, they sent them away - The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message among the Gentiles was now to be prosecuted with vigor; and as a result the church was to be strengthened by a great ingathering of souls. The apostles who had been appointed to lead out in this work would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of “the middle wall of partition” (Eph 2:14) that had so long separated the Jewish and the Gentile world, would naturally subject them to the charge of heresy, and their authority as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that His servants would be called to meet, and, in order that their work should be above challenge, He instructed the church by revelation to set them apart publicly to the work of the ministry. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel. – {AA 161.1} Both Paul and Barnabas had already received their commission from God Himself, and the ceremony of the laying on of hands added no new grace or virtual qualification. It was an acknowledged form of designation to an appointed office and a recognition of one’s authority in that office. By it the seal of the church was set upon the work of God. – {AA 161.2} To the Jew this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. And when the ministers of the church of believers in Antioch laid their hands upon Paul and Barnabas, they, by that action, asked God to bestow His blessing upon the chosen apostles in their devotion to the specific work to which they had been appointed. – {AA 162.1}

Act 13:4

Act 13:4 - So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus - The Holy Spirit directed the course of Jesus and His apostles. See Mt 4:1; Act 8:29, 39:40

Act 13:5

Act 13:5 - Joh to their minister - Joh Mark, the cousin of Barnabas. See Act 12:12, 25

Act 13:6

Act 13:6 - a certain sorcerer, a false prophet, a Jew, whose name was Barjesus - Elymas, an imposter, antichrist (See Barabbas -Mk 15:7, Joh 10:10; 1Jo 2:18) and one who claimed to be "son of Jesus" (son of the savior), sought his own gain and notoriety at the expense of the true gospel workers. See Mt 23:13

Act 13:8

Act 13:8 - But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. - Elymas (Elymas = "a wise man" - the Arabic name of the Jewish magnus or sorcerer Barjesus), the sorcerer sought to withstand the apostles teaching/preaching and the Word of God from bringing life to Sergius Paulus who sought to know the things of God. Elymas was a friend of the devil. See

Act 13:9

Act 13:9 - Then Saul, (who also is called Paul - the first mention of Saul's name being changed to Paul.

Act 13:10

Act 13:10 - And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? - a son of the devil indeed as he sought to do the works of the devil in withstanding the word of God and causing others to stumble from the truth. See Gen 3:1; Joh 8:44; Mt 23:13; Jam 3:14-16; 3Jo 1:

Act 13:11

Act 13:11 - And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand - the Lord pronounced swift judgement upon false prophets and those who seek to deceive. See Zech 13:3-5; Jer 28:15-17

Act 13:11

Act 13:11 - and thou shalt be blind, not seeing the sun for a season - in mercy God did not make Elymas' blindness permanent, but for the glory of God and to the spreading of the gospel, this miracle was performed to confound the works of the devil and to show that there was power in the gospel words being spoken. See Isa 29:9-13

Act 13:12

Act 13:12 - Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord - the miracle of blinding Elymas was wrought to show the power of God against rebellion. This in turn glorified God, showing the power of the gospel message preached by Paul and Barnabas. See Act 3, 4

Act 13:13

Act 13:13 - and Joh departing from them returned to Jerusalem - Joh the cousin of Barnabas felt fear and returned to Jerusalem. Paul did not take kindly to this act, which he saw as cowardice and abandonment. This would cause a dispute between him and Barnabas such that they would separate from one another for a time.

Act 13:14

Act 13:14 - But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down - Paul and Barnabas, both Jews, went into the synagogue on the Sabbath to reason with the Jews regarding the present truth, Jesus Christ, the Messiah and Prince.

Act 13:15

Act 13:15 - And after the reading of the law and the prophets - the reading of Scripture at the start of worship and before words of counsel, instruction or exhortation were given seemed to be a custom among the Jews. See Lk 4:16-21; Act 13:27

Act 13:15

Act 13:15 - Ye men and brethren, if ye have any word of exhortation for the people, say on - See Lk 4:16-21

Act 13:17

Act 13:17-21 - God chose Israel and kept them on probation for 490 years (40yrs in the wilderness and 450yrs under the judges of Israel) until they ultimately rejected Him, seeking an earthly king to rule over them (1Sam 8:5-8). They failed their probation.

Act 13:17

Act 13:17-21 - The God of of this people of Israel chose our fathers - God chose Israel and kept them on probation for 490 years (40yrs in the wilderness and 450yrs under the judges of Israel) until they ultimately rejected Him, seeking an earthly king to rule over them (1Sam 8:5-8). They failed their probation. See Deut 4:5-8

Act 13:17

Act 13:17 - and exalted the people when they dwelt as strangers in the land of Egypt - See Ex 8:22, 23, 33:14-16

Act 13:18

Act 13:18 - And about the time of forty years suffered he their manners in the wilderness - See Ex 16:35; Num 13, 14:27-37, 32:13; Deut 8:2-5; Ps 95:6-11; Heb 3:16-19

Act 13:19

Act 13:19 - And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot - See Gen 15:18-21

Act 13:20

Act 13:20 - And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet - the COI, from Moses to the arrival of Samuel, were ruled by Judges. It is when Samuel was an old man, that the COI demanded to be ruled by a king. See Judges 21:25; 1Sam 8:1-7

Act 13:21

Act 13:21 - And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years - See 1Sam 8:20, 10:1-7

Act 13:22

Act 13:22 - And when he had removed him, he raised up unto them David to be their king - See 1Sam 16:1, 7, 12-23

Act 13:23

Act 13:23 - Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus - See 1Kin 8:25; Act 2:25-27, 30; Mt 1:20, 9:27, 12:23, 15:22, 20:30, 31, 21:9, 15

Act 13:24

Act 13:24 - When Joh had first preached before his coming the baptism of repentance to all the people of Israel - See Lk 3:2-6

Act 13:25

Act 13:25 - And as Joh fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose - See Lk 3:15-17; Joh 1:21-27

Act 13:26

Act 13:26 - children of the stock of Abraham - See Rom 9:2-5

Act 13:26

Act 13:26 - and whosoever among you feareth God, to you is the word of this salvation sent - See Act 2:38, 39, 5:30, 31

Act 13:27

Act 13:27 - For they that dwell at Jerusalem, and their rulers, because they knew Him not - See Joh 8:19, 14:7-9

Act 13:27

Act 13:27 - nor yet the voices of the prophets which are read every sabbath day - See Deut 18:18, 19; Dan 9:24-27; Isa 61:1, 2

Act 13:27

Act 13:27 - they have fulfilled them in condemning Him - See Ps 22:6-18; Isa 53:2-11; Act 5:30, 31

Act 13:28

Act 13:28 - And though they found no cause of death in him, yet desired they Pilate that he should be slain - See Act 3:12-15, 18, 4:8-12, 7:51, 52

Act 13:29

Act 13:29 - And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre - See Isa 53:9; Mt 27:57-61

Act 13:30

Act 13:31 - But God raised him from the dead - See Act 2:22-36, 3:15, 4:8-12, 5:29-32

Act 13:31

Act 13:31 - And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people - See 2Pet 1:16; 1Jo 1:1-4

Act 13:32

Act 13:35 - And we declare unto you glad tidings, how that the promise which was made unto the fathers - See Jer 31:31-35; Deut 18:18, 19; Isa 7:14-16, 9:6, 7; Act 2:38-411, 5:30, 31

Act 13:33

Act 13:32 - as it is also written in the second psalm, Thou art my Son, this day have I begotten thee - See Ps 2:7; Heb 1:5-12

Act 13:34

Act 13:34 - And as concerning that he raised him up from the dead, now no more to return to corruption - See Rom 6:9, 2:25-32;

Act 13:35

Act 13:35 - Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. See Ps 16:10

Act 13:36

Act 13:36 - For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: - See Act 2:29-34

Act 13:37

Act 13:37 - But he, whom God raised again, saw no corruption - See Ps 16:10

Act 13:38

Act 13:38 - Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins - See Act 5:30-32

Act 13:39

Act 13:39 - And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses - See Rom 3:19-22, 4:5-7, 5:1, 7:4, 10:1-4; Eph 2:8-10

Act 13:40

Act 13:40, 41 - Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you - Heb 3:17-4:2 Paul is giving warning of the coming wrath to come against the workers of iniquity and the scornful. He is warning them of God's judgments in divorcing Himself from Israel unless they turn from their unbelief (Heb 3:16-4:3). See Lk 3:7-9; 1Sam 3:11 (foresaking of Shiloh); Jer 19:3, 4 (Babylonian captivity); Ezekiel 5:9-17 (dispossession of Israel as a chosen nation)

Act 13:41

Act 13:41 - for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you - See Habakkuk 1:5; Mt 24:1, 2, 15-20

Act 13:42

Act 13:42 - The Jews in rejecting Christ and His salvation, the gospel is given to the Gentiles who become the Israel of God.

Act 13:42

Act 13:42 - The Jews in rejecting Christ and His salvation, the gospel is given to the Gentiles who become the Israel of God.

Act 13:42

Act 13:42 - Gentiles besought that these words might be preached to them the next sabbath - See Lk 4:16, 31

Act 13:43

Act 13:43 - speaking to them, persuaded them to continue in the grace of God - See Joh 8:31

Act 13:44

Act 13:44 - Paul and Barnabas appealed to the lost sheep of the House of Israel first, but later turned to the Gentiles who were receptive of the gospel of Jesus Christ. See Isa 49:6

Act 13:45

Act 13:45 - But when the Jews saw the multitudes, they were filled with envy - The LORD sought to reveal to Israel their folly in rejecting the light of the gospel through the conversion of the Gentiles. However, this only emboldened them and hardened them in their unbelief. See Isa 65:1-7; Rom 10:16-21, 11:11-14; Hos 10:1; Mt 8:12, 23:13; 1Thess 2:14-16

Act 13:45

Act 13:45 - and spake against those things which were spoken by Paul, contradicting and blaspheming - See Act 2:13

Act 13:46

Act 13:46 - It was necessary that the word of God should first have been spoken to you - The covenant with Israel which extended for 490years needed to meet its fulfillment, thus it was necessary that the Gospel be spoken first to Israel. With their rejection of the covenant at the end of the 490yrs, marked at the stoning of Stephen, the gospel was then to be taken to all the world. See Mt 10:5, 6, 15:24; Act 1:8; 3:26; Hos 4:6 Similar to the Babylonian captivity, where God placed Israel in a position to fulfill His purposes while in captivity, so it was in the Christian church dispensation until Israel forfeited it's probation.

Act 13:46

Act 13:46 - but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles - See Mt 22:8, 9; Lk 14:24; Rom 10:1-5; Hos 4:6; Heb 4:2, 6; Hos 4:6

Act 13:46

Act 13:46 - lo, we turn to the Gentiles - See Act 18:6, 28:24-28; Isa 56:1-8 The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour turned from them to

entrust to others the privileges they had abused and the work they had slighted. God's glory must be revealed, His word established. Christ's kingdom must be set up in the world. The salvation of God must be made known in the cities of the wilderness; and the disciples were called to do the work that the Jewish leaders had failed to do. – {AA 16.1}

Act 13:47

Act 13:47 - I have set thee to be a light of the Gentiles - See Isa 49:6; Col 1:26-29; Isa prophesied: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." Isa 11:1; 55:3-5. – {AA 223.2}

Act 13:47

Act 13:47 - that thou shouldest be for salvation unto the ends of the earth - See Joh 4:40-42; Isa 49:6

Act 13:48

Act 13:48 - and as many as were ordained to eternal life believed - See Joh 1:12, 13

Act 13:50

Act 13:50 - But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts - See Mk 5:17-20; Act 13:45; 1Thess 2:16; 14:1-6, 18-20, 15:1, 5, 17:5, 13, 21:27

Act 13:51

Act 13:51 - But they shook the dust of their feet against them - See Mt 10:4; Mk 6:11; Lk 9:5

Act 13:52

Act 13:52 - And the disciples were filled with joy, and with the Holy Ghost - See Act 5:40-42; Rom 8:6; 2Cor 12:10; Phil 1:29, 30

Act 14:1

Act 14:1 - And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed - See Isa 49:6

Act 14:2

Act 14:2 - the unbelieving Jews stirred up the Gentiles - motivated by the spirit of Satan, the unbelieving Jews sought to disrupt the ministry of Paul and Barnabas. See Joh 16:1-3; Act 13:45, 50-52; 18-20, 15:1, 5, 17:5, 13, 21:27; 1Thess 2:14-16

Act 14:3

Act 14:3 - which gave testimony unto the word of his grace - See Titus 2:11

Act 14:8

Act 14:8 - And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: - See Act 3:2

Act 14:10

Act 14:10 - Said with a loud voice, Stand upright on thy feet. And he leaped and walked - See Act 3:6-8

Act 14:11

Act 14:11 - The gods are come down to us in the likeness of men - See Act 28:3-6, 17:20; Dan 2:11

Act 14:12

Act 14:12 - Mercurius, because he was the chief speaker - According to Greek mythology, Mercury is the intercessor between the gods and men. He communicated the messages from both with lightning speed, thus Paul was likened to Mercury and Barnabas to Jupiter.

Act 14:15

Act 14:15 - We also are men of like passions with you - See Jam 5:17

Act 14:15

Act 14:15 - and preach unto you that ye should turn from these vanities unto the living God - Paul was seeking to direct the Lyconians from the worship of false gods to worship the true God of heaven and earth, the Creator. See Act 17:22-27

Act 14:15

Act 14:15 - which made heaven and earth, and the seas and all things that are therein - See Rev 14:7; Ex 20:8-11

Act 14:16

Act 14:16 - Who in times past suffered all nations to walk in their own ways - See Act 17:30

Act 14:17

Act 14:17 - He left not Himself without witness - See Ps 19:1-6; Rom 1:19-23

Act 14:19

Act 14:19 - And there came thither certain Jews from Antioch and Iconium - the few, certain Jews who came and stirred the people of Lystra against Paul and Barnabas shows that a little leaven will leaven the lump. It will not require an overwhelming number or majority, but a few individuals, actuated but he spirit of Satan to accuse the saints and turn the tide of their works in the hearts of men against them. - Act 13:45, 50-52, 14:1-6, 15:1, 5, 17:5, 13, 21:27; 1Thess 2:14-16

Act 14:19

Act 14:19 - who persuaded the people, and, having stoned Paul - The labors of Paul and

Barnabas at Lystra were suddenly checked by the malice of "certain Jews from Antioch and Iconium," who, upon learning of the success of the apostles' work among the Lycaonians, had determined to follow them and persecute them. On arriving at Lystra, these Jews soon succeeded in inspiring the people with the same bitterness of spirit that actuated their own minds. By words of misrepresentation and calumny those who had recently regarded Paul and Barnabas as divine beings were persuaded that in reality the apostles were worse than murderers and were deserving of death. – {AA 183.1}

Act 14:19

Act 14:19 - having stoned Paul, drew him out of the city, supposing he had been dead - See 2Cor 11:25

Act 14:21

Act 14:21 - And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch - See Ps 40:9, 10

Act 14:22

Act 14:22 - we must through much tribulation enter into the Kingdom of God - See Rom 5:3; 2Cor 12:10; Joh 16:33; Heb 10:32-39 the opposition faced by the apostles was primarily from the Jewish authority and leadership - See Act 14:19, 13:44-46, 4:1-17. Yet, we must also endure hardship and tribulation as part of our refining and purifying work to reflect Christ's image. See Joh 16:33; 2Cor 12:7-10; 2Thess 1:4 We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. {RH March 22, 1887}

Act 14:22

Act 14:22 - enter into the kingdom of God - See Isa 57:15

Act 14:27

Act 14:27 - And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles - See Act 13:44-49, 14:1

Act 14:27

Act 14:27 - and how he had opened the door of faith unto the Gentiles - See Act 13:44-48; Col 4:3; 1Cor 16:9; 2Cor 2:12; Rev 3:8

Act 15:1

Act 15:1 - And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved - apparently there were some Pharisees who came to believe in Jesus Christ, but still clung to their phariseical ways in seeking to establish their own righteousness through the law. These men journeyed as far as Antioch, troubling the Gentile saints to try to make a proselyte based on their counterfeit gospel. See Act 11:1, 2, 15:5, 20:28-30, 21:18-20; Gal 1:6-8, 5:1-12, 2:21; Rom 10:1-4; Jam 2:15-18; Act 15:22-29

Act 15:2

Act 15:2 - had no small dissension and disputation with them - See Gal 2:3-5 The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles' labors among the Gentiles it was evident that the converts among the latter people would far exceed the Jewish converts in number. The Jews feared that if the restrictions and ceremonies of their law were not made obligatory upon the Gentiles as a condition of church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message. – {AA 189.2} The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding. – {AA 189.3}

Act 15:2

Act 15:2 - they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question - Paul and Barnabas were to present the controversy created by the self-exalting, unconverted, pharisee-converts to Christianity that caused a stir among the Gentile brethren - See Act 15:4, 6

Act 15:2

Act 15:2 - and certain other of them - it is quite possible that Titus was among the number with Paul and Barnabas to address the Jerusalem counsel with the matter regarding circumcision of the Christian converts. See Gal 2:3

Act 15:3

Act 15:3 - And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren - the Gentiles warmly received the gospel of Jesus Christ and responded with Joy. See Act 1:8; Isa 60:1-3

Act 15:5

Act 15:5 - But there rose up certain of the sect of the Pharisees which believed - some of the Pharisees were converted to Christianity, just like Paul. See Philippians 3:5; Act 6:7, 11:1, 2, 15:1, 20:29, 21:18-20; Mt 7:15

Act 15:5

Act 15:5 - it was needful to circumcise them, and to command them to keep the law of Moses - A living faith vs. dead formalism was what Paul and Barnabas taught verses these self-exalting pharisees. See AA 190.1; Act 15:1; Gal 5:12, 2:21; Rom 10:1-4

Act 15:7

Act 15:6 - Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe - See Act 10:1-48, 11:1-18

Act 15:8

Act 15:8 - And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us - See Act 2:1-21, 10:44-48, 11:15-17; Gal 3:14

Act 15:8

Act 15:8 - which knoweth the hearts - See Ps 139, 7:9

Act 15:9

Act 15:9 - And put no difference between us and them - See Rom 3:22, 10:12; Gal 3:9; Eph 2:13, 16-19

Act 15:9

Act 15:9 - purifying their hearts by faith - faith grabs hold of the promises and grace of God through the blood of Jesus Christ which purifies our hearts so that we may be able to stand at the coming of Jesus Christ. Faith comes by hearing and hearing the prophetic word of God. See Ps 24:4; Joh 14:29; Rom 4:5; Gal 3:14; Heb 9:14; 1Tim 1:5; 2Tim 2:21, 22; 1Jo 1:7

Act 15:10

Act 15:10 - Now therefore why tempt ye God, to put a yoke upon the neck of the disciples - Just as the Pharisees tempted and sought to entrap Jesus, the same were seeking to set-up a stumbling block for the Gentile converts according to their vain traditions and self-exalting works. See Mt 22:18, 23:4; Mk 12:15; Lk 20:23; Gal 5:12, 2:14, 21, 6:13; Rom 10:1-4

Act 15:10

Act 15:10 - to put a yoke upon the neck of the disciples - Jesus came to give us rest from our labors to save ourselves and the Pharisees were demanding that the yoke be restored. See Mt 11:28; Joh 6:28, 29

Act 15:10

Act 15:10 - which neither our fathers nor we were able to bear - Gal 2:14; Rom 10:1-4; Mt 23:1-4 This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ. – {AA 193.2}

Act 15:11

Act 15:11 - But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they - See Eph 2:8-10; Rom 3:23-26; Titus 2:11-13; Gal 2:20, 21

Act 15:12

Act 15:12 - Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them: Blinding Elymas the sorcerer and conversion of Sergius Paulus - See Act 13:5-12 Preaching to the Jews and Gentiles in Antioch, though the Jews rejected the gospel - Act 13:14-49 Healing of the man crippled from birth in Lystra and Derbe - Act 14:7-11 Preaching the gospel in Phenice and Samaria - Act 15:3

Act 15:13

Act 15:13 - James answered, saying, Men and brethren, hearken unto me - James, the brother of Jude and the Lord Jesus Christ, not Peter, takes a lead role in the organization and management of the early church. See Act 12:17, 1:13, 15:19, 21:18; Jude 1:1; Gal 1:19

Act 15:14

Act 15:14 - Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name - See Lk 2:25-32; Isa 49:6, 40:5, 56:1-7

Act 15:15

Act 15:15 - And to this agree the words of the prophets; as it is written - All the words of the prophets are in agreement; none contradict nor controvert the other because they are all given by the same Mind of Inspiration, the Holy Ghost. See 1Cor 14:33, 36, 37; Isa 8:20, *49:6, 7; 1Jo 4:6; 2Thess 3:14; Lk 24:27; 1Tim 6:1-5; Joh 7:17;

Act 15:16

Act 15:16, 17 - After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. - See Am 9:11, 12

Act 15:17

Act 15:17 - upon whom my name is called, saith the Lord - See Rom 10:13; Act 2:21; Gen 4:26

Act 15:18

Act 15:18 - Known unto God are all his works from the beginning of the world - God knows all things, especially the things He has wrought from the foundation of the world. God knows His own - Whom He has chosen and will respond to His offer for salvation - See Eph 1:3-10, 2:10

Act 15:19

Act 15:19 - Wherefore my sentence is - In this instance Jam seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them. Jam sought to impress the minds of his brethren with the fact that, in turning to God, the Gentiles had made a great change in their lives and that much caution should be used not to trouble them with perplexing and doubtful questions of minor importance, lest they be discouraged in following Christ. – {AA 195.1} See Gal 2:9

Act 15:20

Act 15:20 - But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood - the proposal of James was in harmony with the gospel of Jesus Christ and the oracles He revealed to Israel, intended to be taught to all the world, to promote health and hygiene. The counsel shows that the aspects of the Law of Moses dealing with health, hygiene, and social order still remain as godly counsels to ensure the well being of the saints. - See Gal 2:9, 10; 1Thess 4:2, 3; 1Jo 5:21

Act 15:20

Act 15:20 - and from fornication - The Gentiles, and especially the Greeks, were extremely licentious, and there was danger that some, unconverted in heart, would make a profession of faith without renouncing their evil practices. The Jewish Christians could not tolerate the immorality that was not even regarded as criminal by the heathen. The Jews therefore held it as highly proper that circumcision and the observance of the ceremonial law should be enjoined on the Gentile converts as a test of their sincerity and devotion. This, they believed, would prevent the addition to the church of those who, adopting the faith without true conversion of heart, might afterward bring reproach upon the cause by immorality and excess. – {AA 192.2}

Act 15:20

Act 15:20 - and from things strangled, and from blood - Again, the Gentiles were accustomed to eat the flesh of animals that had been strangled, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin. – {AA 191.3} The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile should attempt to eat at the same table, the former would be shocked and outraged by the latter. – {AA 192.1}

Act 15:21

Act 15:21 -For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day - Speaking of the troublers of the saints, James states that there are synagogues in every city where Moses is preached so that those who trouble the Gentile converts to Christianity should go to those synagogues to hear the Law of Moses, and stop harassing the Church of Jesus Christ.

Act 15:22

Act 15:22 - Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren - In wisdom, the apostles and elders sent others from Jerusalem with Paul and Barnabas to deliver the message determined by the council so that none will say that Paul and Barnabas forged the commands. See Act 15:25

Act 15:22

Act 15:23 - Barsabas - Barsabâs Noun Masculine bar-sab-as' of Aramaic origin (01247) and probably (06634) of Chaldee origin (1247 and probably); son of Sabas (or Tsaba); Bar-sabas, the name of two Israelites:--Barsabas. Barsabas = "son of Sabas"

Act 15:24

Act 15:24 - Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: - See Gal 2:4

Act 15:24

Act 15:24 - that certain which went out from us have troubled you with words - The Jews were notorious for being rabble rousers, stirring up tumults, seeking to cause confusion and to set the masses against the brethren. See Act 13:45, 50-52, 14:1-6, 18-20, 15:1, 5, 1Thess 2:14-16

Act 15:24

Act 15:24 - Ye must be circumcised, and keep the law: to whom we gave no such commandment - See 1Cor 7:17-20; Act 15:1, 5; Gal 5:1-12

Act 15:25

Act 15:24 - being assembled with one accord - coming together with one purpose and mind, to address the issue facing the church of Jesus Christ. The necessity for prayer and beseeching the Holy Spirit for guidance is what would enable the council to come together on one accord. See Act 1:13, 14, 15:28

Act 15:28

Act 15:28 - For it seemed good to the Holy Ghost - Holy men of God spoke and wrote as they were moved by the Spirit of Jesus Christ. See 2Pet 1:20, 22

Act 15:29

Act 15:29 - That ye abstain from meats offered to idols - Paul, a Jew, recognizes that a pagan idol is nothing but an object made of wood or stone (1Cor 8:4-6; Rom 14:14), and yet, he did not want to offend any Jew or Gentile convert that felt strongly against foods offered to pagan idols. Therefore, the recommendation was that all Christians abstain from foods offered to idols in order to prevent offending those with delicate sensibilities or to cause them to eat in sin, eating those things offered to idols while their consciences were offended. Thereby, in one's abstinence they have favor with God and man. See Rom 14:14-22

Act 15:29

Act 15:29 - from blood - Again, the Gentiles were accustomed to eat the flesh of animals that had been strangled, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin. – {AA 191.3} The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile should attempt to eat at the same table, the former would be shocked and outraged by the latter. – {AA 192.1}

Act 15:29

Act 15:29 - from fornication - The Gentiles, and especially the Greeks, were extremely licentious, and there was danger that some, unconverted in heart, would make a profession of faith without renouncing their evil practices. The Jewish Christians could not tolerate the immorality that was not even regarded as criminal by the heathen. The Jews therefore held

it as highly proper that circumcision and the observance of the ceremonial law should be enjoined on the Gentile converts as a test of their sincerity and devotion. This, they believed, would prevent the addition to the church of those who, adopting the faith without true conversion of heart, might afterward bring reproach upon the cause by immorality and excess. – {AA 192.2}

Act 15:32

Act 15:32 - And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them - Judas and Silas, given the gift of prophecy, spoke and exhorted the Gentile converts in Antioch with the blessed news of salvation by grace through faith of Jesus Christ. See Jude 1:1

Act 15:34

Act 15:34 - Notwithstanding it pleased Silas to abide there still - though from Judea, Silas had the missionary spirit and sought to remain in Antioch to continue the work of Jesus Christ in that area. See Act 15:22

Act 15:36

Act 15:36 - Let us go again and visit our brethren in every city where we have preached - The apostle Paul felt a deep responsibility for those converted under his labors. Above all things, he longed that they should be faithful, “that I may rejoice in the day of Christ,” he said, “that I have not run in vain, neither labored in vain.” Phil 2:16. He trembled for the result of his ministry. He felt that even his own salvation might be imperiled if he should fail of fulfilling his duty and the church should fail of co-operating with him in the work of saving souls. He knew that preaching alone would not suffice to educate the believers to hold forth the word of life. He knew that line upon line, precept upon precept, here a little and there a little, they must be taught to advance in the work of Christ. – {AA 206.1}

Act 15:37

Act 15:37 - And Barnabas determined to take with them Joh, whose surname was Mark - Barnabas, the brother of consolation and peace maker wanted to give Joh Mark, his nephew, another opportunity to prove his faith by accompanying him and Paul to the various churches they had established. See Col 4:10

Act 15:38

Act 15:38 - But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work - Paul obviously held a grudge against Joh Mark for having “abandoned” he and Barnabas previously in their work.

Act 15:38

Act 15:38 - who departed from them from Pamphylia - See Act 13:13 Barnabas was ready to go with Paul, but wished to take with them Mk, who had again decided to devote himself to the ministry. To this Paul objected. He “thought not good to take ... with them” one who during their first missionary journey had left them in a time of need. He was not inclined to excuse Mk’s weakness in deserting the work for the safety and comforts of home. He urged that one with so little stamina was unfitted for a work requiring patience, self-denial, bravery, devotion, faith, and a willingness to sacrifice, if need be, even life itself. So sharp was the contention that Paul and Barnabas separated, the latter following out his convictions and taking Mk with him. “So Barnabas took Mk, and sailed unto Cyprus; and Paul chose Silas,

and departed, being recommended by the brethren unto the grace of God." – {AA 202.1}

Act 15:39

Act 15:39 - And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus - the disagreement between brethren was so sharp that they parted ways for a time, not in hostility towards one another and their respective work but so that the work could continue even more broadly. God doeth all things well! See Amos 3:3

Act 15:40

Act 15:40 - And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God - Silas was elected by the brethren and the Holy Spirit to accompany Paul in his mission and ministry in encouraging the saints. see Act 15:36

Act 15:41

Act 15:41 - And he went through Syria and Cilicia, confirming the churches - Paul and Silas worked together well, encouraging, exhorting and teaching the churches in Syria and Cilicia in the "common salvation" as determined by the Jerusalem council and the Holy Spirit. See Act 15:23, 25, 28; Jude 1:3

Act 16:1

Act 16:1 - Derbe and Lystra - south by southwest of Cilicia and Tarsus

Act 16:1

Act 16:1 - a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek - Paul and Silas meet Timothy in his home town of Derbe/Lystra. See 2Tim 1:5

Act 16:2

Act 16:2 - which was well reported of by the brethren - Here Paul again met Timothy, who had witnessed his sufferings at the close of his first visit to Lystra and upon whose mind the impression then made had deepened with the passing of time until he was convinced that it was his duty to give himself fully to the work of the ministry. His heart was knit with the heart of Paul, and he longed to share the apostle's labors by assisting as the way might open. – {AA 202.3} Silas, Paul's companion in labor, was a tried worker, gifted with the spirit of prophecy; but the work to be done was so great that there was need of training more laborers for active service. In Timothy Paul saw one who appreciated the sacredness of the work of a minister; who was not appalled at the prospect of suffering and persecution; and who was willing to be taught. Yet the apostle did not venture to take the responsibility of giving Timothy, an untried youth, a training in the gospel ministry, without first fully satisfying himself in regard to his character and his past life. – {AA 203.1}

Act 16:3

Act 16:3 - and took and circumcised him because of the Jews - Despite the Jerusalem Council's decree that no burden be placed on any Gentile proselyte regarding circumcision, Paul saw it fit to do so for Timothy, who he purposed to use in ministry among the Jews. This same act was not performed on Titus, a Gentile, whose ministry in Antioch would be primarily towards the Gentiles. See Act 15:1-6, 8-10, 24; Gal 2:3 As a precautionary measure,

Paul wisely advised Timothy to be circumcised—not that God required it, but in order to remove from the minds of the Jews that which might be an objection to Timothy's ministration. In his work Paul was to journey from city to city, in many lands, and often he would have opportunity to preach Christ in Jewish synagogues, as well as in other places of assembly. If it should be known that one of his companions in labor was uncircumcised, his work might be greatly hindered by the prejudice and bigotry of the Jews. Everywhere the apostle met determined opposition and severe persecution. He desired to bring to his Jewish brethren, as well as to the Gentiles, a knowledge of the gospel, and therefore he sought, so far as was consistent with the faith, to remove every pretext for opposition. Yet while he conceded this much to Jewish prejudice, he believed and taught circumcision or uncircumcision to be nothing and the gospel of Christ everything. – {AA 204.1}

Act 16:4

Act 16:4 - they delivered the the decrees for to keep - See Act 15:19-29

Act 16:5

Act 16:5 - And so were the churches established in the faith, and increased in number daily - See Act 2:41, 4:4, 6:7, 11:20, 21, 24

Act 16:6

Act 16:6 - and were forbidden of the Holy Ghost to preach the word in Asia - Though we are commanded to go in all the world and preach the gospel, we must do it at the impulse of the Holy Spirit. The Holy Spirit is to our guide in directing us where the soil has been prepared for His work. We are not to go where we have not been directed to go because we place ourselves in the way of unnecessary harm; we may do harm to the work that God purposes for that territory, but not at that time. This disproves the fanatical Catalystic Christian movement and fervor. See Mk 16:15; Lk 9:5; Act 13:51, Act 16:7 Contrast: Lk 8:26-40

Act 16:7

Act 16:7 - but the Spirit suffered them not - the Holy Spirit would not permit the disciples to enter Asia nor to preach in Mysia. The Holy Spirit must work the soil of the hearts first and then He sends His ambassadors to sow and water that He may bring the increase. It is not enough to pray the Lord of the Harvest for laborers, but to send those laborers where the harvest is most ready for harvest. See Mt 9:37, 38

Act 16:9

Act 16:9 - And a vision appeared to Paul in the night - night vision versus open vision. See 1Sam 3:1

Act 16:9

Act 16:9 - There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us - the Holy Spirit revealed to Paul where he should continue his ministry because the soil was ready for tending.

Act 16:10

Act 16:10 - immediately we endeavored to go into Macedonia - Unlike Jonah, Paul did not falter but departed immediately for Macedonia with Lk, Timothy and Silas. The author of the

book of Act, Lk, states "immediately we endeavored to go into Macedonia". Up to this point, Lk was describing the experience of others as spoken to him. He now includes himself in the narrative as an active participant and first hand observer of the accounts. The call was imperative, admitting of no delay. "After he had seen the vision," declares Lk, who accompanied Paul and Silas and Timothy on the journey across to Europe, "immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony." – {AA 211.2}

Act 16:12

Act 16:12 - And from thence to Philippi - the Philippian church is to be established through this expedition, Lydia and her household (of Thyatira) being among the first to be converted. See Act 16:14, 15

Act 16:13

Act 16:13 - And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. - See Act 13:42-44

Act 16:14

Act 16:14 - And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul - The Holy Spirit directed Paul and the brethren to a riverside where Lydia, a worshipper of God was made known the gospel of Jesus Christ.

Act 16:14

Act 16:14 - of the city of Thyatira - Lydia may have been one of the early founders and members of the church of Thyatira. See Rev 2:18

Act 16:15

Act 16:15 - And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us - Lydia informed her household and they all were baptized. She then extended Christian hospitality in having them stay in her home. See Act 2:41-46

Act 16:16

Act 16:16 - And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying - the heathen city was the site of witchcraft and divination.

Act 16:16

Act 16:16 - a certain damsel possessed with a spirit of divination - the damsel was filled with the spirit of demons and she herself was being "prostituted" by men who profited from her, themselves being taken in a hold by Satan.

Act 16:16

Act 16:16 - which brought her masters much gain - her masters were of the occult, practicing dark arts.

Act 16:16

Act 16:16 - See Simon the sorcerer coveted the miraculous power from the Holy Spirit but for selfish and prideful gain. See Act 8:9-24; Isa 8:19, 20

Act 16:16

Act 16:16 - See Simon the sorcerer coveted the miraculous power from the Holy Spirit but for selfish and prideful gain. See Act 8:9-24; Isa 8:19, 20

Act 16:17

Act 16:17 - The same followed Paul and us - The working of the Holy Spirit is counterfeited today by foolish outbursts and jesting such that they bring reproach upon the Holy Spirit and His works and purposes of drawing hearts to Jesus Christ. Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics, to cast contempt upon the work of the Spirit and cause the people of God to neglect this source of strength which our Lord Himself has provided. – {GC vii.4} The demons know who is on the Lords side and who is not. See Act 19:13-16 This woman was a special agent of Satan and had brought to her masters much gain by soothsaying. Her influence had helped to strengthen idolatry. Satan knew that his kingdom was being invaded, and he resorted to this means of opposing the work of God, hoping to mingle his sophistry with the truths taught by those who were proclaiming the gospel message. The words of recommendation uttered by this woman were an injury to the cause of truth, distracting the minds of the people from the teachings of the apostles and bringing disrepute upon the gospel, and by them many were led to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan. – {AA 212.3}

Act 16:18

Act 16:18 - And this did she many days - the works of Satan were being made manifest and the Apostles, moved by the Holy Spirit, purposed to put an end to Satan's work.

Act 16:18

Act 16:18 - being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her - Mk 1:25 - The devils were speaking truth through the girl regarding Paul, however, it was in the wrong spirit. God does not need the devil to be His pitch man and advocate. One can say the right things with the wrong spirit working within (seeking selfish gain, self-glorification, etc.). Therefore Jesus told the devils to be silent. See Mk 1:23-25

Act 16:18

Act 16:16 - And this did she many days - Paul did not act in his own strength, calling upon the Spirit at will or as he saw fit, rather, Paul was moved upon by the Holy Spirit to cast out

the evil spirit and to set the woman free. See Lk 10:19

Act 16:19

Act 16:19 - And when her masters saw that the ope of their gains was gone - Many others in the city were interested in gaining money through satanic delusions, and these, fearing the influence of a power that could so effectually stop their work, raised a mighty cry against the servants of God. They brought the apostles before the magistrates with the charge: "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Rom." – {AA 213.2}

Act 16:20

Act 16:20 - And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city - This is an example of the world persecuting the people of God. This is nothing to compare to the apostate church, the synagogue of Satan, persecuting the church of God and bringing them to magistrates. See Joh 16:1-3

Act 16:21

Act 16:21 - And teach customs, which are not lawful for us to receive, neither to observe, being Rom - the accusers of Paul and Silas made no distinction between Jew and Christian in their accusations. They merely stated that Rom (polytheists) ought not partake, receive, or observe the customs promoted by the apostles.

Act 16:22

Act 16:22 - And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them - this is the first reported flogging of Paul and Silas, there in Philippi.

Act 16:24

Act 16:24 - Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks - The jail or obviously was rough and unsympathetic towards Paul and Silas who where judged, tried, and sentenced, all by the angry mob.

Act 16:25

Act 16:25 - And at midnight Paul and Silas prayed, and sang praises unto God - See Eph 5:19; Col 3:16 Song is a weapon we can always use against discouragement (FLB 273.5) Like God's servants of old, many were "tortured, not accepting deliverance; that they might obtain a better resurrection." Verse 35. These called to mind the words of their Master, that when persecuted for Christ's sake, they were to be exceeding glad, for great would be their reward in heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest and regarding their steadfastness with approval. A voice came down to them from the throne of God: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10. – {GC 41.2}

Act 16:26

Act 16:26 - And suddenly there was a great earthquake - But while men were cruel and vindictive, or criminally negligent of the solemn responsibilities devolving upon them, God

had not forgotten to be gracious to His servants. All heaven was interested in the men who were suffering for Christ's sake, and angels were sent to visit the prison. At their tread the earth trembled. The heavily bolted prison doors were thrown open; the chains and fetters fell from the hands and feet of the prisoners; and a bright light flooded the prison. – {AA 215.1}

Act 16:26

Act 16:26 - and every one's bands were loosed - See Act 12:7; Hymn #198 - And Can it Be? (verse 3)

Act 16:27

Act 16:27 - And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled - the keeper of the prison thought the prisoners had all escaped and that he would be subject to capital punishment. He therefore sought to kill himself. See Mt 28:11-15; Act 12:19

Act 16:28

Act 16:28 - But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here - the very ones the jailer a few hours prior mistreated, now appeal to him not to do himself any harm.

Act 16:29

Act 16:29 - Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas - the conduct and demeanor of Paul and Silas, though reviled, remained joyful, singing hymns of prays, was not without effect. It left an impression upon the minds of all, especially the jailer so that he would enquire what he must do to be saved. See Act 2:37, 38

Act 16:30

Act 16:30 - what must I do to be saved? - The jailer had trembled as he beheld the wrath of God manifested in the earthquake; when he thought that the prisoners had escaped he had been ready to die by his own hand; but now all these things seemed of little consequence compared with the new, strange dread that agitated his mind, and his desire to possess the tranquillity and cheerfulness shown by the apostles under suffering and abuse. He saw in their countenances the light of heaven; he knew that God had interposed in a miraculous manner to save their lives; and with peculiar force the words of the spirit-possessed woman came to his mind: "These men are the servants of the most high God, which show unto us the way of salvation." – {AA 216.3}

Act 16:31

Act 16:31 - And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house - See Act 2:37, 38, 4:10-12

Act 16:33

Act 16:33 - And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway - an impression had been made unto salvation and thus the jailer and his household were baptized that same night. See Act 8:35-39, 10:44-48

Act 16:35

Act 16:35 - And when it was day, the magistrates sent the serjeants, saying, Let those men go - the Holy Spirit moved upon the magistrates to do His servants no more harm, but to release them, and to send them on their way.

Act 16:36

Act 16:36 - The magistrates have sent to let you go - Meanwhile the magistrates returned to their homes, congratulating themselves that by prompt and decisive measures they had quelled a tumult. But on the way they heard further particulars concerning the character and work of the men they had sentenced to scourging and imprisonment. They saw the woman who had been freed from satanic influence and were struck by the change in her countenance and demeanor. In the past she had caused the city much trouble; now she was quiet and peaceable. As they realized that in all probability they had visited upon two innocent men the rigorous penalty of the Roman law they were indignant with themselves and decided that in the morning they would command that the apostles be privately released and escorted from the city, beyond the danger of violence from the mob. – {AA 214.2} The citizens of Philippi had been greatly terrified by the earthquake, and when in the morning the officers of the prison told the magistrates of what had occurred during the night, they were alarmed and sent the sergeants to liberate the apostles. But Paul declared, “They have beaten us openly uncondemned, being Rom, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.” – {AA 217.2}

Act 16:37

Act 16:35 - They have beaten us openly uncondemned, being Rom, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out - if one has been wronged openly, it is only appropriate that they be given an open apology.

Act 16:38

Act 16:38 - And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Rom - to ill-treat or chastise a Roman citizen without due process was itself a crime for which the magistrates now feared.

Act 16:40

Act 16:40 - And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed - Paul and Silas sought to encourage Lydia, her family and the new converts that Jesus would be their defense against the prejudice of the Rom.

Act 17:1

Act 17:1 - Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: - the author, Lk, no longer speaks in the first person plural, suggesting he may not have taken part in this journey to Thessalonica with Paul, Timothy and Silas. See Act 17:14

Act 17:2

Act 17:2 - And Paul, as his manner was, went in unto them, and three sabbath days reasoned

with them out of the scriptures - Paul made it a custom to visit the Jews on the Sabbaths, expounding the Scriptures and minister to them the gospel of Jesus Christ. See Lk 4:16; Act 13:5, 14, 17:10

Act 17:3

Act 17:3 - Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ - See Act 1:15-17; Isa 53; Ps 16:10; Act 2:22-32

Act 17:4

Act 17:3 - consorted - united, joined with

Act 17:4

Act 17:4 - and of the devout Greeks a great multitude, and of the chief women not a few - many Greeks received and believed the gospel of Jesus Christ, among whom were influential women - See Act 2:41, 4:4, 5:14, 10:44-48, 11:20, 21, 24, 12:24, 16:5, 17:12

Act 17:5

Act 17:5 - But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people - The Jews were notorious for being rabble rousers, stirring up tumults, seeking to cause confusion and to set the masses against the brethren. They were not ashamed to unite with "certain lewd fellows of the baser sort", themselves being equally as debased. See Act 13:45, 50-52, 14:1-6, 18-20, 15:1, 5, 17:13, 21:27, 18:12, 13; 1Thess 2:14-16

Act 17:7

Act 17:7 - and these all do contrary to the decrees of Caesar - See Joh 16:1-3, 19:15. The Jews which believed not" were "moved with envy." These Jews were not then in favor with the Roman power, because, not long before, they had raised an insurrection in Rome. They were looked upon with suspicion, and their liberty was in a measure restricted. They now saw an opportunity to take advantage of circumstances to re-establish themselves in favor and at the same time to throw reproach upon the apostles and the converts to Christianity. – {AA 229.3} This they set about doing by uniting with "certain lewd fellows of the baser sort," by which means they succeeded in setting "all the city on an uproar." In the hope of finding the apostles, they "assaulted the house of Jason;" but they could find neither Paul nor Silas. And "when they found them not," the mob in their mad disappointment "drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus." – {AA 229.4}

Act 17:10

Act 17:10 - And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews - See Act 17:2, 18:19

Act 17:11

Act 17:11 - These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things

were so - See Act 17:1, 2, 5; 1Thess 5:19-21; 2Tim 2:7 The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of he doctrines preached by the apostles. They studied the Bible, not from curiosity, but in order that they might learn what had been written concerning the promised Messiah. Daily the searched the inspired records, and as they compared scripture with scripture, heavenly angels were beside them, enlightening their minds and impressing their hearts. Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. {Act of the Apostles Chpt 23, pg 231.1-2} Many souls were charmed with the light shining forth from the Word of God. Some points were presented which were not in accordance with the manner in which our brethren had interpreted the two laws, and they seemed to deplore greatly that this, to them, inharmonious note should be struck, because it created strong feelings of opposition, for the ideas were not in accordance with their former views of the two laws. – {1888 825.1} There was among some a spirit manifested in reference to the investigation of this controverted question that was not after God's order. If we have held as truth some points in doctrine that will not bear close criticism and investigation it is our duty—without revealing the spirit that the churches manifested, which was so unlike Christ, patiently to come to the Word of God in an humble, prayerful, inquiring mind. Then we need to be changed in spirit, to be converted. The truth will lose nothing of its force or beauty or power through research, testing every point which we have considered as truth, if we preserve the meekness of Christ in our research. The Word of God will be found a treasure-house full of precious gems. We may draw from this storehouse very much more than we have done, and may be made wise unto salvation. – {1888 825.2} Many Gems Yet to Be Discovered—New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.—Counsels on Sabbath School Work, 34 (1892). – {CW 35.1} Investigation of Doctrine—There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. – {CW 35.2} We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. – {CW 35.3}

Act 17:11

Act 17:11 - they received the word with all readiness - the Bereans hungered and thirsted for righteousness and were willing to entertain the preaching/teaching of God's Word. They had a teachable spirit, yet, they were dutiful to prove all things, holding on to that which was good. See 1Thess 5:21; Prov 14:15 When first constrained to separate from the English Church, the Puritans had joined themselves together by a solemn covenant, as the Lord's free people, "to walk together in all His ways made known or to be made known to them."—J. Brown, The Pilgrim Fathers, page 74. Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that the Pilgrims departed from Holland to find a home in the New World. Joh Robinson, their pastor, who was providentially prevented from accompanying them, in his farewell address to the exiles said: – {GC 291.3} "Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your

faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy word."—Martyn 5:70. – {GC 291.4}

Act 17:11

Act 17:11 - and searched the scriptures daily, whether those things were so - the Bereans diligently sought in Scripture to confirm the teachings of those sent to them. They pleased God. See John 5:39; 2Tim 2:15; Heb 11:6 There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our exposition of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.--- Counsels to Writers and Editors, p. 35. "Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."—Martyn, vol. 5, pp. 70, 71. – {GC 292.2} Essentials for the Christian Life: Daily Bible Study - Act 17:11 Daily Prayer - 1Thess 5:17 Daily Meditation upon God's Word - Ps 119:97 Many souls were charmed with the light shining forth from the Word of God. Some points were presented which were not in accordance with the manner in which our brethren had interpreted the two laws, and they seemed to deplore greatly that this, to them, inharmonious note should be struck, because it created strong feelings of opposition, for the ideas were not in accordance with their former views of the two laws. – {1888 825.1} There was among some a spirit manifested in reference to the investigation of this controverted question that was not after God's order. If we have held as truth some points in doctrine that will not bear close criticism and investigation it is our duty—without revealing the spirit that the churches manifested, which was so unlike Christ, patiently to come to the Word of God in an humble, prayerful, inquiring mind. Then we need to be changed in spirit, to be converted. The truth will lose nothing of its force or beauty or power through research, testing every point which we have considered as truth, if we preserve the meekness of Christ in our research. The Word of God will be found a treasure-house full of precious gems. We may draw from this storehouse very much more than we have done, and may be made wise unto salvation. – {1888 825.2}

Act 17:12

Act 17:12 - Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few - See Act 2:41, 4:4, 5:14, 10:44-48, 11:20, 21, 24, 12:24, 16:5, 17:4

Act 17:13

Act 17:13 - But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people - See Mt 23:13; Ps 81:15 Rom 1:30; Act 13:45, 50-52, 14:1-6, 18-20, 15:1, 5, 17:5, 21:27

Act 17:15

Act 17:15 - And they that conducted Paul brought him unto Athens: and receiving a

commandment unto Silas and Timotheus for to come to him with all speed, they departed - See Act 18:5

Act 17:16

Act 17:16 - Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry - Paul felt the same anxiety to minister to those lost sheep of Christ, wholly given to idolatry - See Mt 9:36, 37

Act 17:16

Act 17:16 - his spirit was stirred in him - the Holy Spirit spoke to Paul and gave him counsel. See Rom 8:16

Act 17:16

Act 17:16 - wholly given to idolatry - By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. After their return, they gave much attention to religious instruction and to the study of that which had been written in the book of the law and in the prophets concerning the worship of the true God. {PK 705.1}

Act 17:17

Act 17:17 - disputed he in the synagogue with the Jews - See Act 13:5, 14, 17:2, 10 He "disputed ... in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." But his principal work in Athens was to bear the tidings of salvation to those who had no intelligent conception of God and of His purpose in behalf of the fallen race. The apostle was soon to meet paganism in its most subtle, alluring form. – {AA 234.4}

Act 17:18

Act 17:18 - then certain philosophers - the two groups of philosophers mentioned present two extremes in thought, just as the Scribes and Pharisees represented two different polar opinions that warred against the knowledge of Christ. Though so called, educated, heathen philosophers were those with debased or non existent morals, creating a barrier to virtue and religion: 1. They accounted revenge to be not only lawful, but commendable 2. Pride and the love of popular applause were esteemed the best and greatest incentives to virtue and noble actions 3. Suicide was regarded as the strongest mark of heroism, and the perpetrators of it, instead of being branded with infamy, were commended and celebrated as men of noble minds. 4. Plato taught the expediency and lawfulness of exposing children in particular cases 5. Aristotle taught the expediency and lawfulness of abortion 6. They taught that a lie was to be preferred to the truth itself

Act 17:18

Act 17:18 - Epicureans - followers of Greek philosopher Epicurus who denied the idea of divine intervention and thus the gospel. Epicurus also promoted the idea that if it feels good, do it, including sodomy and incest.

Act 17:18

Act 17:18 - Stoicks - Hellenistic philosophers that felt that wise men should be unaffected by emotion (joy and grief) and submissive by natural law. Those in submission to natural law call fable the possibility of divinity and divine intervention. They too were practicers and

advocates of sodomy and incest.

Act 17:18

Act 17:18 - What will this babbler say - looking upon Paul with haughty content, the philosophers speak of him so.

Act 17:19

Act 17:19 - Areopagus - A sovereign tribunal at Athens, famous for the justice and impartiality of its decisions. It was originally held on a hill in the city; but afterward removed to the Royal Portico, an open square, where the judges sat in the open air, inclosed by a cord. Their sessions were in the night, that they might not be diverted by objects of sight, or influenced by the presence and action of the speakers. By a law of Solon, no person could be a member of this tribunal, until he had been archon or chief magistrate. This court took cognizance of high crimes, impiety and immorality, and watched over the laws and the public treasury. See Act 17:34

Act 17:20

Act 17:20 - For thou bringest certain strange things to our ears: we would know therefore what these things mean. - Exodus 12:38: And the mixed multitude went up also with them; and flocks, and herds, even very much cattle. – {PH048 38.1} Numbers 11:4: And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat. – {PH048 38.2} Nehemiah 13:3: Now it came to pass, when they had heard the law that they separated from Israel all the mixed multitude. – {PH048 38.3} There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.—Special Testimonies on Education, 222. – {PH048 38.4} Acts 17:20-23: For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which are there spent their time in nothing else, but either to tell or to hear some new thing.) Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. – {PH048 38.5}

Act 17:21

Act 17:21 - For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing - See 2Tim 3:7

Act 17:22

Act 17:22 - Then Paul stood in the midst of Mar's hill - They accordingly conducted him to Mars' Hill. This was one of the most sacred spots in all Athens, and its recollections and associations were such as to cause it to be regarded with a superstitious reverence that in the minds of some amounted to dread. It was in this place that matters connected with religion were often carefully considered by men who acted as final judges on all the more important moral as well as civil questions. – {AA 236.2} Here, away from the noise and

bustle of crowded thoroughfares, and the tumult of promiscuous discussion, the apostle could be heard without interruption. Around him gathered poets, artists, and philosophers—the scholars and sages of Athens, who thus addressed him: “May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears: we would know thereof what these things mean.” – {AA 236.3}

Act 17:22

Act 17:22 - too superstitious - the statement as reinterpreted in the NKJV Bible reads "too religious". This is INCORRECT! Paul's stern rebuke to the pagans becomes a lofty commendation. Why the change? Constantine's vision for a one world religion was one of compromise, a blending of Christianity with paganism, which caused many superstitions to be supplanted into early Catholicism. This Catholic Bible footnote on Act 17:22 elaborates, "the speech reflects sympathy with pagan religiosity, handles the subject of idol-worship gently, and appeals for a new examination of divinity, not from the standpoint of creation but from the standpoint of judgment." (New American Bible, copyright 1970, Catholic Book Publishing Company, New York). The Two Babylons by Alexander Hislop is an excellent book detailing the historical blending of paganism and Christianity resulting in modern Roman Catholicism. This quote from a Masonic source will help one to see the bigger picture, "The better to succeed and win partisans, the Templars [Catholic] sympathized with regrets for dethroned creeds and encouraged the hopes of new worships, promising to all liberty of conscience and a new orthodoxy that should be the synthesis of all the persecuted creeds." (Albert Pyke, Morals and Dogma, chapter 30, p. 818). This NKJV change gives the long awaited "Protestant" endorsement of paganism and credence to the ecumenical agenda.

Act 17:23

Act 17:23 - TO THE UNKNOWN GOD - this is the highest shrine that the natural mind can raise to the evidence of divine power one clearly observes in nature and in the celestial skies. See Ps 19:1-4; Isa 44:18

Act 17:23

Act 17:23 - Whom therefore ye ignorantly worship, Him declare I unto you - Paul’s words contain a treasure of knowledge for the church. He was in a position where he might easily have said that which would have irritated his proud listeners and brought himself into difficulty. Had his oration been a direct attack upon their gods and the great men of the city, he would have been in danger of meeting the fate of Socrates. But with a tact born of divine love, he carefully drew their minds away from heathen deities, by revealing to them the true God, who was to them unknown. – {AA 241.1}

Act 17:24

Act 17:24 - God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands - Jesus, like Paul, attempted to show His disciples this fact, that God does not dwell in temples as the earth itself is too big to contain Him. Yet, He seeks to dwell in our hearts, which is the temple of the Holy Spirit. See Act 7:48; Isa 66:1; Heb 10:5; Col 1:16

Act 17:25

Act 17:25 - seeing he giveth to all life, and breath, and all things - See Act 17:28; Col 1:17

Act 17:26

Act 17:26 - And hath made of one blood all nations of men - we all have a common ancestry and are all interrelated through the common blood of Adam. See Gen 3:20; Mal 2:10; Act 10:34 All One in Christ Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black,—Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man [American Indian], a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother.—Manuscript 6, 1891. – {2SM 342.4}

Act 17:26

Act 17:26 - and hath determined the times before appointed - God has determined the time and circumstances of each or our lives. God has foreordained our salvation but has granted us choice to live our lives as we so choose. See Job 14:5; Ps 31:15 The nations come into existence and exist with probationary time, giving them the opportunity to know God and His righteousness. Nineveh is one example of this where God declared their probationary time would end within 40days and then the city would be destroyed as spoken by the prophet Jonah. When a nation fails to recognize God at the end of their probationary time, their purpose of existence has ended and they would do no more good in existing than to bring more hardship and reproach upon themselves. God then sees fit to remove the nation. See Gen 15:16; Dan 4:17 "When the fullness of the time was come, God sent forth His Son." Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming. – {DA 32.2}

Act 17:26

Act 17:26 - the bounds of their habitation - God foreknew when and where we will all live as well as how long we will live - See Job 14:5

Act 17:27

Act 17:27 - if haply they might feel after him - if by chance they should seek after God, and find Him. God desires to make Himself known to all men but we must respond to His overtures to be known.

Act 17:27

Act 17:27 - though he be not far from every one of us - See Jer 23:23

Act 17:28

Act 17:28 - For in him we live, and move, and have our being - See John 15:4, 5; *Rom 11:36; Col 1:16, 17; Joh 1:3, 4; Heb 1:3; Ps 22:29

Act 17:28

Act 17:28 - as certain also of your own poets have said, For we are also his offspring - See Rom 8:17

Act 17:29

Act 17:29 - Forasmuch then as we are the offspring of God - See Rom 8:17; 1Jo 3:2

Act 17:29

Act 17:29 - we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device - See Isa 44:9-20

Act 17:30

Act 17:30 - And the times of this ignorance God winked - God is long suffering and winks at our ignorance. He does all to reveal truth to us, to reveal the futility of our own ways and our need for Him. See Act 14:16, 17; Rom 5:13; Lev 4; Num 15:22-29; *1Tim 1:12, 13

Act 17:30

Act 17:30 - but now commandeth all men everywhere to repent - the apostolic mission cry to the world is here given. See Rom 2:4; Rev 3:18, 19, 14:6, 7

Act 17:31

Act 17:31 - he hath appointed a day - the word day here speaks of an indefinite period of time when judgment will commence. - See Dan 8:14; 9:24, 25

Act 17:31

Act 17:32 - in the which he will judge the world in righteousness by that man who He hath ordained - Jesus is not our condemning Judge, but a Judge who brings Deliverance from sin. Consider the Book of Judges which chronicles the COI persistent sin, them falling into the hands of an oppressor, and the Lord raising up a judge to deliver the COI. As long as the judge was alive, the COI walked with the Lord. When the judge died, the COI reverted to their sins. See Mal 3:5; Rom 9:28; Joh 5:26, 27; Rev 20:12 Malachi 3:1-5: Jesus will comes to us through the agency of the Holy Spirit to prepare us during the last days, through judgment, to meet Him at His second coming. The hour of God's Judgment is to prepare a people to meet Jesus in peace so that we do not experience His executive judgment at the very end See (Rev 14:6; 7). The preparation involved in the judgment consists of: 1. The conviction of sin, righteousness and judgement - Joh 16:8-11 2. Our response of zealous repentance - Rev 3:18, 19; 2Cor 7:10, 11; Act 3:19 3. Jesus' continual work of purification and refining - 4. Judging and casting out (binding-up) the prince of this world from the lives of Jesus' people - Joh 12:31, Eph 2:2; Heb 2:14, 15, 9:26; Mt 12:28, 29; Lk 11:21, 22; Joh 14:30 5. Sealing His people in the Sabbath rest they have found in Him - their decision to follow Him wherever He leads for eternity - Heb 4:1-3, 9-11;

Act 17:31

Act 17:31 - whereof he hath given assurance unto all men, in that he hath raised him from the dead - the blessed assurance that we have is our own redemption through faith of Jesus Christ. The resurrection of Jesus guarantees our own resurrection. See Rom 6:5, 8, 9

Act 17:32

Act 17:32 - some mocked: and others said, We will hear thee again of this matter - Among those who listened to the words of Paul were some to whose minds the truths presented brought conviction, but they would not humble themselves to acknowledge God and to

accept the plan of salvation. No eloquence of words, no force of argument, can convert the sinner. The power of God alone can apply the truth to the heart. He who persistently turns from this power cannot be reached. The Greeks sought after wisdom, yet the message of the cross was to them foolishness because they valued their own wisdom more highly than the wisdom that comes from above. – {AA 239.3} In their pride of intellect and human wisdom may be found the reason why the gospel message met with comparatively little success among the Athenians. The worldly-wise men who come to Christ as poor lost sinners, will become wise unto salvation; but those who come as distinguished men, extolling their own wisdom, will fail of receiving the light and knowledge that He alone can give. – {AA 240.1}

Act 17:34

Act 17:34 - Dionysius the Areopagite - Dionysius was a highly regarded chief and elder among the people, belonging to the Areopagus. This shows that the gospel of Jesus Christ is intended to reach all men, regardless of status, title or position. See Act 17:19

Act 18:1

Act 18:1 - After these things Paul departed from Athens, and came to Corinth - The LORD had a great work for Paul, Silas and Timothy in Corinth. They would remain in that city for 1.5yrs preaching the gospel of Jesus Christ. See Act 18:9-11

Act 18:2

Act 18:2 - because that Claudius had commanded all Jews to depart from Rome - Emperor Claudius caused all the Jews to leave Rome and seek abode elsewhere.

Act 18:3

Act 18:3 - And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers - there were times that the apostle engaged in his trade of tent making in order to support himself so that he was not a burden on the saints and to further his ministry. See 1Thess 2:6; 2Cor 11:8, 9; 1Cor 16:17; Phil 4:19

Act 18:4

Act 18:4 - And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks - See Act 13:5, 14, 17:2, 10

Act 18:5

Act 18:5 - And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ - See Act 17:15

Act 18:6

Act 18:6 - And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles - See Act 13:44-46; 2Thess 2:10, 11

Act 18:6

Act 18:6 - he shook his raiment, and said unto them, Your blood be upon your own heads - See Mt 10:14, 15

Act 18:6

Act 18:6 - I am clean - See 1Thess 2:9

Act 18:6

Act 18:6 - from henceforth I will go unto the Gentiles - See Act 13:46

Act 18:7

Act 18:7 - And he departed thence, and entered into a certain man's house, named Justus - See Act 1:22, 23

Act 18:7

Act 18:7 - whose house joined hard to the synagogue - Justus' house was very close, if not adjacent to the synagogue in Corinth.

Act 18:8

Act 18:8 - And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized - See Act 4:4, 5:14, 10:44-48, 11:20, 21, 24, 12:24, 16:5, 17:4, 12

Act 18:9

Act 18:9 - Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace - See Ps 81:10; 2Tim 4:2; CONTRAST: Act 16:6

Act 18:9

Act 18:9 - Be not afraid, but speak, and hold not thy peace - See Eph 6:19

Act 18:10

Act 18:10 - For I am with thee, and no man shall set on thee to hurt thee - See Ex 33:14;

Act 18:10

Act 18:10 - for I have much people in this city - the harvest was plentiful in Corinth and the Lord would work with the apostles so that none would be missing from His flock. Mt 9:37, 38; Lk 10:2; Joh 4:35-38, 10:16; Isa 49:6; Rev 18:4

Act 18:12

Act 18:12 - And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat - The Jews were notorious for being rabble rousers, stirring up tumults, seeking to cause confusion and to set the masses against the brethren. They were not ashamed to unite with "certain lewd fellows of the baser sort", themselves being equally as debased - See Act 13:45, 50-52, 14:1-6, 18-20, 15:1, 5, 17:5, 13, 19:9, 21:27, 30; 1Thess 2:14-16; Rom 15:30, 31

Act 18:13

Act 18:13 - Saying, This fellow persuadeth men to worship God contrary to the law - the Jews brought an accusation against Paul to a Gentile governor, Galileo, stating he perverted

the Law of God. Galileo would have nothing to do with this matter and dismissed them. See Act 18:14, 15; Joh 19:7, 8; Lk 23:2-5

Act 18:14

Act 18:14 - And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you - God allowed Gallio to see the spirit that actuated the hateful Jews. Thus, God caused the intended judge, Gallio, to come to the defense of the accused, Paul, by saying the accusations were outside of his jurisdiction; he would not try a matter of religion in his secular court.

Act 18:15

Act 18:15 - But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters - The secular deputy would not weigh in on matters of religion as the Jews were demanding of him. This is the correct upholding of secular law according to Scripture. See Joh 18:29-31; Act 23:28, 29

Act 18:16

Act 18:16 - And he drave them from the judgment seat - Gallio read the envy, pride, and wicked spirit in the Jews and would not take part in their schemes. COMPARE - Joh 18:29-33; Mt 27:17, 18

Act 18:17

Act 18:17 - Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things - The Lord brought swift justice upon the workers of iniquity that imagine a vain thing against the church and the Lord's Anointed. See Ps 7:16, 2:1

Act 18:18

Act 18:18 - And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow - in accordance with the vow, Paul shaved his head. See Act 19:

Act 18:19

Act 18:19 - but he himself entered into the synagogue, and reasoned with the Jews - See Act 13:5, 14, 17:1, 2, 10, 18:19

Act 18:21

Act 18:21 - but I will return again unto you, if God will - See Jam 4:15

Act 18:24

Act 18:23 - and mighty in the scriptures - the same comment was made of Stephen, a faithful servant of the LORD. See Act 6:9, 10

Act 18:25

Act 18:25 - This man was instructed in the way of the Lord; and being fervent in the spirit,

he spake and taught diligently the things of the Lord, knowing only the baptism of Joh - See Lk 3:3; Act 19:1-7

Act 18:25

Act 18:25 - knowing only the baptism of Joh - See Lk 3:

Act 18:26

Act 18:26 - And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly - Aquila and Priscilla acted discretely in instructing Apollos in the light of Jesus Christ. We are to do the same in correcting others so as not to embarrass or undermine their ministry.

Act 18:28

Act 18:28 - For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ - See Act 18:5, 19

Act 19:1

Act 19:1 - Paul having passed through the upper coasts came to Ephesus - See Rev 2:1-7

Act 19:2

Act 19:2 - He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost - See Joh 1:26, 33, 7:38, 39; Act 2:38, 39, 5:32, 8:17 Col 2:12 explicitly states that the "new birth" experience is a work of God in Jesus' name that we must pray for and enter into by faith. As illustrated by the blowing winds of whose work we know not, in John 3:1-8, God performs an "operation" on us in giving us a new heart, mind and motivations - Jeremiah 31:31-34. This all happens through the baptism of the Holy Spirit . Consider Lk 1:35 - "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Act 19:2

Act 19:2 - And they said unto him, We have not so much as heard whether there be any Holy Ghost - See Act 1:8; John 14:16-18

Act 19:3

Act 19:3 - And he said unto them, Unto what then were ye baptized? And they said, Unto Joh's baptism - See Lk 3:3; Act 18:24, 25

Act 19:3

Act 19:3 - John's baptism - John's baptism was unto repentance for sin. John did not baptize in the name of Jesus Christ, the True Lamb of God that takes away the sins of the world. See Lk 3:3; Act 18:24, 25

Act 19:4

Act 19:4 - Then said Paul, Joh verily baptized with the baptism of repentance, saying unto

the people, that they should believe on him which should come after him, that is, on Christ Jesus. - See Lk 3:3; Act 18:24-28

Act 19:4

Act 19:4 - that they should believe on him which should come after him, that is, on Christ Jesus - See Lk 3:16, 17

Act 19:6

Act 19:6 - And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied - See Act 8:17, 18; 1Tim 4:14

Act 19:8

Act 19:8 - And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God - See Act 18:5, 19

Act 19:8

Act 19:8 - disputing and persuading the things concerning the kingdom of God - See Lk 17:20, 21; Joh 7:38, 39;

Act 19:9

Act 19:9 - But when divers were hardened, and believed not, but spake evil of that way before the multitude - Some Jews hardened their hearts and resisted the pleading of the Holy Spirit. These same caused the multitude to turn against Paul and the converted disciples. See Act 7:51, 13:45-47, 50-52, 14:1-6, 18-20, 15:1, 5, 17:5, 13, 19:9, 21:27; 1Thess 2:14-16; Rom 15:30, 31

Act 19:9

Act 19:10 - he departed from them, and separated the disciples - Paul made sure to separate and secure the recently baptized 12 disciples who he baptized in the name of Jesus Christ.

Act 19:10

Act 19:10 - And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks - Paul spoke and reasoned with both Jews and Greek alike regarding the Gospel of Jesus Christ and the Kingdom of God such that the gospel spread throughout Asia - See John 12:20, 32

Act 19:11

Act 19:11 - And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them - See Mk 16:17, 18; Joh 14:12; Act 5:12-15

Act 19:12

Act 19:13 - So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them - See Act 5:12-15

Act 19:13

Act 19:13 - Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus saying, We adjure you by Jesus whom Paul preacheth - There is power in the name of Jesus, however, that power is actuated by those who walk in the Spirit of Truth, who have a living faith in Him (1Cor 2:12-14). See Act 3:16; Ps 50:16||Lk 10:19 Contrast Mk 9:38-40

Act 19:13

Act 19:13 - vagabond - A vagrant; one who wanders from town to town or place to place, having no certain dwelling, or not abiding in it.

Act 19:13

Act 19:13 - took upon them to call over them which had evil spirits the name of the Lord Jesus - these vagabonds presumptuously thought themselves exorcists and sought to cast out demons in the name of Jesus Christ, though they knew Him not.

Act 19:14

Act 19:14 - And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so - the vagabond Jews, sons of Sceva, did not acknowledge God for themselves but sought to tap into His power like Simon, for selfish gain. See Act 8:17-24

Act 19:15

Act 19:15 - And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? - the demons know us better than we know ourselves. They study us and know who is on the Lord's side and who is not. See Act 16:17

Act 19:16

Act 19:16 - And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded - those possessed by evil spirits are known to exhibit super-human strength.

Act 19:16

Act 19:16 - and overcame them, and prevailed against them, so that they fled out of that house naked and wounded - one man, possessed of a devil, overcame and prevailed against seven men, beating them up and causing them to flee disrobed. See Mk 5:9

Act 19:17

Act 19:17 - And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified - See Act 5:1-11

Act 19:17

Act 19:17 - and the name of the Lord Jesus was magnified - See John 12:28

Act 19:18

Act 19:18 - And many that believed came, and confessed, and shewed their deeds - as the Holy Spirit was poured out, He wrought wonderful

Act 19:19

Act 19:19 - Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver - those who once practiced witchcraft and were convicted of the gospel, brought their books to be burned, forsaking the way of darkness for light. See Ex 22:18, Deut 18:10; Lev 20:27

Act 19:21

Act 19:21 - Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem - See Act 20:16; 21:

Act 19:22

Act 19:22 - So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season - See Act 16:9

Act 19:23

Act 19:23 - And the same time there arose no small stir about that way - a contention arose about the Christian faith among the Gentiles.

Act 19:24

Act 19:24 - For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen - When the gospel hits peoples pockets adversely, all bets are off and it becomes a topic of reproach. See 2Tim 4:14

Act 19:25

Act 19:25 - Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth - Paul was undermining the business of those making idols, turning people from these vanities and instructing them in the Way of Truth and Life. See Isa 44:9-20

Act 19:27

Act 19:27 - So that not only this our craft is in danger to be set at nought - the craftsmen were fearful that they would lose their craft and income. These men worshipped mammon over God and His Truths. See Mt 6:24; Lk 16:13

Act 19:27

Act 19:27 - but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth - the world was given over to idolatry and these men, deceived of the enemy, sought to keep the world in ignorance of the True and Living God.

Act 19:29

Act 19:29 - And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre - See Act 13:45, 50-52, 14:1-6, 18-20, 15:1, 5, 17:13, 21:27, 18:12, 13; 1Thess 2:14-16

Act 19:29

Act 19:30 - Gaius - Gaius was of Derbe. See Act 20:4

Act 19:29

Act 19:29 - Aristarchus - Aristarchus was of Thessalonica See Act 20:4

Act 19:30

Act 19:30 - And when Paul would have entered in unto the people, the disciples suffered him not - the mob, motivated by Satan, would have put an end to the Apostle of Christ, cutting short a greater work the Lord purposed for him. Therefore, the Lord restrained Paul from the danger.

Act 19:32

Act 19:32 - Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together - this was a satanic scene, where people knew not the cause of their uprising, only that it was an occasion to revolt. The enemy is the author of confusion. Contrast 1Cor 14:33, 26, 40

Act 19:34

Act 19:34 - But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians - this was a Gentile revolt where they disdained both Jew and Christian alike.

Act 19:35

Act 19:34 - Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? - the Greeks were steeped in mythology.

Act 19:37

Act 19:36, 37 - For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another - See Act 18:14-16

Act 19:38

Act 19:38 - Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another - the town clerk moved with reason and called for the people to settle down lest they resort to violence and the Rom come and put a violent halt to the uprising (v40). The town clerk called for Demetrius and the other idol makers to abandon the mob justice and revert to the rule of law and bring any grievances before the magistrates for their review.

Act 20:1

Act 20:1 - Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia - Paul gathered the disciples of Jesus Christ who followed Paul, even as he followed Christ. See 1Cor 11:1; 1Pet 5:1-4

Act 20:3

Act 20:3 - And when the Jews laid wait for him - the bloodthirsty Jews sought to put an end to the ministry of Paul. See Act 23:21

Act 20:6

Act 20:6 - And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days - Lk, the author of the book of Act, apparently accompanied Paul on this leg of the journey.

Act 20:6

Act 20:6 - after the days of unleavened bread - Paul, a Jew by heritage, sought to become all things to all people so that he might win the more for Christ. Paul plainly stated that those who were convicted of keeping the ceremonial days should do so for conscience sake, but he also made room for those who did not feel obligated to keep these days not to do so.

Act 20:7

Act 20:7 - And upon the first day of the week, when the disciples came together to break bread - some would assert that this was a gathering on Sunday for worship, suggesting the seventh day Sabbath had been replaced for Sunday. This however, would be a mistake, as it was customary among the saints to gather daily for prayer, fellowship, breaking of bread and the study of God's word. See Act 2:44-47

Act 20:7

Act 20:7 - when the disciples came together to break bread - an apparent gathering at a home church where the breaking of bread and study from God's Word was held. See Act 20:20

Act 20:7

Act 20:7 - ready to depart on the morrow; and continued his speech until midnight - Paul wanted to equip the saints with all that he felt they needed, seeing he would not see them again.

Act 20:8

Act 20:8 - And there were many lights in the upper chamber - the upper room was brightly lit and so Eutychus must have been truly tired physically, emotionally, spiritually, financially.

Act 20:9

Act 20:9 - Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft - though Eutychus was in the church, he was among the brethren, he fell asleep and took a fall.

Act 20:10

Act 20:10 - Paul went down, and fell on him, and embracing him - the minister is to love and care for those he has ministered to, falling down upon them and embracing them when they have taken a fall.

Act 20:10

Act 20:10 - Trouble not yourselves; for his life is in him - Paul had the mind of Christ where

he had seen and knew the power of God. Paul prayed that the Lord would turn the tragic situation to rejoicing so that all would behold the power and majesty of God. This was the same mind of Christ that healed the sick and raised the dead. See Mk 5:39

Act 20:10

Act 20:10 - his life is in him - even though Eutychus had fallen, there was still life in him. As long as there is life, there is hope!

Act 20:11

Act 20:11 - When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed - the Lord provided a miracle in the healing of Eutychus to encourage the believers in Troas and so that they might see Paul and the disciples of Christ who followed Paul, as He followed Christ, off joyfully and in peace. See

Act 20:12

Act 20:12 - And they brought the young man alive, and were not a little comforted - The Lord performed a miracle of deliverance in Eutychus that brought great joy to all the body of Christ.

Act 20:13

Act 20:13 - And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot - such travel would have been prohibited on the Sabbath because it would have been considered work. See Mt 24:20; Lk 24:13

Act 20:16

Act 20:16 - for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost - Paul desired to be gathered with the saints in Jerusalem for a high day, Pentecost. See Act 19:21

Act 20:18

Act 20:18 - And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons - Paul's conduct had been above reproach. See 2Tim 3:10; 1Cor 4:14-16; Phil 4:9

Act 20:19

Act 20:19 - Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews - Paul was constantly persecuted and sought to be killed of the Jews - See Act 20:3; Rom 8:36, 37; 2Cor 7:5

Act 20:21

Act 20:21 - repentance toward God - See Rom 2:1-4

Act 20:21

Act 20:21 - and faith toward our Lord Jesus Christ - See Act 15:11, 16:31; Rom 10:9

Act 20:22

Act 20:22 - And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there - Paul felt compelled of the Holy Spirit to journey to Jerusalem. See Mt 4:1; Gen 12:1-3;

Act 20:23

Act 20:23 - the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me - the Holy Spirit continued to reveal to Paul that he was to be mistreated and bound with his sojourn to Jerusalem - See Act 21:10

Act 20:24

Act 20:24 - But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God - See Lk 14:26, 27, 33

Act 20:24

Act 20:24 - so that I might finish my course with joy - See 2Tim 4:7, 8

Act 20:25

Act 20:25 - And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more - See Act 20:37, 38

Act 20:26

Act 20:26, 27 - I am pure from the blood of all men for I have not shunned to declare unto you all the counsel of God - Paul, as a faithful watchman, declared all the counsels of the Lord given him and withheld nothing - See Eze 3:17-21; 2Pet 1:12; 2Cor 7:1, 2

Act 20:28

Act 20:28 - Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood - See Act Jer 3:15; Mt 13:52; 2Tim 4:2; 1Pet 5:2; CONTRAST Jer 12:10, 11, 23:1, 2; Eze 22:25-29, 34:3, 10, 15; Isa 56:10

Act 20:28

Act 20:28 - to feed the church of God, which he hath purchased with his own blood - See 1Cor 6:20; 1Pet 1:18, 19; John 6:51;

Act 20:29

Act 20:29 - For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock - those who come after the death of the apostles will be as thieves, seeking to kill, steal, and destroy - See Act 15:1, 5, 22-29; Mt 7:15; John 10:10; Jer 12:10, 11, 23:1, 2; Eze 22:25-29, 34:3, 10, 15; Isa 56:10

Act 20:30

Act 20:30 - Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them - Paul affirms that the apostasy would arise from within the body of

Christ. An enemy who has sown tares, will bring forth a wretched harvest to try to choke out the faithful. See Mt 13:25-28

Act 20:30

Act 20:30 - speaking perverse things - those things which are not according to the Law and the Testimonies (Isa 8:20); A new gospel which is no gospel at all (Gal 1:8, 9); that which can not be proven by sound doctrine (1Thess 5:21). See Act 15:1, 5; 2Pet 2:1-4

Act 20:30

Act 20:30 - to draw away disciples after them - See

Act 20:32

Act 20:32 - I commend you to God - See Rom 5:8

Act 20:32

Act 20:32 - the word of His grace, which is able to build you up, and give you an inheritance among them that are sanctified - See Joh 17:17; 2Cor 5:19; Jam 1:21

Act 20:32

Act 20:32 - give you an inheritance among all them which are sanctified - See Act 26:18; 2Thess 2:13

Act 20:33

Act 20:33 - I have coveted no man's silver, or gold, or apparel - See 1Pet 5:2; Tit 1:7; 1Tim 3:3, 8; 1Sam 8:3

Act 20:34

Act 20:34 - Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me - Though Paul was entitled to the accommodations and financial support of them to which he labored and served, he did all within his power to support himself so that the means of the people would go further in spreading the gospel. See Mt 10:10; 1Cor 9:4-13; 2Cor 11:8, 9

Act 20:35

Act 20:35 - I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive - A minister is to do all that is possible, not to be a burden on others, but to work with his own hands to support the weak and the needy when possible.

Act 20:35

Act 20:35 - It is more blessed to give than to receive - See Prov 22:9; Lk 6:38

Act 20:38

Act 20:38 - Sorrowing most of all for the words which he spake, that they should see his face no more - See Act 20:25

Act 21:1

Act 21:1 - Rhodes - Rhodes (/roʊdz/ (listen); Greek: Ρόδος, romanized: Ródos [ˈroðos]) is the largest of the Dodecanese islands of Greece and is their historical capital; it is the ninth largest island in the overall Mediterranean Sea.

Act 21:1

Act 21:1 - Patara - Patara was an ancient and flourishing maritime and commercial city, capital of Lycia, on the south-west coast of Turkey near the modern small town of Gelemiş, in Antalya Province.

Act 21:4

Act 21:4 - And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem - Among the disciples were prophets who spoke on behalf of the Spirit of God, warning Paul of the perils that would befall him in Jerusalem. They therefore, of themselves, warned Paul and cautioned him not to go to Jerusalem but to avoid the persecution, imprisonment and possible martyrdom.

Act 21:4

Act 21:4 - who said to Paul through the Spirit, that he should not go up to Jerusalem - See Rom 15:31; Act 21:11, 12

Act 21:5

Act 21:5 - till we were out of the city: and we kneeled down on the shore, and prayed - the saints in Tyre prayed with Paul for his safety against the Jews in Judea who would seek his life. See Rom 15:31

Act 21:8

Act 21:8 - And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him - Philip was perhaps one of the seven who accompanied Paul on his journeys?

Act 21:9

Act 21:9 - And the same man had four daughters, virgins, which did prophesy - Philip the evangelists had 4 daughters who were filled with the Holy Spirit like, Sister White and Huldah, and thus prophesied. See 2Kin 22:14-20; The Holy Spirit, outside of the writing of the Holy Canon contained in the Old and New Testaments, continued to speak through revelation, counsel, warnings to others with whom He would impart the prophetic gift. Act 13:1, 21:9, 10; 1Cor 12:28

Act 21:10

Act 21:10 - a certain prophet, named Agabus - In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the

giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God. – {GC viii.1}

Act 21:11

Act 21:11 - And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles - See Act 20:19-23, 21:4; Rom 15:31

Act 21:12

Act 21:12 - And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem - See Act 21:4

Act 21:14

Act 21:14 - The will of the Lord be done - See Jam 4:13-15

Act 21:18

Act 21:18 - And the day following Paul went in with us unto James; and all the elders were present - Paul and his cohorts sought the apostle James, with whom all the elders were present. James, again, appears to be one given preeminence among the apostles, more so that Peter. See Act 15:13-22

Act 21:19

Act 21:19 - And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry - Paul spoke of God's providence in gaining inroads with the Gentiles. He also showed their unity in faith as he presented their gifts of charity to assist the church in Jerusalem that was under great persecution. Paul was burdened to prove himself a worthy apostle to the leadership in Jerusalem who had in the past put him away as a trouble maker. See Act 9:26-31, 11:25; Rom 15:25, 26

Act 21:20

Act 21:20 - And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews - This was the golden opportunity for all the leading brethren to confess frankly that God had wrought through Paul, and that at times they had erred in permitting the reports of his enemies to arouse their jealousy and prejudice. But instead of uniting in an effort to do justice to the one who had been injured, they gave him counsel which showed that they still cherished a feeling that Paul should be held largely responsible for the existing prejudice. They did not stand nobly in his defense, endeavoring to show the disaffected ones where they were wrong, but sought to effect a compromise by counseling him to pursue a course which in their opinion would remove all cause for misapprehension. – {AA 403.1}; See James 5:16 The Saviour's words of reproof to the men of Nazareth applied, in the case of Paul, not only to the unbelieving Jews, but to his own brethren in the faith. Had the leaders in the church fully surrendered their feeling of bitterness toward the apostle, and accepted him as one specially called of God to bear the gospel to the Gentiles, the Lord would have spared him to them. God had not ordained that Paul's labors should so soon end, but He did not work a miracle to counteract the train of circumstances to which the course of the leaders in the church at Jerusalem had given rise.

– {AA 417.2}

Act 21:20

Act 21:18 - Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law - there were many thousand of Jewish converts, however, they still sought to establish their own righteousness, upholding and enforcing the Jewish laws and customs. This was a perversion of the faith which Jesus, Paul, and the other apostles taught. See Act 15:1, 5; Gal 1:1-6, 5:1-12

Act 21:21

Act 21:21 - And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs - the cowardly and biased members of the Jerusalem Council, rather than acknowledging the God ordained works of Paul and affirming that which they previously consented to regarding the conduct of the Gentile converts (Act 15:1, 5, 13-22; Gal 5:1-12), suggested Paul bore fault in the Jews' criticism of Paul's ministry and works to convert the Jews (Rom 14). This is reminiscent of Aaron's cowardice in not standing for the right when pressured to make an idol for the people to worship. Further, certain council leaders showed their prejudice in favor of the Jewish converts, their un-Christian love of Jewish traditions and customs, that in actuality all find their fulfillment in Jesus Christ (Rom 10:4).

Act 21:22

Act 21:22 - What is it therefore? the multitude must needs come together: for they will hear that thou art come - once the hoards of Jews heard of Paul's arrival, they would seek his condemnation for teaching Jewish converts that they need not circumcise their children. See Gal 5:1-12

Act 21:23

Act 21:23 - Do therefore this that we say to thee - The brethren hoped that Paul, by following the course suggested, might give a decisive contradiction to the false reports concerning him. They assured him that the decision of the former council concerning the Gentile converts and the ceremonial law, still held good. But the advice now given was not consistent with that decision. The Spirit of God did not prompt this instruction; it was the fruit of cowardice. The leaders of the church in Jerusalem knew that by non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the Jews and expose themselves to persecution. The Sanhedrin was doing its utmost to hinder the progress of the gospel. Men were chosen by this body to follow up the apostles, especially Paul, and in every possible way to oppose their work. Should the believers in Christ be condemned before the Sanhedrin as breakers of the law, they would suffer swift and severe punishment as apostates from the Jewish faith. – {AA 404.1}

Act 21:24

Act 21:24 - Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law - Paul was being encouraged by the Jewish leadership of the Christian faith to perform a sacrificial service that would violate and nullify his faith in the completed works of Jesus Christ upon the cross. This act of cowardice on behalf of the church leadership was not

sanctioned by God. God would prevent Paul from fulfilling this wrong act and deliver him from bringing a reproach upon himself in the faith.

Act 21:25

Act 21:25 - As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication - the words and sentiments of some within the Jerusalem Council showed duplicity. As they had already given specific instruction regarding the conduct of the Gentile converts (Act 15:13-29), their request that Paul perform this act of humiliation gives the impression that Paul was in err, and more should be required of the Gentile converts, namely, that they adhere to the Laws of Moses. Many of the Jews who had accepted the gospel still cherished a regard for the ceremonial law and were only too willing to make unwise concessions, hoping thus to gain the confidence of their countrymen, to remove their prejudice, and to win them to faith in Christ as the world's Redeemer. Paul realized that so long as many of the leading members of the church at Jerusalem should continue to cherish prejudice against him, they would work constantly to counteract his influence. He felt that if by any reasonable concession he could win them to the truth he would remove a great obstacle to the success of the gospel in other places. But he was not authorized of God to concede as much as they asked. {AA 405.1}

Act 21:26

Act 21:26 - Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them - Paul was unnecessarily placed in harms way, being asked to go into the temple of the Jews to purify himself, as if he had committed err in ministering the gospel to the Gentiles. This resulted in his apprehension, his need to appeal to Caesar and ultimately his death.

Act 21:26

Act 21:26 - until that an offering should be offered for every one of them - the last act of the ceremonial purification would be to offer an offering to the Lord for remission of sins committed. This however, would be a curse to Paul and the converts with him, who taught and believed that if they uphold the Jewish traditions and renounce the teachings of Christ, establishing another gospel, they would no longer have a Savior and would be accursed. God therefore, raised the insurrection so that Paul and his cohorts would not make a grievous sin against their souls. See Gal 1:6-8, 5:1-12

Act 21:27

Act 21:27 - And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him - See Act 17:13

Act 21:28

Act 21:28 - This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place - the Jews' hatred for the Christians and especially one like Paul, a champion of Christianity that ministered and placed the Gentiles on equal footing with the Jews, could be appeased only by his death. As Jesus stated, His disciples will be accused and charged just as He was accused and charged. See Col 2:16, 17; Rom 15:18; 1Cor 7:18-20; Mt 26:59-62

Act 21:28

Act 21:28, 29 - and further brought Greeks also into the temple, and hath polluted this holy place - the false accusation of Paul taking a Gentile into the temple was added to the charge of teaching heresy to excite the prejudice, hatred and wrath of the Jews.

Act 21:29

Act 21:29 - whom they supposed that Paul had brought into the temple - the blood thirsty Jews were always seeking a cause, in their self-righteous religious zeal to put a soul to death for blasphemy or some other offense towards God. See Joh 10:1-3

Act 21:30

Act 21:30 - And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut - In customary form, the Jews as rabble rousers united to inflict mob justice upon Paul. See Act 13:45, 50-52, 14:1-6, 18-20, 15:1, 5, 17:5, 13, 19:9, 21:27, 30; 1Thess 2:14-16; Rom 15:30, 31 The Saviour's words of reproof to the men of Nazareth applied, in the case of Paul, not only to the unbelieving Jews, but to his own brethren in the faith. Had the leaders in the church fully surrendered their feeling of bitterness toward the apostle, and accepted him as one specially called of God to bear the gospel to the Gentiles, the Lord would have spared him to them. God had not ordained that Paul's labors should so soon end, but He did not work a miracle to counteract the train of circumstances to which the course of the leaders in the church at Jerusalem had given rise. – {AA 417.2}

Act 21:37

Act 21:37 - Canst thou speak Greek? - Greek remained the popular language, though Rome ruled. Paul was a highly educated, well traveled man who could preach the gospel to a wide audience of people.

Act 21:38

Act 21:38 - Art not thou that Egyptian - Paul appeared as an Egyptian to the Rom, giving some indication of his ethnic profile. See Ex 2:16-19; Gen 50:11

Act 21:39

Act 21:39 - But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people - See Act 9:30

Act 21:40

Act 21:40 - And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying - See Act 7:2

Act 22:1

Act 22:1 - Men, brethren, and fathers, hear ye my defense - Paul, like Stephen, gives his defense of his faith and his works for the cause of Christ. See Act 7:2

Act 22:3

Act 22:3 - I am verily a man which am a Jew, born in Tarsus, a city in Cilicia - See Act 21:39; 9:30

Act 22:3

Act 22:3 - at the feet of Gamaliel - See Act 5:34

Act 22:3

Act 22:3 - and was zealous toward God, as ye all are this day - See Rom 10:2

Act 22:4

Act 22:4 - And I persecuted this way unto the death, binding and delivering into prisons both men and women - See Act 8:1, 3

Act 22:5

Act 22:5 - As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished - See Act 9:1, 2

Act 22:6

Act 22:6 - And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me - See Act 9:3

Act 22:7

Act 22:7 - And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? - See Act 9:4, 5

Act 22:8

Act 22:8 - And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest - The Jews had no problem with hearing of Paul's conversion, even the miraculous revelation of Jesus to Paul. See Act 9:5

Act 22:9

Act 22:9 - And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me - See Dan 10:7, 8; Act 9:7

Act 22:10

Act 22:10 - And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do - See Act 9:6

Act 22:11

Act 22:11 - And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus - Paul was blinded by the presence and glory of Jesus. Jesus vailed His full glory, lest it consume Paul. See Heb 12:29; 2Thess 2:8

Act 22:12

Act 22:12 - And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there - See Act 9:10-16

Act 22:13

Act 22:13 - Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him - See Act 9:12, 17

Act 22:14

Act 22:14 - And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth - See Act 9:11, 12, 15, 16

Act 22:15

Act 22:15 - For thou shalt be his witness unto all men of what thou hast seen and heard - See Act 9:16

Act 22:16

Act 22:16 - And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord - See Act 9:18; Jam 5:20; Rev 1:5

Act 22:18

Act 22:18 - Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me - Paul speaks of his trip to Jerusalem after his conversion, when the Greeks wanted to kill him and the Jerusalem Council sent him back home to Tarsus. See Act 9:30

Act 22:20

Act 22:20 - And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him - See Act 7:1-8:1

Act 22:21

Act 22:21 - for I will send thee far hence unto the Gentiles - Hitherto the people had listened with close attention, but when Paul reached the point in his history where he was appointed Christ's ambassador to the Gentiles, their fury broke forth anew. Accustomed to looking upon themselves as the only people favored by God, they were unwilling to permit the despised Gentiles to share the privileges which had hitherto been regarded as exclusively their own. Lifting their voices above the voice of the speaker, they cried, "Away with such a fellow from the earth: for it is not fit that he should live." – {AA 409.3}

Act 22:22

Act 22:22 - And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live - Paul's testimony before the Jews was without reproach until he spoke of being given to bring salvation to the Gentiles. The Jew's prejudice would not permit them to see salvation for any man but for themselves, and therefore the gospel of Jesus Christ, the Good News of

God, given to the Jews to give to the world became a mystery to the world. Eph 3:1-9; Rom 15:8-19

Act 22:22

Act 22:22 - Away with such a fellow from the earth: for it is not fit that he should live - the prejudice of the Jews ran deep and was for generations. See Act 21:36; Jonah 36-4:1, 10, 11

Act 22:23

Act 22:23 - And as they cried out, and cast off their clothes, and threw dust into the air - the Jew's false piety and zeal for God is laughable.

Act 22:24

Act 22:24 - The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him - the Roman Captain purposed to beat Paul with whips to get a confession from him of his guilt

Act 22:25

Act 22:25 - And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? - Paul never requested protection or justice as a Roman citizen when dealing with the the Jews, who scourged him on three occasions. Rather, Paul relied upon the Lord to be his defense. However, when the Rom sought to break their own laws an scourge Paul, a Roman citizen, he spoke up against the injustice.

Act 22:30

Act 22:30 - On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them - As a Roman citizen, Paul had inalienable rights that were to be respected. The chief of the guards thus besought the Jews to inquire what charges they made against him before he could be chained or charged.

Act 23:1

Act 23:1 - I have lived in all good conscience before God until this day - Paul attest that according to conscience, he has lived honestly before God until that day. As a Pharisee, he persecuted the Church of Christ in ignorance. But when the light of truth came to him, he did not harden his heart and resist as other Pharisees, Ananias, the former High Priest included. Thus could Paul rightly say that according to conscience, he lived honestly before God. The apostle was now to be tried by the same tribunal of which he himself had been a member before his conversion. As he stood before the Jewish rulers, his bearing was calm, and his countenance revealed the peace of Christ. "Earnestly beholding the council," he said, "Men and brethren, I have lived in all good conscience before God until this day." Upon hearing these words, their hatred was kindled afresh; "and the high priest Ananias commanded them that stood by him to smite him on the mouth." At this inhuman command, Paul exclaimed, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" "They that stood by said, Revilest thou God's high priest?" With his usual courtesy Paul answered, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler

of thy people. – {AA 410.4}

Act 23:2

Act 23:2 - And the high priest Ananias commanded them that stood by him to smite him on the mouth - Ananias knew Paul well as he was once a devout Pharisee and commissioned to persecute all who had converted to Christianity.

Act 23:3

Act 23:3 - thou whited wall - a white walled sepulcher, full of dead men's bones is what Jesus labeled the Pharisees. See Mt 23:27, 28

Act 23:3

Act 23:3 - for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? - No charges had been brought to Paul, and yet Ananias commanded that Paul be struck in offense. See Joh 7:50, 51

Act 23:5

Act 23:5 - Then said Paul, I wist not, brethren, that he was the high priest - Paul says "I supposed not that he was high priest."

Act 23:5

Act 23:5 - wist - to imagine, suppose, deem

Act 23:6

Act 23:6 - But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. - the Holy Spirit inspired and prompted Paul to cause a distraction by having the opposing sides contend with one another. This clever move gained sympathy from the scribes who were Pharisees towards Paul, while simultaneously creating a wedge of division against those of the Sadducees. See Act 23:7, 9

Act 23:6

Act 23:6 - of the hope and resurrection of the dead I am called in question - The Holy Spirit directed Paul to make the question of the resurrection of the dead the matter by which he was presented to the gathering. This was the perfect distraction for the impassioned crowd of Jewish leaders. See 1Thess 4:14-18

Act 23:8

Act 23:8 - For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both - See Lk 20:27; Mk 12:18; 1Cor 15:12-14

Act 23:8

Act 23:8 - neither angel, nor spirit - the Pharisees deny the existence of Satan and his host of evil angels that war against the saints. Therefore, they too, must ascribe all the evil in the world to God or something that is beyond God's control.

Act 23:9

Act 23:9 - but if a spirit or an angel hath spoken to him, let us not fight against God - the counsel given by Gamaliel regarding persecuting the Christian believers was here repeated with respect to Paul by the Pharisees. See Act 5:34-39, 9:5

Act 23:10

Act 23:10 - And when there arose a great dissension - Just as with the Tower of Babel, the LORD confounded the schemes of the wicked. See Gen 11:7-9

Act 23:11

Act 23:11 - And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. - From this time forward until having arrived at Rome, Paul walked with complete confidence, assured of God's promise.

Act 23:11

Act 23:11 - Be of good cheer, Paul - See Josh 1:6, 7

Act 23:11

Act 23:11 - for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome - The assurance of the LORD bolstered Paul's faith such that nothing, height, nor depth, nor distress upon land or by sea or delay would cause him to loose hope in the LORD and his mission. See Lk 12:11, 12; Rev 3:5; Heb 6:17, 18; Act 24:27, 27:1, 23, 24

Act 23:12

Act 23:12 - bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul - See Rom 10:2, 3; Joh 16:1-3; Ps 59:3

Act 23:12

Act 23:12 - saying that they would neither eat nor drink till they had killed Paul - this vain oath to do evil was an abomination unto the Lord. See Judges 11:29-40

Act 23:13

Act 23:13 - And they were more than forty which had made this conspiracy - See Ps 2:1

Act 23:14

Act 23:14 - We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul - See Isa 58:4

Act 23:16

Act 23:16 - And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul - Paul's nephew heard of the conspiracy to kill Paul and stopped at nothing to inform the prison guards of the Jews' intentions.

Act 23:21

Act 23:21 - But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee - these forty Jewish men who bounded themselves by an oath to kill Paul had a zeal for God but not according to righteous knowledge. They sought to honor God by doing the very things He forbade them from doing, taking innocent life. See Act 20:3; Rom 10:1, 2; Joh 16:1-3; Ps 59:3

Act 23:23

Act 23:23 - And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night - the Lord provided an escort of 470 armed soldiers to take Paul safely to Felix, the governor in Caesarea. See Ps 34:7

Act 23:23

Act 23:23 - at the third hour of the night - 9PM

Act 23:26

Act 23:26 - Claudius Lysias unto the most excellent governor Felix sendeth greeting - The chief captain of the Roman Guards in Jerusalem wrote to the Governor, Felix in Caesarea, to house and protect Paul from the unjust wrath of the Jews. Felix would, unfortunately, not acting nobely, appease the Jews by keeping Paul confined unjustly for more than two years.

Act 23:29

Act 23:29 - Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds - Like Jesus, Paul was accused and bound by accusations not worthy of either death nor the bonds to which he was confined. See Joh 19:4; Act 18:8-16, 25:7, 26:31, 32

Act 23:30

Act 23:30 - And when it was told me how that the Jews laid wait for the man - See Act 23:16-22

Act 23:31

Act 23:31 - Antipatris - Antipatris /ænˈtɪpətrɪs/ (Hebrew: אנטיפטריס, Ancient Greek: Αντιπατρίς)[2] was a city built during the first century BC by Herod the Great, who named it in honour of his father, Antipater. The site, now a national park in central Israel, was inhabited from the Chalcolithic Period to the late Roman Period.[3] The remains of Antipatris are known today as Tel Afek (תל אפק), although formerly as Kŭlat Râs el 'Ain. It has been identified as either the tower of Aphek mentioned by Josephus,[4] or the biblical Aphek, best known from the story of the Battle of Aphek. During the Crusader Period the site was known as Surdi fontes, "Silent springs". The Ottoman fortress known as Binar Bashi or Ras al-Ayn was built there in the 16th century.

Act 24:1

Act 24:1 - And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul - Nothing new under the sun. Just as Paul was brought before magistrates and accused by church officials, so too, Martin Luther was brought before Emperor Charles V and accused by the papal legate,

Alexander and orator, Ick. See GC 145.1-163.2. - Luther Before the Diet

Act 24:2

Act 24:2 - And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence - Like the orator Eck who spoke denunciations against Martin Luther, Tertullus came to accuse Paul. He used glowing words to flatter Felix and win his support and sympathies against Paul.

Act 24:3

Act 24:3 - We accept it always, and in all places, most noble Felix, with all thankfulness - Tertullus here descended to barefaced falsehood; for the character of Felix was base and contemptible. It was said of him, that "in the practice of all kinds of lust and cruelty, he exercised the power of a king with the temper of a slave." —Tacitus, History, ch. 5, par. 9. Those who heard Tertullus knew that his flattering words were untrue, but their desire to secure the condemnation of Paul was stronger than their love of truth. – {AA 419.2} See Act 24:26, 27

Act 24:4

Act 24:4 - clemency - mildness, softness of temper

Act 24:5

Act 24:5 - For we have found this man a pestilent fellow -

Act 24:5

Act 24:5 - and a mover of sedition among all the Jews throughout the world - The accusation, from a Jews' perspective, is true. However, Paul was merely seeking to bring the Jews, who were in darkness, to the Light of Truth in Jesus Christ.

Act 24:5

Act 24:5 - sedition - A factious commotion of the people, a tumultuous assembly of men rising in opposition to law or the administration of justice, and in disturbance of the public peace.

Act 24:5

Act 24:3 - and a ringleader of the sect of the Nazarenes - the Christian Church was referred by many names including: 1. "The Way" - 2. "The sect of the Nazarenes" Act 24:3 3. "The disciples of Jesus"

Act 24:6

Act 24:6 - Who also hath gone about to profane the temple - this was a fabricated lie that the Jews conveniently propagated to condemn Paul. See Act 21:28, 29

Act 24:6

Act 24:6 - whom we took, and would have judged according to our law - See Act 23:28, 29, 18:8-16

Act 24:7

Act 24:7 - But the chief captain Lysias came upon us, and with great violence took him away out of our hands - Tertullus changes the account to make it seem as if Lysias was the hostile aggressor when in fact the Jews were towards Paul. See Act 21:31-36

Act 24:8

Act 24:8 - Commanding his accusers to come unto thee - See Act 23:30

Act 24:8

Act 24:8 - by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him - Tertullus' claim contradicted that which captain Claudius Lysius wrote to Felix. See Act 23:29, 25:7

Act 24:9

Act 24:9 - And the Jews also assented, saying that these things were so - See Act 24:1, 2, 26:9, 10

Act 24:10

Act 24:10 - Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself - Paul would give his own defense as he was comfortable addressing Felix as one who was well versed in the Jewish customs and had observed and judged them for many years.

Act 24:11

Act 24:11 - Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship - Paul states that he had been in Jerusalem for 12 days alone to worship and during that time never once had they seen him committing any acts of sedition or rabble rousing.

Act 24:11

Act 24:11 - I went up to Jerusalem for to worship - See Act 24:17

Act 24:12

Act 24:12 - And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: - Paul contends with the accusation that he was a rabble rouser and one who sought to stir contention among the Jews.

Act 24:13

Act 24:13 - Neither can they prove the things whereof they now accuse me - See Act 25:7, 23:29, 26:31

Act 24:14

Act 24:14 - But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets - Paul shows that his faith in Christ is not a doing away of the Old Testament, but

is based on the Scriptures and the counsels of the patriarchs of old. As the model to the papists, the Jews persecuted the followers of Christ, calling them heretics and condemning them to death. The devil's tactics do not change. See GC 107.1-109.3

Act 24:15

Act 24:15 - And have hope toward God, which they themselves also allow - Paul was using this opportunity to testify to Felix and the Jews, Jesus Christ and His power to save and resurrect the dead. See John 11:25, 17:3; 1Jo 5:11-13

Act 24:15

Act 24:15 - that there shall be a resurrection of the dead, both of the just and unjust - See Joh 5:24, 25, 28, 29

Act 24:15

Act 24:15 - of the just - See 1Thess 4:14-18

Act 24:15

Act 24:15 - and unjust - See Rev 20:5-9

Act 24:16

Act 24:16 - And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men - Paul commits himself to acting in a manner that would not bring offense to God nor man - See Rom 12:18; Heb 12:14; 1Tim 3:9; 1Pet 3:16

Act 24:17

Act 24:17 - Now after many years I came to bring alms to my nation, and offerings - not since the Jerusalem council, when he and Barnabas brought the matter of circumcision of the Gentiles before the council, had Paul visited Jerusalem. See Act 15:1-30

Act 24:18

Act 24:18 - Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult - See Act 21:27, 28

Act 24:19

Act 24:19 - Who ought to have been here before thee, and object, if they had ought against me - Paul speaks of the Law of the Jews which says that the accused must be confronted by his accuser, not any proxy. See Act 25:16, 21:27, 28; John 7:51

Act 24:20

Act 24:20 - Or else let these same here say, if they have found any evil doing in me, while I stood before the council - When Paul was brought before the council of leading Jews, Pharisees and Saducees, no other discussion was made except regarding the resurrection of the dead, as the Holy Spirit orchestrated. See Act 23:1-10

Act 24:21

Act 24:21 - Except it be for this one voice, that I cried standing among them, Touching the

resurrection of the dead I am called in question by you this day - Paul again speaks of the resurrection of the dead which was a mystery to the Greeks and Rom. Paul, always about His Father's business, here is seeking to create a witnessing opportunity for Felix. See Act 23:6-8

Act 24:22

Act 24:22 - And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter - Felix was privy to the plots of the Jewish leadership. Rather than making a judgment based on the information previously provided him by Lysias, Felix delayed and appeased the Jews by having Paul imprisoned. See Act 23:28, 29

Act 24:24

Act 24:24 - And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ - Felix obviously was moved of the Holy Spirit by Paul's testimony as he conveyed it to his wife, a Jewess, and they both sought to hear more of Jesus Christ by Paul.

Act 24:25

Act 24:25 - And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee - Felix, a corrupt man, was intrigued by Paul and desired that he and his Jewess wife hear his doctrine. However, when Paul spoke of sin, righteousness and the judgment to come, Felix was convicted by the Holy Spirit and sought not to hear any further on the matter. See John 16:7-11, 18:37, 38

Act 24:25

Act 24:25 - righteousness - Jer 23:5, 6; Heb 10:3, 4

Act 24:25

Act 24:25 - judgment to come - Rom 14:10

Act 24:25

Act 24:25 - Felix trembled - See 1Pet 4:18; Dan 5:5-9

Act 24:26

Act 24:26 - He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him - Felix sought a bribe from Paul for his release, but Paul would not consent to such underhanded schemes with this unrighteous man. See Isa 1:22-24; Isa 59:14

Act 24:27

Act 24:27 - But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound - Felix had no problem falsely imprisoning an innocent man if it suited his purposes. He consented to keeping Paul imprisoned by the Jews, though no just cause was found against him. He punted and left the matter with his replacement, Porcius Festus. See Act 23:29, 25:9

Act 24:27

Act 24:27 - after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound - despite the delay, Paul held on in faith, trusting in God's word that he would one day give his testimony in Rome. See Act 23:11; Heb 10:35-39

Act 25:2

Act 25:2 - Then the high priest and the chief of the Jews informed him against Paul, and besought him - the murderous high priest sought at every length to put Paul to death.

Act 25:3

Act 25:3 - And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him - the murderous Jews would use any scheme to get hold of Paul in order to kill him. See Joh 8:43, 44; Act 23:12-21

Act 25:4

Act 25:4 - But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither - the Holy Spirit impressed Festus to keep Paul put at Caesarea until he arrived and could try him on his judgment seat. The LORD would not let his faithful servant fall into the hands of the workers of iniquity. See Ps 37:1, 2

Act 25:5

Act 25:5 - Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him - The Holy Spirit conveyed to Festus that schemes of the Jews and ordered them to appear in Caesarea with him to bring their charges against Paul. See Act 23:30, 24:18, 19; John 16:1-3

Act 25:7

Act 25:7 - And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. - See Act 24:10-20, 26:31, 32

Act 25:8

Act 25:8 - Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all - Paul was blameless to all men, whether Jew or Roman, and to God.

Act 25:8

Act 25:8 - nor yet against Caesar, have I offended any thing at all - Paul spoke nothing worthy of death or bonds - See Act 23:29

Act 25:9

Act 25:9 - But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? - whether aware or unaware of the plots of the Jews, Roman officer Festus was willing to do them a favor in exchange for their loyalty, at the expense of Paul. This, like with Felix's attempts of extorting a bribe from Paul, was another example of the corruption of justice. See Act 25:2, 3, 24:26,

Act 25:10

Act 25:10 - Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest - Paul, well aware of the Jew's intentions and the vow once made against his life by certain zealous Jews, would not subject himself unnecessarily to the devices of the Jews, nor to Festus, but appealed an audience of Caesar. Paul also highlighted Festus' hypocrisy in not granting him his release though well aware of his innocence. See Act 25:7, 11

Act 25:11

Act 25:11 - For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar - See Act 25:7

Act 25:11

Act 25:11 - I appeal unto Caesar - Festus, like the Pharisees who condemned Jesus (John 11:47-52), unknowingly fulfilled God's will in forcing Paul's hand in appealing to Caesar. As a Roman citizen, Paul had a right to stand trial before the chief magistrate of the land upon appeal.

Act 25:12

Act 25:12 - Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go - Festus conspired with the Jewish leadership, who accused Paul falsely, in sending him to Caesar, rather than justly releasing under protection, the innocent Paul.

Act 25:14

Act 25:14 - There is a certain man left in bonds by Felix - Paul's life is a case of "when justice refuses to be just". Felix, under false pretenses and for political gain chose not to release Paul and Festus followed in his footsteps.

Act 25:16

Act 25:16 - To whom I answered, It is not the manner of the Rom to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him - See Act 24:18, 19

Act 25:17

Act 25:17 - Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth - See Act 25:6, 7

Act 25:18

Act 25:18 - Against whom when the accusers stood up, they brought none accusation of such things as I supposed - Festus admits that the charges were bogus and not worthy of any condemnation or imprisonment. See Act 25:7, 23:29, 24:10-13

Act 25:19

Act 25:19 - But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive - that which was the cause of the great trial and accusations towards Paul, whether Jesus Christ were dead or alive, to the Christian is of utmost importance while to the unbeliever is insignificant and of little importance. The fact that Jesus lives is the power of the gospel and which makes our salvation possible. So it will be with the question of the Sabbath, whether one day or another. To the world it will seem insignificant, but to the child of the Kingdom of God, most significant in that the Sabbath represents the presence of God and is the seal of our relationship to God.

Act 25:19

Act 25:20 - and of one Jesus, which was dead, whom Paul affirmed to be alive - See Act 24:10-22, 24, 25

Act 25:20

Act 25:20 - And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters - Festus was not aware of the plot of the Jews to kill Paul in transit to Jerusalem. See Act 25:2, 3, 23:18-21

Act 25:21

Act 25:21 - But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar - Paul only appealed to Caesar when he saw the dereliction of justice and duty by Festus in his case. Festus, in so doing, forced Paul's hand. See Act 25:9-11

Act 25:23

Act 25:23 - And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth - Jesus declared His disciples would be brought before kings and magistrates and that He would give them voice to speak His words. This was orchestrated of the Holy Spirit so that all may have an opportunity to hear the Truth as it is in Jesus Christ. See Lk 12:11, 12; Act 16:20

Act 25:24

Act 25:24 - ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer - See Act 22:23, 24:1-9, 25:2, 3, 7

Act 25:25

Act 25:25 - But when I found that he had committed nothing worthy of death - Festus told a half-truth in that when he found nothing with which to charge Paul, he should have released him with protection from the Jews. Yet he inferred that Paul, of his own choice, appealed to Caesar and he had no say in the matter when in fact, he conferred with Paul's enemies to grant his appeal (Act 25:12). Festus had ulterior motives in seeking to do the Jews a favor, he continued the false accusation, requesting that Paul appear in Jerusalem to hear further the matter. See Act 23:29, 25:9, 10

Act 25:25

Act 25:25 - and that he himself hath appealed to Augustus, I have determined to send him - Paul appealed to Caesar only after he was refused justice from Festus. See Act 25:9-11

Act 25:26

Act 25:26, 27 - Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him - Festus, unwilling to declare Paul innocent and set him free for bogus charges, is willing to send him to Caesar Augustus, though he has no written charge to accompany him. See Act 26:30-32

Act 25:27

Act 25:27 - For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him - Festus sees the unreasonableness in sending Paul to Caesar without a valid charge. And yet, he saw this truth and refused to grant justice to an innocent man because he sought political favor with the Jews. The political injustice and lobbying of the people who claimed to represent God (the Jews) and the State is clearly seen in the experience of Paul. See Act 25:9-11

Act 26:2

Act 26:2 - I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews - Paul was happy, though in bonds, because he was granted an opportunity without reservation, to proclaim the gospel of Jesus Christ. Lord bring me to that place!! 1Peter 4:12-14; Eph 6:19, 20

Act 26:3

Act 26:3 - Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently - Paul is happy to bring his defense to Agrippa, who unlike Roman Felix and Festus, is well versed with the Jewish faith and can judge rightly.

Act 26:4

Act 26:4 - My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews - See Phil 3:5, 6

Act 26:5

Act 26:5 - Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee - See Act 5:34, 22:3; Phil 3:5

Act 26:6

Act 26:6 - And now I stand and am judged for the hope of the promise made of God unto our fathers - The promise made to the fathers is that in thee, all families of the earth would be blessed; the Messiah, Jesus Christ would come from this nation of people; through Whom God would bring eternal redemption, including the resurrection of the dead. Paul does not disparage the Jewish faith but shows the true fulfillment of the Jewish faith is found in Jesus Christ. See Gen 12:1-3; Dan 9:24, 25; Rom 10:1-4

Act 26:7

Act 26:7 - Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews - See Rom 10:1-4, 11:1-36

Act 26:7

Act 26:7 - For which hope's sake, king Agrippa, I am accused of the Jews - Paul's hope is in the glorious appearing of Jesus Christ in himself and at His Second Coming. See 1Pet 4:12, 13, 1Jo 4:1, 2; Titus 2:11-13

Act 26:8

Act 26:8 - Why should it be thought a thing incredible with you, that God should raise the dead? - See 1Kin 17:17-24; 2Kin 4:31-37; Joh 5:24, 25; Heb 11:11, 12

Act 26:9

Act 26:9 - I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth - Paul was convinced in his heart that persecuting all who called on the name of Jesus was of the LORD. See Act 7:57-60, 9:1, 2, 8:1, 3

Act 26:10

Act 26:10 - Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. - See Act 7, 9:1-3

Act 26:10

Act 26:10 - I gave my voice against them - Paul denounced the early saints and gave his consent for their martyrdom. See Act 24:9

Act 26:11

Act 26:11 - And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities - See Act 9:13, 14

Act 26:12

Act 26:12 - Whereupon as I went to Damascus with authority and commission from the chief priests - See Act 9

Act 26:13

Act 26:13 - At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me - See Act 9:3, 4

Act 26:13

Act 26:14 - above the brightness of the sun - See Lk 9:29-31; Mt 17:1-3; Rev 1:10-16, 21:23; Dan 10:5, 6

Act 26:14

Act 26:14 - And when we were all fallen to the earth, I heard a voice speaking unto me, and

saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks - See Act 9:4, 5; Dan 10:8, 9; Rev 1:17

Act 26:14

Act 26:14 - it is hard for thee to kick against the pricks - It is difficult for you to kick against the barbs - See Act 9:5

Act 26:15

Act 26:15 - And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest - The realization that he was in the wrong and persecuting the One Whose glory he fell powerless before shook Paul to his core. See Act 9:5, 6

Act 26:16

Act 26:16 - to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee - to make you a minister of the things that you have seen and of the things that I will show to you. See Col 1:25; 2Cor 12:1-5

Act 26:17

Act 26:17 - Delivering thee from the people, and from the Gentiles, unto whom now I send thee - God separates us so that we might not be numbered/reckoned among the people, but sanctified unto Christ. He then sends us to the people to preach the gospel of Jesus Christ. See Num 23:9

Act 26:18

Act 26:18 - To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God - See Eph 2:1-20; Heb 1:1-3; Isa 42:6, 7, 49:6, 61:1-3; 1Pet 2:9

Act 26:18

Act 26:18 - that they may receive forgiveness of sins - See 1Jo 1:7; Col 1:27-29,

Act 26:18

Act 26:18 - and inheritance among them which are sanctified by faith that is in me - See Act 20:32; Rom 4:1-5; Gal 3:6-14

Act 26:20

Act 26:20 - But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance - See Rom 2:4, 7; Rev 3:18, 19; Rom 2:4

Act 26:20

Act 26:20 - and do works meet for repentance - See Rom 2:4; Rev 3:18

Act 26:21

Act 26:21 - For these causes the Jews caught me in the temple, and went about to kill me - See Act 21:27-30

Act 26:22

Act 26:22 - Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come - God delivered Paul, despite the attempts of the Jews at his life. Paul continues to teach and preach to the great and lowly, the things that the prophets of old made known to come.

Act 26:22

Act 26:20 - saying none other things than those which the prophets and Moses did say should come - Jesus showed His disciples all things in Scripture written about Himself. See Lk 24:27

Act 26:23

Act 26:23 - That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles - See Col 1:18; Heb 1:6, 2:14-18; Rev 1:5

Act 26:23

Act 26:23. - and should shew light unto the people, and to the Gentiles - See Isa 60:1-3, 40:5

Act 26:24

Act 26:24 - And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad - Roman prelate Festus warred against the convicting words of Paul, born of the Holy Spirit. 1Cor 1:23; 2Cor 5:13

Act 26:26

Act 26:26 - For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner - Paul, by the power of the Holy Spirit masterfully suppresses the devil's attempt to distract and redirects the convicting truths to King Agrippa. See Act 26:3

Act 26:27

Act 26:27 - King Agrippa, believest thou the prophets? I know that thou believest - Paul here was being used of the Holy Spirit to give Agrippa an opportunity to give testimony of his faith and acknowledge the words of Paul as truth. The Spirit is to convict all of sin, righteousness and judgment so all may have opportunity to be saved. See John 18:37, 38; Act 24:24, 25; Dan 5:1-9

Act 26:28

Act 26:28 - Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian - Some of the saddest words written in Scripture. Here, one is convicted of the Holy Spirit of sin, righteousness and judgment, and for pride, will not submit to the righteousness of Jesus Christ. See Rom 10:1-3; Mt 19:22; Joh 18:38; Heb 3:7, 8, 15

Act 26:29

Act 26:29 - And Paul said, I would to God, that not only thou, but also all that hear me this

day, were both almost, and altogether such as I am, except these bonds - Paul wishes to God that all in his hearing, were fully convinced and convicted of the truth in Jesus Christ as he was.

Act 26:31

Act 26:31 - And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds - with one consent, all give testimony of Paul's innocence. Act 24:12, 13, 25:7, 8, 23:29, 28:17, 18

Act 26:32

Act 26:32 - Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar - the statement appears to be an act of cowardice as they could set the prisoner free without sending him to Caesar, without any just charges against him. See Act 25:26, 27, 28:17-19

Act 27:1

Act 27:1 - And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band - God was faithful to His word that Paul must appear before Caesar to give testimony on His behalf. See Act 23:11, 27:23, 24

Act 27:2

Act 27:2 - one Aristarchus, a Macedonian of Thessalonica, being with us - Aristarchus, whose name means "Chief Priest" willingly made himself a bondservant to accompany Paul in his travels to Rome. Aristarchus joined both Paul and Lk, the physician, whose name means "Light Giver". Therefore, Paul was accompanied by the "Chief Priest", Jesus Christ, and the "Light Giver", the Holy Spirit to Rome

Act 27:3

Act 27:3 - And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself - See Prov 16:7

Act 27:6

Act 27:4 - And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein - Julius the Centurion of the Augustine band. See Act 27:1

Act 27:10

Act 27:10 - And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives - the Holy Spirit revealed to Paul that to sail would be to the peril of the vessel, its cargo and all who were aboard.

Act 27:11

Act 27:11 - Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul - the centurion and ship captain placed their trust in the captain's navigational experience and opinion rather than the inspired counsel of God's servant. So it was with the antediluvian world, which snubbed the warnings of God's prophet for the speculations of so called learned men, scientists, and pundits. See Act 27:13,

14, 18-20

Act 27:12

Act 27:11 - And because the haven was not commodious to winter in - See Act 27:8

Act 27:13

Act 27:13 - And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete - the soft winds are no true indicator of what is to follow. The soft winds often preceded the rough winds, Euroclydon. See Rev 7:1-3; 1Thess 5:3

Act 27:14

Act 27:14 - tempestuous wind, called Euroclydon - a regularly occurring site of hurricanes called Euroclydon

Act 27:17

Act 27:17 - strake sail - To lower the sail on a ship in a show of surrender, salute, or during high winds

Act 27:19

Act 27:20 - tackling of the ship - the gear of the ship.

Act 27:21

Act 27:21 - But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. - Paul held his peace while the centurion, ship captain and others worked tirelessly and aimlessly to set the ship on a right course. When all seemed discouraged and at a loss, Paul stood to remind them of his counsels, not to set sail, but also to encourage and assure them of God's protection and deliverance of each person.

Act 27:22

Act 27:22 - And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship - Paul had gained the respect of the centurion in charge, the captain of the ship and all others aboard. His words encouraged all that though the ship would be lost, no lives would be lost.

Act 27:24

Act 27:23 - Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee - the Lord sent His angel to assure Paul that he must appear before Caesar and all those with him would be spared. See Act 23:11, 27:1

Act 27:26

Act 27:26 - Howbeit we must be cast upon a certain island. - See Act 27:44

Act 27:31

Act 27:31 - Paul said to the centurion and to the soldiers, Except these abide in the ship, ye

cannot be saved - So it was in the time of Noah, except the people abide in the ship, they could not be saved, and so it is today, unless we abide in Jesus, we cannot be saved. See John 15:5, 6

Act 27:34

Act 27:34 - for there shall not an hair fall from the head of any of you - Paul affirmed to his shipmates that none would perish as conveyed to him by the angel from the Lord. See Act 27:22-25

Act 27:35

Act 27:35 - And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat - Paul demonstrated his faith in giving thanks to God and blessing his food.

Act 27:36

Act 27:36 - Then were they all of good cheer, and they also took some meat - Paul's example encouraged, inspired, and enlightened all around him. So should it be with us all who believe in Jesus Christ! See Mt 5:14

Act 27:37

Act 27:37 - And we were in all in the ship two hundred threescore and sixteen souls - the Holy Spirit directed Lk to write the exact number of people on the ship, 276. Barring Paul, himself (Lk), a symbol of the Holy Spirit, and Aristarchus, a symbol of Christ, there were 273 in total; a symbol of the 273 Levites wanting for the total count of firstborn noted in Num 3:43

Act 27:43

Act 27:43 - But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: - the presence of one of God's people preserved the lives of other unbelievers. So it is today in the world. See Prov 16:7 Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessing flows. Were those who serve God removed from the earth, and His Spirit withdrawn from among men, this world would be left to desolation and destruction, the fruit of Satan's dominion. Though the wicked know it not, they owe even the blessings of this life to the presence, in the world, of God's people whom they despise and oppress. But if Christians are such in name only, they are like the salt that has lost its savor. They have no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers. – {DA 306.4}

Act 27:44

Act 27:44 - And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land - That which Paul prophesied to the men came to past where all were landed upon a strange island - See Act 27:26

Act 28:2

Act 28:2 - And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold - God caused the people of the strange land to show favor to Paul and all the men that were with

him. See Act 28:7

Act 28:4

Act 28:4 - And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live - the people thought the worst of Paul because they reasoned that because of his wrong doing, this misfortune of being bit by viper occurred. See Am 5:19

Act 28:5

Act 28:5 - And he shook off the beast into the fire, and felt no harm - See Mk 16:18

Act 28:6

Act 28:6 - Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god - the people were looking to see what would become of Paul and when he was not affected by the bite of the viper, they took him to be a god with supernatural powers. See Mk 16:18; Act 14:11-13, 17:30

Act 28:7

Act 28:7 - In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously - See Act 28:2

Act 28:8

Act 28:8 - And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him - See Mk 16:18

Act 28:8

Act 28:8 - bloody flux - Dysentery, historically known as the bloody flux, is a type of gastroenteritis that results in bloody diarrhea. Other symptoms may include fever, abdominal pain, and a feeling of incomplete defecation. Complications may include dehydration.

Act 28:10

Act 28:10 - Who also honoured us with many honours - all who traveled with Paul, even the Roman soldiers and inmates, were blessed of the people because of the miracles wrought by Paul. Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessing flows. Were those who serve God removed from the earth, and His Spirit withdrawn from among men, this world would be left to desolation and destruction, the fruit of Satan's dominion. Though the wicked know it not, they owe even the blessings of this life to the presence, in the world, of God's people whom they despise and oppress. But if Christians are such in name only, they are like the salt that has lost its savor. They have no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers. – {DA 306.4}

Act 28:16

Act 28:16 - And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him - Like Joseph, Paul found favor with his captors and was exalted.

Act 28:18

Act 28:18 - Who, when they had examined me, would have let me go, because there was no cause of death in me - See Act 26:31, 32

Act 28:19

Act 28:19 - But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of - though Festus, Agrippa were inclined to release Paul, the Jews spoke against it, thus he needed to appear before Caesar. See Act 25:10, 11; 26:31, 32

Act 28:20

Act 28:20 - For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain - See Act 26:6, 7

Act 28:23

Act 28:23 - persuading them concerning Jesus, both out of the law of Moses, and out of the prophets - See Lk 24:27

Act 28:25

Act 28:25 - Well spake the Holy Ghost by Esaias the prophet unto our fathers, - See Mt 13:13-15; Isa 6:9, 10; Jer 5:21

Act 28:26

Act 28:26, 27 - Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them - See Isa 6:

Act 28:28

Act 28:28 - Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it - See Act 13:46-48; Hos 4:6; Isa 49:6

Act 28:30

Act 28:30, 31 - And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him - Paul found favor with the Rom such that he could maintain his own dwelling and people were free to come and go to visit him for 2yrs before being brought before Caesar and condemned to death. Prov 16:7

Romans

Rom 1:1 Back to Table of Contents

Rom 1:1 - a servant of Jesus Christ - Paul recognized that all that he did for the Lord, all the sacrifices made were his reasonable service to God for all the good that the Lord had rendered to him. After he had done all that he could for the Lord he did not sit back on his laurels and boast but rather saw himself as an unprofitable servant. His willing service was done in gratitude towards God. See Rom 12:1, 2; LK 17:10; Eph 4:1

Rom 1:1

Rom 1:1 - called to be an apostle - Paul was a chosen vessel, called by Jesus Himself to be an apostle of the gospel of God - See Lk 6:13; Act 9:15

Rom 1:1

Rom 1:1 - separated unto the gospel of God - Paul was marked-off, devoted, 100% committed to the goal of preaching the gospel of Christ. This is the purpose of God for all who were justified by faith of Jesus Christ. See Number 23:9; Rom 12:1, 2

Rom 1:2

Rom 1:2 - promised afore by his prophets - See Heb 1:1 All the prophets testified of Jesus Christ: Moses - identified the Seed of the woman (Gen 3:15) Moses/Balaam - showed Christ's star would appear (Num 24:17) Isa - identified the virgin would give birth to Immanuel, God with us

Rom 1:3

Rom 1:3 - which was made of the seed of David according to the flesh - See Gen 49:10; Lk 20:43, 44; Jer 23:5, 6; Eze 37:21-24; Act 2:29-36

Rom 1:3

Rom 1:3 - according to the flesh - See Rom 8:3; 1Jo 4:2; Heb 2:9, 14-17

Rom 1:4

Rom 1:4 - declared to be the Son of God with power - See Mt 3:17; Mk 3:13-17, 1:11, 9:7; Lk 1:30-35; 3:16, 17; Joh 12:28-30

Rom 1:4

Rom 1:4 - according to the spirit of holiness - Jesus is declared to be the Son of God by the Holy Spirit, the Spirit of Holiness - 1Jo 5:6-8; Joh 17:17-19, 16:13, 14;

Rom 1:4

Rom 1:4 - by the resurrection from the dead - Jesus' resurrection from the dead affirms both His divine power, and the Spirit of Holiness' testimony regarding Him. See Ps 16:10;

John 10:17, 18

Rom 1:5

Rom 1:5 - By Whom we have received grace - See Joh 1:14; Eph 4:10-13; TItus 2:11, 12

Rom 1:5

Rom 1:5 - for obedience to the faith among all nations, for his name: - See Mt 5:16

Rom 1:6

Rom 1:6 - Among whom are ye also the called of Jesus Christ - Jesus calls all men to salvation and to become saints. Rom 1:7

Rom 1:8

Rom 1:8 - I thank my God through Jesus Christ - See Joh 14:6

Rom 1:8

Rom 1:8 - that your faith is spoken of throughout the whole world -

Rom 1:8

Rom 1:8 - throughout the whole world - Col 1:23; Mk 16:20

Rom 1:9

Rom 1:9 - For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers - See Eph 6:18, 19; 1Thess 5:17, 25

Rom 1:11

Rom 1:11 - that I may impart unto you some spiritual gift, to the end ye may be established - Paul is constantly seeking to edify the faith of the saints. See 1Cor 14; Eph 4:10-13; Col 2:7

Rom 1:12

Rom 1:12 - That is, that I may be comforted together with you by the mutual faith both of you and me - 2Cor 7:13; 1:4

Rom 1:13

Rom 1:13 - but was let hitherto - but was constrained/preoccupied (let) in doing so. See 2Thess 2:7

Rom 1:13

Rom 1:13 - that I might have some fruit among you also, even as among other Gentiles - that in the preaching of the gospel among the Rom, he may bear fruit unto eternal life among the people. See Rom 1:111

Rom 1:16

Rom 1:16 - For I am not ashamed of the gospel of Christ - that which was a reproach to men and a thing of shame, namely the cross of Christ, Paul boasted in and magnified. See 1Cor 1:17-27; 2Tim 1:8; Rom 10:15

Rom 1:16

Rom 1:16 - ashamed - there is a reproach and offense that comes with the cross of Jesus Christ. It is the path of self-denial and many refuse to bear this reproach. See Isa 4:1, 28:16; Gal 5:11, 6:12

Rom 1:16

Rom 1:16 - the gospel of Christ - the gospel is not a teaching or doctrine, the Gospel is a Person, Jesus Christ, the Wisdom and the Power of God (1Cor 1:24; Rev 7:12) . The Gospel is God coming to me to save me, and God's acceptance of me. According to Lk 2:10, 11, the gospel: 1. Brings Great Joy 2. Is for all people 3. Is salvation in Jesus Christ See 1Cor 15:1-5; Gal 1:3, 4, 7-9 "... the Gospel is the revelation of Jesus Christ in men... the making known of Christ in men". {The Everlasting Covenant, E.J. Waggoner pg 30}; Mt 1:21, 23 "...the Gospel is the manifestation of creative power to save men from sin." {The Everlasting Covenant, E.J. Waggoner, pg 28} "Whatever preaching fails to make prominent the fact that Jesus Christ is the Creator of all things, is not the preaching of the Gospel." {The Everlasting Covenant, E.J. Waggoner, Pg 28}

Rom 1:16

Rom 1:16 - for it is the power of God unto salvation to every one that believeth; Jesus is the wisdom and power of God (1Cor 1:24) Therefore the Gospel of Jesus Christ is, Jesus [the power of God] unto salvation to every one that believeth: 1. Act 2:21 2. Rom 5:9, 10 3. Rom 10:9

Rom 1:16

Rom 1:16 - power of God unto salvation - "The one thing that all the world is seeking after is power. Some seek it by means of wealth, others through politics, others through learning, and still others in various other ways; but in whatever enterprise men engage, the object is the same, —power of some kingdom. There is in the heart of every man an unrest, an unsatisfied longing, placed there by God Himself. The mad ambition that drives some to trample on scores of their fellow-creatures, the unceasing struggle for wealth, and the reckless round of pleasures into which many plunge, are all vain endeavors to satisfy this longing. God has not placed in the human heart a longing for any of these things; the quest for them is a perversion of that desire which He has implanted in the human heart. He desires that man should have His power; but none of the things which men ordinarily seek, give the power of God... He who implanted that desire is the only one who can satisfy it. God manifested in Christ, and Christ is indeed "the Desire of all nations" (Haggai 2:7)" {The Everlasting Covenant, E.J. Waggoner pg26) The power of God unto salvation is "ALL Power", meaning God can save to the uttermost (Heb 7:25), and "Creative power", which re-creates, transforms and renews the sin sick soul into a new creation. See 1Cor 1:17, 18; 2Cor 5:17; Eph 2:10; Gal 1:11, 12, 15, 16; Ps 51:10 Jesus is both the Wisdom and the Power of God (1Cor 1:23, 24). The preaching of the cross of Jesus Christ is the power of God (1Cor 1:17, 18) to those who believe. God demonstrated His love and power towards us in that while we were yet sinners, Jesus condescended and died for us (Rom 5:8). 1. The power is seen in Jesus coming forth from the Counsel of Peace as a Victor, wrestling with His Father and being victorious in choosing to pay the ransom for humanity. Sorrow filled heaven, as it was realized that man was lost....The whole family of Adam must die. I saw the lovely Jesus and

beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came out from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. – {Lift Him Up 22.2} [Jesus is the True Israel of God (Gen 32:24-28). Consider the cost, the sacrifice of our salvation. The Godhead itself would be altered for all eternity in order to save us. This was a high cost that required consideration and pause, but grace, mercy and love prevailed! Thank You LORD!!] 2. The power is seen in God being true to His word in sending His Son in the fullness of time (Isa 7:14, 15, 9:6, 7; Gal 4:4) 3. The power is seen in Jesus' daily contest with His adopted sinful nature and the victory He gained through suffering (Heb 2:14-18; Rom 8:3) 4. The power is seen in Jesus' daily victory over the forces of evil as seen in His earthly ministry (Mt 4:1-11; Joh 14:30) 5. The power is seen in Jesus' wrestling with self in the Garden of Gethsemane when He yielded His will to the Father's will (Mt 26:36-44; Mk 14:32-41) 6. The power is seen in Jesus remaining on the Cross in meekness, denying Himself in order to save humanity (Mt 26:53; Joh 10:17, 18, 19:16-30) 7. The power is seen in Jesus' triumphal victory over the grave, death and he who had power of the grave as He resurrected in power and glory (Heb 2:14, 15, 1Cor 15:55) 8. The power is ultimately seen and experienced in the heart and transformed life of the believer. The power of 'Christ in you, the hope of glory' is the ultimate manifestation of the power of God unto salvation (Col 1:25-29) Christ then imparts that power to those who come to Him by faith of Jesus Christ. See Joh 1:12

Rom 1:16

Rom 1:16 - to everyone that believeth - there is no difference between the Jew or the Greek. All are one in Christ and to whom the gospel promises were intended and given. See Joh 1:12; Mt 11:19; 1Tim 4:10; Rom 3:20-22, 10:12; Gal 5:6; 3:26-29

Rom 1:17

Rom 1:17 - therein is the righteousness of God revealed - The wisdom of the mystery of God is revealed through the gospel, God once again manifest in the flesh - Christ in us the Hope of glory - righteousness by faith (1Tim 3:16, Col 1:25-29). In surrendering self, embracing the gospel of Jesus Christ, God's righteousness is made manifest in the life of the believer. Jesus, OUR RIGHTEOUSNESS, will be seen in and through us - Christ in us, the Hope of glory! - See Rom 10:1-5; Gal 5:5 God's character: His goodness, mercy, longsuffering, gentleness, kindness, love, forbearance, grace and justice are all revealed in the gospel, the good news of Jesus Christ [His condescension, His birth, His life, His death, His resurrection, His judgment]. See 1Pet 4:13 The Everlasting Gospel (Gen 3:9, 15) reveals God's righteousness, His ability to set all things right IN US! What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that he might become our sin-pardoning Saviour (Rom 5). He was treated as we deserve to be treated. He came to our world and took our sins that we might take his righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. – {3SM 172.3}. - Rev 14:12 righteousness = holiness (Rom 6:19). As God is Holy, so He calls us to be holy by faith (Lev 20:7; 1Pet 1:15, 16) Righteousness by Faith, in its larger meaning, embraces every vital, fundamental truth of the gospel. It begins with man's moral standing when created, and deals with- 1. The law by which man is to live. 2. Transgression of that law. 3. Penalty for transgression. 4. Problem of redemption (how to save sinners and be just to the Law) 5. Love of Father and Son which made redemption possible. 6. Justice in accepting a substitute. 7. Nature of the atonement. 8. Incarnation. 9. Sinless life of Christ. 10. Vicarious death of the Son of God. 11. Burial, resurrection, and ascension. 12. The Father's assurance of a

satisfactory substitution. 13. The coming of the Holy Spirit. 14. Ministry of Jesus in the heavenly sanctuary. 15. The part required of the sinner in order to be redeemed. 16. Nature of faith, repentance, confession, obedience. 17. Meaning and experience of regeneration, justification, and sanctification. 18. Need and place of the Holy Spirit and word of God in making real to men what was made possible on the cross. 19. Victory over sin through the indwelling Christ. 20. Place of works in the life of the believer. 21. Place of prayer in receiving and holding the righteousness of Christ. 22. The culmination and deliverance in the return of the Redeemer. {Christ Our Righteousness, A.G. Dans, pg 72, 73}

Rom 1:17

Rom 1:17 - revealed - The gospel of the kingdom to be preached in all the world for a witness (Mt 24:14) is to be a revelation of the power of God in the lives of the believers. Christ is to be manifest once again in the flesh, Christ in us, the Hope of glory, and preached mightily and effectually to the world, instructing all men to be perfect in Him. Col 1:25-29; 1Tim 3:16; 1Cor 2:1-4; 1:17, 18

Rom 1:17

Rom 1:17 - from faith to faith - the progressive work of God through the Holy Spirit of moving us from faith IN Jesus Christ to the faith OF Jesus Christ. As we assume the faith OF Jesus Christ, we are transformed into His likeness. This is the sealing, where we have an immovable, unchangeable faith. See 2Cor 3:18; Ps 84:7; 1Cor 2:5, 13:12 A Growing Understanding of Faith - The righteousness of Christ is revealed from faith to faith; that is, from your present faith to an increased understanding of that faith which works by love and purifies the soul {The Review and Herald, September 18, 1908} True faith grows to a greater faith, increasing in strength. It is persevering in its operation. The apostle says, “For herein is the righteousness of God revealed from faith to faith.” {ST August 5,, 1889, par. 7}

Rom 1:17

Rom 1:17 - The just shall live by faith - We are to walk and live by the faith that began our Christian journey. See Hab 2:4; Gal 3:11; Heb 10:38, 11:6; Col 2:6

Rom 1:18

Rom 1:18 - For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. See Ps 28:3-5; Mk 3:29, 7:9; Rom 1:32; Rev 15, 16; Eph 4:17-19

Rom 1:18

Rom 1:18 - who hold the truth in unrighteousness - who suppress the truth in unrighteousness; who suggest/teach/promote that God's revealed and declared truths are falsehood. Who have a form of godliness, but deny the power [Jesus] thereof. Who are scornful/mockers of the truth - See Isa 5:20; Mt 18:6; 2Tim 3:5; 1Cor 1:21; 2Tim 2:25, 26; 2Thess 2:12 Some have thought it an evidence of intellectual keenness and superiority to perplex minds in regard to what is truth. They resort to subtlety of argument, to playing upon words; they take unjust advantage in asking questions. When their questions have been fairly answered, they will turn the subject, bring up another point, to avoid acknowledging the truth. We should beware of indulging the spirit which controlled the Jews. They would not learn of Christ, because his explanation of the Scriptures did not agree with their ideas; therefore they became spies upon his track, “laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.” [Luke 11:54, 52.]

Let us not bring upon ourselves the fearful denunciation of the Saviour's words, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." [Luke 11:54, 52.] – {GW92 128.2} It does not require much learning or ability to ask questions that are difficult to answer. A child may ask questions over which the wisest men may be puzzled. Let us not engage in a contest of this kind. The very same unbelief exists in our time as prevailed in the days of Christ. Now as then the desire for preferment and the praise of men leads people away from the simplicity of true godliness. There is no pride so dangerous as spiritual pride. – {GW92 128.3}

Rom 1:19

Rom 1:19 - that which may be known of God is manifest in them - See Ps 19:1-14; Deut 29:29

Rom 1:19

Rom 1:19 - for God hath shewed it unto them - See Tit 2:11

Rom 1:20

Rom 1:20 - the invisible things of Him from the creation of the world are plainly seen - This is a paradoxical statement but is proven true through nature and Scripture, God's two great sources of revelation - See Ps 19:1-4, 89:34-37; Heb 11:3 the invisible things of God are plainly revealed through the visible creation around us. We see God's: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Omniscience 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Omnipotence 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Omnipresence 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Love and concern for all things 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Perfect Order 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Abounding patience/longsuffering in dealing with men 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Love for His creation 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Consistency and permanence - Ps 89:34-37 See 2Cor 4:18

Rom 1:20

Rom 1:20 - being understood by the things that are made - God's glory is revealed to mankind through nature and through man's genuine pursuit of knowledge in the sciences. True science will declare that which is obvious, that a Divine Hand has made all that is before us. See Ps 19:1-4; Act 14:15-17

Rom 1:20

Rom 1:20 - even his eternal power and Godhead - God's eternal power and Creatorship [evidence of His existence and sustainment of all things] is seen in the creation of all things - See 1Pet 1:5; Act 17:25, 28; Col 1:17

Rom 1:20

Rom 1:20 - so that they are without excuse - See 2Pet 2:6

Rom 1:21

Rom 1:21 - Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened - See Gen 4:1-16; 1Cor 1:21

Rom 1:21

Rom 1:21 - when they knew God, they glorified him not as God - Adam once knew God, but through deceit and his vain, presumptuous imaginings that he could transgress God's law without consequence, he disobeyed God. - See Heb 6:4-6; Joh 17:3; Rev 14:7

Rom 1:21

Rom 1:19 - neither were thankful - Ingratitude, neglect and forgetfulness, are egregious sins to God. See Heb 2:3, 6:4-6;

Rom 1:21

Rom 1:21 - but became vain in their imaginations, and their foolish heart was darkened - foolish, worthless musings on that which is not truth darkens our understanding so that we no longer can recognize true light. Those who do such give themselves over to the prince of darkness to guide their minds and thoughts. See 2Thess 2:8-12

Rom 1:21

Rom 1:21 - and their foolish heart was darkened - this is learned and cultivated behavior. The rejection of truth and choosing to believe a lie cause one's heart to become darkened.

Rom 1:22

Rom 1:22 - Professing themselves to be wise, they became fools - the fool says that there is no God. Ps 14:1, 53:1; 1Cor 3:18, 19

Rom 1:23

Rom 1:23 - And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things - When the COI made a golden calf and declared it to be their god, they abased themselves to worship something created in an inferior image as themselves. We were created in God's image and bear His glory and yet men chose to worship lifeless idols of things less than themselves. Indeed, God made man upright but we debased ourselves with our inventions. See Ex 20:4-6; Ecc 7:29; Isa 44:9-21

Rom 1:23

Rom 1:23 - uncorruptible God - See Jam 1:17

Rom 1:24

Rom 1:24 - Wherefore God also gave them up to uncleanness - Eventually, God turns people over to the sins which they choose to ensnare themselves in. This strong delusion will lead to their utter destruction. See 2Thess 2:11; Hos 4:17

Rom 1:24

Rom 1:24 - lusts of their own hearts - lust of the flesh, lust of the eyes, pride of life. See 1Jo 2:16

Rom 1:25

Rom 1:25 - Who changed the truth of God into a lie - God created man, both male and female (Gen 1:126, 27). Today, through Gender Identity, there are over 100 different perversions of this very simple, binary truth. See Eccl 7:29

Rom 1:25

Rom 1:25 - worshipped and served the creature more than the Creator - the thought Paul is conveying deals with the deceptive works of Spiritualism, where the dead are worshipped, prayed for, communicated with and exalted, but in reality, the communication is with devils. See Isa 8:19, 20; 1Cor 10:20; Ps 106:28 But how came these people by this doctrine? They belong to that class that Paul says "did not like to retain God in their knowledge," and "who changed the truth of God into a lie." Rom. 1:21-28. Demon worship, i.e., the worship of dead heroes as conducted through witchcraft, was their religion. And the first principle of this religion is the consciousness of the soul in death. Nor is this doctrine the foundation of heathenism only, with its worship of deified dead men; it is equally the foundation of Romanism with its purgatory, prayers for the dead, worship of the saints, and deification of Mary as queen of Heaven; and of Mohammedanism, with its promise to the bloody men who fight its battles that if killed in battle they shall sup that night in paradise; and of spiritualism, of which the whole stock in trade is the sayings and doings of dead men; and of MODERN ORTHODOXY, which makes death the gate to endless joy, and bestows rewards, and punishments upon the dead without waiting for the resurrection and the Judgment. Who gave the heathen this first principle of their religion - a principle, by the way, absolutely indispensable to almost every system of false religion? When Paul says of these ancient heathen that they "changed the truth of God into a lie, and worshiped and served the creature rather [margin] than the Creator," Rom. 1:25, he tells us a startling truth. For, instead of worshiping the living God, they worshiped the supposed immortal souls of dead heroes that they believed had now become gods. Thus we read:- {1871 JNA, SWE 27.1} Num. 25:1-3: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel." {1871 JNA, SWE 27.2} Let us read again, and we shall learn what kind of gods these were whose sacrifices the Israelites ate at Baal-peor. {1871 JNA, SWE 27.3} Ps. 106:28: "They joined themselves also unto Baal-peor and ate the sacrifices of the dead. {1871 JNA, SWE 27.4} The gods, then, to which these sacrifices were offered, were deified dead men. And they were 28 confirmed in worshiping these dead heroes because they received such wonderful responses, so perfectly characteristic of the men. But they supposed themselves receiving responses from the souls of these dead warriors to whom they thus sacrificed as gods. Paul tells us who really received this worship, and, of course, who returned the responses. Thus he says:- {1871 JNA, SWE 27.5} 1 Cor. 10:20: "But I say, that the things which the Gentiles sacrifice, they sacrifice to DEVILS, and not to God; and I would not that ye should have fellowship with devils." {1871 JNA, SWE 28.1} They worshiped dead men in name, and devils in reality. They had no doubt that these departed warriors and kings still lived; for they had manifest and characteristic responses. {J.N. Andrews, Samuel and the Witch of Endor, pg 27, 28}

Rom 1:26

Rom 1:26 - God gave them up unto vile affections - See Act 7:42; Lev 20:11-17; Jude 1:10

Rom 1:27

Rom 1:27 - leaving the natural use of the woman - See Dan 11:36-38; Lev 18:22, 20:13; 1Cor 6:9, 10; 1Tim 1:10

Rom 1:27

Rom 1:27 - burned in their lust one towards another - See Lev 20:11-17

Rom 1:27

Rom 1:27 - unseemly - Not fit or becoming; uncomely; unbecoming; indecent.

Rom 1:27

Rom 1:26 - receiving in themselves that recompense of their error which was meet - See Ju 1:7; Lev 20:13

Rom 1:28

Rom 1:28 - And even as they did not like to retain God in their knowledge - See Rom 1:19, 22, 24; 2Thess 2:10-12; Ps 14:1, 53:1

Rom 1:28

Rom 1:28 - God gave them over to a reprobate mind - See 2Thess 2:11, 12; 1Tim 4:1-3; Prov 12:15; Hosea 4:17

Rom 1:28

Rom 1:28 - reprobate - Abandoned in sin; lost to virtue or grace. OBDURACY, n. [See Obdurate.] Invincible hardness of heart; impenitence that cannot be subdued; inflexible persistency in sin; obstinacy in wickedness.

Rom 1:29

Rom 1:29 - Being filled with all unrighteousness - See 2Tim 3:1-5

Rom 1:29

Rom 1:29 - coveteousness - See Col 3:5

Rom 1:29

Rom 1:29 - full of envy - See Jam 3:14-16; Rom 13:13

Rom 1:30

Rom 1:30 - despiteful - Full of spite; malicious; malignant; as a despiteful enemy.

Rom 1:30

Rom 1:30 - inventors of evil things - See Gen 6:5; Ps 99:8, 106:29, 39; Ecclesiastes 7:29

Rom 1:31

Rom 1:31 - Without understanding - unintelligent, without understanding, stupid - See Dan

12:10

Rom 1:31

Rom 1:31 - covenantbreakers - See 2Tim 3:3

Rom 1:31

Rom 1:31 - without natural affection - unsociable (Rom 1:31 marg.), inhuman (2Ti. 3:3 RSV), unloving (2Ti. 3:3 NKJV) - See 2Tim 3:3

Rom 1:31

Rom 1:31 - implacable - 1. Not to be appeased; that can not be pacified and rendered peaceable; inexorable; stubborn or constant in enmity; as an implacable prince. 2. Not to be appeased or subdued; as implacable anger; implacable enmity, malice or revenge. OBDURACY, n. [See Obdurate.] Invincible hardness of heart; impenitence that cannot be subdued; inflexible persistency in sin; obstinacy in wickedness.

Rom 1:32

Rom 1:32 - Who knowing the judgment of God, that they which commit such things are worthy of death - See Rom 1:18; 2Thess 2:12 OBDURACY, n. [See Obdurate.] Invincible hardness of heart; impenitence that cannot be subdued; inflexible persistency in sin; obstinacy in wickedness.

Rom 1:32

Rom 1:32 - that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them - those today who support, encourage, applaud, praise, extol, and give their endorsement to those who openly live godlessly are as the COI who supported Korah in his rebellion against God and His servant Moses. See Ps 10:3; Num 16:41, 42 It was evident that the sympathies of the people were with the disaffected party; but Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored Him to be his judge. – {PP 399.4} Korah had withdrawn from the assembly to join Dathan and Abiram when Moses, accompanied by the seventy elders, went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, “Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.” The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning. – {PP 400.3} But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate. – {PP 401.1} They had been flattered by Korah and his company until they really believed themselves to be very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the word of God the sentence that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to

be established, in which praise would be substituted for reproof, and ease for anxiety and conflict. The men who had perished had spoken flattering words and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some All Israel had fled in alarm at the cry of the doomed sinners who went down into the pit, for they said, "Lest the earth swallow us up also." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, ye have killed the people of the Lord." And they were about to proceed to violence against their faithful, self-sacrificing leaders. – {PP 402.2}

Rom 1:32

Rom 1:32 - but have pleasure in them that do them - condone wickedness.

Rom 2:2

Rom 2:2 - But we are sure that the judgment of God is according to truth - See Joh 7:24

Rom 2:3

Rom 2:3 - And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? - See Joh 8:6-10; Rom 14:10

Rom 2:4

Rom 2:4 - Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? - It is the conviction of sin by the Holy Spirit and our recognized waywardness, and ingratitude that leads us to repentance so that we may seek refuge in Jesus our Savior and Our Righteousness (Ps 32:1-4; Prov 18:10; Jer 23:5, 6). We are counseled not to harden our hearts to the Holy Spirit's promptings but to yield when we have opportunity to do so. See Ps 95:7, 8||Heb 3:7, 8; Jer 3:22; Heb 2:3; Rom 1:21, Act 20:21; Mk 3:29||1Jo 1:10 The first step in reconciliation to God is the conviction of sin. "Sin is the transgression of the law." "By the law is the knowledge of sin." 1 John 3:4; Romans 3:20. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own. – {GC 467.3} But we must have a knowledge of ourselves, a knowledge that will result in contrition, before we can find pardon and peace. The Pharisee felt no conviction of sin. The Holy Spirit could not work with him. His soul was encased in a self-righteous armor which the arrows of God, barbed and true-aimed by angel hands, failed to penetrate. It is only he who knows himself to be a sinner that Christ can save. He came "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. But "they that are whole need not a physician." Luke 5:31. We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we should not desire healing. – {COL 158.2}

Rom 2:4

Rom 2:4 - forbearance - the act of avoiding, shunning, or omitting; either the cessation or intermission of an act commenced, or a withholding from beginning an act. See 2Cor 5:19

Rom 2:4

Rom 2:4 - the goodness of God leadeth thee to repentance - As God is no respecter of person, He extended the same grace to the rebellious angel Lucifer and his hosts, that they

might turn from their rebellion, be re-instated and live, but in pride, they refused, despising the riches of God's goodness. So it is with all the children of disobedience, they will not humble themselves that they might be saved. See Jer 3:13; Ezek 33:15; 2Cor 7:10-12; 2Pet 3:9; Act 5:31; 1Jo 1:10||Mk 3:29; *2Tim 2:25 "Repentance includes sorrow for sin (Jer 8:6) and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be not real change in the life." {SC 23:2} 1. Esau had no true repentance 2. Pharaoh had no true repentance 3. Balaam had no true repentance 4. Judas Iscariot had no true repentance The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of.... { NL 20.1} Jesus has said, "I, if I be lifted up from the earth, will draw all men unto Me." Joh 12:32. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds and the goodness of God leads us to repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul. – {SC 26.4} Ask Him to give you repentance, to reveal Christ to you in His infinite love, in His perfect purity. In the Saviour's life the principles of God's law—love to God and man—were perfectly exemplified. Benevolence, unselfish love, was the life of His soul. It is as we behold Him, as the light from our Saviour falls upon us, that we see the sinfulness of our own hearts. – {SC 28.2} But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. The "Light, which lighteth every man that cometh into the world," illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. Joh 1:9. Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed and to be restored to communion with Heaven. – {SC 24.2} The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Mt 11:28. It is the virtue that goes forth from Christ, that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Act 5:31. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ. – {SC 26.2}

Rom 2:5

Rom 2:5 - after thy hardness and impenitent heart treasurest up unto thyself wrath - a hardened and unrepentant heart is one that is at enmity, at war (wrath) with God, His law, His Spirit, and is therefore wrathful. Unrepentance is a hallmark of the wicked. See 2Chron 30:8-10; Rev 2:21, 9:20, 21, 16:9-11; Jam 4:6

Rom 2:5

Rom 2:5 - treasurest up unto thyself wrath - those who refuse to yield to the promptings of the holy spirit are filled with the enmity from Satan which is at enmity with God, warring against the Spirit of God and can not be reconciled to God. In so doing, they are treasuring up their own wrath (enmity) unto the day of God's wrath, when He will put all rebellion to an

end.

Rom 2:5

Rom 2:5 - against the day of wrath and revelation of the righteous judgment of God - See Rev 6:16, 17; Rom 2:8, 9

Rom 2:5

Rom 2:5 - revelation of the righteous judgment of God - Thy way is in the sanctuary O God, Who is so great a God as our God? See Ps 77:13, 73:1-17; 2Thess 1:5

Rom 2:5

Rom 2:5 - righteous judgment of God - See Rom 2:2; Joh 7:24; Heb 4:12; 2Thess 1:4-6

Rom 2:6

Rom 2:6 - Who will render to every man according to his deeds - See 2Cor 5:10; Isa 3:10, 11, 59:18; Lk 12:47, 48; Rev 2:23, 20:12, 13; 22:12; Jer 17:10; 32:19; 1Cor 3:8; Prov 24:12; Rom 14:10, 12; Ps 73:1-17; Mal 3:18

Rom 2:7

Rom 2:7 - To them who by patient continuance in well doing seek for glory and honour and immortality - the crown of life is reserved for those who through well doing, patiently seek for the character and righteousness of Christ. See Phil 2:5-8; Gal 6:9; Mal 3:16, 17; Mt 24:13; Heb 10:35-39

Rom 2:8

Rom 2:8 - But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath - See Rom 2:5

Rom 2:9

Rom 2:9 - Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile - See Rom 1:16, 18, 19; Gal 3:28

Rom 2:10

Rom 2:10 - glory - the blessed hope, to reflect the glory of God (His character) once again - See Titus 2:11-13

Rom 2:10

Rom 2:10 - peace - See Isa 37:12

Rom 2:11

Rom 2:11 - For there is no respect of persons with God - See Act 10:34; Rom 14:10; 1Pet 1:17

Rom 2:12

Rom 2:12 - For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; - See Lk 12:47, 48; Jer 9:25, 26

Rom 2:12

Rom 2:12 - sinned without law - those [Gentiles] who may never have been given the ten commandments still have a knowledge of God's Law and His Godhead, being observed in nature and through the promptings of their consciences. See Lk 12:48; Rom 1:19, 20, *2:14, 15; Ps 19

Rom 2:12

Rom 2:12 - and as many as have sinned in the law shall be judged by the law - See Lk 12:47

Rom 2:13

Rom 2:13 - For not the hearers of the law are just before God, but the doers of the law shall be justified - Christ imputes and imparts His righteous to us, justifying us by faith. We are justified by believing in Jesus' finished works, not by keeping God's Law (Gal 3:9, 11). See Rom 5:1, 18, 16; Heb 11:4; Jam 2:17-26

Rom 2:14

Rom 2:14 - For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: - See Rom 2:26, 27

Rom 2:14

Rom 2:14 - do by nature the things contained in the law, these, having not the law, are a law unto themselves: - though not written on paper or stone, their upholding the law written upon their hearts, minds, and conscience establish that they indeed are governed by a law. See Gen 12:17-20, 20:9-18

Rom 2:15

Rom 2:15 - Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another - See Jer 31:31-34; Heb 8:10-12

Rom 2:16

Rom 2:16 - God shall judge the secrets of men by Jesus Christ - See 1Cor 4:5; Joh 5:22, 23, 3:19, 20; Eze 8:10-12; Ps 139:11, 12

Rom 2:17

Rom 2:17 - Behold, thou art called a Jew, and restest in the law, and makest thy boast of God - See Lk 18:11, 12; Mt 23:23-28; Gal 3:18

Rom 2:18

Rom 2:18 - And knowest his will, and approvest the things that are more excellent, being instructed out of the law - See Deut 4:5-9; Jer 9:23, 24

Rom 2:18

Rom 2:18 - being instructed out of the law - See Rom 3:1, 2

Rom 2:19

Rom 2:19 - thyself art a guide of the blind, a light of them which are in darkness - See Isa 58:8

Rom 2:20

Rom 2:20 - which hast the form of knowledge and of the truth in the law - Paul here is speaking of the formalism that took hold of Israel, the rites, the rituals, the ceremonies which all were a shadow of the the truth, the substance being Christ. Pauls speaks of Israel's formalism, a new manifestation of the pagan teaching of "all that He says we will do" (Gen 19:8), having a form of godliness but denying the power thereof (2Tim 3:5), that supplanted the true religion of the heart which God desires. See Heb 3:16-4:2; 2Cor 3:6 The Law contains the form or outline for righteousness but Jesus Christ is the actual substance of righteousness. We can never have righteousness without Christ, the substance.

Rom 2:21

Rom 2:21-23 - Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? - See Mt 23:1-23

Rom 2:22

Rom 2:22 - sacrilege - The crime of violating or profaning sacred things

Rom 2:23

Rom 2:23 - Thou that makest thy boast of the law, through breaking the law dishonourest thou God? - we who boast in having all the oracles of God through His Laws and the writings of His prophet, do we dishonour God by violating those same Law and Prophets? - See Eccl 10:1

Rom 2:24

Rom 2:24 - For the name of God is blasphemed among the Gentiles through you, as it is written - See 2Sam 12:9, 14; Isa 52:5; Eze 36:20, 39:23, 24; Tit 2:5; 2Cor 6:3

Rom 2:25

Rom 2:25 - For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision - circumcision would have value as a token of a true relationship, where the Jews' lives and works reflected the character of the God they boasted in. Since however, they proved their lack of a relationship with God, their circumcision was in vain. - Gal 3:10

Rom 2:26

Rom 2:26 - Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? - See Rom 2:14, 15; Gen 20:9-18

Rom 2:27

Rom 2:27 - And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? - See Mt 12:41-45

Rom 2:28

Rom 2:28 - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: - See 1Cor 7:19

Rom 2:28

Rom 2:28 - neither is that circumcision, which is outward in the flesh - circumcision in the flesh is called a “sign” or token of the true circumcision which is of the heart. - See Rom 4:11; Eph 2:11

Rom 2:28

Rom 2:28 - which is outward in the flesh - Circumcision in the flesh made by hands (Eph 2:11)

Rom 2:29

Rom 2:29 - But he is a Jew, which is one inwardly - See Philippians 3:3; Gal 3:26-29, 6:15, 16; Rom 9:7, 8, 4:18 (righteousness by faith); Joh 8:37-44; Col 2:10, 11; Jer 4:4

Rom 2:29

Rom 2:29 - circumcision is that of the heart - See Deut 10:16, 30:5, 6; Jer 4:4, 9:25, 26; Gal 3:7

Rom 2:29

Rom 2:29 - in the spirit, and not in the letter - Circumcision is wholly in the Spirit and not the letter of the law. They are the true worshippers of God, who worship Him in spirit and in truth and not the letter of the Law. See Deut 30:5, 6; Rom 3:21, 9:6-8; 2Cor 3:6; Col 2:10, 11

Rom 2:29

Rom 2:29 - whose praise is not of men, but of God - See 2Cor 10:18; Joh 8:50; Compare Joh 12:43

Rom 3:1

Rom 3:1 - What advantage then hath the Jew? - Paul first establishes that the Jews indeed are a privileged people, having been given the laws, prophets and oracles of God. However, he later asserts that the privilege does not make the Jews better than others, only more accountable as they have been given greater light than others. See Rom 3:9; Lk 12:48

Rom 3:1

Rom 3:1 - what profit is there of circumcision? - See Gal 5:6; Rom 3:9

Rom 3:2

Rom 3:2 - unto them were committed the oracles of God - See Deut 4:8; Act 7:38; Joh 4:22; Rom 2:17-20, 9:4; Ps 147:19, 20; Am 3:2; 1Pet 4:11; COL 104.4, 105.1. Just as God had entrusted all of His light and oracles to the COI, He has imparted even greater light of the Science of Salvation to Spiritual Israel, the SDA church, through both the Bible and the Spirit of Prophecy. Therefore, we SDA's have a great advantage over others which brings greater accountability. Natural Israel & Spiritual Israel both share: 1. All the oracles of God in the Bible and the testimonies of the prophets (Isa 8:16; Deut 4:5-9) 2. A knowledge of the

sanctuary, the Great Controversy between Christ and Satan and God's Plan of Redemption (Ps 77:13) 3. A specific gospel message to take to the world regarding the coming of Christ. 4. A gospel message empowered by a message of health reform 5. A message of complete victory over sin If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith! – {1888 261.3} God chose Israel to reveal His character to men. He desired them to be as wells of salvation in the world. To them were committed the oracles of heaven, the revelation of God's will. In the early days of Israel the nations of the world, through corrupt practices, had lost the knowledge of God. They had once known Him; but because "they glorified Him not as God, neither were thankful; but became vain in their imaginations, ... their foolish heart was darkened." Rom 1:21. Yet in His mercy God did not blot them out of existence. He purposed to give them an opportunity of again becoming acquainted with Him through His chosen people. Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. – {AA 14.1} God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth—the messages of the first, second, and third angels—He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. – {CCh 58.4} Our people need to understand the oracles of God; they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth and prevent them from being carried about by every wind of doctrine.—Testimonies for the Church 5:272, 273. – {BLJ 115.5}

Rom 3:3

Rom 3:3 - For what if some did not believe? - While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light. – {GC 527.2} "And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered," (who is Israel? the church members of today) "yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." [Isa 49:5.] The message must go from east to west, and from west to east again. A great shaking up must come. The professed believers in the truth for this time are asleep. They need to awake, and shine anew because the light of truth has not only flashed upon them, but rightly done its work. God will have representatives in every place in all parts of the world. {Lt 86, 1900, par. 22}

Rom 3:3

Rom 3:3 - shall their unbelief make the faith of God without effect? - Should Adventists not seek to embrace and walk in the ever increasing light God is shining through His Spirit, that in no way makes the faith of God without effect. God's truth will continue to shine more

and more unto the perfect day for those who chose to embrace it. See Heb 3:10-4:2; Prov 4:18

Rom 3:4

Rom 3:4 - let God be true, but every man a liar - God is a Majority by Himself and His truths above all of men's wisdom and understandings. See Tit 1:2; Prov 21:30; 1Jo 1:10

Rom 3:4

Rom 3:4 - That thou mightest be justified in thy sayings, and mightest overcome when thou art judged - See Ps 51:4; Eze 14:23 Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. –{DA 26.2}

Rom 3:4

Rom 3:4 - and mightest overcome when thou art judged - God Himself, His character, Law and works are all brought under scrutiny and judged. Yet, He and all that is His, is found justified before heaven and earth by the blood of Jesus Christ and through the Mystery of Godliness. See Rev 14:7; John 9:39; 1Tim 3:16||Col 1:27-29

Rom 3:5

Rom 3:5 - But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? - If by our waywardness (disobedience and unbelief) and sinfulness the gospel is preached and God's Kingdom is built up, is God then unrighteous (unjust) for taking vengeance upon us in judgment? See Rom. 3:7, 5:8

Rom 3:5

Rom 3:5 - Is God unrighteous who taketh vengeance? - Paul is here speaking tongue-in-cheek, where he asks "if our, so called (of men - see v8) unrighteousness is a blessing to others, why then would God punish us for 'unrighteousness'?"That would make God unjust. There is no unrighteousness in God. See Ps 92:15

Rom 3:8

Rom 3:9 - as we be slanderously reported, and as some affirm that we say - See Prov 18:17; Rev 22:15

Rom 3:8

Rom 3:8 - Let us do evil, that good may come? - See Isa 5:20; Rom 6:1, 2

Rom 3:8

Rom 3:8 - whose damnation is just - the destruction of liars, evil speakers and slanderers is just. See Ps 31; Isa 5:20-23

Rom 3:9

Rom 3:9 - What then? are we better than they? No, in no wise: for we have before proved

both Jews and Gentiles, that they are all under sin; - See Rom 2:11

Rom 3:9

Rom 3:9 - for we have before proved both Jews and Gentiles, that they are all under sin - See Rom 2:1-29; Eph 2:1-3; Heb 4:4, 5

Rom 3:9

Rom 3:9 - that they are all under sin - there is none righteous, no not one. See Rom 3:10

Rom 3:10

Rom 3:10 - As it is written, there is none righteous, no not one - See Isa 57:12, 41:26, 53:6, 1:5, 6; Eph 2:1;

Rom 3:11

Rom 3:11 - There is none that understandeth, there is none that seeketh after God - Those alone, who have been brought out of darkness into Christ's marvelous light can claim that they understand the Lord's ways (Jer 9:23, 24). Further, it is not we who seek God, but God has sought after us. Compare Isa 28:7-13, 53:1; Jer 9:12-16; Gen 3:9, 15

Rom 3:11

Rom 3:12 - there is none that seeketh after God - none can boast that they have come to God. The reality is that God has first come to us, making it possible for us to come to Him-first in the Garden of Eden, then through the striving of the Holy Spirit, and then through the condescension of Jesus Christ, the Lamb slain from the foundation of the world. Gen 3:9, 6:3; Heb 10:7; Eph 2:8, 9

Rom 3:12

Rom 3:12 - They are all gone out of the way - See Isa 53:6; Jer 6:16

Rom 3:12

Rom 3:12 - there is none that doeth good, no, not one - We have been corrupted by sin so that God's original purpose for mankind in the creation, to do good works and walk in them has not been fulfilled. See Eph 2:10; Mk 10:18

Rom 3:13

Rom 3:13 - their throat is an open sepulchre - their words bring forth death for all whom they speak of and those who hear - Ps 5:9; Lk 11:44; Ex 21:33-36; COMPARE Jer 5:16, 9:4-8

Rom 3:13

Rom 3:13 - with their tongues they have used deceit - See Ps 31:13

Rom 3:13

Rom 3:13 - the poison of asps is under their lips - a generation of vipers. See Ps 140:3; Mt 3:7; John 8:44

Rom 3:14

Rom 3:14 - Whose mouth is full of cursing and bitterness - See Heb 12:15 Contrast - in their mouth is found no guile - See Rev 14:5

Rom 3:15

Rom 3:15 - Their feet are swift to shed blood: - See Prov 1:16, 6:18; Jer 7:6 Contrast - feet shed with the preparation of the gospel - Eph 6:15

Rom 3:16

Rom 3:16 - Destruction and misery are in their ways: - See Isa 59:8

Rom 3:17

Rom 3:17 - the way of peace have they not known - See Isa 59:8, Jer 4:22; Ps 120:6, 7 Contrast the work of righteousness: Isa 32:17; Heb 12:11

Rom 3:18

Rom 3:18 - There is no fear of God before their eyes - those who have not accepted the gospel of Jesus Christ and have not the Spirit of God dwelling within or to Whom they give no heed show a disdain for God and do not fear nor reverence Him (Mt 10:28). See Isa 11:2; Rev 14:7; Ps 31:18; Gen 20:11; Heb 12:16; Contrast Job 1:1, 28:28 Contrast Jer 9:23, 24, 32:39, 40; Prov 9:10, 4:7

Rom 3:19

Rom 3:19 - what things soever the law saith, it saith to them who are under the law - those who are under the law (10 Commandments) are they who in their flesh seek to establish their own righteousness by keeping the law. Such are under condemnation of the same law that demands perfect obedience. See Rom 6:14, 15; Gal *5:3, 3:10; 1Tim 1:9, 10

Rom 3:19

Rom 3:19 - under the law - to be in the flesh, those who have never accepted Christ as well as the carnal Christian (Rom 7:21-23); to be bound/subject to the requirements of the law through a covenant so that the blessings as well as verdicts, penalties, condemnation, judgments prescribed by the law for transgression are upheld (*Gal 5:3, 3:10, 12). Those who walk in the flesh, who seek to save themselves by upholding the law in their own strength or by their works (Old Covenant - Ex 19:8) will be judged and held accountable for their shortcomings to the Law. Those who embrace Christ's righteousness by faith, permit God to fulfill the Law in them, through His power (the Holy Spirit), by His grace. See Joh 1:12; Tit 2:12-14; *Gal 3:10

Rom 3:19

Rom 3:19 - that every mouth may be stopped - there will be no answer for sin because sin is inexcusable. - See Philippians 2:11

Rom 3:19

Rom 3:19 - and all the world may become guilty before God - all have sinned and come short of the glory of God. We have inherited the sinful nature of Adam, but we too have committed our own sins, making us all guilty of transgression. See Rom 3:4

Rom 3:20

Rom 3:20 - Therefore by the deeds of the law there shall no flesh be justified in his sight - No one, in keep the law will be justified because we have all, already broken the law and are under its condemnation. Justification must come from some other source, outside of ourselves, pure and undefiled, and able to satisfy the righteous requirements of the law on our behalf. That One is Jesus. This is directed to every person who, in their own strength seek to be justified (Mt 19:16-22). See Eph 2:8, 9; John 6:63||3:6; Ps 143:2; Gal 2:16, 21; *3:11, 24, 5:4; Rom 10:1-4, 4:1-5 He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy. – {SC 59.4}

Rom 3:20

Rom 3:15 - for by the law is the knowledge of sin - the Law is as a mirror which merely points out the defects in our character. When man sinned, we lost our knowledge WITH God, so the commandments give us the knowledge of sin (Heb 9:9 - See conscience). Of itself, the law has no power to remedy the sin it reveals. See 1Jo 3:4; Rom 5:13, 7:7; Jam 1:23-25

Rom 3:21

Rom 3:21 - But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; - The righteousness of God outside of the Law is Jesus, THE LORD OUR RIGHTEOUSNESS. Now is Jesus revealed IN US, being witnessed by the law and the prophets!! See *Jer 23:5, 6; *Col 1:25-29; John 14:16-20; Rom 1:16, 17, 2:29, 9:30, 10:3; Isa 45:21; Ps 85:10, 89:14; *Philippians 3:8, 9 The Law is the Righteousness of God also: 1. Deut 4:8 - status and judgments so righteous as all this law 2. Isa 51:7 - those who know righteousness have law in hearts 3. Rom 2:26, 8:4 4. Rom 9:23, 10:4, 5 Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough.—General Conference Bulletin, Fourth Quarter, 1899, vol. 3, p. 102. – {7ABC 469.3} It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. { SC 62.2} More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works—works of righteousness, obedience. { SC 62.3}

Rom 3:21

Rom 3:21 - without the law - The Law of God is righteous (Rom 9:31, 32, 10:5), and yet there is a righteousness outside of the Law. This righteousness is Jesus Himself, and it is imputed and imparted by faith to those who believe in Jesus Christ - by better promises and guaranteed by the righteous life and blood of Jesus Christ. See Gal 3:25; Jer 23:5, 6 "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai. – {SC 61.1}

Rom 3:21

Rom 3:21 - being witnessed by the law and the prophets - Paul makes reference to the Old Covenant and Old Testament with its ceremonies and rights that alone could not purify, but were a shadow of the true that was to come. Paul shows that Jesus's righteousness alone, imputed and imparted satisfies the Law on our behalf. This righteousness is witnessed to by the Law which itself is righteous (Rom 9:31). See Phil 3:9; Ps 119:172 The Law and the Prophets give testimony or evidence of the righteousness of God seen in the life of Jesus Christ and made available to all who embrace God's free gift and promises by faith, they too are declared righteous by God. See Rom 4:3, 5

Rom 3:21

Rom 3:21 - the law and the prophets - a reference to the [Old Testament] Bible that give witness of Jesus Christ. See Mt 11:13; Lk 16:16, 29

Rom 3:22

Rom 3:22 - the righteousness of God which is by faith of Jesus Christ - See Phil 3:9; Rev 14:12; Rom 10:3, 4, 4:4; Jer 23:5, 6 Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. – {COL 312.2}

Rom 3:22

Rom 3:22 - unto all and upon all them that believe - With Jesus' glorification and the giving of the promise of the Father (Act 1:4, 5, 8), the Holy Spirit, the righteousness of God is made available to all men who believe - See Joh 1:12, 6:26-29; Gal 3:26-29

Rom 3:22

Rom 3:22 - for there is no difference: - there is no difference or distinction among men, seeing we all come from one blood (Adam), all have sinned, and we all are redeemed by one blood (Jesus'). See Gal 5:6, 3:16

Rom 3:23

Rom 3:23 - For all have sinned - See 1Kin 8:46; 2Chron 6:36; Rom 5:12; Gal 3:22; Jam 3:2, 6, 8; 1Jo 1:8

Rom 3:23

Rom 3:23 - come short of the glory of God - Adam forfeited the glory entrusted to him in the creation, to be king over the earth and to have the presence of God abiding within him to shine forth God's glory to the world (Ps 8:5). As a result, all who are born of Adam come

into the world with a fallen (coming short) nature, we have all sinned and fallen short (have lost and do not measure up to the glory of God). Sin is coming short of perfection. God will not accept anything less than perfection. Ps 51:5; Jer 13:23; Job 14:4; Joh 3:18; Jer 17:9; Rom 7:21; CONTRAST: Col 2:9, 10; 2Cor 3:5; Eph 3:19 The law of righteousness (Rom 9:31) demands perfect righteousness and thus condemns the guilty. Jesus' righteousness alone satisfies the Law - Jer 9:23, 24; Rom 10:1-4; Rom 3:21 The converse must be true as well, those who do not sin reflect the glory of God. The glory of God is seen in His radiant beauty as garments of light covering His Holiness. Upon those who fear God's name will the Sun of Righteousness arise with healing in His wings. Jesus became perfect through the things He suffered (tempted in all points and yet without sin) in order to fulfill [fill fully - fill the cup of] all righteousness for mankind. See Ps 104:1, 2; Mal 4:2; Rev 12:1; 2Cor 5:21; Mt 3:15||Heb 5:8, 9

Rom 3:24

Rom 3:24 - being justified freely by His grace - to render (i.e. show or regard as) just or innocent:--free, justify(-ier), be righteous we are justified freely by grace through faith of Jesus Christ, believing in the efficacy of His shed blood - Rom 3:25, 4:1-5, 5:18; Heb 8:12, 2:9; 2Cor 5:19; 1Jo 2:2; Tit 3:7 Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child, I reprieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.... – {OHC 51.2}

Rom 3:24

Rom 3:24 - his grace - God's grace was has been and continues to be extended to Adam and His race due to our ignorance of Him, His love, His character, His goodness and His justice (Act 17:22-30). In contrast There is no grace extended to the devil and his angels, who all have tasted of God's goodness, were partakers of the heavenly bliss and yet turned and crucified Jesus in their hearts... there is no way to redeem such (Heb 6:4-6)

Rom 3:24

Rom 3:24 - through the redemption that is in Christ Jesus - the entire Plan of Redemption is being carried out by the One Who Created all things. Jesus is fulfilling the Father's will on His behalf, in destroying the enmity caused by man's rebellion and sin, reconciling men back to the Father in Himself, restoring His image in fallen humanity, and ultimately eradicating sin from the universe. See 2Cor 5:18-21

Rom 3:25

Rom 3:25 - set forth to be a propitiation through faith in His blood - Joh declared, "Behold the Lamb of God that taketh away the sins of the world". Joh was pointing to Christ, the fulfillment of all the ceremonial sacrifices, Whose blood was shed for the remission of the sins of the world. Joh saw Jesus as the Antitype, the true fulfillment of the ceremonial services and their sacrifices. Jesus is set forth as a propitiation (appeasement) for the offended Law of God for which Atonement would be made eventually in the Most Holy Place. See Joh 1:29, 36; Lev 17:11; Rom 4:25; 1Jo 2:2, 4:10; Heb 2:17

Rom 3:25

Rom 3:25 - propitiation - an appeasement; that which conciliates (assuages) something wronged or offended. Jesus' perfect life and His death, shedding His innocent blood, satisfies the Laws demands. See 1Jo 2:2, 4:10; Rev 12:11 "The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance.""– {FLB 75.3}

Rom 3:25

Rom 3:25 - through faith in his blood - the shed blood of Jesus Christ reconciles the human race to God. Through faith in His life, poured out to cover all of our sins, we are reconciled, justified and sanctified all at once. See Lev 17:11; 1Jo 1:7; Rev 12:11

Rom 3:25

Rom 3:25 - to declare his righteousness for the remission of sins that are past, through the forbearance of God - the righteousness of God [long suffering, forbearance, mercy, grace, kindness love] is seen in the shed blood of Christ for the remission of sins that were past.

Rom 3:25

Rom 3:25 - for the remission of sins that are past, through the forbearance of God - Christ is humanity's PASSOVER, before the foundation of the world (1Cor 5:7; Rev 13:8). God's forbearance delays punishment for sin [before the foundation of the world - Heb 9:26] so that we may seek forgiveness, receive victorious power over sin, and find remission of sin; not willing that any should perish but that all should come to repentance. See 2Pet 3:9

Rom 3:25

Rom 3:25 - through the forbearance of God - God "passed over" the sins previously committed. Jesus is our "passover" (paresis) which means to place on the side, bypassed. As soon as Adam and Eve sinned, God passed over their sins. The sins of the forefathers were placed to the side, not to be forgotten but to be reserved for God's expiation and extirpation, the forever removal of sins by the blood of the Lamb of God that takes away the sins of the world. See 1Cor 5:7; Isa 53:6; Rev 13:8

Rom 3:26

Rom 3:26 - To declare, I say, at this time his righteousness - God's righteousness in forebearing our sins until payment would be made in full through the shed blood of Christ - See Jer 23:5, 6 the forbearance of God was apparently not fully understood by the Jews. The Jews did not recognize the distinction between type and anti type. Through the annual Day of Atonement, their focus was placed upon the immediate need to expiate and extirpate sins, not realizing that the blood of bulls and goats could never take away our sins [Heb 10:4]. However, the righteousness of God in His loving forbearance was to show us that our sins were being stockpiled until the times of restitution, when Jesus through His blood would make atonement for our sins and blot them out permanently with His blood.

Rom 3:26

Rom 3:26 - that he might be just - God is just in that He upholds the righteous requirements of the Law through the death of His Son, the Second Adam and Personage of the human race (Heb 2:14-18). God is also just in not condemning us, as His Son will propitiate the offended

Law (atonement) so that we may be found guilt free and sin free who come to Him in faith. See Rom 8:4; 1Jo 1:9; Heb 2:11, 17

Rom 3:26

Rom 3:26 - that he might be just, and the justifier - the statement speaks of God's need to uphold justice and mercy (Ps 85:10) as part of the Plan of Redemption. God is just, faithful and fair towards the Law, which demanded the death of the human race; while simultaneously being merciful to the human race in giving us a second chance to choose Jesus by faith. See Heb 2:16, 17

Rom 3:26

Rom 3:26 - the justifier of him which believeth in Jesus - See Joh 3:16; Rom 8:30-33 A man comes under condemnation because of his transgressions, but, as a sinner, he can experience justification only through an act of God. Condemnation is earned, or deserved, but justification cannot be earned—it is a "free [unmerited] gift" (v 16). In justifying the sinner God acquits him, declares him to be righteous, regards him as righteous, and proceeds to treat him as a righteous man. Justification is the act of acquittal and the accompanying declaration that a state of righteousness exists. Charges of wrongdoing are canceled, and the sinner, now justified, is brought into a right relationship with God that Paul describes as being at "peace with God" (Rom 5:1). {SDA BIBLE DICTIONARY - "Justification"}

Rom 3:27

Rom 3:27 - Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith - See Rom 11:20-32; Eph 2:9; Jer 9:23, 24; 1Cor 2:2

Rom 3:27

Rom 3:27 - By what law? of works? The Old Covenant is also referred to here as the Law of Works.

Rom 3:27

Rom 3:27 - the law of faith - we are bound to a new law, the law of faith (Everlasting/New Covenant - Heb 11:4, 8:10-13; Jer 31:31-34) that enables us to receive the blessing of justification, pardon of sins, by virtue of the blood of Christ as well as a new heart and power to become sons/daughters of God, upholding the perfect Law of Liberty (the 10 Commandments) by that same faith. See Rom 3:31, 7:12, 8:2; Jam 1:25, 2:12;

Rom 3:28

Rom 3:28 - Therefore we conclude that a man is justified by faith without the deeds of the law - As we embrace God's promises by faith, not having done any works of our own to merit His favor, we receive by grace Christ's righteousness and are pronounced just, not guilty for sins past (v23-26), purified, in a right relationship with God. See Rom 5:1, 3:20, 21, 4:1-5; Gen 15:6; Gal 2:21

Rom 3:29

Rom 3:29 - Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also - God is no respecter of person, but in every nation he that feared Him, and workers righteousness, is accepted with Him. See Act 10:34, 17:26; Gal 3:26-29; Rom 4:16;

Eph 2:1, 11-18

Rom 3:30

Rom 3:30 - Seeing it is one God - See Deut 6:4

Rom 3:30

Rom 3:30 - justify the circumcision by faith - the Jews, who by faith In obeying God's command, have been circumcised, and believe in God's salvation by faith, will be justified.

Rom 3:30

Rom 3:30 - uncircumcision through faith - the Gentiles, who have not partaken of circumcision of the flesh but have been circumcised of the heart to believe in God's salvation through faith of Jesus Christ, will be justified.

Rom 3:31

Rom 3:31 - Do we then make void the law through faith? - "By our faith, do we then cease to honor, uphold, exercise and practice the Law of God?" the question is asked. See Rom 3:27 The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. – {SC 60.1} But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. – {SC 60.2}

Rom 3:31

Rom 3:31- God forbid - Absolutely not!! God help us, NO! - we are debtors to God to constantly surrender to Him so that He may fulfill His law in us. We do not absolve the Law, we uphold the Law in Christ's strength, by grace. See Rom 8:12-14, 10:1-4

Rom 3:31

Rom 3:31- we establish the law - we, like Jesus, our Great Exemplar, uphold, magnify and make the law honorable as practiced sincerely in our lives. See Isa 42:21; Rom 10:4

Rom 3:31

Rom 3:31 - establish - ἵστημι hístēmi Verb his'-tay-mee a prolonged form of a primary stao {stah'-o} (of the same meaning, and used for it in certain tenses) a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide,

appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare . to cause or make to stand, to place, put, set to bid to stand by, [set up] in the presence of others, in the midst, before judges, before members of the Sanhedrin; to place to make firm, fix establish to cause a person or a thing to keep his or its place to stand, be kept intact (of family, a kingdom), to escape in safety to establish a thing, cause it to stand 1b to uphold or sustain the authority or force of anything to set or place in a balance to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed) to stand to stand by or near to stop, stand still, to stand immovable, stand firm 2a of the foundation of a building to stand continue safe and sound, stand unharmed, to stand ready or prepared to be of a steadfast mind of quality, one who does not hesitate, does not waiver - See Rom 10:3

Rom 4:1

Rom 4:1 - What shall we say then that Abraham our father, as pertaining to the flesh, hath found? - what can be said of Abraham's accomplishments in the works of the flesh [versus faith]?

Rom 4:2

Rom 4:2 - For if Abraham were justified by works, he hath whereof to glory; but not before God - If by Abraham's works he had attained justification, he would have room to boast before men. Yet, there would be no boasting before God. God's thoughts and ways have always been different than that of sinful men (Isa 55:8, 9; Ecc 7:29). God does not justify through any good that we have done. God justifies those who believe that He alone saves, placing their hope and trust in His finished works of justifying those who do not deserve it, solely by His grace through the merits of His Son. Rom 3:27, 4:2-5; Eph 2:4-10

Rom 4:2

Rom 4:2 - justified - proven to be just, conformable to the law, right, propriety of duty; vindicated as right

Rom 4:3

Rom 4:3 - For what saith the scripture? - the rhetorical question implies that all be acquainted with the Scriptures and their teachings. See Joh 5:39; Lk 10:26

Rom 4:3

Rom 4:3-5 - See Gen 15:6; Joh 8:39; 6:29; Zech 3:3-5 "By faith he [the sinner, who has so grievously wronged and offended God] can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinners account. Christ's righteousness is accepted in place of man's failure." - Review and Herald, November 4, 1890.

Rom 4:3

Rom 4:3 - Abraham believed God, and it was counted unto him for righteousness - See Gen 15:6; Jam 2:23; Rom 4:17; Zech 3:3-5 "By faith he [the sinner, who has so grievously wronged and offended God] can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinners account. Christ's righteousness is accepted in place of man's failure." - Review and Herald, November 4, 1890. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb 11:4 Rahab the harlot, who was actively running a bordello (a brothel), believed in the God of Israel and that He would

soon subdue Jericho. She therefore, cast her faith in Him and asked His grace upon her life and the life of her father, mother, and siblings. Through her faith, God declared her righteous and thus saved her and her father's household. This is righteousness by faith. See Joshua 2:8-13, 6:21-23; Jam 2:25

Rom 4:3

Rom 4:3 - it was counted unto him for righteousness - Abraham's BELIEF, the FAITH of Jesus Christ, was counted for righteousness. God looks upon our faith in His word, His promises, His love and in Him (His character) and justifies and declares the ungodly righteous. See Rom 3:24-26; Isa 54:17; Gal 5:5

Rom 4:4

Rom 4:4 - Now to him that worketh is the reward not reckoned of grace, but of debt - See Rom 3:19, 20, 10:1-4; John 6:28; Ex 19:8; Josh 24:16-18, 21 There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery. – {SC 44.2} Creature Merit Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ's pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self-abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor. – {FW 23.2} I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice! – {FW 24.1} Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling." – {FW

24.2}

Rom 4:4

Rom 4:3 - reward not reckoned of grace, but of debt - those who attempt to be justified of themselves by their good works [to be found worthy before God; to be pronounced not guilty, while still living in sin- transgressing the law of God; while not embracing the power of God to be victorious over sin and renewed by the Spirit of God], forsake the gift of grace from God but rather seek payment for their good works. Those who seek to justify themselves by their good works (Rom 10:3) are under obligation to keep the whole law perfectly. See Jam 2:10; Lk 15:29; Gal 2:21, *5:3, 3:10, 12 Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him. – {FW 19.3}

Rom 4:5

Rom 4:5 - But to him that worketh not - Paul contrasts the Law of Works vs. the Law of Faith (Rom 3:27). Those who seek to earn salvation through their efforts and works, devoid of faith in the completed works and merits of Jesus Christ are not justified by God. Whereas, those who cease from their labors to try to please/appease God (Mt 11:28-30), but rest in His promises to justify freely by His free salvation and grace found in Jesus Christ (Joh 1:14, 17), are counted righteous.

Rom 4:5

Rom 4:5 - but believeth on him that justifieth the ungodly - truly this is grace, that God would justify (pronounce credit us with Christ's righteousness, pronouncing us "Not Guilty") the ungodly because the ungodly has placed his trust in God, and has willed to believe in God's goodness towards him. Amazing Grace! See Rom 5:6, 3:24, 26, 28; Col 1:21, 22; Jer 23:5, 6 God justifies the ungodly.... It does not mean that He glosses over a man's faults, so that he is counted righteous, although he is really wicked; but it means that He makes that man a doer of the law. The moment God declares an ungodly man righteous, that instant that man is a doer of the law.... It will be seen, therefore, that there can be no higher state than that of justification. It does everything that God can do for a man short of making him immortal, which is done only at the resurrection. ... Faith and submission to God must be exercised continually, in order to retain the righteousness—in order to remain a doer of the law. {Grace on Trial, pg 57, 58, R. Wieland} The spirit of self-justification originated in the father of lies and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine Spirit and will not be acceptable to God. True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as his eyes unto heaven, he will cry, "God be merciful to me a sinner," and those who do acknowledge their guilt will be justified, for Jesus will plead His blood in behalf of the repentant soul. – {SC 40.2}

Rom 4:5

Rom 4:5 - justifieth the ungodly - To prove or show to be just, or conformable to law, right, justice, propriety or duty; to defend or maintain; to vindicate as right those who are dead in trespasses and sin. We have nothing to boast in because we all begin as ungodly, dead in trespasses and sins and Jesus quickens us by His grace (Isa 57:12). Let us all thus praise and magnify the name of the LORD for His indescribable gift in Jesus. We have nothing to boast in because we all started as nothing. The only thing we can boast in is the cross of Jesus Christ that saves us all FROM SIN! See Eph 2:4-6; Rom 3:22-26, 5:6-10; Mt 1:21, 18:23-35; 2Cor 5:21 Our justification is by imputation where we are credited as just through the efforts of another on our behalf. Therefore, our justification is conditional. We forfeited the possibility of justification by works because all have sinned and come short of the glory of God. Rom 3:23 Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."—Selected Messages 1:372 (1890). – {LDE 199.4} The statement that justification by faith is counting one just, not by virtue of his own obedience, but by what another does for him, is strictly correct as far as it goes, but was not offered as giving a full and complete idea of the effects of justification in the gospel. It has been noticed that a guilty person may be guilty still, notwithstanding another may suffer because of his violation of the law. This is and has been the condition of the great majority of those for whom Christ died. Now if a person were set free merely on the ground that the penalty had been executed on a substitute, though the authority and integrity of the law would be vindicated, the Government would have no security against his resuming a course of lawlessness; and the community would have no assurance that ho would not again trample upon their rights. It is therefore evident that before a pardon can safely be granted to the transgressor, there must be given some guarantee in regard to his future conduct. To guard all interests; with mercy to unite justice to all parties, we shall need to inquire for a broader definition of justification by faith than that which we have considered. We should then define it as follows:- {1882 JHW, JBF 16.1} It is that change both in man's relations and condition by virtue of which (1) He is counted just as regards his past life, though his life has not been just; (2) The Government and its subjects are guaranteed against future depredations; and (3) God may consistently accept his service as that of a loyal subject. {1882 JHW, JBF 16.2} By this it will be seen that it is necessary, not only to do a work for man but, also, in him, in order to his complete justification. While the act of laying the penalty upon a substitute vindicates the majesty of the law, a change of heart or of disposition, a thorough amendment of life, can only give that guarantee which is demanded for the future. And this is called conversion. Justification by faith embraces all this. With anything less than this we cannot imagine that any one would stand justified before God. {1882 JHW, JBF 17.1}

Rom 4:5

Rom 4:5 - ungodly - the godless; those who are dead in trespasses and sins. See Rom 3:10-18; Job 14:4||Jer 13:23; Eph 2:1-3, 5; 1Cor 6:9, 10; Col 3:5

Rom 4:5

Rom 4:5 - his faith is counted for righteousness - Faith is not a work performed to earn righteousness. Rather it is that which actuates, it is the means through which God imputes (credits) the righteousness of Jesus Christ to the sinner. He is thus first "accounted" righteous, and then "made" righteous. The former is the work of JUSTIFICATION. The latter is the process of SANCTIFICATION. See Gen 15:6; Ps 32:1-6; Gal 3:11, 5:5; Isa 54:17; Heb 11:1, 6; 2Cor 5:21; Rom 3:21, 22

Rom 4:5

Rom 4:5 - righteousness - '"Righteousness" is a word that is never used of created beings

with a sinless nature. We read of "holy angels" or "unfallen angels," but never do we find the phrase righteous angels. We read of Adam and Eve before the fall that they were "innocent and holy," but never do we see that they were righteous. They could have developed a "righteous character" if they had resisted temptation, but righteousness is always a term that means holiness that has confronted temptation in sinful nature and has overcome. The word itself means justification, and something that is sinless cannot need justification. The innate meaning of the word is declaring something that has been crooked to be straightened.' {Wieland - Grace on Trial pg 208} - 2Cor 5:21

Rom 4:6

Rom 4:6 - Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works - "In My name," Christ bade His disciples pray. In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe.—(The Desire of Ages, 667.) – {Pr 14.1}

Rom 4:6

Rom 4:6 - imputeth righteousness without works - IMPUTE, v.t. [L. imputo; in and puto, to think, to reckon; properly, to set, to put, to throw to or on.] 1. To charge; to attribute; to set to the account of; generally ill, sometimes good. We impute crimes, sins, trespasses, faults, blame, etc., to the guilty persons. We impute wrong actions to bad motives, or to ignorance, or to folly and rashness. We impute misfortunes and miscarriages to imprudence. God credits righteousness, godliness (God-likeness), purity, straightness of life, holiness to the one who by faith, believes in Christ and His finished works (Joh 6:28, 29; Rom 10:1-4) without attempting to earn or work for it.

Rom 4:7

Rom 4:7 - blessed are they whose iniquities are forgiven, and whose sins are covered. The contrast is shown in the Psalm of one who is seeking his own righteousness through the works of the Law and the one who surrenders in repentance to the righteousness of Christ. Until one surrenders, they are in strait places, having no peace and dried-up spiritually. When the person seeks the Lord, then they find forgiveness and relief - See Ps 32:1; 1Jo 1:7

Rom 4:8

Rom 4:8 - Blessed is the man to whom the Lord will not impute sin - blessed is the man who God will not charge, pronounce with sin. See Ps 32:2; 2Cor 5:19; Rom 8:1, 2; contrast 1Jo 1:9

Rom 4:9

Rom 4:9 - Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? - See Rom 3:28-30; Gal 5:6

Rom 4:9

Rom 4:9 - for we say that faith was reckoned to Abraham for righteousness - the faith of Jesus Christ, true, victorious faith, as demonstrated by Abraham gave cause for God to impute upon (credit towards Abraham) him His own righteousness. See Gen 15:6

Rom 4:10

Rom 4:10 - Not in circumcision, but in uncircumcision - Abraham was pronounced righteous before the LORD before he was circumcised, therefore the blessedness of righteousness by faith applies to the circumcised as well as the uncircumcised.

Rom 4:11

Rom 4:11 - And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: - Abraham received (accepted, believed upon, was obedient to) the "SIGN" (seal, token) of circumcision, a seal (token) of the righteousness he had already received while still in uncircumcision. The "SIGN" is not the actual thing. The true circumcision is that of the heart (Jer 4:4; Rom 2:28, 29; Deut 10:16, 30:5, 6) and not of the flesh or the letter of the law. See Gen 15:6; *Eph 2:11

Rom 4:11

Rom 4:11 - a seal of the righteousness of the faith which he had yet being uncircumcised - A token or emblem of the righteousness of the faith that was demonstrated by Abraham, while yet uncircumcised. Not that Abraham himself was righteous (of himself), but the faith that he had and demonstrated, the faith of Jesus Christ, was righteous. See Gal 3:8; Rom 4:12

Rom 4:11

Rom 4:11 - that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: - Everything the Lord does is purposeful! God pronounced Abraham "righteous" before circumcision, so that he might be the father of all faithful, who receive and believe Jesus Christ (Joh 1:12), whether Jew or Gentile. Praise You Lord!!! See Gal 3:6-8, 26-29; Act 10:34, 35; Eph 2:11-19 Rahab the harlot in the Canaan land of Jericho, who was actively running a bordello (a brothel), believed in the God of Israel and that He would soon subdue Jericho. She therefore, cast her faith in Him and asked His grace upon her life and the life of her father, mother, and siblings. Through her faith, God declared her righteous and thus saved her and her father's household. This is righteousness by faith. See Joshua 2:8-13, 6:21-23

Rom 4:12

Rom 4:12 - And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised - See Deut 30:6; Gal 3:26-29

Rom 4:12

Rom 4:12 - but who also walk in the steps of that faith of our father Abraham - Abraham believed God and moved with godly fear (godly obedience). The righteous faith Abraham held and demonstrated permitted him to begin his walk in obedience towards the Lord and his calling. Abraham was commanded to leave country, kindred and family behind and go wherever the Lord would lead him (Gen 12:1). Abraham forsook all and became a pilgrim on the earth, awaiting a better country, that is an heavenly country. See Heb 11:8-16; Gal 3:26-29

Rom 4:13

Rom 4:13 - For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith - God never intended for Abraham or his seed [heirs of Abraham by faith - Gal 3:29] to do anything to receive the inheritance of the earth, but merely to believe by faith that God would do it through Jesus Christ and the cross! The promise would be realized as we believe God and His word. See

Gen 12:1-3; Ex 19:3-5; 2Chron 20:20; 2Cor 1:19, 20; Gal 3:13, 14 No promise of God has ever been given to man except through Christ. Personal faith in Christ is the one things necessary in order to receive whatever God has promised. God is no respecter of persons: He offers His riches freely to everybody; but no one can have any part in them except as he accepts Christ. This is perfectly fair, since Christ is given to all if they will but have Him. {The Everlasting Gospel, E.J. Waggoner, Pg 49}

Rom 4:13

Rom 4:14 - he should be the heir of the world - Abraham and his Seed, Christ, would inherit the new heavens and new earth. See Gen 13:14-17, 12:3, 22:17; Rev 21:1-7; Isa 58:14

Rom 4:13

Rom 4:13 - through the law, but through the righteousness of faith - the promise of righteousness by faith was not by the works of the law or the keeping of the law but by receiving and believing (Joh 1:12) Jesus, Who is OUR RIGHTEOUSNESS, Who justifies the ungodly, Who pardons the transgressors, Who forgives us by His grace, Who blots out our iniquities with His own blood for His name sake, Who makes us to be sons of God. See Jer 23:5, 6; Gal 3:22; Joh 7:38, 39; 1Jo 1:7

Rom 4:14

Rom 4:14 - For if they which are of the law be heirs, faith is made void, and the promise made of none effect: - if those who through the works of the law (primarily, natural descendants of Abraham to whom the law was first given (v16), but also Gentiles who seek to earn salvation through works) are truly heirs, then there is no need for faith and the promises of being justified freely as an act of grace by God (Gen 3:15, 21) are worthless, because the one has earned justification. See Rom 4:4

Rom 4:15

Rom 4:15 - Because the Law worketh wrath - See Rom 7:7-14 the law, which is holy, just and good, points out sin in the lives of all who come to the knowledge of it. To live by the law rather than by grace is to accept the worthiness of the law and to take upon oneself the responsibility of upholding the law in one's own strength, by one's own merits perfectly and to be found before God without fault. This is impossible for sinful (born in sin, shapen in iniquity - Ps 51:5) mortals. To live by grace means to accept the free gift of pardon offered by God through faith, to embrace His promise of a new heart and mind in Christ and to submit to God's will, Who will, by His power, equip the obedient to fulfill the righteousness of the law (Eze 36:26, 27; Rom 4:16, 12:1, 2). The wrath of God is upon those who seek to work the works of the law in their own strength. They must uphold the righteous requirements of the law of themselves, since they have spurned the grace gift offered through faith of Jesus Christ.

Rom 4:15

Rom 4:15 - for where no law is, there is no transgression - Because the Jew's rejected the light of truth and scorned the righteous requirements of the law (to do justly, love mercy, and to walk humbly with their God - Mic 6:8) their sins remained. See Joh 9:39-41; Rom 3:20; Rom 7:7-11

Rom 4:16

Rom 4:16 - Therefore it is of faith, that it might be by grace; to the end the promise might

be sure to all the seed - the promise is fulfilled by faith through by the grace of God, and not by the works of the Law so that all may be accounted as seed, not just those who were entrusted with the Law, but all those who bear the faith of their spiritual father Abraham.

Rom 4:16

Rom 4:16 - not to that only which is of the law - speaking specifically of the Jews.

Rom 4:16

Rom 4:16 - but to that also which is of the faith of Abraham - the promise is to those that have the righteousness of Christ by faith, the faith of Jesus Christ. See Gal 3:9, 7, 26-29

Rom 4:16

Rom 4:16 - who is the father of us all - See Rom 4:23, 24

Rom 4:17

Rom 4:17 - I have made thee a father of many nations - all kindreds, nations, tongues and people who by faith keep the faith of Jesus Christ, are sons of Abraham (Gal 3:26-29; Act 10:34, 35). The perfect fulfillment of this prophecy will be seen on the Sea of Glass, when all the saints of God worship the Father and the Lamb. See Rev 7:9||Gen 15:5, 6

Rom 4:17

Rom 4:17 - before him whom he believed, even God - Abraham believed God - See Rom 4:3

Rom 4:17

Rom 4:17 - who quickeneth the dead - God gives life unto the dead, spiritually and naturally. Until we receive Jesus Christ in the heart, we are spiritually dead. Jesus, through the Holy Spirit gives (spiritual) life which is eternal. See Ezekiel 37:1-10; Eph 2:1; Col 2:13; Rom 6:13; 2Cor 1:9; 1Tim 6:13

Rom 4:17

Rom 4:17 - calleth those things which be not as though they were - God declares the end from the beginning and speaks prolepticly. See Num 23:19; Isa *42:9, 46:10; 44:7, 22; 45:23, 48:5; Gen 3:15; Heb 4:3; Rev 13:8; Joh 13:19; Psa 139:16 Compare: Isa 60:4 || Joh 4:32, 33 God pardons proleptically: Isa 44:22 || Isa 55:7 Examples: Gen 3:15 Isa 7:14 This is indicated by the words of the apostle Paul concerning God that He "calleth those things which be not as though they were." This is an attribute of Divinity alone. If a man calls a thing that is not, as though it were, it is a lie. But God does so, and He cannot lie. How is this? Simply because that when He calls a thing by name, or says that a thing will be, it already exists, even though it cannot be seen. The thing is in His word. When He names a thing that previously had no existence, that instant the thing will be, then it is as sure as though it had already appeared, because it does really exist in the word that has been spoken. It is for this reason that so much of prophecy is in the perfect tense, as though already accomplished. So when the worlds were to be brought into existence, God spoke, and there they were. They were formed by the breath of His mouth. {The Gospel of Creation by E.J. Waggoner} Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be "changed, in a moment,

in the twinkling of an eye, at the last trump;" when "this mortal must put on immortality," and "this corruptible must put on incorruption." 1Cor 15:51-53. Jesus was clothed with the light of heaven, as He will appear when He shall come "the second time without sin unto salvation." For He will come "in the glory of His Father with the holy angels." Heb 9:28; Mark 8:38. The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. – {DA 421.4} "That is, God speaks of things that exist only in His purpose, just as though they had a present existence; because they shall surely exist; even as he called Abraham the father of many nations, when as ye he had no son. Gen 17" {JN Andrews, The Rich Man and Lazarus pg 15}

Rom 4:18

Rom 4:18 - Who against hope, believed in hope - Abraham had faith in God's promises though the evidence was hard to see, he being nearly 100yrs old and Sarah's womb being dead as she was 90years old (Heb 11:11, 12; v19). Abraham placed [rested upon] hope in and on He Who is Faithful. See Rom 4:20, 21

Rom 4:18

Rom 4:18 - So shall thy seed be - the seed of Abraham are just as their father, hoping against [upon] hope and trusting in the promises of God, despite all perceived and un-perceived circumstances. See Rom 4:21

Rom 4:19

Rom 4:19 - And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: - See Heb 11:11, 12, 17-19

Rom 4:20

Rom 4:20 - He staggered not at the promise of God through unbelief - He did not hesitate nor entertain unbelief for a moment. Contrast Heb 3:16-4:2

Rom 4:20

Rom 4:20 - unbelief - to stagger, doubt, waiver, hesitate, deny the promises of God, all of which is sin (Joh 16:9) To deny Christ, rather than to receive Him is unbelief (Joh 1:12, 13) One's heart is evil when unbelief is present - Heb 3:12 Unbelief caused Israel to: 1. Wander in the wilderness for 40yrs, causing that generation to die off,not entering the Promised Land 2. Fail to enter God's rest - See Heb 3:19, 4:6 3. Be cut-off from God - Rom 11:20

Rom 4:20

Rom 4:20 - but was strong in faith, giving glory to God - when we stand in faith, trusting n the very promises God has given without waivering, trusting in God's providence, we give Him glory.

Rom 4:20

Rom 4:20 - giving glory to God - our exercise and demonstration of strong, victorious faith gives glory to God - See 1Pet 2:9; Rev 14:7 Job 1:20-22 Joshua & Caleb - Num 14:6-9 David: 1Sam 17:26-36 3 Hebrew worthies: Dan 3:16-18

Rom 4:21

Rom 4:21 - And being fully persuaded that, what he had promised, he was able also to perform - So shall Abraham's seed be! This first applies to Jesus Christ, the See of the woman, Who believed in all the promises of His Father. And by Jesus' merits, it applies to all who choose to put their trust and confidence in God. See Heb 11:13; Phil 1:6; Ps 138:8; 1Jo 5:13; Josh 23:14, 15

Rom 4:22

Rom 4:22 - And therefore it was imputed to him for righteousness - See Gen 15:6

Rom 4:24

Rom 4:24 - But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead - See Gal 3:26-29

Rom 4:24

Rom 4:24 - if we believe on him that raised up Jesus our Lord from the dead - See Rom 6:4, 5

Rom 4:25

Rom 4:25 - Who was delivered for our offenses - Jesus was delivered to death for the sins of His people, you and me! See Philippians 2:5-8; Rom 3:24-26; Mark 10:45; Gal 3:13, 14; Hosea 13:14; 1Tim 2:6; Ps 85:10, 89:14; Isa 45:21; 53:4-6, 10; 1Jo 2:2, 4:10

Rom 4:25

Rom 4:25 - was raised again for our justification - by virtue of Jesus' resurrection, we by faith have assurance that His sacrifice for our sins was acceptable to the Father [and the Law - the law was satisfied - had there been blemish or defect with the Lamb (physical or moral) as in the typical service, it would not be accepted] and that we stand before God by faith, as just, blameless, without sin! Praise God!!

Rom 4:25

Rom 4:25 - justification - What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless. – {SpTA09 62.2} See Rom 5:16, 18 Justification. [Gr. dikaiōma, "requirement," "enactment," "righteous deed," "judicial sentence," "declaration of right"; dikaiōsis, "justification," "vindication," "acquittal." The verb "justify" is much more frequent than the noun "justification."] As used theologically, the divine act by which God declares a penitent sinner righteous, or regards him as righteous. Justification is the opposite of condemnation (Rom 5:16). Neither term specifies character, but only standing before God. Justification is not a transformation of inherent character; it does not impart righteousness any more than condemnation imparts sinfulness. A man comes under condemnation because of his transgressions, but, as a sinner, he can experience justification only through an act of God. Condemnation is earned, or deserved, but justification cannot be earned—it is a "free [unmerited] gift" (v 16). In justifying the sinner God acquits him, declares him to be righteous, regards him as righteous, and proceeds to treat him as a righteous man. Justification is the act of acquittal

and the accompanying declaration that a state of righteousness exists. Charges of wrongdoing are canceled, and the sinner, now justified, is brought into a right relationship with God that Paul describes as being at "peace with God" (Rom 5:1). The state of righteousness to which a sinner attains through justification is imputed (ch 4:22), that is, counted (v 3) or reckoned (v 4). When God imputes righteousness to a repentant sinner He figuratively places the atonement provided by Christ and the righteousness of Christ to his credit on the books of heaven, and the sinner stands before God as if he had never sinned. Justification presupposes that God has a perfect standard of right by which He expects created beings to order their lives, and that He requires perfect observance of this standard. Theoretically, God could not legally condemn a man who never violated this standard (Rom 2:13), but the fact is that all have done so (ch 3:10, 23). Divine law—all of God's revealed will concerning man—is thus an expression of His justice, a reflection of His own righteous character as well as the standard of attainment for all created beings. Justification is necessary because "all have sinned, and come short of the glory of God" (Rom 3:23; cf. v 10). Without it, sinners could never be acceptable to God, but would remain in a perpetual state of hostility toward Him. Justification is possible because of God's grace, or willingness not to hold sinners accountable for their misdeeds on condition that they accept the righteous provision. He has made "for the remission of sins that are past" (vs 24, 25), and by virtue of Christ's righteousness (ch 5:18). The righteous provision is the gift of His Son, "who was delivered for our offences, and was raised again for our justification" (Rom 4:25; 5:16, 18; cf. Jn 3:16). When by faith the sinner accepts the vicarious death of Jesus Christ as the just penalty for his own offenses, God in turn accepts the sinner's faith in lieu of personal righteousness and places the righteousness of Jesus Christ to his credit. Christ's resurrection was fully as essential "for our justification" as was His death upon the cross (see Rom 4:25). Strict justice provides no escape from the penalty for sin, which is death. This is why Christ paid that penalty on the cross. But even as Christ's death on the cross to pay the penalty for sin is a demonstration of divine justice, so the resurrection, which released the Saviour from that penalty, is a demonstration of divine mercy and of God's willingness to transfer the merits of Christ's vicarious death to sinners who are willing to accept the gracious gift. Had Christ remained forever in the tomb, there would be no objective evidence that God can and does justify sinners (Rom 4:24, 25). Thus it is that faith in a risen Lord makes us eligible to, and enables us to accept, justification, by faith in Christ's death. We are "justified by his blood" and "saved by his life" (ch 5:9, 10). The counterpart, and complement, of God's act of grace in justifying the sinner is the sinner's faith, which reaches out to accept the proffered gift (Rom 5:1, 2). Of himself the sinner can do nothing to attain to justification. His exercise of faith is a confession of inability to attain to a state of righteousness by his own works. God acknowledges his faith and justifies him, and "there is therefore now no condemnation to them which are in Christ Jesus" (ch 8:1). Justification has both negative and affirmative aspects. It consists first in the forgiveness of sins (Rom 4:5–8), but this is accompanied by a declaration that the pardoned sinner has been restored to divine favor. Paul describes this right relationship as being at "peace with God" (ch 5:1), or "reconciled to God" (v 10). Remorse for sin (Lk 18:13, 14) and a soul-consuming desire to be right with God (Mt 5:6) are prerequisites to justification. Then faith arises to accept the divine provision of grace (Rom.4:4, 5, 16, 24). This right relationship with God bestows upon the repentant sinner his title to the kingdom of heaven. It was thus that Jesus could assure the thief on the cross that he would be with Him in Paradise (Lk 23:43). Justification accords a repentant sinner the right to enter the highway of the kingdom and travel there, but it does not provide the power to make progress upon it. That power is imparted by the indwelling Christ (Gal 2:20), through the lifelong process of sanctification. From faith in Christ's death the justified sinner is to rise and "walk in newness of life" (Rom 6:4, 5). Although justification does not provide him the power to walk along the highway of a new life in Christ Jesus, it does assume this to be his intent. In fact, justification would be futile if he declined to do so, and unless such an experience follows there is no evidence

that justification has taken place. The subsequent life attests the reality of justification. Justification and sanctification are 2 steps in salvation. A life in Christ means growth in grace (2 Pe. 3:18), a growing up into the full stature of Christ (Eph. 4:15). {SDA BIBLE DICTIONARY}

Rom 5:1

Rom 5:1 - Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: - we are pardoned/forgiven, reconciled and made to be sons/daughters freely by faith and thus have peace with the Father through the Lord Jesus Christ - See 1Jo 1:7, 2:12; Rom *3:28, 5:18, 16, 8:1; 2Cor 5:18, 19 The paralytic man who was pronounced forgiven by Jesus found contentment in his situation. He would have been prepared to live out the rest of his life with the same physical maladies, so long as he knew he had peace (forgiveness and reconciliation) with God. God is so merciful that He would not permit His son to suffer any longer for his sins, so in mercy and grace towards him, Jesus declared, "arise, take up your bed and go home!" See Rom 4:5; Act 13:39; 2Cor 5:17-21; Mt 9:6 Faith and Feeling Distinct—Faith and feeling are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God's word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou hast not failed me in the performance of Thy word. Thou has revealed Thyself unto me, and I am Thine to do Thy will (Letter 7, 1892). – {6BC 1073.10}

Rom 5:1

Rom 5:1 - we have peace with God through our Lord Jesus Christ - Justification - See 2Cor 5:18, 19; Eph 2:14-16; Rom 5:10; Isa 32:17; Ps 119:165; John 16:33 A man comes under condemnation because of his transgressions, but, as a sinner, he can experience justification only through an act of God. Condemnation is earned, or deserved, but justification cannot be earned—it is a "free [unmerited] gift" (v 16). In justifying the sinner God acquits him, declares him to be righteous, regards him as righteous, and proceeds to treat him as a righteous man. Justification is the act of acquittal and the accompanying declaration that a state of righteousness exists. Charges of wrongdoing are canceled, and the sinner, now justified, is brought into a right relationship with God that Paul describes as being at "peace with God" (Rom 5:1). {SDA BIBLE DICTIONARY - "Justification"}

Rom 5:2

Rom 5:2 - By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God - through Christ, we by faith have access to the grace of the Father, the grace that brings salvation (Eph 2:8; Titus 2:11) wherein we stand and the hope of receiving His full glory (character and name - Rev 14:1) and eternal life in due time. See Tit 2:11-14

Rom 5:2

Rom 5:2- rejoice in hope of the glory of God - we rejoice in our hopeful anticipation of God's glory being revealed in us, Christ in you and me, the hope of glory! See Col 1:26, 27; 1Pet 4:13; Isa 60:1-3; Rev 18:1; 2Thess 2:14 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

Rom 5:2

Rom 5:2 - hope of the glory of God - the path to hope involves tribulation (the trying of our faith), patient endurance, experience and finally hope (Rom 5:3, 4, 8:24). The result of the trials and patient endurance is a purified Christ-like character. See Col 1:27-29; Isa 60:1-3; 1Pet 4:13; 2Thess 2:14; Rev 18:1; Heb 6:19; 2Pet 1:1-4; Titus 2:11, 12

Rom 5:3

Rom 5:3 - we glory in tribulations also - See 1Pet 4:12, 13, 19; Act 14:22; 2Cor 12:10; Joh 16:33; Heb 12:7; 1Jo 5:4, 5

Rom 5:3

Rom 5:3 - knowing that tribulation worketh patience - tribulation, the trying of our faith develops patience. See Jam 1:3; 1Pet 1:6, 7

Rom 5:4

Rom 5:4 - experience, hope - experience brings hope because the God of yesterday that delivered us from our tribulations is also the God of today and tomorrow. Hope is our longing for that which we can not see in the present (Rom 8:24, 25), but yet we have full assurance of its fulfillment because of He Who promised (Heb 10:23).

Rom 5:4

Rom 5:4 - hope - hope and increased faith that God is ever with us and will carry our burdens. Also, greater hope and longing for the promised redemption.

Rom 5:5

Rom 5:5 - And hope maketh not ashamed - We are saved by hope (Rom 8:24) and our hope will in no wise disappoint us. Our blessed hope is to reflect Christ once again in character before He comes again - See 2Pet 4:13, 1:1-4; Titus 2:11, 12; Isa 60:1-3; Heb 6:19 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1} We have confidence in Him Who has promised and have been sealed by His Spirit. See Ps 119:116; Isa 28:16; Rom 9:33; Eph 1: 13, 14; Isa 28:16; Heb 10:23; Joshua 1:5

Rom 5:5

Rom 5:5 - because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us - the Holy Spirit is He who implants God's love in our hearts to circumcise the heart to love Him with all the heart, soul and mind. See Deut 30:6, 7; Mk 12:29-33

Rom 5:5

Rom 5:5 - love of God - love that emanates from God that enables us to love Him and to love others. God's Love is impartial, without dissimulation, pure, holy, meek, easily entreated. See Mk 12:29-33; Jam 3:17, 18

Rom 5:5

Rom 5:5 - shed abroad - to pour out, the shed forth, to disperse or scatter.

Rom 5:5

Rom 5:5 - by the Holy Ghost which is given unto us - See Act 3:20, 5:32; Eph 1:13, 14; Col 1:27, 28; Gal 4:6; 1Jo 3:24, 4:2, 3; Joh 1:33, 14:16-18; Lk 1:35 The Holy Spirit: 1. Pours out the love of God into our hearts that we may love Him and love others (Rom 5:5) 2. Is the Spirit of Truth Who guides us into ALL truth (Joh 16:13) a. Convicts us of sin (Joh 16:9) b. Convicts us of righteousness (Joh 16:10 - Jesus, the Savior of the world and OUR RIGHTEOUSNESS - Jer 23:5, 6) c. Convicts us of judgment (Joh 16:11; Rom 14:10)) 3. is another Comforter, Whose abiding presence brings peace and comfort (Joh 14:16, 16:7; Isa 32:17) 4. Gives us power to become sons/daughters of God (Joh 1:12, 13) 5. Is the Spirit of Life (2Cor 3:6) 6. Is the Spirit of Liberty (2 Cor 3:17) 7. Is He Who transforms us into the image of Christ (2Cor 3:18)

Rom 5:6

Rom 5:6 - For when we were yet without strength, in due time Christ died for the ungodly - When we were dead in trespasses and sins, having no power from the Holy Spirit to resist sin nor to fulfill the righteousness of the Law, Christ died for us. See Rom 4:5, 5:10, 8:3; Eph 2:1, 5; Col 2:13

Rom 5:6

Rom 5:6 - without strength - To be weak or lacking [physical] strength. Modern manifestations of this word: Myestemia Gravis or Impotence; dead in trespasses and sins - Eph 2:1

Rom 5:6

Rom 5:6 - in due time Christ died for the ungodly - See Rom 4:4, 5, 5:8; Gal 4:4; Eph 2:1-3

Rom 5:6

Rom 5:6 - ungodly - mean without reverence or worshipful ness - those who have a lack of will or appreciation for holy things. Don't have an appetite for godly things. They may have strength but don't have the appetite to grasp that which is right or good. "I'm just not feeling it". It is for these that Jesus died. Rom 4:5, 5:8

Rom 5:7

Rom 5:7 - For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die - Paul speaks in terms of goodness that were common to popular belief. The Greek's concept of love demonstrated in its highest (agape), speaks of one nobly dying for another who too is noble and upright. However, God's love far exceeds that, where One Who is infinitely good, dies for the wretched, ungodly, and even an enemy. See Joh 15:13; Rom 5:10

Rom 5:8

Rom 5:8 - But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us - See 1Jo 4:9, 10, 19; Lk 6:35, 7:41, 42

Rom 5:8

Rom 5:8 - commendeth - Reveals/demonstrates; entrusts, gives, commits His love towards us— sinful men, with no guarantee that we will appreciate or seek to reciprocate in return. See Act 20:32

Rom 5:8

Rom 5:8 - love - agape - selfless, self-sacrificing love.

Rom 5:8

Rom 5:8 - while we were yet sinners, Christ died for us - Enemies of God in word, though and deed. Those who miss the mark. They who don't want to do right. Those who have some wrong in themselves that they aim, purpose to do. We intend to do wrong. Hosea 3:1-5; Rom 5:10 The prophet Isa says that compared to God, all the nations are less than nothing and all vanity. Yet, God in His infinite grace, saw value in us and sent His Son to die for us. Praise be to God!! See Isa 40:17; Rom 5:6

Rom 5:8

Rom 5:8 - Christ died for us - the death of Christ provides these blessings: 1. Justification: pardon from sin and the opportunity to come to God in repentance and surrender: Rom 5:9 2. Reconciliation: so that we may have peace with God and life with Him again: Rom 5:10 3. Atonement: so that we may joy in complete removal of sins as if we have never sinned through Jesus' work as High Priest: Rom 5:11

Rom 5:9

Rom 5:9 - Much more then, being now justified by his blood - Justification is made possible by no other means than by the spilled blood of the Lamb of God. No other remedy [works of righteousness, etc. - Catholic theology teaches that we are not saved by Jesus' blood] could atone for man's fallen condition as set forth before the foundation of the world. Even more than God giving His son to die for sinners, now, as justified by His blood by His grace through faith, we will be saved from wrath through Christ- God's wrath and our own wrath. See Rom 3:24, 25; Rev 15:6, 7; Eph 2:3

Rom 5:9

Rom 5:9 - being now justified by his blood - we are pardoned/forgiven by the blood of the Lamb - See 1Jo 1:7; Rom 4:5, 5:1

Rom 5:9

Rom 5:9 - we shall be saved from wrath through him - We need not be excitable, angered, vexed, or moved by violent emotion as God's peace, quietness and assurance abides in us. We are saved from the wrath that is in the natural heart, and the wrath of God that will destroy the wicked - Isa 32:17; Lk 21:23; Rom 1:18; Eph 2:15; 1Thess 1:10; *Rev 15:1 wrath: movement or agitation of the soul, impulse, desire, any violent emotion, but esp. anger we will be delivered from the wrath of God,embodied in the 7-last plagues. However, we shall also be delivered from our own wrath, anxiety, agitation of our souls through Christ. See Rev 15:1; Phil 4:6; Rom 8:35; 1Jo 4:17, 18

Rom 5:10

Rom 5:10 - For if, when we were enemies, we were reconciled to God by the death of his Son - The blood and death of Christ reconciles a rebel who still hasn't changed, to God. God's grace is extended to us so that we may see/perceive the love of God, be touched and drawn by the Spirit of God and surrender by coming to Jesus - See 2Cor 4:6, 5:19; Eph 2:5; Titus 2:11; Mt 11:28-30

Rom 5:10

Rom 5:10 - reconciled - katallássō Verb kat-al-las'-so from (2596) and (236) from and ; to change mutually, i.e. (figuratively) to compound a difference:--reconcile. to change, exchange, as coins for others of equivalent value to reconcile (those who are at variance) return to favour with, be reconciled to one to receive one into favour 2Cor 5:17-19

Rom 5:10

Rom 5:10 - reconciled to God by the death of his Son - Jesus shed blood and death satisfies the offended law and permits us to be reconciled to God. Jesus conquered sin and the enmity, so that we could be reconciled once again to the Father. But it is Jesus' life and mediation as our HIgh Priest that dispossess sin from us so that we might have eternal life. See Eph 2:14, 15; Heb 2:14

Rom 5:10

Rom 5:10 - we shall be saved by his life - The resurrected life of Jesus Christ with power is our guarantee of eternal life. It is Jesus' life, perfect, pure, undefiled and faultless that saves us. Jesus is OUR RIGHTEOUSNESS. It is Jesus' mediation today as our living and eternal High Priest that saves us; He ever liveth to make intercession for us! - See Rom 6:5, 8; Jer 23:5, 6; Heb 8:1, 2; 7:24, 25; 6:19 The main ground of this error [that we are saved by the death of Jesus, rather than by His life], that the debt is so paid that the work of salvation is already completed, lies in the statement, now so generally believed, that the atonement was made on the cross of Christ. The proof in the Scriptures is abundant that the slaying of the offering, or sacrifice, did not make atonement. It was preparatory to making the atonement. After the offering was slain the priest took the blood into the sanctuary, and there made the atonement. See Lev. 4, and others, for special atonements, and Lev. 16 for the general atonement, on the "day of atonement" for all the people. It may indeed be affirmed that Christ is both the sacrifice and the priest. This we admit; but he is not both at the same time. That is, he was not acting as a priest when he died on the cross. We have not space here to enlarge on this subject, but will notice a few points in Paul's masterly argument to the Hebrews:- {1882 JHW, JBF 13.2} 1. The sanctuary of the new covenant is in Heaven. {1882 JHW, JBF 14.1} 2. The priesthood of Christ is in Heaven-not on the earth. Please read Heb. 8:1-5. {1882 JHW, JBF 14.2} 3. Christ entered into Heaven by his own blood to appear before God for us. Heb. 9:24, 25. We remark that the atonement was always made in the sanctuary, the offering was never slain in the sanctuary. {1882 JHW, JBF 14.3} 4. The offering of Christ conformed strictly to the types in this respect. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned with out the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11, 12. He shed his blood without the gate, but as a priest he is set down on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary and true tabernacle, which the Lord pitched, and not man. It is the blood that atones; the blood cleanses; but it is the priest who presents th at blood before the shekinah who makes the atonement. In this is seen the harmony of the divine plan according to Paul's words in Rom. 5:10; reconciled to God by the death of his Son, which death makes salvation possible to the applicant; saved by his life, or priesthood, whereby the atonement is made, by which salvation is positive, fixed, certain. Not all for whom Christ died will be saved; but

all for whom atonement is made, whose sins are blotted out, will be saved. {1882 JHW, JBF 14.4}

Rom 5:11

Rom 5:11 - And not only so - as if reconciliation were not enough, we also have the joy of atonement through the mediatorial work of Jesus in heaven.

Rom 5:11

Rom 5:11 - but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement - We delight in God Who has imparted all gifts to us through His Son, Jesus Christ, especially atonement. We who were once enemies of God (Rom 5:10, Eph 2:14, 15), have been reconciled and reunited with the Father through the body of His Son, Jesus Christ. See Rom 5:1; Eph 1:3; 2Cor 5:18, 19

Rom 5:11

Rom 5:11 - we have now received the atonement - the mercy seat, propitiation, peace, restoration of favor and blotting out of sins are all guaranteed in Jesus as we continue to abide in Him until the end. This statement is spoken proleptically in that the atonement was to take place after Oct 22, 1844, but by faith we have in Christ Who is Eternal Life and our Salvation. See Act 3:19, 20; 2Cor 5:18, 19 The main ground of this error [that we are saved by the death of Jesus rather than by His life], that the debt is so paid that the work of salvation is already completed, lies in the statement, now so generally believed, that the atonement was made on the cross of Christ. The proof in the Scriptures is abundant that the slaying of the offering, or sacrifice, did not make atonement. It was preparatory to making the atonement. After the offering was slain the priest took the blood into the sanctuary, and there made the atonement. See Lev. 4, and others, for special atonements, and Lev. 16 for the general atonement, on the "day of atonement" for all the people. It may indeed be affirmed that Christ is both the sacrifice and the priest. This we admit; but he is not both at the same time. That is, he was not acting as a priest when he died on the cross. We have not space here to enlarge on this subject, but will notice a few points in Paul's masterly argument to the Hebrews:- {1882 JHW, JBF 13.2} 1. The sanctuary of the new covenant is in Heaven. {1882 JHW, JBF 14.1} 2. The priesthood of Christ is in Heaven-not on the earth. Please read Heb. 8:1-5. {1882 JHW, JBF 14.2} 3. Christ entered into Heaven by his own blood to appear before God for us. Heb. 9:24, 25. We remark that the atonement was always made in the sanctuary, the offering was never slain in the sanctuary. {1882 JHW, JBF 14.3} 4. The offering of Christ conformed strictly to the types in this respect. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned with out the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11, 12. He shed his blood without the gate, but as a priest he is set down on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary and true tabernacle, which the Lord pitched, and not man. It is the blood that atones; the blood cleanses; but it is the priest who presents th at blood before the shekinah who makes the atonement. In this is seen the harmony of the divine plan according to Paul's words in Rom. 5:10; reconciled to God by the death of his Son, which death makes salvation possible to the applicant; saved by his life, or priesthood, whereby the atonement is made, by which salvation is positive, fixed, certain. Not all for whom Christ died will be saved; but all for whom atonement is made, whose sins are blotted out, will be saved. {1882 JHW, JBF 14.4}

Rom 5:11

Rom 5:11 - atonement - katallagḗ Noun Feminine kat-al-lag-ay' from (2644) from ; exchange (figuratively, adjustment), i.e. restoration to (the divine) favor:--atonement, reconciliation(-ing). exchange of the business of money changers, exchanging equivalent values adjustment of a difference, reconciliation, restoration to favour in the NT of the restoration of the favour of God and the removal and dispossession of all record of sin to sinners that repent and put their trust in the expiatory death of Christ and His High Priestly ministry To have one's sins blotted out and their records purged so that we stand as if we have never sinned.

Rom 5:12

Rom 5:12 - Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: - sin has become part of our nature. See Rom 5:18; 1Cor 15:22; Heb 7:9, 10

Rom 5:12

Rom 5:12 - death by sin - See 1Cor 15:56; Rom 6:23

Rom 5:12

Rom 5:12 - and so death passed upon all men, for that all have sinned - Spiritual death which brings sickness and death are a result of sin that is brought upon each person because all were in Adam when he sinned. We are not guilty or condemned for Adam's sin, but were subjected to sin because of his sin. Nevertheless, we receive payment for our own sins. See Rom 6:23; Ezek 18:20

Rom 5:12

Rom 5:12 - for that all have sinned - See Rom 3:13-18, 23; Ezek 18:20

Rom 5:13

Rom 5:13 - For until the law sin was in the world - Sin existed in the world and was known of men from its inception. The Law however, made the sins plainly known and thus abound. See Rom 3:25

Rom 5:13

Rom 5:13 - but sin is not imputed when there is no law - Where there is sin, there is the transgression of the Law (1Jo 3:4), and failure to abide in God through Jesus Christ. Yet, God does not hold us accountable for an offense without a knowledge of it being an offense. In times of ignorance, God through His forbearance, winks at our ignorance. See Act 17:30; Rom 3:15, 4:15; Ps 32:1; 1Jo 3:4

Rom 5:14

Rom 5:14 - Nevertheless death reigned from Adam to Moses - though sin is not imputed where there is no law (Rom 5:13- 10 Commandments given to Moses), nevertheless, the sting of death and the curse was still upon humankind from Adam, despite the Law of Commandments not being written down. See Gen 3:16-20; 1Cor 15:55, 56;

Rom 5:14

Rom 5:14 - had not sinned after the similitude of Adam's transgression - Adam embodied perfect humanity and transgressed through unbelief: doubting God's plain word; choosing

himself over God; presumption in thinking he could live without God or that God would pardon his transgression without consequences; and self-exaltation, believing he could be a god, asserting his will over God's will. Adam's sin is different in ours in that he was perfect humanity with the Spirit of God residing within him; whereas we are sinful humanity, conceived in sin, shapen by iniquity (Ps 51:5), and having a natural enmity towards God (Rom 7:14, 8:7, 8)

Rom 5:14

Rom 5:14 - who is the figure of Him that was to come - Adam is a figure or type of Christ, who in the fulness of time would be born of a woman, born under the Law (Gal 4:4) as the Second Adam. Adam, the natural man, is a type of the True Man, Jesus Christ, the Spiritual Man. 1Cor 15:21, 22, 45

Rom 5:15

Rom 5:15 - But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. - Just as Adam's offense has led to the death of all men, so the free gift, given by grace by the One Man, Jesus Christ, has given all eternal life. See Joh 1:14; 1Cor 15:20-22;

Rom 5:15

Rom 5:15 - But not as the offence, so also is the free gift - Though our offenses differed from that of Adams, the free gift in Jesus Christ is given to all equally regardless of our offenses

Rom 5:15

Rom 5:15 - For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many - Corporate sin and Corporate grace are here expounded. As we were in Adam and Adam sinned, so sin spread to all men. Similarly, as Christ is the Second Adam, all are made alive by virtue of His fulfilling all righteousness.

Rom 5:15

Rom 5:15 - many - polýs Adjective pol-oos' including the forms from the alternate pollos including the forms from the alternate pollos; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely:--abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly. Compare , . many, much, large

Rom 5:15

Rom 5:15 - much more the grace of God, and the gift by grace - See Joh 1:14, 16, 17

Rom 5:15

Rom 5:15 - [much more] the gift by grace - the abounding gift of reconciliation to God, righteousness by faith (v17), salvation and eternal life is made available by grace through Jesus Christ - See Joh 1:14; Rom 6:23

Rom 5:15

Rom 5:15 - many - ALL polýs Adjective pol-oos' including the forms from the alternate pollos including the forms from the alternate pollos; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely:--abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly. Compare , . many, much, large

Rom 5:16

Rom 5:16 - the judgment was by one to condemnation - The act of condemning; the judicial act of declaring one guilty, and dooming him to punishment. The opposite of justification. See Rom 8:1 Through Adam's one sin, sin entered the race, condemning all to death. All are ungodly, all have sinned, and all are therefore, condemned (Eze 18:20; Rom 7:14; 8:7,8; Gal 3:10). Jesus became sin, to bear our sins and redeem all from the curse of the Law (2Cor 5:21; Gal 3:13)

Rom 5:16

Rom 5:16 - but the free gift is of many offenses unto justification - Jesus justifies those who have come to Him, though they have committed many sins. Praise God!!!

Rom 5:16

Rom 5:16 - justification - See Rom 4:4, 5 - pardon/forgiveness What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless. – {SpTA09 62.2} See Rom 5:18, 4:26 Justification. [Gr. dikaiōma, “requirement,” “enactment,” “righteous deed,” “judicial sentence,” “declaration of right”; dikaiōsis, “justification,” “vindication,” “acquittal.” The verb “justify” is much more frequent than the noun “justification.”] As used theologically, the divine act by which God declares a penitent sinner righteous, or regards him as righteous. Justification is the opposite of condemnation (Rom 5:16). Neither term specifies character, but only standing before God. Justification is not a transformation of inherent character; it does not impart righteousness any more than condemnation imparts sinfulness. A man comes under condemnation because of his transgressions, but, as a sinner, he can experience justification only through an act of God. Condemnation is earned, or deserved, but justification cannot be earned—it is a “free [unmerited] gift” (v 16). In justifying the sinner God acquits him, declares him to be righteous, regards him as righteous, and proceeds to treat him as a righteous man. Justification is the act of acquittal and the accompanying declaration that a state of righteousness exists. Charges of wrongdoing are canceled, and the sinner, now justified, is brought into a right relationship with God that Paul describes as being at “peace with God” (Rom 5:1). The state of righteousness to which a sinner attains through justification is imputed (ch 4:22), that is, counted (v 3) or reckoned (v 4). When God imputes righteousness to a repentant sinner He figuratively places the atonement provided by Christ and the righteousness of Christ to his credit on the books of heaven, and the sinner stands before God as if he had never sinned. Justification presupposes that God has a perfect standard of right by which He expects created beings to order their lives, and that He requires perfect observance of this standard. Theoretically, God could not legally condemn a man who never violated this standard (Rom 2:13), but the fact is that all have done so (ch 3:10, 23). Divine

law—all of God's revealed will concerning man—is thus an expression of His justice, a reflection of His own righteous character as well as the standard of attainment for all created beings. Justification is necessary because "all have sinned, and come short of the glory of God" (Rom 3:23; cf. v 10). Without it, sinners could never be acceptable to God, but would remain in a perpetual state of hostility toward Him. Justification is possible because of God's grace, or willingness not to hold sinners accountable for their misdeeds on condition that they accept the righteous provision. He has made "for the remission of sins that are past" (vs 24, 25), and by virtue of Christ's righteousness (ch 5:18). The righteous provision is the gift of His Son, "who was delivered for our offences, and was raised again for our justification" (Rom 4:25; 5:16, 18; cf. Jn 3:16). When by faith the sinner accepts the vicarious death of Jesus Christ as the just penalty for his own offenses, God in turn accepts the sinner's faith in lieu of personal righteousness and places the righteousness of Jesus Christ to his credit. Christ's resurrection was fully as essential "for our justification" as was His death upon the cross (see Rom 4:25). Strict justice provides no escape from the penalty for sin, which is death. This is why Christ paid that penalty on the cross. But even as Christ's death on the cross to pay the penalty for sin is a demonstration of divine justice, so the resurrection, which released the Saviour from that penalty, is a demonstration of divine mercy and of God's willingness to transfer the merits of Christ's vicarious death to sinners who are willing to accept the gracious gift. Had Christ remained forever in the tomb, there would be no objective evidence that God can and does justify sinners (Rom 4:24, 25). Thus it is that faith in a risen Lord makes us eligible to, and enables us to accept, justification, by faith in Christ's death. We are "justified by his blood" and "saved by his life" (ch 5:9, 10). The counterpart, and complement, of God's act of grace in justifying the sinner is the sinner's faith, which reaches out to accept the proffered gift (Rom 5:1, 2). Of himself the sinner can do nothing to attain to justification. His exercise of faith is a confession of inability to attain to a state of righteousness by his own works. God acknowledges his faith and justifies him, and "there is therefore now no condemnation to them which are in Christ Jesus" (ch 8:1). Justification has both negative and affirmative aspects. It consists first in the forgiveness of sins (Rom 4:5–8), but this is accompanied by a declaration that the pardoned sinner has been restored to divine favor. Paul describes this right relationship as being at "peace with God" (ch 5:1), or "reconciled to God" (v 10). Remorse for sin (Lk 18:13, 14) and a soul-consuming desire to be right with God (Mt 5:6) are prerequisites to justification. Then faith arises to accept the divine provision of grace (Rom.4:4, 5, 16, 24). This right relationship with God bestows upon the repentant sinner his title to the kingdom of heaven. It was thus that Jesus could assure the thief on the cross that he would be with Him in Paradise (Lk 23:43). Justification accords a repentant sinner the right to enter the highway of the kingdom and travel there, but it does not provide the power to make progress upon it. That power is imparted by the indwelling Christ (Gal 2:20), through the lifelong process of sanctification. From faith in Christ's death the justified sinner is to rise and "walk in newness of life" (Rom 6:4, 5). Although justification does not provide him the power to walk along the highway of a new life in Christ Jesus, it does assume this to be his intent. In fact, justification would be futile if he declined to do so, and unless such an experience follows there is no evidence that justification has taken place. The subsequent life attests the reality of justification. Justification and sanctification are 2 steps in salvation. A life in Christ means growth in grace (2 Pe. 3:18), a growing up into the full stature of Christ (Eph. 4:15). {SDA BIBLE DICTIONARY}

Rom 5:17

Rom 5:17 - as all men are sons of Adam and have received the condemnation of sin by one man's sin, so too, all who accept Christ will receive the free gift of salvation through the one name under heaven by which we may be saved, Jesus Christ. See Act 4:12

Rom 5:17

Rom 5:17 - they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ - those who receive the gracious gift of righteousness by faith, will reign in eternal life by Jesus Christ.

Rom 5:17

Rom 5:17 - abundance of grace - See Rom 5:20; Tit 2:11-15

Rom 5:17

Rom 5:17 - gift of righteousness - Christ's righteousness is imputed and imparted by grace through faith. Imputed - Rom 4:4, 5; Gen 15:6 Imparted - Eph 3:20

Rom 5:17

Rom 5:17 - reign in life by one, Jesus Christ - reign in the present life, being victorious over the world. But reign in eternal righteousness yielding eternal life, for God is not the God of the dead but of the living!

Rom 5:18

Rom 5:18 - Therefore as by the offence of one judgment came upon all men to condemnation - See Rom *5:12, 3:23, 8:1; 1Cor 5:22, 15:21, 22; John 5:24

Rom 5:18

Rom 5:18 - offence - the offense of Adam and Eve was not abiding in Jesus. Eve entertained the lies of the serpent and believed that she could be a god, no longer needing God. Similarly, Adam exalted himself over God, choosing Eve and supposing God could/would forgive and pardon this one transgression. Because they failed to abide in Jesus, they sinned.

Rom 5:18

Rom 5:18 - all - pâs Adjective pas including all the forms of declension including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), 0 daily, + ever, every (one, way), as many as, + no(-thing), 0 thoroughly, whatsoever, whole, whosoever. individually each, every, any, all, the whole, everyone, all things, everything collectively some of all types

Rom 5:18

Rom 5:18 - condemnation - The act of condemning; the judicial act of declaring one guilty, and dooming him to punishment

Rom 5:18

Rom 5:18 - even so by the righteousness of one - the righteousness of the Second Adam, THE LORD OUR RIGHTEOUSNESS; See Jer 23:5, 6

Rom 5:18

Rom 5:18 - the free gift came upon all men - Jesus is the Savior of the ENTIRE WORLD! PRAISE BE TO GOD FOR HIS WONDERFUL LOVE!!!!!! Through the free gift, access is granted to justification of life and eternal life, but one must receive the free gift - See Rom 5:16;

1Tim 4:10; Eph 1:4 Justification means to humble oneself, acknowledging our sins and utter reliance upon God, thus becoming right with God and before the Law. God's justification is a free gift given by God to all men, but is to be received based on something tangible, namely, our recognition of our nothingness and faith in Him being Everything (Heb 11:1). Our exercise of faith is what actuates God's justification in each heart of those who put their trust in Him. See Joh 4:42; 1Tim 4:10; Rom 12:3; Heb 12:2; Joh 6:29; Act 10:43

Rom 5:18

Rom 5:18 - came upon all men - is granted to all men; is available to all men to receive

Rom 5:18

Rom 5:18 - all - pâs Adjective pas including all the forms of declension including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), 0 daily, + ever, every (one, way), as many as, + no(-thing), 0 thoroughly, whatsoever, whole, whosoever. individually each, every, any, all, the whole, everyone, all things, everything collectively some of all types

Rom 5:18

Rom 5:18 - unto justification of life - unto pardon. God pardons the whole world (the ungodly - Rom 4:5) in His Son, but only those who believe will be considered righteous by God. See Rom 3:22-26 In much of the service professedly done for God, there is self-emulation and self-exultation. God hates pretense. When men and women receive the baptism of the Holy Spirit, they will confess their sins, and, pardon, which means justification, will be given them. But the wisdom of the human agents who are not penitent, not humbled, is not to be depended on, for they are blinded in regard to the meaning of righteousness and sanctification through the truth. When men are stripped of self-righteousness, they will see their spiritual poverty. Then they will approach that state of brotherly kindness that will show that they are in sympathy with Christ. They will be able to appreciate the high and elevated character of the work of Christian missions.... – {TDG 326.2} Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin. These souls have been bought with a price. – {TDG 326.3} The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal destruction. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Everyone would be standing at his post of duty, working with heart and soul as missionaries of the cross of Christ. The Spirit of Christ would abide in the hearts of laborers, and works of righteousness would be wrought. The workers would carry with them into their service the sympathies and prayers of an awakened church. They would receive their orders from Christ, and would find no time for contention or strife.—Letter 173, November 13, 1902, to those assembled in council at Battle Creek. – {TDG 326.4} Justification. [Gr. dikaiōma, "requirement," "enactment," "righteous deed," "judicial sentence," "declaration of right"; dikaiōsis, "justification," "vindication," "acquittal." The verb "justify" is much more frequent than the noun "justification."] As used theologically, the divine act by which God declares a penitent sinner righteous, or regards him as righteous. Justification is the opposite of condemnation (Rom 5:16). Neither term specifies character, but only standing before God. Justification is not a transformation of inherent character; it does not impart righteousness any more than condemnation imparts sinfulness. A man comes under

condemnation because of his transgressions, but, as a sinner, he can experience justification only through an act of God. Condemnation is earned, or deserved, but justification cannot be earned—it is a "free [unmerited] gift" (v 16). In justifying the sinner God acquits him, declares him to be righteous, regards him as righteous, and proceeds to treat him as a righteous man. Justification is the act of acquittal and the accompanying declaration that a state of righteousness exists. Charges of wrongdoing are canceled, and the sinner, now justified, is brought into a right relationship with God that Paul describes as being at "peace with God" (Rom 5:1). The state of righteousness to which a sinner attains through justification is imputed (ch 4:22), that is, counted (v 3) or reckoned (v 4). When God imputes righteousness to a repentant sinner He figuratively places the atonement provided by Christ and the righteousness of Christ to his credit on the books of heaven, and the sinner stands before God as if he had never sinned. Justification presupposes that God has a perfect standard of right by which He expects created beings to order their lives, and that He requires perfect observance of this standard. Theoretically, God could not legally condemn a man who never violated this standard (Rom 2:13), but the fact is that all have done so (ch 3:10, 23). Divine law—all of God's revealed will concerning man—is thus an expression of His justice, a reflection of His own righteous character as well as the standard of attainment for all created beings. Justification is necessary because "all have sinned, and come short of the glory of God" (Rom 3:23; cf. v 10). Without it, sinners could never be acceptable to God, but would remain in a perpetual state of hostility toward Him. Justification is possible because of God's grace, or willingness not to hold sinners accountable for their misdeeds on condition that they accept the righteous provision. He has made "for the remission of sins that are past" (vs 24, 25), and by virtue of Christ's righteousness (ch 5:18). The righteous provision is the gift of His Son, "who was delivered for our offences, and was raised again for our justification" (Rom 4:25; 5:16, 18; cf. Jn 3:16). When by faith the sinner accepts the vicarious death of Jesus Christ as the just penalty for his own offenses, God in turn accepts the sinner's faith in lieu of personal righteousness and places the righteousness of Jesus Christ to his credit. Christ's resurrection was fully as essential "for our justification" as was His death upon the cross (see Rom 4:25). Strict justice provides no escape from the penalty for sin, which is death. This is why Christ paid that penalty on the cross. But even as Christ's death on the cross to pay the penalty for sin is a demonstration of divine justice, so the resurrection, which released the Saviour from that penalty, is a demonstration of divine mercy and of God's willingness to transfer the merits of Christ's vicarious death to sinners who are willing to accept the gracious gift. Had Christ remained forever in the tomb, there would be no objective evidence that God can and does justify sinners (Rom 4:24, 25). Thus it is that faith in a risen Lord makes us eligible to, and enables us to accept, justification, by faith in Christ's death. We are "justified by his blood" and "saved by his life" (ch 5:9, 10). The counterpart, and complement, of God's act of grace in justifying the sinner is the sinner's faith, which reaches out to accept the proffered gift (Rom 5:1, 2). Of himself the sinner can do nothing to attain to justification. His exercise of faith is a confession of inability to attain to a state of righteousness by his own works. God acknowledges his faith and justifies him, and "there is therefore now no condemnation to them which are in Christ Jesus" (ch 8:1). Justification has both negative and affirmative aspects. It consists first in the forgiveness of sins (Rom 4:5–8), but this is accompanied by a declaration that the pardoned sinner has been restored to divine favor. Paul describes this right relationship as being at "peace with God" (ch 5:1), or "reconciled to God" (v 10). Remorse for sin (Lk 18:13, 14) and a soul-consuming desire to be right with God (Mt 5:6) are prerequisites to justification. Then faith arises to accept the divine provision of grace (Rom.4:4, 5, 16, 24). This right relationship with God bestows upon the repentant sinner his title to the kingdom of heaven. It was thus that Jesus could assure the thief on the cross that he would be with Him in Paradise (Lk 23:43). Justification accords a repentant sinner the right to enter the highway of the kingdom and travel there, but it does not provide the power to make progress upon it. That power is imparted by the indwelling Christ (Gal 2:20), through the lifelong process of sanctification.

From faith in Christ's death the justified sinner is to rise and "walk in newness of life" (Rom 6:4, 5). Although justification does not provide him the power to walk along the highway of a new life in Christ Jesus, it does assume this to be his intent. In fact, justification would be futile if he declined to do so, and unless such an experience follows there is no evidence that justification has taken place. The subsequent life attests the reality of justification. Justification and sanctification are 2 steps in salvation. A life in Christ means growth in grace (2 Pe. 3:18), a growing up into the full stature of Christ (Eph. 4:15). {SDA BIBLE DICTIONARY}

Rom 5:19

Rom 5:19 - For as by one man's disobedience many were made sinners - See Rom 5:12

Rom 5:19

Rom 5:19 - disobedience - unbelief - See Heb 3:16-19

Rom 5:19

Rom 5:19 - sinners - unbelievers

Rom 5:19

Rom 5:19 - so by the obedience of one shall many be made righteous - the Man, Christ Jesus' obedience made possible for us to receive the righteousness of God and to walk in obedience as He did. See Heb 10:5-7; 1Jo 4:17; 1Tim 2:5

Rom 5:19

Rom 5:19 - obedience - belief - See John 15:5

Rom 5:19

Rom 5:19 - shall many be made righteous - THE LORD OUR RIGHTEOUSNESS (Jer 23:6). Though the free gift has been given to all men, only many (all who believe) shall be made righteous as they embrace the gift by faith - See Rom 4:1-5

Rom 5:20

Rom 5:20 - Moreover the law entered, that the offence might abound - the Law was given to reveal the abounding presence of sin in men's lives. The Law was added because of sin (1Tim 1:9) so that abounding sins may be identified far above and beyond the sin of Adam (Rom 5:16). The Law is powerless to address the sins, only to reveal their existence. Therefore the Law's primary purpose is to identify sin so that God's grace towards us might abound in leading us to Christ Jesus. See Rom 5:13; 7:13, 1Cor 15:56; *Gal 3:19; Titus 2:11-13

Rom 5:20

Rom 5:20 - But where sin abounded, grace did much more abound: - Grace abounding over sin is found in the heart of the Commandments. God says He " visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." God will permit sin to visit unto the 3rd generation, but He will show mercy unto thousands of generations to them that love Him and keep His commandments. The key is that we accept His gift of repentance (Rom 2:4-6), humble ourselves and we will find abounding grace. If we

do not humble ourselves, the Lord resists us. See Ex 20:5, 6; John 1:17; Jam 4:6; Ps 103:11; Isa 42:4; Rom 6:1, 2 God delights in showing mercy, grace and love. As the Mercy Seat sits atop of the Ark of the Covenant containing the Law of God, God desires mercy over the penalty of the law. However, because the Law of God is holy, just, and good, it must be upheld for God to remain a Righteous Judge. Therefore, God has applied the judgment of the Law to His Son, so that the sinner may receive the justification and pardon they do not deserve. Praise You LORD!!! - See Ps 103:11 The statement also applies to the last days, when God's Holy Spirit will be withdrawn from the earth and the righteous will have to live in a world where sin abounds. God's grace upon them will be much more bountiful, to keep them from falling and to present them faultless before the presence of His glory with exceeding joy.

Rom 5:21

Rom 5:21 - That as sin hath reigned unto death - the wages and payment for sin is death (Rom 6:23). Where sin reigns, death is present. Therefore, in order for the last enemy death to die, sin must be utterly deposed and destroyed in the lives of the redeemed. Sin shall not rise up again because all have chosen to forsake it with all of its folly. See Nah 1:9; Rev 20:14, 15; Rom 6:2, 3, 12, 14

Rom 5:21

Rom 5:21 - grace reign through righteousness - grace is made effectual and victorious as we embrace Christ's righteousness by faith. We must not confuse the grace of God that appears to all men, teaching us to deny ungodliness and worldly lusts (Tit 2:11, 12) with presumption, that assumes God's grace without conformity to the law. God's grace reigns as long as Jesus is Lord of our lives, and sits upon His throne of grace. See Heb 4:16, 2:14-18

Rom 6:1

Rom 6:1 - What shall we say then? Shall we continue in sin, that grace may abound? - shall we continue in sin so that grace may continue to be poured out more and more? Absolutely not!! - See Rom 3:8

Rom 6:1

Rom 6:1 - Shall we continue in sin, that grace may abound? - shall we continue living outside of Jesus Christ so that His grace towards us may abound? Shall we continue to rob ourselves of the victuals of overcoming power to rid ourselves of unrighteousness that He has for us, so that we may survive as paupers in our paucity, begging for vittles of grace and mercy while living in sin. See Rom 5:20

Rom 6:2

Rom 6:2 - God forbid - See Rom 6:15, 16

Rom 6:2

Rom 6:2 - How shall we, that are dead to sin, live any longer therein? - We have already died to sin in Christ. Jesus, Who became ourselves, has born sin to the cross and has abolished the enmity that once reigned in human flesh (Eph 2:14-16). Sin shall not have dominion any longer over us, by grace through faith of Jesus Christ (Rom 6:14, 16). We must daily mortify the body with its lusts and passions, by believing that that nature is dead in Christ and yielding to the Spirit of God that abides in us, Victory is guaranteed - this is the mystery of godliness - Christ in you, the hope of glory! See Gal 2:20; Rom 8:13; Col 3:5

Rom 6:3

Rom 6:3 - Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? - Our baptism [which is faulty and may be motivated by selfish motives given our fallen nature] is united with the baptism of Christ [Who had no sin and Who repented fully of His inherited sinful nature] Who fulfills all righteousness in us. In order to be born again, we must first die, being crucified with Jesus Christ into His death. See Gal 2:20; Mt 3:13-17, 21:44; Col 2:12, 3:3

Rom 6:4

Rom 6:4 - Therefore we are buried with him by baptism into death - Our baptism gives assent to our identifying with Jesus' baptism (a foreshadowing of death), a corporate baptism of repentance as the Second Adam for the entire human race (Mt 3:15). We also similarly are buried with Christ in His literal death for the remission of sins. See Col 2:12, 3:3; Rom 6:5

Rom 6:4

Rom 6:4 - that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life - Just as Jesus was raised to life by the glory of the Father, so too, we are raised to a new life in Jesus Christ to God's glory. See 1Cor 15:22, 23; 2Cor 5:17; Col 3:1-3; Gal 2:20; 1Pet 3:18; 1Thess 1:10

Rom 6:4

Rom 6:4 - even so we also should walk in newness of life - See *1Cor 15:42, 43; 2Cor 5:17; Col 3:1; Eph 4:24

Rom 6:5

Rom 6:5 - For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: - Jesus came forth with a glorious body upon which death nor corruption no longer had power. See Gal 2:20; 1Cor 15:22, 23; Rom 6:8, 8:11

Rom 6:5

Rom 6:5 - we shall be also in the likeness of his resurrection - This speaks of the present and the near future, at Christ's return. We are raised to a new life in Christ Jesus and are partakers of His divine nature which allows us to escape the corruptions of the world through lust. We have the earnest of the Holy Spirit abiding within until we receive our full inheritance at Jesus' Second Coming. We do not yet know what we shall be, but we know that when He appears, we shall be like Him. See Philippians 3:9, 10; 1Cor 15:42, 43; 1Jo 3:2; 2Cor 4:14

Rom 6:6

Rom 6:6 - that our old man is crucified with him - See Gal 2:20; Col 3:3

Rom 6:6

Rom 6:6 - that the body of sin might be destroyed - the body of sin will be replaced with a glorified body, to compliment our glorified characters we have developed by faith of Jesus Christ before His Second Coming. See 1Cor 15:50-58; Rom 7:18, 24; Gal 6:8

Rom 6:6

Rom 6:6 - that henceforth we should not serve sin - we no longer are bound or servants to sin, being freed through death of the old man through the death of Jesus Christ. We were in Christ and are crucified with Christ, so sin no longer has dominion. This is realized completely by faith of Jesus Christ. 1Jo 3:6, 9; Heb 2:14-18, 4:14-16

Rom 6:7

Rom 6:7 - For he that is dead is freed from sin - the literal dead are freed from sin (Eccl 9:5, 6), but they who are dead to sin and alive to Christ are also free from sin. This is the key to our sanctification, complete surrender, complete death to self (Rom 6:4, 11, 7:1-4; Gal 2:20). 1Jo 3:9; Philippians 1:21

Rom 6:8

Rom 6:8 - Now if we be dead with Christ, we believe that we shall also live with him: - Rom 6:3-5; Gal 2:20; Col 3:3, 5; See 2Tim 2:11; 2Cor 13:4; John 14:19

Rom 6:8

Rom 6:8 - we shall also live with him - we are to rest in Jesus' finished works (having died and living again). Just as Jesus lives for the Father, we too with Christ must live for God and His glory. See Gal 2:20; Rom 6:10; Joh 14:16, 17; 1Cor 15:22, 23; Col 3:1, 2

Rom 6:9

Rom 6:9 - Knowing that Christ being raised from the dead dieth no more - See 1Cor 15:23; Act 13:34; John 11:25, 26; Heb 9:26-28, 10:12, 10

Rom 6:9

Rom 6:9 - death hath no more dominion over him - See Heb 2:14, 15; Rev 1:18; 1Cor 15:25, 26

Rom 6:10

Rom 6:10 - he died unto sin once - Jesus offering was perfect, without spot, blemish and complete. He need not offer Himself daily because His works satisfied the quarrel of the Covenant Law (Lev 26:25). See Num 20:8-12; Heb 7:27, 9:28, 10:10; 1Pet 3:18

Rom 6:10

Rom 6:10 - but in that he liveth, he liveth unto God - See Heb 9:28; Gal 2:20

Rom 6:11

Rom 6:11 - Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord - See 1Pet 2:24; Rom 6:3-5

Rom 6:11

Rom 6:11 - sin - lawlessness, rebellion, transgression of the law, selfishness - See 1Jo 3:4

Rom 6:11

Rom 6:11 - but alive unto God through Jesus Christ our Lord - See Col 3:1, 2

Rom 6:12

Rom 6:12 - Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof - See 1Jo 2:1, 16; Gal 5:16, 6:8

Rom 6:13

Rom 6:13 - Neither yield ye your members as instruments of unrighteousness unto sin - See 1Cor 6:18-19; Rom 7:21-24

Rom 6:13

Rom 6:13 - yield yourselves unto God - Our reasonable service is to present ourselves liv sacrifices to God, which is our reasonable service. We are to submit, surrender, yield as a servant, or crucify self unto God - See Rom 12:1, 2, 6:16, 22

Rom 6:13

Rom 6:13 - as those that are alive from the dead - See Eph 2:1; Col 2:13; Philippians 3:10

Rom 6:14

Rom 6:14 - For sin shall not have dominion over you - This is a declarative statement. We are not to be bound by sin. See 1Cor 15:56; Rom 5:21; 1Jo 2:1, 3:6, 9; Heb 2:14-18: Gen 4:7

Rom 6:14

Rom 6:14 - for ye are not under the law but under grace - we are not under the law of works (the law of sin and death in our members: Rom 7:23) which leads to sin and death (Eze 18:4; Rom 8:1, 2), but under the law of the Spirit of Life in Christ Jesus. See Rom 5:21, 3:27, 28, 4:4-8; 8:2, 10:4; Gal 2:21, *5:18

Rom 6:14

Rom 6:14 - but under grace - The grace of God that brings salvation, has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present age. See Titus 2:11; CONTRAST Gal 5:3, 4

Rom 6:15

Rom 6:15 - shall we sin, because we are not under the law, but under grace? - See Rom 6:1, 2

Rom 6:15

Rom 6:15 - under the law - See Gal 4:4; 1Tim 1:9, 10

Rom 6:15

Rom 6:15 - God forbid - See Rom 6:2

Rom 6:16

Rom 6:16 - to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey - See *2Tim 2:25, 26; Joh *8:34, 44; Rom 12:1, 2; Act 5:29; Gal 1:10; Mt 6:24; Lk 16:13; 2Pet 2:19 But Christ slew the dragon in his last lair, proved that human sin is willful and therefore unnecessary. And in mankind who believe, He created a new abhorrence of sin

that leads to its final eradication. Thus He set the captive will of sinful man free to say "No" to sin, and through the faith of Jesus to become pure and holy. {Grace on Trial, Robert Wieland, pg 83 or 194}

Rom 6:16

Rom 6:16 - whether of sin unto death, or of obedience unto righteousness - See Gal 6:8

Rom 6:16

Rom 6:16 - obedience unto righteousness - Abel's faith in God and His promises led him to obey God and the terms of His Everlasting Covenant such that he brought the correct offering and became an heir of righteousness by faith.

Rom 6:17

Rom 6:17 - But God be thanked, that ye were the servants of sin - See Rom 7:14

Rom 6:17

Rom 6:17 - but ye have obeyed from the heart - Surrender of self is the first step to obedience. Appreciation and yielding one's will in gratitude to Christ enables the Holy Spirit to inhabit and work the works of Christ in us. Faith unfeigned in Christ, in His finished works and in His promise of power to keep us from falling will keep our hearts and minds in obedience to Christ Jesus. See Eph 1:13; 2Tim 1:5, 2:22; 1Chron 28:9; 1Pet 3:21; Ps 139; 2Cor 4:13 All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. – {DA 668.3} The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. – {Advent Review and Gospel Herald October 9, 1894 Par. 6}

Rom 6:17

Rom 6:17 - that form of doctrine which was delivered you - the gospel of Christ is the power of God unto salvation (Rom 1:16). See Gal 1:4, 7-9

Rom 6:18

Rom 6:18 - being then made free from sin, ye become the servants of righteousness - we can not serve two masters, we will either serve Christ unto eternal life or the flesh unto death. See Mt 6:24; Rom 6:20, 21, 22, 8:12; Gal 5:24; 1Jo 1:7, 3:6, 9; Col 3:1, 2

Rom 6:19

Rom 6:19 - for as ye have yielded your members servants to uncleanness and to iniquity

unto iniquity - the flesh produces flesh - See Eph 2:2, 3

Rom 6:19

Rom 6:19 - yield your members servants to righteousness unto holiness - righteousness produces or is synonymous with holiness. This righteousness or holiness comes by faith. See Lev 20:7; LK 1:74, 75; Eph 4:24; 1Pet 1:15, 16;

Rom 6:20

Rom 6:20 - For when ye were the servants of sin, ye were free from righteousness - when we were slaves to sin, we were devoid of righteousness/holiness/godliness. There is no middle ground, we are either wholly for Jesus Christ or we are wholly on the side of the enemy. Compare Rom 6:18; Mt 6:24

Rom 6:21

Rom 6:21 - What fruit had ye then in those things whereof ye are now ashamed? - what benefits or good did you find in those sinful habits that you now are ashamed of? See Rom 7:5

Rom 6:21

Rom 6:21 - for the end of those things is death - See Jam 1:15; Gal 6:8

Rom 6:22

Rom 6:22 - But now being made free from sin - See Rom 6:18

Rom 6:22

Rom 6:22 - and become servants to God - See Rom 6:13

Rom 6:22

Rom 6:22 - ye have your fruit unto holiness, and the end everlasting life - See Gal 5:22, 23, 6:8;

Rom 6:23

Rom 6:23 - For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord - See John 3:16

Rom 6:23

Rom 6:23 - wages of sin is death - we must work to earn wages. Jesus describes all men as laborers or servants. We either serve God unto righteousness or sin unto death. Therefore, the payment for the efforts [work/labor] of sin at one's end will be the second death. Yet, they are also harassed all of their lives, living in the bondage of fear of the expected judgment and the death to follow (Heb 2:14, 15, 10:27) Jesus counsels all who labor and are heavy laden to cease from our labors and rest in Him. Jesus not only offers salvation, but freedom/deliverance/full-retirement from sin so we need not earn wages. See 1Jo 3:4; Gen 2:17

Rom 6:23

Rom 6:23 - death - {thanatos -Grk} to die, to be dead, to be spiritually dead

Rom 6:23

Rom 6:23 - the gift of God is eternal life through Jesus Christ our Lord - the Greek word for gift is {charisma} from which charismatic music is derived, suggesting the music is gifted with the power of God. See Isa 55:1, 2; 1Jo 5:11-13

Rom 6:23

Rom 6:23 - eternal life through Jesus Christ our Lord - 1Jo 5:11-13 Identifying Feature of a Cult #4: Each cult denies the central truth of the gospel that Jesus is the divine Son of God (Eph 2:8)

Rom 7:1

Rom 7:1 - for I speak to them that know the law - Paul speaks to the Roman Jews who were familiar with the Law of God and its ordinances The Law here spoken was established in the Garden of Eden when the Lord established the first marriage: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24). The Lord Himself later spoke the principles behind the institution as He reasoned with the Jews "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Mt 19:4-6)

Rom 7:2

Rom 7:2 - For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband - this principle originates in the Garden of Eden and was God's original plan. See 1Cor 7:39

Rom 7:3

Rom 7:3 - So then if, while her husband liveth, she be married to another man, she shall be called an adulteress - See Rev 17:1-6

Rom 7:4

Rom 7:4 - ye also are become dead to the law by the body of Christ - We, being crucified with Christ, are dead to sin. - See *Act 13:39; Rom 7:6, 10:4 Our former husband, sin, which kept us bound by the law of sin and death (Rom 7:21-23) has died and therefore we are no longer bound to the law of sin and death. We are by faith, remarried to Christ, His righteousness and the Law of the Spirit of Life, the Law of Liberty. Rom 8:2, 10, 11, 6:11; Jam 1:25, 2:12; Col 3:3; Gal 2:16-19 We no longer seek to establish our own righteousness through the law, but rather, we surrender to Christ, OUR RIGHTEOUSNESS

Rom 7:4

Rom 7:4 - the law - the law of sin and death - See Rom 7:5, 8:2, 3

Rom 7:4

Rom 7:4 - that ye should be married to another, even to him who is raised from the dead -

See 2Cor 11:2; Isa 54:5, 62:5; Jer 31:32; Hos 2:19, 20

Rom 7:4

Rom 7:4 - even to him who is raised from the dead - See Col 1:18

Rom 7:4

Rom 7:4 - bring forth fruit unto God - See Gal 5:22, 23; John 15:4, 5

Rom 7:5

Rom 7:5 - For when we were in the flesh, the motions of sins - the motions of sin were governed by the Law of Sin and Death in our bodies - See Rom 8:2

Rom 7:5

Rom 7:5 - the motions of sins - the things which sin compels us to do. These may not be only works of unrighteousness explicitly condemned in the law and commandments (1Cor 6:9, 10), but include any and all "works of righteousness" done in the flesh without the Spirit of God. These works in the flesh are done through deceit in believing that we can save ourselves (through our works and good deeds). See Gen 3:5; Gal 2:21

Rom 7:5

Rom 7:5 - which were by the law - the Law of Sin and Death working in our members brought condemnation and death by the Law of God - See Rom 7:4, 21-23, 8:2; Eph 2:3

Rom 7:5

Rom 7:5 - did work in our members to bring forth fruit unto death - the wages of sin is death - See Rom 3:19, 20, 7:21-23, 6:13, 23, 8:7; Eph 2:1-3 No one, we think, can now fail to see the correctness of our proposition that God cannot consistently accept or approve of the action of any one in his natural state, or in carnal mindedness. Such a state being one of enmity against God, every action springing from the carnal or natural heart is an act of rebellion, because it is done in utter disregard of the authority of our rightful Sovereign. Every act has its spring in self-will; it proceeds from a spirit which, if it could have undisputed sway, would dethrone Jehovah and substitute its own will for his. If any one has a remaining doubt of the truthfulness of this statement, let him look abroad upon the earth, and see its millions sunken to every depth of iniquity, "hateful, and hating one another." In truth, "the dark places of the earth are full of the habitations of cruelty." We might heighten the darkness of the picture should we stop to consider the infinite holiness of the character of God, and of the purity and spirituality of the divine law, of which we are all transgressors. But even with a very partial view the scene is dark enough to cause us to wonder at the forbearance of God, that he does not blot this rebellious province, made filthy by the evil practices of its inhabitants, out of existence. {1882 JHW, JBF 21.1}

Rom 7:6

Rom 7:6 - we are delivered from the law - Paul is consistently referring to the redeemed person being free from the Law of Sin and Death (Rom 8:2, 7:4; Eze 18:4) and ransomed to the Law of the Spirit of Life in Christ Jesus. The Law of Sin and Death is premised upon the flesh, man's works to save himself through his own merits [of which it is impossible to do in man's own strength - Jam 2:10], whereas, by accepting Jesus' gracious works of righteousness, by faith, we are delivered from that heavy burden (Rom 4:3-5; Mt 11:28-30).

Though the eternal Decalogue which is holy, just and good (Rom 7:12) is not mentioned, it is implied as it is the foundation of God's government. The one who abides by the Law of Sin and Death must uphold the Decalogue perfectly or be found guilty as a transgressor of the law. The one who submits himself to the Law of the Spirit of Life in Christ Jesus, will accept Jesus' merits on their behalf, will be recipients of God's Spirit to dwell within them and will from a new nature, uphold perfectly the Decalogue by faith through grace. The apostles used the term law to refer to several things: 1. The Law of Sin and Death - Rom 8:2; Eze 18:4 2. Te Law of the Spirit of Life in Christ Jesus - Rom 8:2 3. The Perfect Law of Liberty - Jam 1:25 4. The Decalogue - Ex 20:1-17 5. The Law contained in Ordinances - Eph 2:15; Gal 3:17-21

Rom 7:6

Rom 7:6 - that being dead wherein we were held - See Eph 2:1-4; Col 2:13; Eph 4:18; Isa 1:5, 6; 1Jo 3:10, 14, *5:12; 2Tim 2:26

Rom 7:6

Rom 7:6 - that we should serve in newness of spirit, and not in the oldness of the letter. - See 2Cor *3:6, 5:17; Joh 3:6; 4:23, 24; Rom 7:14, 2:29, 8:4-14

Rom 7:6

Rom 7:6 - and not in the oldness of the letter - not in dead works according to the letter of the Law. The works are dead because they could never meet God's standard of perfection and to be under the Law means we will be held and judged to the Law as our standard for which we always fall short. To walk in the newness of the Spirit is to have the Holy Spirit give us His fruit and to receive the righteousness of Christ by faith unto salvation. See Mt 11:28-30; *2Cor 3:5, 6; Rom 2:17-23, 4:1-4; Isa 57:12;

Rom 7:7

Rom 7:7 - What shall we say then? Is the law sin? - law contained in commandments - Ex 20:1-17

Rom 7:7

Rom 7:7 - Nay, I had not known sin, but by the law - See Rom 3:20; 1Jo 3:4

Rom 7:7

Rom 7:7 - I had not known lust, except the law had said, Thou shalt not covet - See 1Jo 2:16; Col 3:5; Ex 20:17

Rom 7:8

Rom 7:8 - But sin, taking occasion by the commandment, wrought in me all manner of concupiscence - the sin that is resident in each of us, wars against our mind and will, bringing forth all manner of concupiscence - See Rom 7:17, 19, 20; Gal 5:17

Rom 7:8

Rom 7:8 - But sin, taking occasion by the commandment - The commandments were given so that sin might abound. Sin is deceptive in luring us and then accusing us by the commandments. See Rom 5:20; 7:11, 8:3

Rom 7:8

Rom 7:8 - concupiscence - inordinate sexual desire, lust, covetuousness. See Col 3:5; Gal 5:24; 1Thess 4:5

Rom 7:8

Rom 7:8 - For without the law sin was dead - when I did not know the commandments and law of God, I had no knowledge of sin - See Rom 3:20

Rom 7:9

Rom 7:9 - For I was alive without the law once: but when the commandment came, sin revived, and I died. - See John 15:22 Paul says that as "touching the righteousness which is in the law"—as far as outward acts were concerned—he was "blameless" (Phil 3:6); but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom 7:9. When he saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone. – {SC 29.3}

Rom 7:9

Rom 7:9 - but when the commandment came, sin revived, and I died - See Rom 5:20; Compare Eze 20:11 Paul says that as "touching the righteousness which is in the law"—as far as outward acts were concerned—he was "blameless" (Philippians 3:6); but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom 7:9. When he saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone. – {SC 29.3}

Rom 7:9

Rom 7:9 - sin revived, and I died - dead in trespasses and sins - See Eph 2:1

Rom 7:10

Rom 7:10 - And the commandment, which was ordained to life - The perfect Law of Liberty, the Law of Life is the foundation of God's government and would preserve us in life as we faithfully abide in God. The same Law, in time after sin, were our schoolteacher to lead us to Christ. See *Jam 1:25, 2:12; Gal 3:23, 24; Prov 4:4, 7:2; Eze 18:23,32, 33:11; Rom 7:22;

Rom 7:10

Rom 7:10 - I found to be unto death - See Rom 7:9; 2Cor 3:6

Rom 7:11

Rom 7:11 - For sin, taking occasion by the commandment, deceived me, and by it slew me - See Rom 7:17, 19, 20

Rom 7:11

Rom 7:11 - deceived me - sin is deceptive. Sin will: 1. Make you think that you stand when you have fallen - 2. Will allure you to enjoy sensual pleasures and then consume you as a crust of bread (Prov 30:20) 3. Will cause you to be drunken so that you do not sense pain, you waste your wealth

Rom 7:11

Rom 7:11 - by it slew me - sin, by the commandments kills me - makes me realize my sinfulness and worthiness of death/condemnation. If I do not turn from sin I will indeed be killed.

Rom 7:12

Rom 7:12 - Wherefore the law is holy, and the commandment holy, and just and good. See Ps 119:172; Jam 1:25; Rom 7:16; 1Tim 1:8, 9

Rom 7:13

Rom 7:13 - Was then that which is good made death unto me? - was the law, that was intended for good, made evil to me?

Rom 7:13

Rom 7:13 - But sin, that it might appear sin, working death in me by that which is good - sin is made known to me and my wretched condition is made know to me by that which is good, namely the law and commandments.

Rom 7:13

Rom 7:11 - that sin by the commandment might become exceeding sinful - The Law makes sin to abound that by the righteousness of Christ, we might have an abhorrence for sin as we reflect upon the righteousness of the Law demonstrated by Jesus Christ. See Rom 5:20; 2Cor 7:11, 12; Gal 3:24, 25 When the voice of this prophet was heard in the wilderness, "Prepare ye the way of the Lord, make his paths straight," Satan was afraid for his kingdom. He felt that the voice, sounding forth in trumpet tones in the wilderness, caused sinners under his control to tremble. He saw that his power over many was broken. The sinfulness of sin was revealed in such a manner that men became alarmed; and some, by repentance of their sins, found the favor of God and gained moral power to resist his temptations. – {Con 28.3}

Rom 7:14

Rom 7:14 - we know that the law is spiritual - both God and the Law are spiritual. We must walk in the Spirit and have the Spirit of God abiding within in order to keep the Law of God. We can not "keep the Sabbath holy" unless the Spirit of God abides in us. We are carnal and the law is spiritual. See 1Cor 2:12-15; Joh 3:6, 4:23, 24, 6:63; Rom 7:6, 12; 8:7

Rom 7:14

Rom 7:14 - but I am carnal, sold under sin - As the spiritual world is invisible to those who are in the flesh, it is impossible for anyone in the flesh to uphold the law of God. I am flesh, sold to sin and not to righteousness by the Law. We by nature are flesh/carnal and sold under sin. Therefore, in order to keep the holy Law of God which is of the Spirit, we must be crucified with Christ, we must die to self and be born again in Christ Jesus, that His Spirit may abide in us. Then and only then can we keep the law of God. See John 3:6, 4:23, 24; 6:63;

Rom 7:18, 8:7, 23

Rom 7:14

Rom 7:14 - sold under sin - we must be redeemed, bought with the price of Jesus' blood since we are sold to a wicked taskmaster under sin. See *Isa 52:3; Heb 2:14, 15; 1Pet 1:18; Lk 1:68, 24:21; Gal 3:13; Hosea 3:1-3; *2Tim 2:26

Rom 7:15

Rom 7:15 - For that which I do I allow not: for what I would, that do I not; but what I hate, that do I - See Rom 7:19

Rom 7:16

Rom 7:16 - If then I do that which I would not I consent unto the law that it is good - If I do the things I know to be wrong and wish not to do, then I affirm that the Law is good and I am sinful. See Rom 7:12

Rom 7:17

Rom 7:17 - Now then it is no more I that do it, but sin that dwelleth in me - Paul separates the sin from the person. We are not the sin which we find ourselves in. We have to be willing to acknowledge and identify the sin and repent of the sin so that it does not take hold of us. Rom 7:8, 11, 19, 20; Gen 4:7

Rom 7:18

Rom 7:18 - For I know that in me dwelleth no good thing - the flesh lusteth against the Spirit of God. See Jer 13:23; Job 14:4; Rom 3:9-18, 8:22, 23; Isa 40:17; 2Cor 3:5; Gal 5:17

Rom 7:18

Rom 7:18 - for to will is present with me; but how to perform that which is good I find not - the acknowledgement of, and desire to do good is with me, but the flesh can not do good.

Rom 7:18

Rom 7:18 - but how to perform that which is good I find not - the desire and will to do good is there, but the power and strength to do it in myself is absent. See Rom 7:21; Gal 5:17

Rom 7:19

Rom 7:19 - For the good that I would I do not: but the evil which I would not, that I do - Paul here speaks as a captive, a slave, a bondservant to something that works against his will, the sin in his flesh. See Rom 7:15

Rom 7:20

Rom 7:20 - Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me - See Rom 7:17

Rom 7:20

Rom 7:20 - but sin that dwelleth in me - this is the condition of all men, the sin which dwells in us (our flesh) makes doing the noble will, God's will; impossible. We must therefore,

mortify sin and the flesh by the Spirit of God. 1Jo 1:8; Joh 9:41; Rom 8:13; Col 3:5

Rom 7:21

Rom 7:21 - I find then a law, that, when I would do good, evil is present with me - the law of sin and death is present in all of us who are flesh and blood, until we become subject to another law, the law of liberty, the law of the Spirit of life in Jesus Christ. See Rom 7:23, 8:2; Heb 10:1-3; Gal 5:17; Jer *13:23, 17:9 we fall short because in our best efforts, evil is still present with us.

Rom 7:22

Rom 7:22 - For I delight in the law of God after the inward man - The New Birth experience, where we receive a heart and spirit transplant from the Lord (Eze 36:26, 27; Col 2:12), enables us to love that which we once were at enmity to - See Rom 7:15, 16; Ps 40:8, 119:70, 77, 174; 2Cor 4:16; Heb 8:10, 11; Ezekiel 36:26, 27; Jer 31:31-34; CONTRAST Rom 8:7 "We must choose to allow Him to do for us what we really desire but have not the power to accomplish" {Surrender, G. Jackson, pg 56.1}

Rom 7:23

Rom 7:23 - But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members - See Rom 7:21, 24, 8:2 the law in my flesh is the law of sin and death, but my mind is under NEW MANAGEMENT, it is subject to the Law of the Spirit of Life in Christ Jesus. We must find assurance in the presence of God's Holy Spirit based on the internal struggle that Paul here speaks about. Without the Spirit of truth reproving us of sin, we would ignore and move on recklessly with no regard for our salvation. I must embrace the reality of the Holy Spirit dwelling within me, abiding with me and find joy in the struggle. The struggle will continue, but the degree to which it impacts me will decrease, praise God!!

Rom 7:23

Rom 7:23 - law of my mind - the law of my mind for the person born again is the mind of Christ, which loves the things of God, including His Law. See Philippians 2:5-11; Rom 7:12, 22; Ps 40:8, 119:70, 77, 174

Rom 7:23

Rom 7:23 - law of sin which is in my members - law of sin and death which is naturally in our flesh, wars against the Law of the Spirit of Life in Christ Jesus because they are at enmity with each other. - See Rom 7:21, 8:2

Rom 7:24

Rom 7:24 - O wretched man that I am! - We must realize how desperate our condition and our hopeless plight without Jesus' transforming power in our lives. Rom 8:22, 23

Rom 7:24

Rom 7:24 - who shall deliver me from the body of this death? - The sincere cry of humanity which realizes the natural propensities towards sin, self-destruction, and lawlessness. The only solution is to: "Behold the Lamb of God, which taketh away the sin of the world." (Joh 1:29). See Rom 6:6, 7:22, 23, 8:2; Col 1:28, 29 I want no more "I" in me. I don't want any more "I" in my conversation, even keeping the law of God.

Rom 7:25

Rom 7:25 - I thank God through Jesus Christ our Lord - the Solution is the gospel, the good news of the Man, Christ Jesus, Jesus and Him crucified! The resolution is to serve God with the heart and mind and wait in anticipation for the redemption of the body at Jesus' Second Coming.

Rom 7:25

Rom 7:25 - So then with the mind I myself serve the law of God; but with the flesh the law of sin - Paul acknowledges the natural conflict that exists within each individual who acknowledges God's law as good, loves and desires to uphold it. However, the flesh wars against the Spirit and man's desire to uphold God's law. God's law Seal, the Sabbath is written upon the forehead of the righteous and is thus a memorial of God in one's mind. - See Mt 26:41; *Rom 8:10

Rom 7:25

Rom 7:25 - but with the flesh the law of sin - We earnestly await our full redemption, when these mortal bodies will no longer war against the Law of the Spirit of Life in Christ Jesus that is within our minds and hearts. However, now in Jesus Christ, we have a choice to walk in the flesh OR to walk in the Spirit. See Rom 7:21, 8:12, 13, 19-25 (*22-25)

Rom 8:1

Rom 8:1 - now no condemnation to them which are in Christ Jesus - this is "Justification" (Rom 5:1). The immediate benefits of the plan of redemption in the death of the Lamb to those who by faith believe, is the removal of condemnation. Jesus was manifest to take away the works of the devil (Heb 2:14, 15; 1Jo 3:5, 6). One of the primary works of the devil is to accuse the brethren, causing us to feel guilt, shame, self-loathing and FEAR (Rom 8:15). Jesus breaks this bond (by faith) where we may be made aware of sin in our lives, but we need not respond with guilt, shame, self-loathing and fear as we abide in Him. See Joh 3:18, 19, 5:24; Rom 8:15; Rom 8:34 The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement. – {CCh 348.1} "No condemnation" means release from what the fallen Adam left to us—our inner sense of divine judgment which has hung over us all our lives. Although these feelings of psychic wrong and maladjustment are deep and penetrating, "the law of the Spirit of life in Christ Jesus" goes even deeper and is more far-reaching. A new principle delivers from the fear, guilt, and moral disorder that have enslaved us, even from infancy. {Grace on Trial, pg 190, 191, R. Wieland} "This means that the 144,000 will come to understand fully what had not been known by any previous generation. The secret sin of desiring to take the life of God would be revealed and the root of sin would be expelled. Guilt would be purged and without remorse these ones "without fault before the throne of God" would sense their place in the royal family as sons of the Most High. Such a work could not have been done nor understood by any previous generation for no former people had the three angels' messages. The cleansing and restoring of the heavenly sanctuary could not take place until the time had been fulfilled, not because God was unwilling but because man was unready." Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 142

Rom 8:1

Rom 8:1 - condemnation - katákrima Noun Neuter kat-ak'-ree-mah from (2632) from ; an adverse sentence (the verdict):--condemnation. damnatory sentence, condemnation. The opposite of justification. See Ps 32:3, 4; Heb 10:26, 27; Rom 8:15 CONDEMNATION, n. 1. The act of condemning; the judicial act of declaring one guilty, and dooming him to punishment. For the judgment was by one to condemnation. Rom 5:16. 2. The state of being condemned. A man comes under condemnation because of his transgressions, but, as a sinner, he can experience justification only through an act of God. Condemnation is earned, or deserved, but justification cannot be earned—it is a "free [unmerited] gift" (v 16). In justifying the sinner God acquits him, declares him to be righteous, regards him as righteous, and proceeds to treat him as a righteous man. Justification is the act of acquittal and the accompanying declaration that a state of righteousness exists. Charges of wrongdoing are canceled, and the sinner, now justified, is brought into a right relationship with God that Paul describes as being at "peace with God" (Rom 5:1). {SDA BIBLE DICTIONARY}

Rom 8:1

Rom 8:1 - in Christ Jesus - to be "in Christ Jesus" means to abide in Him and to walk not after the flesh but after the Spirit. In other words, to experience the new birth after death and burial of the old self. To crucify the old self with Christ daily so that the Spirit of Life and Truth dwells within. See Mt 16:24, 25; Joh 15:1-5; Rom 6:3-9; Gal 2:20

Rom 8:1

Rom 8:1 - who walk not after the flesh, but after the Spirit - See Rom 8:5, 6

Rom 8:1

Rom 8:1 - walk not after the flesh - to live while still in this present mortal flesh. Whose minds, words, thoughts, deeds and responses are motivated by the flesh, the carnal nature. - See Gal 6:8; Rom 8:8; Jam 4:1-4

Rom 8:1

Rom 8:1 - but after the Spirit - to walk after the Spirit is to live a life under "New Management". The old man is crucified with Jesus Christ and the new life is lived by virtue of the power of the Holy Spirit, Who abides within the believer. See Mt 16:24, 25; Gal 2:20, 5:25; Rom 6:1-11

Rom 8:2

Rom 8:2 - law of the Spirit of life in Christ Jesus - this is the same law of faith that guarantees our salvation to those who believe. This law delivers us from the law of sin and death which is the law that is governing our natural, sinful nature. See Rom 3:27; Heb 7:15, 16

Rom 8:2

Rom 8:2 - made me free from the law of sin and death - for those who believe, the natural law of sin and death which has every person bound from birth, is abolished by the new law, governed by the Spirit of Life [Holy Spirit] in Christ Jesus. The Law of God (Moral Law), coupled with the Law of Sin and Death guarantee that I can not be saved (Rom 8:3). The Law of the Spirit of Life in Christ Jesus, coupled with the law of Sowing and Reaping, guarantee that I can not be lost. See Rom 7:4-6, 21-23, 6:13; 1Jo 3:8; Jam 4:1-4

Rom 8:3

Rom 8:3 - For what the law could not do, in that it was weak through the flesh - the law (Decalogue), which is perfect, just and good (Rom 7:12), could not be upheld/fulfilled by man's self-righteousness, self-confident promises, and human efforts (Ex 19:8) because of the sinfulness of sin that reigns within the flesh and the unconverted heart. See Rom 5:6, 7:8, 21, 23; Heb 8:7-9; Ex 19:8; Deut 31:16, 20; Jer 31:31, 32 There is no element of weakness in the law; the weakness is in the flesh. It is not the fault of a good tool that it cannot make a sound pillar out of a rotten stick.... Poor, fallen man had no strength resting in his flesh to enable him to keep the law. And so God imputes to believers the righteousness of Christ, who was made in the likeness of sinful flesh, so that "the righteousness of the law" might be fulfilled in their lives. ... Christ took upon Himself man's nature, and will impart of His own righteousness to those who accept His sacrifice {Bible Echo, February 15, 1892, E.J. Waggoner}

Rom 8:3

Rom 8:3 - God sending His own Son - See Isa 48:16; Gal 4:4; Heb 10:7; Ps 40:7-10; Joh 3:16

Rom 8:3

Rom 8:3 - God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh - this is the mystery of Godliness - See 1Tim 3:16

Rom 8:3

Rom 8:3 - in the likeness of sinful flesh - identical to or the same sinful flesh. See Gal 4:4; Heb 2:14-18, 10:5; Phil 2:5-8 Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. – {DA 117.1} The word "likeness" in the Greek means identical, the same as. It cannot mean unlike or different from. Christ who was (and remains) fully God now became (and remains) fully man as well. He built a divine-human bridge that spanned the gulf of alienation that sin has made. Its foundations reach all the way to the deepest root within the nature of the most helplessly lost sinner on earth. {Grace on Trial, pg 192, R. Wieland} A fierce battle is being fought between Christ and Satan over this issue of whether that profound alienation can be resolved in "sinful flesh." There is no problem with sin being conquered in sinless nature different from ours. That battle was won long ago in heaven when two-thirds of the angels—in sinless nature—overcame Satan's temptations. That hasn't been an issue since. For Christ to come to earth to fight that same battle over again would be redundant. The problem now is different. Sin has taken up residence in fallen human nature, in sinful flesh. Satan boasts, "You can't dislodge me from this lair! No human who has sinful flesh can overcome sin, for it is invincible! The human race belongs to me!" He arrogantly claims that his invention of sin has developed to where it now proves God is wrong in the great controversy. Sin having taken root so deep in fallen human nature, it can only be tolerated and lightly "pardoned." God must either (a) continue to generously overlook it, or (b) in Roman Catholicism He must tackle the problem after death in a Purgatory when the sinner is shed of his sinful flesh. And most Christians implicitly agree with Satan in one or the other. Now we are on the slimy trail of the "little horn" power. The bottom-line idea is that as long as you have a sinful nature, it is inevitable that you must continue sinning. Precisely Satan's point he has been

contending for since his rebellion in heaven! But Christ slew the dragon in his last lair, proved that human sin is willful and therefore unnecessary. And in mankind who believe, He created a new abhorrence of sin that leads to its final eradication. Thus He set the captive will of sinful man free to say "No" to sin, and through the faith of Jesus to become pure and holy. Grace on Trial, R. Wieland pg 82/192}

Rom 8:3

Rom 8:3 - and for sin - it was for the expressed purpose of dying for sin that Jesus was sent by His Father and came to this earth. See Heb 2:14; Mt 1:21; Rom 5:8, 10; 1Jo 3:5, 6

Rom 8:3

Rom 8:3 - condemned sin in the flesh - katakrínō Verb kat-ak-ree'-no from (2596) and (2919) from and ; to judge against, i.e. sentence:--condemn, damn. to give judgment against, to judge worthy of punishment to condemn sin was overcome/conquered/subdued by Jesus while in fallen human flesh; this is Christ's righteousness. See Rom 8:13; Jer 23:6; Ps 116:5; Eph 2:4-16; Heb 2:14-18; 1Jo 4:12, 13 "If Christ had taken only the sinless nature of Adam before the fall, Inspiration would have to refer to the 1888 message of Christ's holiness, not "the message of Christ's righteousness." The fact that He perfectly "condemned sin in the flesh" of all fallen mankind gives Him title to that glorious name, "Christ our righteousness."". {Wieland, Grace on Trial pg 209}

Rom 8:4

Rom 8:4 - that the righteousness of the law might be fulfilled in us - The righteousness [goodness, uprightness, truth, holiness, godliness] of the Decalogue/Moral Law/10 Commandments is fulfilled in us by Christ, through faith of Jesus Christ. The law is not done away in Christ, it is established in Christ See Rom *10:5, 12:1, 2, 3:31, 21, 22; 1Cor 7:19; Gal 5:1-4; Philippians 3:9; Rev 22:14 The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized. – {SC 62.1} When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;" but this is not faith. James 2:19. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." Romans 8:1. – {SC 63.2}

Rom 8:4

Rom 8:4 - walk not after the flesh but after the Spirit - See Rom 8:10, 12, 13; Gal 5:16, 6:8

Rom 8:5

Rom 8:5 - For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit - that which is flesh will only produce works of the

flesh, but that which is of the Spirit of God will produce works of the Spirit - See Joh 3:6, 8:6; Gal 6:8; Mt 6:24-34; 1Jo 4:5

Rom 8:5

Rom 8:5 - do mind the things of the flesh - Lusts of the flesh, lust of the eyes, and the pride of life (1Jo 2:16, 17); are concerned with the things of this life, what shall I eat, wear, live, who will love me in this world - See Joh 3:6; Mt 6:19, 20, 25-32; Phil 3:19; 1Tim 6:6-10; 1Jo 2:16, 17; 2Cor 4:18

Rom 8:5

Rom 8:5 - but they that are after the Spirit the things of the Spirit - the things that are eternal; one's character; do I reflect Jesus Christ and will I fit into heaven? How do I spend my time? See Joh 3:5; Mt 6:33, 34; Philippians 2:12, 13, 20, 21; Gal 5:16, 22-26, 6:8; Jam 3:17, 18; Rom 8:14; 2Cor 4:18

Rom 8:6

Rom 8:6 - For to be carnally minded is death - See Rom 7:5, 23, 24, 8:7, 13; Gal 6:8; 1Cor 2:14 A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ. – {4SP 383.3}

Rom 8:6

Rom 8:6 - For to be carnally minded is death; but to be spiritually minded is life and peace - the contrast between life in the two Adams is here highlighted. To continue to align oneself with the first Adam is death (sinful, earthy). To align oneself through faith with the Second Adam is life eternal. See Rom 8:13; 1Cor 2:14, 15:21-23; 1Jo 2:16, 17, 5:11-13; Joh 11:25, 26 Gal 6:8 - For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ. – {4SP 383.3}

Rom 8:6

Rom 8:6 - but to be spiritually minded is life and peace - those who continually abide in Jesus, pondering, meditating and thinking on Him and His Kingdom- they have the Spirit of God within and find peace and eternal life in the present age. See Isa 32:17, 26:12; Ps 119:165; Act 13:52; 1Jo 5:11-13; Joh 6:63; CONTRAST Rom 8:7

Rom 8:7

Rom 8:7 - Because the carnal mind is enmity against God - the carnal, earthly, sensual, devilish mind is at war against God Who is a Spirit and is Truth (Joh 4:24; Gen 3:15). The carnal mind does not want light and truth because it is reproved by them. The carnal mind will not submit itself to the righteousness of Christ, seeking to establish its own righteousness and thus frustrating the grace which God has made available to it. See Rom 7:14; Jam 4:1; Joh 3:19, 20; Job 14:4; 1Cor 2:14; 1Jo 2:15, 16; 4:5; Gal 5:17; Eph 2:2, 3, 14, 15; 1Thess 2:14-16; Rom 10:3||Gal 2:21 Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. – {SC 18.1} "...Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. – {Steps to Christ 17.2}

Rom 8:7

Rom 8:7 - for it is not subject to the law of God, neither indeed can be - the carnal mind is not governed by the law of the Spirit of Life in Christ Jesus, enabling it to keep the Moral Law of God, and can never be. We can change our carnal mind as much as the leopard can change his spots. We must yield, surrender, submit and receive a new mind, the mind of Jesus Christ. See Rom 10:3, 4; John 3:6; CONTRAST Ps 119:97, 165, *40:8; Philippians 2:5-11

Rom 8:8

Rom 8:8 - So then they that are in the flesh cannot please God - Heb 11:6; Mt 6:24-32; 1Jo 4:5; John 4:23, 24; 1Thess 2:15; CONTRAST Rom 8:14 those who are in the flesh are: 1. Faithless - not believing God is able to keep them from falling: Heb 11:6; Jude 1:24, 25; Rev 14:12 2. Opposed to God, not walking with God - Rom 8:7; Gen 5:22; Am 3:3; Heb 11:5; 1Thess 2:14-16, 4:1; Mt 12:30 3. Scorners of God and His ways - 1Cor 2:14; 2Pet 3:3-7 4. Filled with self: self-righteous, self-exalting, self-willed, self-controlled vs. God-controlled - Isa 14:12-14 5. Ones who draw back to perdition - See Heb 10:36, 38, 39 6. Reapers of corruption - Hos 8:7; Gal 6:8

Rom 8:9

Rom 8:9 - But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. - we are not in the flesh who are BORN AGAIN. We are now Alive (quickened) by the Holy Spirit and have passed from death to life (Eph 2:1; John 5:24). If we do not have God's Spirit in us, we do not belong to Him.

Rom 8:9

Rom 8:9 - if so be that the Spirit of God dwell in you - The Kingdom of God must abide in us through the power of the Holy Spirit, in order that the flesh may remain subdued and the mind of Christ may be manifest in us. See Joh 3:5, 8, 7:38, 39; Act 1:8, 2:38, 8:13, 15-17, 9:17, 18; 15:3-11

Rom 8:9

Rom 8:9 - Now if any man have not the Spirit of Christ, he is none of his - If we are not born of the Spirit of God, the Spirit which miraculously created both Isaac and Jesus, we are none of Christ's and not heirs of Abraham. See Gen 21:1-3, 12; Lk 1:35, 13:27; Joh 3:5, *13:8; Gal 3:29, 4:4-6; *Mt 7:21-23, 12:30, 25:12; 1Jo 3:6, 14, 15; CONTRAST John 15:3

Rom 8:9

Rom 8:9 - the Spirit of Christ - the Holy Spirit, the Spirit of Life -

Rom 8:9

Rom 8:9 - he is none of his - we do not belong to Jesus Christ but are slaves of sin and unrighteousness, which the devil seizes us in at his will - See Eph 2:2, 3; John 8:44; 2Tim 2:25, 26 The Spirit speaks to our spirit (conscience) letting us know we are sons of God - Rom 8:16

Rom 8:10

Rom 8:10 - And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness - See *Rom 7:25; Gal 2:20; Col 3:3

Rom 8:10

Rom 8:10 - the body is dead because of sin - the body has not control over us because it is dead, being crucified with Christ for sin's sake. A corpse (dead body) does not commit sin. See Gal 2:20; Col 2:12; Rom 7:4

Rom 8:10

Rom 8:10 - but the Spirit is life because of righteousness - the Spirit yields life because of the righteousness of Jesus Christ. This righteous life of faith that abides in Christ and has Christ abiding within, is under no condemnation. See Jeremiah 23:5, 6; Joh 6:63, 15:1-5; Rom 8:1; 2Cor 3:6; Eph 2:1

Rom 8:11

The Holy Spirit Quickens: 1Pet 3:19; Joh 6:63; Eph 2:1-4; 1Jo 5:11-13

Rom 8:11

Rom 8:11 - But if the Spirit of him that raised up Jesus from the dead dwell in you, he that

raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you - 1Jo 5:11-13; Isa 48:16; Rom 6:3-5, 8; 1Cor 15:40-58; Eph 1:19, 20, 2:1; Philippians 3:10, 11; Gal 2:20; Col 1:27-29

Rom 8:11

Rom 8:11 - shall also quicken your mortal bodies by his Spirit that dwelleth in you - the Holy Spirit imparts life to our dead bodies [in the present age - Titus 2:11, 12] that have been crucified with Christ because of sin. Paul says later in Philippians, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil 3:10). Paul speaks of knowing the resurrection power of Jesus in the present, so that we may be conformed and transformed into His divine image. See Gal 2:20; Joh 6:63, 20:31; Eph 2:1-3, 3:9, 10; 2Pet 1:1-4; Col 2:12

Rom 8:12

Rom 8:12 - Therefore, brethren, we are debtors, not to the flesh, to live after the flesh - we are debtors to Christ, not to live according to or after the flesh but to live after the Spirit of God. Rom 12:1, 2; 1Cor 6:20; 7:23

Rom 8:12

Rom 8:12 - we are debtors - we are debtors to Christ, to live by faith and surrender our will, which is our reasonable service. See Rom 6:18, 12:1, 2; CONTRAST Gal 5:3

Rom 8:13

Rom 8:13 - For if ye live after the flesh, ye shall die - See Gal 6:8; Rom 8:6; Ezek 18:4; Rev 14:9, 10

Rom 8:13

Rom 8:13 - For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live - See Gal 6:8

Rom 8:13

Rom 8:13 - but if ye through the Spirit do mortify the deeds of the body, ye shall live - it is not up to us to overcome the deeds of the body on our own. We have access to power from the Holy Spirit that we must yield to, submit to, be obedient to, and allow the Lord to grant us victory - See John 1:12, 13, 6:28, 29; Lk 9:23, 24; Gal 2:20; Rom 8:26

Rom 8:13

Rom 8:13 - mortify the deeds of the body - Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God (1Cor 6:9, 10) - See Gal 5:19-21; Rom 8:1, 6:1, 2

Rom 8:14

Rom 8:14 - For as many as are led by the Spirit of God, they are the sons of God - Those who permit the Holy Spirit to abide in them and daily recommit to have Him guide them, are sons of God. See Gal 3:7; Joh 1:12, 13, 7:39; Ps 27:8; Gen 5, 6:8; Heb 11:5; Gal 5:22-25; 1Jo 3:1,

2; 2Cor 5:17; CONTRAST Mt 7:21-23 While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God. DA 173.1

Rom 8:15

Rom 8:15 - spirit of bondage again to fear - If we find ourselves in the bondage of fear, we are operating in the flesh which is governed by the law of sin and death (Rom 7:8, 21, 23) . We need to surrendered to the righteousness of Christ and to abide in the Spirit of Christ. See Heb 2:14, 15, 10:26, 27; 1Jo 4:18; Gal 4:3, *9, 5:1; Eph 2:2, 3

Rom 8:15

Rom 8:15 - again - See Gal 4:9, 5:1; Jam 1:8; Heb 6:4-6

Rom 8:15

Rom 8:15 - to fear - Fear is no motivator for obedience (Heb 12:25, 26; Ex 20:18-20). We must surrender to Christ and The Holy Spirit brings in His train peace, quietness, and assurance forever. 2Tim 1:7; 1Jo 4:17, 18; Heb 10:26, 27; Isa 32:17; CONTRAST Heb 2:14, 15

Rom 8:15

Rom 8:15 - Spirit of Adoption, whereby we cry, Abba Father - Rather than wallowing in fear, we are to cry out to God, Abba Father, casting all of our cares on Him, our Loving Father, for He careth for us. See Gal 4:5, 6; Mk 14:3; Eph 1:3-14; 1Pet 5:7

Rom 8:15

Rom 8:14 - whereby we cry, Abba, Father - as a child cries out to its parent when disturbed or in fear, so we too, when perplexity would seek to take hold, cry out, Abba Father and the LORD hears us. See Isa 65:24

Rom 8:16

Rom 8:16 - The Spirit itself beareth witness with our spirit, that we are the children of God - The Holy Spirit, after reproving us of sin and after we make confession that indeed we have been sinful in our conduct, direct us to Christ's Righteousness and bears witness that we are indeed the sons of God. The Law, which once condemned us, also bears witness that we are the sons of God as we are covered by Christ's Righteousness. 1Jo 3:24, 5:10-13; Eph 1:11-14; Rom 3:21; 2Cor 1:21, 22; Isa 32:17; Joh 7:17 Our relations with one another should be pleasant. When we do right, the testimony of our own spirit and the testimony of the Spirit of God bear witness that the human mind is under the control of the divine mind.... His Word furnishes evidence from which we may draw the conclusion that we are indeed His sons and daughters.... True love for God carries with it true, reverential trust. And he who loves God will love his brother also. [15] – {SD 193.4} You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. This is eating the bread of life, and this will bring eternal life. Compare scripture with scripture. Study the representation of the life of a true

Christian as delineated in the Word of God. – {HP 144.2} To them that believe, Christ is precious. His Spirit moving upon the mind and heart of the believer is in perfect agreement with that which is written in the Word. The Spirit and the Word agree perfectly. Thus the Spirit beareth witness with our spirit that we are born of God. – {HP 144.5}

Rom 8:16

Rom 8:16 - that we are the children of God - See Rom 8:14; Joh 1:12, 13; 1Jo 3:24, 5:1, 4:16; 2Cor 1:20, 21

Rom 8:17

Rom 8:17 - And if children, then heirs - See Joh 8:35; Gal 3:29

Rom 8:17

Rom 8:17 - heirs of God - see Eph 1:5, 11; Isa 58:14

Rom 8:17

Rom 8:17 - joint-heirs with Christ - Jesus is not ashamed to call us brethren - See Heb 2:11; Gen 15:1||Ps 16:5; Rev 20:4; Gal 3:26-29

Rom 8:17

Rom 8:15 -if so be that we suffer with Him - See Mt 16:24; Rom 8:18; Phil 3:10; *2Tim 3:12; Heb 10:32-39, 12:3-11; 1Pet 2:18-23, 4:12-16; 1Jo 3:13

Rom 8:17

Rom 8:16 - that we may be also glorified together - See Mt 19:28; Lk 22:30; *Rom 8:11; Col 1:27-29; 1Tim 3:16

Rom 8:18

Rom 8:18 - For I reckon that the sufferings of this present time - the sufferings of this present time are bounded, they are temporal, they have an appointed end. There will be no Post-Traumatic Stress Disorder (PTSD) in eternity [beyond the destruction of the wicked] because the former things will be remembered no more (Rev 21:4). See 2Cor 2:9, 10, 4:18; Joh 16:33; 1Pet 4:12, 13 Sufferings include: 1. The warfare within ourselves between the flesh and the Spirit 2. The hurts, pains, disappointments, delays of life 3. The warfare of good vs. evil, righteousness vs. wickedness

Rom 8:18

Rom 8:18 - For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us - Christ's righteousness and character are to be revealed in and through us by faith, as we persevere in trial. God's gracious love and character has superseded the suffering and sin so that we fully become sons of God. See Joh 16:33; Dan 12:3, 10; Isa 60:1-3, 64:4; 1Cor 2:9; Heb 10:35, 36; *1Pet 4:12, 13

Rom 8:19

Rom 8:19 - for the earnest expectation of the creature - all of Creation (terrestrial and celestial) waits with men to see the redemption of God's crowning act, mankind becoming sons of God (both mind and body), reigning over the earth once again. See Isa 55:7-13; Rom

8:23; Col 1:27, 28; 1Cor 15:50-58

Rom 8:19

Rom 8:19 - waiteth for the manifestation of the sons of God - all of the creation, both terrestrial and celestial, await the appearance of the sons of God, God once again in the flesh (1Tim 3:16; Col 1:25-29), the redeemed of the earth. See 1Cor 4:9; Eph 3:10; Rev 14:11-5

Rom 8:20

Rom 8:20 - For the creature was made subject to vanity, not willingly - all of the creation was made subject to Adam. When Adam sinned, selling himself for nought (Isa 52:3), all under his dominion fell to corruption as well. See 1Cor 15:21, 22

Rom 8:20

Rom 8:20 - but by reason of him who hath subjected the same in hope - God has subjected the creation to the curse of the sin so that in hope, we and the creation will long for redemption, the restoration of all things good. See Rom 8:24, 25, 5:1-5, 20

Rom 8:21

Rom 8:21 - Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God - all of the creation, the animal and plant life will be delivered from the bondage of corruption (imperfection, sin, decay, mortality) in the earth made new. See Isa 65:17:25; Jer 7:20

Rom 8:21

Rom 8:21 - bondage of corruption - 1Cor 15:53, 54; Heb 2:14, 15 the Bible describes different bondage: 1. Bondage of corruption - Rom 8:21 2. Bondage of fear and death - Heb 2:14-18 3. Bondage of observing the law works rather than by faith of Jesus Christ - Gal 5:1

Rom 8:21

Rom 8:21 - into the glorious liberty of the children of God - See 1Cor 15:55, 56

Rom 8:22

Rom 8:22 - For we know that the whole creation groaneth and travaileth in pain together until now - creation groans and travails in the following: 1. Earthquakes 2. Hurricanes 3. Floods 4. Suffering, Pain and Death

Rom 8:23

Rom 8:23 - And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body - the creation (terrestrial and celestial) wait with us for the full redemption of men. See Rom 8:19

Rom 8:23

Rom 8:23 - the firstfruits of the Spirit - Eph 1:13, 14; Gal 5:22; 1Jo 3:9

Rom 8:23

Rom 8:23 - even we ourselves groan within ourselves - See Rom 8:26; Ezek 9:4; Rev 6:9-11

Rom 8:23

Rom 8:23 - waiting for the adoption, to wit, the redemption of our body - the body of death remains with us as our minds are being renewed day by day by the power of the Holy Spirit. See Rom 7:24, 25; 2Cor 4:16; 1Cor 15:50-55; 1Thess 4:16, 17

Rom 8:24

Rom 8:24 - For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? - We are saved by the blessed hope of receiving Christ's righteousness by faith as Jesus abides in us; bearing the image of God once again that we may see Him in His glory and exclaim "This is our God, we have waited for Him and He will save us" (Isa 25:9); hope in a new and glorified body that will be in harmony with the Spirit of God that abides in us - See 2Pet 3:13, 14; Rev *14:12, 18:1; Gal 5:5||1Jo 3:2, 3; Rom 5:1-5; Heb *6:19, 11 3:6, 11:1, 3; Jude 1:21; Col 1:27; 1Pet 1:3, 4:13; Isa 60:1-3; Tit 2:11-13; 1Tim 3:16; John 14:16-18; Rom 8:25||1Cor 15:50-58; Rev 18:1; 1Thess 1:2 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5}

Rom 8:24

Rom 8:24 - but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? - See Heb 11:1

Rom 8:25

Rom 8:25 - But if we hope for that we see not, then do we with patience wait for it - See Isa 25:9; Heb 10:35-39, 11:1, 13; 1Cor 2:9, 10; Rom 5:1-5; 1Joh 3:2

Rom 8:26

Rom 8:26 - Likewise the Spirit also helpeth our infirmities - the Holy Spirit supplies our needs and helps us where we are deficient. See Rom 3:23, 8:13

Rom 8:26

Rom 8:26 - for we know not what we should pray for as we ought - there is nothing wrong in asking the Holy Spirit what we ought to pray for. We do not know ourselves. Where we fall short, God will add those things we should have asked for. As we believe God will give it, we will receive it. See Mt 7:7-11; Lk 11:9-13; Joh 1:12; Rom 8:26

Rom 8:26

Rom 8:26 - but the Spirit itself maketh intercession for us with groanings which cannot be uttered - When we pray we do not pray alone because the Holy Spirit works with our prayers, adding, groaning and utterances we can not make for ourselves. The exalted angels also make intercession on behalf of the faithful, however, Jesus is the King of Intercession. See Rom 8:27, 34; Eph 6:18; Rev 5:8; Joh 14:6; Lk 22:32 When a man breathes an intensely earnest prayer to God (Jesus Christ is the only name given under heaven whereby we can be saved), there is in that intensity and earnestness a pledge from God that he is about to answer that prayer exceeding abundantly, above all that we can ask or think. We must not only pray in

the name of Jesus, but by the inspiration and kindling of the Holy Spirit. This explains what is meant when it is said, "the Spirit itself maketh intercession for us with groanings which can not be uttered." The petitions must be offered in earnest faith. Then they will reach the mercy-seat. Unwearyingly persist in prayer. God does not say, Pray once, and I will answer you. His word is pray, be instant in prayer, believing ye have the things ye ask, and ye shall receive them; I will answer you. – {GH May 28, 1902 Par. 7}

Rom 8:26

Rom 8:26 - with groanings which cannot be uttered - The Holy Spirit makes our prayers fragrant. The Holy Spirit is our First Intercessor. See 2Cor 12:4

Rom 8:27

Rom 8:27 - He that searcheth the hearts - See Ps 26:2, 139; 51:6-10; Joh 2:24, 25

Rom 8:27

Rom 8:27 - knoweth what is the mind of the Spirit - God the Father knows what is the mind of the Spirit, just as the Spirit only knows the things of God(1Cor 2:11). There is no division in the Godhead, our God is One! Deut 6:4, Mk 12:29; Rom 3:30; Gal 3:20

Rom 8:27

Rom 8:27 - because he maketh intercession for the saints according to the will of God - even when we do not know how or what to pray for, Christ, through the Holy Spirit makes intercessions for us with groaning according to the will of God (John 12:50; 2Pet 3:9; 1Thess 4:2-3). Thank You Lord God the Father, Son and Sweet Holy Spirit. See 1Joh 5:14, 15; Rev 8:3, 4

Rom 8:28

Rom 8:28 - all things work together for good to them that love God - See Gen 50:20; Phil 1:12-14, 19; 2Cor 4:15; Eph 1:11

Rom 8:28

Rom 8:29 - to them that love God - those who love God: 1. Submit to the righteousness of God, Jesus Christ so that they may be saved - Rom 10:1-4 2. Submit to God's purposes to sanctify - 1Thess 4:3 contrast 1Thess 4:5 3. Love and keep His commandments - Joh 14:15 4. Love the brethren - 1Jo 4:20

Rom 8:28

Rom 8:28 - who are the called according to his purpose - See Rom 8:30; Eph 2:10

Rom 8:29

Rom 8:29 - For whom he did foreknow - God foreknew all men. He knows our every thought and deed long before they occur. He knows who will ultimately choose Him and who will not, yet that does not stop Him from loving all.

Rom 8:29

Rom 8:29 - he also did predestinate to be conformed to the image of his Son - God foreordains that we become like Jesus, wholly blameless, pure, without/apart from sin. See

Eph 2:10, 4:13, 1:9; 1Jo 3:1, 2

Rom 8:29

Rom 8:29 - that He might be the firstborn among many brethren - See Mk 3:35; Heb 2:11, 17; Col 1:18; Rev 1:5, 14:4

Rom 8:30

Rom 8:30 - whom He did predestinate - All have predestined to become sons of God. See Eph 1:5

Rom 8:30

Rom 8:30 - them He also called - Jesus says "many are called" (Mt 22:14). The many here implies all being called to salvation. However, He further states that few are chosen, meaning few accept the call and therefore those few who chose to be chosen are chosen. See 2Tim 1:9; Gal 1:15

Rom 8:30

Rom 8:30 - them he also justified - See Rom 3:24, 26, 5:18, 4:4, 5

Rom 8:31

Rom 8:31 - If God be for us, who can be against us - See 1Sam 17:26-51; Ps 27:1, 2; 1Jo 4:4; *Heb 13:6; 2Tim 4:17; Mt 28:18-20

Rom 8:32

Rom 8:32 - He that spared not His own Son, but delivered Him up for us all - See Joh 3:16, 4:40-42; Gen 22; Isa 48:16; Rom 5:7, 8, *8:39 - Hymn #86 How Great Thou Art

Rom 8:32

Rom 8:32 - how shall he not with him also freely give us all things? - See Rom 5:8-11

Rom 8:33

Rom 8:33 - Who shall lay any thing to the charge of God's elect? - See Rom 8:1, 31, 2:1, 2, 4:4, 5; Zech 3:1, 2; Jude 24, 25

Rom 8:33

Rom 8:33 - God’s elect - the elect are sons of Abraham (Gal 3:29) who are elect because they abide in God’s Elect, Jesus Christ - See Isa 42:1-4; 1Pet 2:6; Eph. 1:4, 5; 2Thess 2:10, 13; Rom 11:5-8; Mt 24:24

Rom 8:33

Rom 8:33 - It is God that justifieth - it is God who pronounces us “not guilty”. See Rom 5:18; 4:3, 4;

Rom 8:34

Rom 8:34 - Who is he that condemneth? - The Accuser of the Saints is he who accuses and

seeks to condemn us to his own fate. See Rom 8:1; Joh 8:10, 11; Zech 3:1-5

Rom 8:34

Rom 8:34 - It is Christ that died, yea rather, that is risen again - As our High Priest, Jesus makes intercession and atonement for us. He came the first time to become the Lamb of God that takes away the sins of the earth (John 1:29). And He rose from the grave, apart from sin, with a glorified body, to become our eternal High Priest - See Rom 5:10; Heb 7:25

Rom 8:34

Rom 8:34 - Who is even at the right hand of God - See Heb 1:3, 8:1, 10:12

Rom 8:34

Rom 8:34 - who also maketh intercession for us - Jesus and His Holy Spirit both make intercession for us. See 1Jo 2:1; Rom 8:26, 27; Lk 22:32; Heb 7:25; 2:14-18; Rev 8:3, 4

Rom 8:35

Rom 8:35 - Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? - See John 10:28

Rom 8:35

Rom 8:35 - tribulation - Time of Trouble like never was, since there was a nation - See Dan 12:1

Rom 8:35

Rom 8:35 - persecution - See Heb 10:32, 33

Rom 8:35

Rom 8:35 - famine - See Habakkuk 3:17-19

Rom 8:36

Rom 8:36 - For thy sake we are killed all the day long; we are counted as sheep for the slaughter - See Ps 44:22;

Rom 8:37

Rom 8:37 - in all these things we are more than conquerors through Him that loved us - through tribulation, distress, persecution, famine, nakedness, peril or sword we are more than conquerors! Praise GOD!!! The statement describes an offensive church (White Horse era with a bow in hand), going forth conquering and to conquer. Though buffeted by the trials of life, we are still conquerors through the merits of Christ Jesus. See Rev 6:2; Heb 13:6

Rom 8:38

Rom 8:38 - For I am persuaded - Paul has full confidence in these truths.

Rom 8:38

Rom 8:38 - neither death, nor life - those whose names are written in the Book of Life are remembered by the LORD and will come forth to eternal life. Though the wicked are not to be found written in that book, God still loves them because He created them. Therefore, their destruction is called a strange act (Isa 28:21)

Rom 8:38

Rom 8:38 - nor things present - the things plaguing the world today include: 1. COVID-19 virus 2. Racism 3. Classism 4. Godlessness

Rom 8:39

Rom 8:39 - nor any other creature - no other created being can separate us from God's love.

Rom 8:39

Rom 8:39 - shall be able to separate us from the love of God - The Father's love is unbounded and unconditional. See 1Jo 3:1; Rom 8:32 As Satan had led man to sin, he had hoped that God's abhorrence of sin would forever separate Him from man, and break the connecting link between heaven and earth. The opening heavens, in connection with the voice of God addressing His Son, was like a death knell to Satan. He feared that God was now to unite man more fully to Himself, and give power to overcome his devices. And for this purpose Christ had come from the royal courts to the earth. Satan was well acquainted with the position of honor Christ had held in heaven as the Son of God, the beloved of the Father. And that He should leave heaven, and come to this world as a man, filled him with apprehension for his safety. He could not comprehend the mystery of this great sacrifice for the benefit of fallen man. He knew that the value of heaven far exceeded the anticipation and appreciation of fallen man. The most costly treasures of the world, he knew, would not compare with its worth. As he had lost through his rebellion all the riches and pure glories of heaven, he was determined to be revenged by causing as many as he could to undervalue heaven and to place their affections upon earthly treasures. – {Con 29.2}

Rom 8:39

Rom 8:39 - which is in Christ Jesus our Lord - See Rom 8:32; Eph 1:3-6; 2Cor 5:18, 19

Rom 9:1

Rom 9:1 - I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost - Paul calls on the Holy Spirit to affirm of the truthfulness of his heart. - See Heb 6:16

Rom 9:2

Rom 9:2 - That I have great heaviness and continual sorrow in my heart - See Ezek 9:4

Rom 9:3

Rom 9:3 - For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh - the Jews in their rejection of Christ are under the curse of the law. They have rejected God's salvation given by grace through faith of Jesus Christ and are therefore, in the flesh and under condemnation. See Rom 9:31-33; Gal 3:10-13; Act 13:38-41; Joh 3:18-20; *1Thess 2:14-16; CONTRAST Rom 8:1, 2 As like their forefathers, they have robbed God of the opportunities entrusted to them, the life of grateful, obedient service that was due the Lord and they rejected and crucified their King. See Mal 3:8, 9; Act 2:36;

1Cor 2:8 Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life. – {GC 22.1}

Rom 9:4

Rom 9:4 - Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises - See Rom 3:1, 2 Now the Lord had already signified, in the case of Eliezer, Abraham's servant, that the seed of Abraham were to be free (Gen 15:1-6). Therefore if Abraham had only thought of the words of the Lord, instead of hearkening to the voice of his wife, he might have been saved much trouble. It is worth while dwelling at length upon this phase of the subject, for if it is rightly understood it will save much confusion as to the true seed of Abraham, and the true Israel. Let the points be stated once more. Ishmael was born after the flesh, and could not be the seed. Therefore those who are only of the flesh cannot be the children of Abraham, and heirs according to the promise. Isaac was born after the Spirit, and was the true seed. "In Isaac shall thy seed be called." (Gen 21:12) Therefore all the children of Abraham are they who are born of the Spirit. "we, brethren, as Isaac was, are the children of promise." Gal 4.28 {The Everlasting Covenant, E.J. Waggoner, pg 71}

Rom 9:4

Rom 9:4 - to whom pertaineth the adoption - See John 4:22; Gal 4:22-31; Rom 1:16

Rom 9:4

Rom 9:4 - and the covenants - See Ex 15:5, 13-21, 19:1-8;

Rom 9:4

Rom 9:3 - and the giving of the law - See Ex 19:9-20:17, 31:12-18, 32:15-20

Rom 9:4

Rom 9:4 - the service of God - The sanctuary and its services were an aspect of the oracles of God committed to the Israelites. See Eph 2:14, 15

Rom 9:4

Rom 9:4 - and the promises - Promises of an inheritance through Abraham. See Rom 4:13; Gal 3:26-29

Rom 9:5

Rom 9:5 - and of whom as concerning the flesh Christ came - Christ was the Seed of Abraham, the Head of the Jews. Jesus came to His own and His own knew Him not. See Joh 1:10, 11; Gal 4:4, 5

Rom 9:5

Rom 9:5 - who is over all - See Philippians 2:9-10; Col 1:16-19

Rom 9:6

Rom 9:6 - Not as though the word of God hath taken none effect - Not that Israel's rejection of truth has caused God's word to fail. See Rom 3:3, 4; Heb 3:16-4:3

Rom 9:6

Rom 9:6 - For they are not all Israel, which are of Israel - only those that love God with all their heart, soul and strength and who keep God's commandments and His covenant are His people, Israel (See Ex 19:3-5). Very few have been considered Israel throughout Bible history in light of the near incessant rebellion among the COI. Consider these examples of rebellion: 1. Murmuring against the LORD, not content with angel's food but wanting to satisfy the perverted diets of Egypt (Ex 16:8) 2. Image of the Golden Calf (Ex 32) - All but the sons of Levi participated in the rebellion and only the Sons of Levi claimed to be on the LORD'S side 2. Rebellion of Korah (Num 16)- most of the congregation sided against Moses, Aaron and God God was proved 10x before He declared the generation would not enter the promised land (Num 14:22)

Rom 9:7

Rom 9:7 - Neither, because they are the seed of Abraham, are they all children - See Rom 2:28, 29; Gal 3:26-29 There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. - {GC 43.2}

Rom 9:7

Rom 9:7 - but, In Isaac shall thy seed be called - the only true heir and descendants are they who are born of faith and of promise. See Gen 12:3; 21:12, 17:17-19; Heb 11:18; Rom 9:8; Gal 4:22-31 Now the Lord had already signified, in the case of Eliezer, Abraham's servant, that the seed of Abraham were to be free (Gen 15:1-6). Therefore if Abraham had only thought of the words of the Lord, instead of hearkening to the voice of his wife, he might have been saved much trouble. It is worth while dwelling at length upon this phase of the subject, for if it is rightly understood it will save much confusion as to the true seed of Abraham, and the true Israel. Let the points be stated once more. Ishmael was born after the flesh, and could not be the seed. Therefore those who are only of the flesh cannot be the children of Abraham, and heirs according to the promise. Isaac was born after the Spirit, and was the true seed. "In Isaac shall thy seed be called." (Gen 21:12) Therefore all the children of Abraham are they who are born of the Spirit. "we, brethren, as Isaac was, are the children of promise." Gal 4.28 {The Everlasting Covenant, E.J. Waggoner, pg 71}

Rom 9:8

Rom 9:8 - That is, They which are the children of the flesh, these are not the children of God - See Rom 2:28, 29, 8:8, 10:16; Gal 5:17

Rom 9:8

Rom 9:8 - but the children of the promise are counted as the seed - God's eternal purposes are ever the same and do not change. This principle was true from the very beginning, when the Everlasting Covenant was spoken to Adam in the Garden of Eden; it was true when reconfirmed to Abraham (Gen 12:1-3, 15:1-6) and will be true when the Plan of Redemption is fulfilled. All who call upon the name of the LORD (Gen 4:26) will be saved. See Rom 4:13, 16, 18, 9:27, 11:25, 26; Gal 3:7, 9, 18, 26-29, 4:22-31, *6:15, 16

Rom 9:8

Rom 9:8 - the promise - “in you all families of the earth will be blessed” - See Gen 12:3

Rom 9:9

Rom 9:9 - For this is the word of promise, At this time will I come and Sara shall have a son - The child born of Sara is an allegory of those who have been made free (reborn through baptism) from the bondage of sin. See Gen 17:19; Gal 4:22, 23-26

Rom 9:11

Rom 9:11 - that the purpose of God according to election might stand - God's perfect knowledge of all things enables Him to declare the end from the beginning (Rom 4:17). Even in the lives of individuals, He knows the courses they will pursue and is able to say of one "I love" and another "I hate". See Mal 1:2, 3; Rom 9:13, 15

Rom 9:11

Rom 9:11 - according to election - God in His foreknowledge of the sons of Isaac, saw the character of both Esau and Jacob and chose Jacob to be the progenitor of Jesus Christ. God chose by election Jacob to be holy and beloved by Himself because of the character Jacob would choose to develop. See Ps 7:9; Mal 1:1-4

Rom 9:11

Rom 9:11 - not of works, but of him that calleth - See John 6:65, 10:4, 5, 15, 16; 1Cor 1:22-29

Rom 9:12

Rom 9:12 - It was said unto her, The elder shall serve the younger - See Gen 25:23

Rom 9:13

Rom 9:13 - Jacob have I loved, but Esau have I hated - See Mal 1:2, 3

Rom 9:14

Rom 9:14 - Is there unrighteousness with God? God forbid - God, Who reads the thoughts and intents of the heart (Mt 9:4-7), and Who knows the course of every man’s life before his birth (Rom 9:10-13; Jer 1:5; Judges 13:5; Eze 2), speaks those things which do not exist, as though they were (Rom 4:17). God forecasts the fate of the workers of disobedience and the redemption of the righteous, all of whose life works will be made manifest in judgment, where the hidden things will be brought to light (1Cor 4:5; Ps 31:18, 19). See Ps 7:9 “Ishmael was a human attempt to fulfill God’s promise. Isaac was God’s own fulfillment in His own time. One wonders what might have been different had Abraham and Sarah been patient

with God. His ways seemed strange to them, no doubt. His promises perhaps even seemed unfair or asked too much of them. But had they been patient and trusted in God's wisdom, would we still have had this ageless bloody combat between the Jews and the Arabs today? And we don't have to stop there either. We can take God's discrimination ever further. He discriminated against entire bloodlines. Of the 12 tribes of Israel, only Levites were allowed to run the temple services. Less than one-tenth of an entire race of humans was permitted to be in direct service of the Lord in His holy temple. That means more than 90 percent were excluded from this privileged place of leadership based on nothing more than genes. Even just a generation or two after Moses, how many of the other tribes thought this limitation on their bloodline was fair? King Saul ultimately decided that such a distinction surely must not apply to him. Perhaps he reasoned the longstanding ordinance didn't mean that much anymore, that it had served its purpose, or perhaps he figured his intelligence and abilities were being called into question by having to wait on God's making sense of it. The price he paid for that impatience? He lost his kingdom. The Lord also discriminated against certain Levites. If one had a physical deformity, whether from birth or even just an injury, he could not serve in the temple. There is little doubt that such an exception today would infuriate the masses. Today we'd call it bigoted and ridiculous. So where are the Christian voices who call the Jewish culture bigots against the handicapped? Those who favor women's ordination also don't speak up about God's discrimination against Ishmael or His discrimination against the other 11 tribes of Israel. Why not? Because God had a purpose for these regulations, they'd say. (And they would be right!) The priests were a symbol of Christ; like the sacrificial lambs they burnt upon the altar, the priest was supposed to be a visual parable symbolizing the promised Messiah. Why is it so out of sorts to believe that God has a different purpose for women in the church than the one He has in mind for men? Where does this objection arise? If it's the fact that men and women are equally capable in doing the job, then ask God why He created men and women to be so fundamentally different that even science can't get around it. The fact is, it isn't out of sorts, and the only thing getting in the way of simply following God's lead was born out of a direct rebuke of God's original creation. It might sound brazen. It might sound unfair. It will likely be taken out of context by those who disagree, but I am going to write it down on paper anyway: God discriminates against women when it comes to His church on earth. Are God's discriminatory practices against women in the church unfair? Are they sexist? We know from Scripture that God cannot be unfair. And I can't fathom an honest Bible Christian suggesting that God is inherently sexist or that Moses was permitted to overlay his culture's sexist bigotry onto the Word of God. It's not as if God has chosen to deny women a place of service in His church. Far from it. Did God have a place for Ishmael in His kingdom? Was He prepared to have a relationship with the children of Israel who were not of the tribe of Levite? Of course He did. He loved them all; He valued them all. What He did not have was the exact same role for each of them." {Daughters of Inheritance, chpt 6}

Rom 9:15

Rom 9:15 - I will have mercy on whom I will have mercy - See Ex 32:33

Rom 9:16

Rom 9:16 - So then it is not of him that willeth - our salvation is not by our personal will or desire, but we are all saved by grace through faith of Jesus Christ. Only those who are willing to yield (surrender) to the grace of God and accept it by faith will be counted sons. No works of the flesh, no willing on man's part can merit the righteousness of Christ in the heart, which alone makes us sons of God. This is a supernatural work that is done through the Spirit of God. See Zech 4:6; Rom 9:8, 30-33

Rom 9:16

Rom 9:14 - nor of him that runneth - our works of the flesh and to gain favor with God will not merit our salvation

Rom 9:16

Rom 9:16 - but of God that sheweth mercy - Our salvation is a merciful gift of God by grace through faith of Jesus Christ. See Eph 2:5-10

Rom 9:17

Rom 9:17 - For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth - Pharaoh, an archetype of Satan, in his obstinate rebellion would grant God the opportunity to reveal His glory, power, and love for His people to all the world. See Ex 9:16; Rom 9:22

Rom 9:18

Rom 9:18 - Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth - the mystery of iniquity is herein implied. As Lucifer, as Cain, as Pharaoh chose to harden their hearts in obstinate rebellion, God used their impenitent, seared consciences to reveal His might and glory. God permitted the mystery of iniquity to take full control of these beings so that His might, glory, righteousness and abounding love to all of His creation, particularly those who love Him, may be seen. See Rom 8:22

Rom 9:20

Rom 9:19 - who art thou that repliest against God? See Job 38, 39, 40, 41, 42:1-6

Rom 9:21

Rom 9:21 - make one vessel unto honour, and another unto dishonour - make me an honorable man dear Lord!! - See 2Tim 2:20; Prov 16:4

Rom 9:22

Rom 9:22 - What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction - the children of disobedience that have wrath within themselves and will endure the wrath of God. See Rom 8:18

Rom 9:22

Rom 9:22 - endured with much longsuffering the vessels of wrath fitted to destruction - God foresaw the rebellion of the wicked and in mercy, permitted them to be born into the world, though they would cause Him nothing but grief. Nevertheless, he forebears with them, and shows them grace and mercy so that when He judges them, He will be faultless. - See Eph 2:2, 3; Rom 8:7; 1Thess 2:14-16

Rom 9:23

Rom 9:23 - And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory - See Eph 2:10

Rom 9:24

Rom 9:24 - not of the Jews only, but also of the Gentiles - See Eph 3:1-12; Rom 1:16; 1Cor 1:24

Rom 9:25

Rom 9:25 - I will call them my people. which were not my people - See Hos 2:23; 1Pet 2:10; Isa 49:6

Rom 9:26

Rom 9:26 - And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God - See Col 1:25-29; Isa 49:6; Rom 10:12

Rom 9:26

Rom 9:26 - there shall they be called the children of the Living God - See Eph 2:11-22; 1Pet 2:1-10

Rom 9:27

Rom 9:27 - Though the number of the children of Israel be as the sand of the sea - See Isa 1:9, 10:22; Deut 10:22; Gen 15:5

Rom 9:27

Rom 9:27 - a remnant shall be saved - of the multitude of Israel, as the sand o the sea, only a small minority will come to the light to be saved. See Isa 1:9; Rom 9:6-8, 29; 1Pet 4:18; Rev 12:17

Rom 9:28

Rom 9:28 - For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth - the final work of Judgment Jesus will finish in haste, in His righteousness. Those who abide in Christ, permitting Him to finish the work of righteousness (the mystery of God - Col 1:27, 28; Rev 10:7) will be made ready to stand before Jesus in peace at His second coming - Philippians 1:6; Ps 138:8; 1Pet 1:5 Simultaneous to God gathering His Kingdom and sealing His people, the wicked will be raging and He will bring rebellion to an end swiftly lest the world destroy itself.

Rom 9:28

Rom 9:28 - cut it short in righteousness - See Mt 24:22; Isa 32:17; Joel 2:23

Rom 9:28

Rom 9:28 - because a short work will the LORD make upon the earth - See Isa 28:21

Rom 9:29

Rom 9:29 - Except the Lord of Sabaoth had left us a seed - a remnant; the Seed is the Holy Spirit that remains with us. - 1Jo 3:9; Isa 1:9, 10:22; 1Pet 1:23

Rom 9:30

Rom 9:30 - That the Gentiles, which followed not after righteousness, have attained to

righteousness, even the righteousness which is of faith - the Gentiles, not seeking to explicitly keep the letter of the law, have done so as they pursued the righteousness of Christ by faith. The Gentiles were counted "righteous" by God. See Rom 2:14, 15, 3:21, 22, 4:3-5, 6:17-22; Rom 9:32; Gal 3:8, 9, 14

Rom 9:30

Rom 9:30 - even the righteousness which is of faith - See Rom 3:21, 22, 10:1-4

Rom 9:31

Rom 9:31 - But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness - Israel which sought to uphold the righteous law in their own strength have never attained to the righteousness which it requires, perfection. Thus they have always fallen short due to unbelief and remain under a curse. See Ex 19:1-8; Rom 10:5; Heb 10:1; Gal 2:21, 3:10, 12; Rom 7

Rom 9:31

Rom 9:31 - which followed after the law of righteousness, hath not attained to the law of righteousness - See Deut 4:4-9

Rom 9:31

Rom 9:31 - law of righteousness - the law of righteousness demands perfect righteousness, Jesus' righteousness - See Rom 10:1-4

Rom 9:32

Rom 9:32 - Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone - The Jews, in focusing on the law, rejected Jesus and His faith, the foundation and Chief Cornerstone of their economy and therefore they stumbled. See Ex 19:8; Isa 28:16; Heb 3:16-4:3, 10:1

Rom 9:32

Rom 9:32 - but as it were by the works of the law - the Jews did not submit themselves to the righteousness of Jesus Christ by faith, but as the heathen, sought to establish their own righteousness through the law. See Rom 10:1-4; Gal 2:16, 21

Rom 9:32

Rom 9:32 - For they stumbled at that stumblingstone - Jesus is that Stumblingstone and Rock of Offense to the Jews who choose not to believe on Him. See Mt 8:5-13; Rom 10:1-14; 1Pet 2:6-8; Isa 28:16; 1Cor 1:23

Rom 9:33

Rom 9:33 - Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on Him shall not be ashamed - See Isa 28:16; Ezek 3:20; 1Pet 2:6-8; Mt 21:38-46; Lk 20:15-19; In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely

prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isa was shown that this stone was a symbol of Christ. He says: – {DA 597.5} "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isa 8:13-15; 28:16. – {DA 598.1} In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it "a sure foundation." The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a "tried stone." Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security. – {DA 598.2}

Rom 9:33

Rom 9:33 - whosoever believeth on Him shall not be ashamed (Isa 28:16; Joel 2:26) - Those who believe with their hearts and confess with their mouths the LORD, Jesus Christ, will not be ashamed in this life, nor in the world to come (Rom 5:5, 10:8-11). Despite the reproaches of men, those who put their trust in Christ in this life will overcome, having "great peace", such that nothing shall offend them (Ps 119:165, 31:17; Rev 3:5, 21:7; Mt 10:32). They will sit in judgment of the wicked, those who have reproached and derided them (Rev 20:4-6). However, many who in this life deny Christ do not want to bear the reproach that comes with the cross and will therefore, ultimately be ashamed when cast out of the kingdom (Mt 8:5-12; Rev 21:8, 22:15; Isa 4:1; Mt 10:33)

Rom 10:1

Rom 10:1-3 - Paul desires that Israel repent and be saved. They have not submitted themselves to the righteousness which is by faith of Christ Jesus (see Rom 3:26, Heb 4:2). See 1Thess 2:14, 15

Rom 10:2

Rom 10:2 - they have a zeal of God but not according to knowledge - See Gal 1:13, 14; 2Tim 3:5; Mt 26:65, 66; Act 21:28-31, 23:20, 21||Joh 16:1-3

Rom 10:2

Rom 10:2 - not according to knowledge - See Hos 4:6 Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. His strife for supremacy had seemed to be almost wholly successful. It is true that in every generation God had His agencies. Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated. Many of them suffered a violent death. The dark shadow that Satan had cast over the world grew deeper and deeper. – {DA 35.1} Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2} The message of salvation is communicated to men through human agencies. But the Jews had sought to make a monopoly of the truth which is eternal life. They had hoarded the living manna, and it had turned to corruption. The religion which they tried to shut up to themselves became an offense. They robbed God of His glory, and defrauded the world by a counterfeit of the gospel. They had refused to surrender themselves to God for the salvation of the world, and they became agents of Satan for its destruction. – {DA 36.1}

Rom 10:3

Rom 10:3 - For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God - See *Rom 9:30-33; Jer 26:1-11

Rom 10:3

Rom 10:3 - ignorant of God's righteousness - the Jews from their beginnings failed to understand the righteousness of God, founded in Himself and imputed and imparted by faith - Jer 23:5, 6; Gen 15:6; Rom 3:21, 22, 25; *2Cor 3:13-16; 1 John 2:1, 29 God's Righteousness.-The righteousness of God is something besides a name. It is something far different from a form of words, or even the mere statement of a law. It is nothing less than the life and character of God. As there cannot be sweetness apart from something that is sweet, so there is no such thing as abstract righteousness. Righteousness must necessarily be connected with some living being. But God alone is righteous. See Mk x. 18. Therefore wherever righteousness is, there God must be active. Righteousness is the essential characteristic of God. {January 31, 1895 EJ Waggonner, PTUK 67.2} Doing to Live and Living to Do.-The righteousness which is of the law, that is, men's own righteousness (see Phil. iii. 9), is on the principle of doing something in order to live. The mere statement of the case is sufficient to show its impossibility; for life must necessarily precede action. A dead body does not do something in order that it may live, but it must be given life in order that it may do something. Peter did not tell the dead Dorcas to do some more charitable work, to sew some more garments, in order that she might live, but in the name of Jesus he restored her to life, in order that she might pursue her good works. The man that doeth those things shall live in them, but he must first live before he can do them. Therefore the righteousness which is of the law is but an empty dream. Christ gives life, even the eternal and righteous life of God, which works righteousness in the soul that it has quickened. {January 31, 1895 EJ Waggonner, PTUK 67.9}

Rom 10:3

Rom 10:3 - going about to establish their own righteousness - Israel's course at its end was identical to its beginnings. They sought to establish their own righteousness by the works of the Law rather than the righteousness which is by faith of Jesus Christ. See Gen 4:3-7; Ex 19:8; Isa 50:11; Lk 18:9; Gal 2:21; *Rom 9:30-33 He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy. – {SC 59.4}

Rom 10:3

Rom 10:3 - have not submitted themselves unto the righteousness of God - there is a deliberate turning from truth in pride, not willing to renounce the traditions of men and submit [surrender] to the light that is in Jesus Christ and in His Words. See Rom 10:16; 2Cor 3:14-16; Joh 14:21-24; Mk 7:7, 8; Jam 4:7; Act 26:2-28; Gal 2:20, 21; CONTRAST 1 John 2:29 There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. – {DA 671.1} Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ. – {4SP 383.3} There is a striking similarity between the church of Rome and the Jewish church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny him whom it represents. – {4SP 384.1}

Rom 10:3

Rom 10:3 - the righteousness of God/Christ - Jer 23:5, 6 The righteousness of God is revealed in the gospel of Jesus Christ, the power unto salvation (Rom 1:16, 17). The righteousness of Christ is made manifest through faith, in accepting and believing in God's promises and by submission of self to the obedience of God's commandments according to His Word. The righteousness of Christ in the time of the apostles was demonstrated in accepting Jesus as Christ, the Messiah of the Jews (Act 2:36-38). The Jew's failure to submit to this Truth placed them outside the graces of God. {Testimonies to Ministers pg 91, 92}. See Rev 14:12; Ps 119:142

Rom 10:4

Rom 10:4 - For Christ is the end of the Law for righteousness - Abiding in Christ, Our Righteousness, causes us to cease from our labors and attempts to attain righteousness by the works of the Law (Rom 9:31, 32; Mt 11:28-30), and submit to the righteousness of God which is by faith of Jesus Christ (Rom 10:3). See *Act 13:39; Rom 5:1; 10:5, 7:4; Gal 2:21, 5:1-5

Christ is the desired end (goal) of the law for righteousness, the Goal, as when faith takes over we no longer need a schoolmaster [the moral law and law of Moses] to guide us, because the law is written in our hearts and we delight to do the things of God by faith of Jesus Christ, OUR RIGHTEOUSNESS. See Gal 2:20, 21, 3:19, *23-26, 5:18, 23; 1Tim 1:5, 9, 10; Rom *3:21, 22, 31; 1Pet 1:9; Jer 23:5, 6; Heb 10:1; Col 2:16, 17 Jesus [Jesus and His character] is the "Goal", the target, the mark to be reached for the Law, in order to bring us to His righteousness. See 1Tim 1:5; Eph 4:11-13 The Law is not for the righteous (by faith) but for the lawless and ungodly - 1Tim 1:9

Rom 10:4

Rom 10:4 - righteousness - constant agreement with God: 1. God reveals who I am to me 2. Thus enabling me to submit more to Christ

Rom 10:4

Rom 10:4 - to every one that believeth - to those who believe the gospel, that Jesus is the Way, the Truth, and the Life, we can do nothing without Jesus and He is the end of the law for righteousness - See Rom 5:1

Rom 10:5

Rom 10:5 - For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them - the Jews, who refuse to submit themselves to the righteousness which is by faith, seek to find righteousness through the law. In their lack of faith, they are already condemned (Heb 11:6, 4:1, 2), being in bondage to sin and therefore cursed of the very law which they seek to establish in their own strength - See Gal 2:21, 3:10, *5:3; Deut 27:26; Jam 2:10

Rom 10:6

Rom 10:6 - righteousness which is of faith - See Gal 2:16 On righteousness by faith Robert Wieland writes "There is a latent fear of salvation by faith lest our program of works suffer. Fear of being lost is the bottom line because faith is not understood as a heart-appreciation of the heavenly love that casts out fear. But a distorted righteousness by faith can produce only luke-warmness, and widespread lukewarmness testifies to the prevailing distortion" {Grace on Trial pg 12.2, 3}

Rom 10:6

Rom 10:6, 7 - Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) - those who seek to earn their salvation wonder, how can I bring Christ from heaven to me or up from the dead to me. The mindset is based on what must I do to be saved.

Rom 10:8

Rom 10:8 - The word is nigh thee, even in thy mouth, and in thy heart - See Deut 30:11-14; Rev 12:11; 1Jo 5:10

Rom 10:8

Rom 10:8 - and in thy heart - we are to speak faith, for out of the abundance of the heart, the mouth speaketh. See Mt 12:34

Rom 10:8

Rom 10:8 - the word of faith, which we preach - the word of faith, which we preach is the based on Jesus Christ, Whom we preach See Col 1:28

Rom 10:9

Rom 10:9 - if thou shalt confess with thy mouth the Lord Jesus - See Mt 10:32, 33; Rev 3:5;

Rom 10:9

Rom 10:9 - believe in thine heart that God hath raised Him from the dead - See Rom 2:7, 6:1-13, 8:8-14; Col 1:21-23; Heb 10:35-39; Hymn #251 - He Lives!

Rom 10:10

Rom 10:10 - For with the heart man believeth unto righteousness - With the new heart we receive from the Holy Spirit (Jer 31:31-34), we are empowered to live godly, soberly and righteously in the present age. Trusting in God and in His promises. See Tit 2:11, 12; Gen 15:6

Rom 10:10

Rom 10:10 - with the mouth confession is made unto salvation - we overcome by the blood of the Lamb and the words of our testimony (Rev 12:11)

Rom 10:11

Rom 10:11 - Whosoever believeth on Him shall no be ashamed - See Isa 28:16; Rom 9:33; 1Jo 2:28

Rom 10:12

Rom 10:12 - For there is no difference between the Jew and the Greek - See Act 15:9, 17:26; Eph 3:1-9; Rom 1:16, 11:17; Gal 3:25-29

Rom 10:12

Rom 10:12 - for the same Lord over all is rich unto all that call upon him - See Gen 4:26; Jer 33:3, 29:13

Rom 10:13

Rom 10:13 - For whosoever shall call upon the name of the Lord shall be saved - See Gen 4:13; Act 2:21, 15:17

Rom 10:14

Rom 10:14 - How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? - See Act 8:30, 31

Rom 10:14

Rom 10:14 - how shall they hear without a preacher - See 2Tim 4:2

Rom 10:15

Rom 10:15 - And how shall they preach, except they be sent? - See Joh 3:27, 34; Mt 28:18-20

Rom 10:15

Rom 10:15 - How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! - See Isa 52:7, 57:19; Eph 6:15; Rom 1:16, 17

Rom 10:16

Rom 10:16 - But they have not all obeyed the gospel - Though the message is made known to all, not all have obeyed the gospel - See Heb 3:17-19, 4:1-2; Ps 19:1-5; Rom 1:16,17, 9:6-8, 10:2

Rom 10:16

Rom 10:16 - LORD, who hath believed our report? - See Isa 53:1

Rom 10:17

Rom 10:17 - So then faith cometh by hearing, and hearing by the word of God - When we hear and believe God's Word, He accounts it to us for righteousness (Rom 4:4). As we listen to God and His promises and believe the prophetic word of God, our faith will be built-up. See Joh 5:39, 40, 13:19, 14:29; Gal 3:2; 26; 2Chron 20:20 FAITH gives UNDERSTANDING - Heb 11:3 FAITH gives WISDOM - 2Tim 3:14, 15 FAITH causes us to PRIORITIZE things of IMPORTANCE - Heb 11:8-10 FAITH enables us to RECEIVE the PROMISES OF GOD - Heb 11:11

Rom 10:17

Rom 10:17 - hearing by the word of the LORD - See Rev 1:3; Ps 119:105

Rom 10:18

Rom 10:18 - But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world - See Ps 19:1-4; Heb 4:2; Mt 24:14; Rom 1:19 For hundreds of years the Scriptures had been translated into the Greek language, then widely spoken throughout the Roman Empire. The Jews were scattered everywhere, and their expectation of the Messiah's coming was to some extent shared by the Gentiles. Among those whom the Jews styled heathen were men who had a better understanding of the Scripture prophecies concerning the Messiah than had the teachers in Israel. There were some who hoped for His coming as a deliverer from sin. Philosophers endeavored to study into the mystery of the Hebrew economy. But the bigotry of the Jews hindered the spread of the light. Intent on maintaining the separation between themselves and other nations, they were unwilling to impart the knowledge they still possessed concerning the symbolic service. The true Interpreter must come. The One whom all these types prefigured must explain their significance. – {DA 33.2} Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world. Lessons must be given to humanity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in His own temple. Christ must come to utter words which should be clearly and definitely understood. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men. – {DA 34.1}

Rom 10:18

Rom 10:18 - their sound went into all the earth, and their words unto the ends of the world - the gospel has gone to all the world as seen through the Creation. See Ps 19:1-4; Col 1:23

Rom 10:19

Rom 10:19 - I will provoke you to jealousy by them that are no people - This provocation was first seen in the wise men from the east who saw Christ's star and came bringing gifts to Jesus. This caused the Jewish leadership to reject Jesus - See Deut 32:21; Mt 2:3; *Act 13:44-52; Rom 11:11; GC88 458.2

Rom 10:20

Rom 10:20 - I was found of them that sought me not; I was made manifest unto them that asked not after me - See Isa 65:1

Rom 10:20

Rom 10:20 - that asked not after me - The Jews sought after the LORD but not for righteousness sake. See Isa 58:2; Rom 10:3

Rom 10:21

Rom 10:21 - But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people - Isa 1:2, 3, 42:19; Jer 8:5-7

Rom 10:21

Rom 10:21 - gainsaying - denying, contradicting - Ps 1:1

Rom 11:1

Rom 11:1 - say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin - God has not cast away the Jews any more than He has cast away anyone else. Jesus came to save and will save anyone who comes to Him in faith. The nation as a whole has forfeited chosen privilege status (Mt 23:37-24:2), but God is still drawing individuals, one by one, who are willing to fall on the Rock and be broken. John 6:37; Lk 20:9-19; Mt 21:33-46; Isa 27:12

Rom 11:1

Rom 11:1 - cast away - ἀπωθέομαι apōthéomai Verb ap-o-theh'-om-ahee from (575) and the middle voice of otheo or otho (to shove) from and the middle voice of otheo or otho (to shove); to push off, figuratively, to reject:--cast away, put away (from), thrust away (from). to thrust away, push away, repel to thrust away from one's self, to drive away from one's self repudiate, reject, refuse

Rom 11:1

Rom 11:1 - For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin - Paul gives evidence that God has not fully abandoned Israel, himself being a Jew and called after the stoning of Stephen (A.D.34), marking the close of Ancient Israel's corporate probation. See Act 9:1-20; Gal 1:11-16; Isa 27:12

Rom 11:2

Rom 11:2 - God hath not cast away his people which he foreknew - Under the New Covenant, there is neither Jew nor Greek, bond nor free, male nor female, but we are all one in Jesus Christ. God makes no distinction in any but welcomes all as sons of God and heirs of Abraham (born of God, born of the Spirit, a miracle of God) according to the promise. See Gal 3:26-29; Jer 31:35-37

Rom 11:3

Rom 11:3 - Lord, they have killed thy prophets - The Kings of Israel, in league with corrupt priests had the power and the mindset to kill the prophets of God because they reproved their vile and contrary behavior - See 1Kin 19:10; Mt 23:31; Lk 11:47

Rom 11:4

Rom 11:4 - I have reserved to myself seven thousand men - God had reserved a remnant of Israel who would. be redeemed. See 1Kin 19:18; Rom 9:27, 29

Rom 11:5

Rom 11:6 - there is a remnant according to the election of grace - there is a remnant in Israel who are called/elected and saved by grace through faith of Jesus Christ. Isa 1:9; Rom 9:27, 29

Rom 11:6

Rom 11:6 - And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work - See Eph 2:8-10; Rom 3:27; Gal 2:21

Rom 11:6

Rom 11:6 - But if it be of works, then is it no more grace: otherwise work is no more work - See Rom 4:1-4; Gal 3:10

Rom 11:7

Rom 11:7 - What then? Israel hath not obtained that which he seeketh for - Rom 9:30-33; Heb 3:17-4:3 Israel sought rest but did not find it (Heb 4:1-3, 9-11); they sought to build a spiritual house to the Lord, but they rejected the Chief Cornerstone (1Pet 2:5-8; Mt 21:33-46, 23:37-39); they sought to drink from streams of pure, still waters, but they rejected the Water of Life, the True Fountain of Living Waters in exchange for broken cisterns (Ps 23:2; Jer 2:13; Joh 7:37-41); they chose darkness over the Light of Life (Joh 3:19-21; 1:8, 9; 1Thess 5:1-9)

Rom 11:7

Rom 11:7 - but the election hath obtained it, and the rest were blinded - that which Israel pursued they missed it because they did not seek it by faith of Jesus Christ, but were blinded in their unbelief. Only the elect, the called, those who chose to be chosen found and received the rest that only comes through faith of Jesus Christ. See Mt 11:28; Heb 4:1-3, 9-11

Rom 11:7

Rom 11:7 - and the rest were blinded - the rest were blinded by misinformation/miseducation of false prophets, teachers, and leaders (Mt 15:12-14, 23:16-24;) and through willful unbelief (Hose 4:6; 2Thess 2:10-12; Heb 4:1-3).

Rom 11:8

Rom 11:8 - God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear - See Isa 29:9, 10; 2Cor 3:13-15

Rom 11:9

Rom 11:9 - And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: - See Ps 69:22

Rom 11:10

Rom 11:10 - Let their eyes be darkened, that they may not see, and bow down their back alway - See Ps 69:23

Rom 11:11

Rom 11:11 - I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy - have they stumbled so that they are cast aways (1Cor 9:27) the apostle asks? Not at all, but rather through their fall, it would bring salvation to the rest of the world. Israel was an obstruction to the spreading of the gospel so God removed them so that it would go to the world and eventually come back to them in hopes that they be provoked by jealousy to be saved. See Rom 11:12, 14, 15

Rom 11:11

Rom 11:11 - rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy - See Deut 32:21; Act 13:44-52; Rom 10:19

Rom 11:12

Rom 11:12 - Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? - See Rom 11:15

Rom 11:13

Rom 11:13 - For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office - See 1Tim 2:7; 2Tim 1:11

Rom 11:14

Rom 11:14 - If y any means I may provoke to emulation them which are my flesh - See Deut 32:21

Rom 11:15

Rom 11:15 - For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? - See Rom 11:12

Rom 11:15

Rom 11:15 - what shall be the receiving of them be, but life from the dead - See Rom 9:3; 2Cor 3:16

Rom 11:16

Rom 11:16 - For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches - Jesus is the Root, the Stalk and the Firstfruit of the House of Israel and is therefore, Holy. Those who remain in Him will be sanctified by Him (Heb 2:11). Those who are broken off will be burned in the fire as briers and thorns. See John 15:1-5; Isa 27:10,11

Rom 11:17

Rom 11:17 - And if some of the branches be broken off - See Rom 11:24; Isa 5:5-7, 27:10, 11; John 15:2

Rom 11:17

Rom 11:17 - and with them partakest of the root and fatness of the olive tree - See Rom 10:12

Rom 11:19

Rom 11:18 - Thou wilt say then, The branches were broken off, that I might be graffed in - Jesus the True Vine is the Israel of God and all that are in Him too are Isreal. Some, who had been originally grafted in by the "election of grace", were broken off so that the Gentiles might be grafted in. There are no "natural" branches but all must choose to be part of the vine.

Rom 11:20

Rom 11:20 - because of unbelief they were broken off - 2Cor 4:3, 4, 3:14-16; Heb 3:16-4:3

Rom 11:20

Rom 11:20 - thou standest by faith - See 2Cor 4:6

Rom 11:21

Rom 11:21 - For if God spared not the natural branches, take heed lest he also spare not thee. - See Ex 4:22, 23; 1Sam 2:30; Ex 3:16, 17, 6:7, 8; Heb 3:17-4:3

Rom 11:21

Rom 11:21 - natural branches - natural in that Jesus, the True Vine was born the Seed of David and by national origin was a Hebrew. Thus, the biological descendants can be called "natural branch" Nevertheless, only those who are born of faith in believing Jesus Christ are heirs of Abraham, sons of promise, and true branches that will remain on the Vine. - See Gal 3:26-29; Rom 10:12, 11:24

Rom 11:22

Rom 11:22 - if thou continue in his goodness - See John 8:30

Rom 11:22

Rom 11:22 - otherwise thou also shalt be cut off - See Rev 3:5;

Rom 11:23

Rom 11:23 - And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again - See 2Cor 3:16

Rom 11:23

Rom 11:23 - unbelief - the Jews, according to the love and mercy of God, will be grafted in again if they reject unbelief and cry out to God, accepting Jesus as their Lord and Savior (Deut 4:30)

Rom 11:24

Rom 11:24 - For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree? - See Rom 11:17

Rom 11:25

Rom 11:24 - that ye should be ignorant of this mystery - What God foresaw and was a mystery to us, namely the rejection of the gospel by Israel; He used for the furtherance of the gospel among the Gentiles - See Rom 10:19, 11:11; *Act 13:44-48; Eph 3:8, 9

Rom 11:25

Rom 11:25 - that blindness in part is happened to Israel - one of many reasons that Israel has been blinded to the gospel is to make way for the Gentiles to come in. This is all part of God's great foreknowledge and it is marvelous is our eyes. See 2Cor 3:6-18; Act 13:39||Rom 10:2, 3

Rom 11:26

Rom 11:26 - And so all Israel shall be saved - See Jer 33:16-26 the statement if left alone presents a theological challenge in suggesting all the (natural) seed of Abraham shall be saved. However, it is evident that the vast majority of the biological descendants of Abraham have rejected their Messiah, Jesus Christ (Rom 11:32). This statement, when joined to the preceding statement, "until the fulness of the Gentiles be come in" is both theologically accurate and prophetically accurate. Israel here mentioned is the "gospel seed", the heirs of Abraham according to promise and the prophetic descendants of Ephraim, the son of Joseph who would be greater than his older brother Manasseh (Gen 48:16-20). In the blessing pronounced upon Ephraim it is said the "younger brother shall be greater than he [Manasseh], and his seed shall become a multitude of NATIONS. The "nations" here mentioned represent the Gentiles and are further affirmed by the prophet Eze who calls them "Ephraim, and all the house of Israel his companions" (Eze 37:16-23). See Gal 3:26-29; *Rom 9:6-13

Rom 11:26

Rom 11:26 - as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: - See Isa 59:20

Rom 11:26

Rom 11:26 - and shall turn away ungodliness from Jacob - See Eze 37:23;

Rom 11:27

Rom 11:27 - See Isa 59:21

Rom 11:28

Rom 11:28 - As concerning the gospel, they are enemies for your sakes - speaking of the biological Jews, their enmity towards the gospel made for its furtherance among the Gentiles. This is the mystery regarding Israel's rebellion - See Rom 11:24-26, 11:11, 30, 10:19; Deut 32:21; Act 13:39-52

Rom 11:28

Rom 11:28 - but as touching the election, they are beloved for the fathers' sakes - God loves Israel for love of their forefather Abraham. God made a promise to Israel that He would make a nation from his descendants and He is zealous to fulfill it, but it can only be fulfilled through Christ. - See Rom 9:1-13

Rom 11:29

Rom 11:29 - For the gifts and calling of God are without repentance - God's gifts and callings are without regret. What God calls us to will be for our temporal and eternal good, and for the good of all around us.

Rom 11:30

Rom 11:30 - For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: - See Eph 2:1-16

Rom 11:31

Rom 11:31 - that through your mercy they also may obtain mercy - Paul is giving a commission to the Gentile converts to mercifully seek to save the lost of the natural born house of Israel.

Rom 11:32

Rom 11:32 - For God hath concluded them all in unbelief, that He might have mercy upon all - both Jew and Gentile at some point have been captive to unbelief and it is only through the grace of God that we are all saved. This is God's doing and it is marvelous in our eyes. See Rom 3:27-29, 11:33-36

Rom 11:33

Rom 11:33 - O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! - See Isa 40 The evils that have been gradually creeping in among us have imperceptibly led individuals and churches away from reverence for God, and have shut away the power which He desires to give them. – {5T 711.1} My brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Rev should warn us against taking such ground. In the name of my Master I bid you: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." – {5T 711.2}

Rom 11:34

Rom 11:34 - For who hath known the mind of the Lord? or who hath been his counsellor? - See Isa 40:13, 14; Jer 23:18; 1Cor 2:16

Rom 11:35

Rom 11:35 - Or who hath first given to him, and it shall be recompensed unto him again? - CONTRAST See 1Chron 29:14

Rom 11:36

Rom 11:36 - For of him, and through him, and to him, are all things: to whom be glory for ever. Amen - See 1Chron 29:14; Act 17:28; Col 1:16; 17

Rom 12:1

Rom 12:1 - ye present your bodies a living sacrifice , holy , acceptable unto God, which is your reasonable service - See Mal 3:3, 4; Gal 2:20

Rom 12:1

Rom 12:1 - holy - pure in heart, temper or disposition; free from sin and sinful affections. Used synonymously with good, pious, godly. See 1Pet 1:16

Rom 12:1

Rom 12:1 - acceptable unto God - CONTRAST Rom 8:8

Rom 12:1

Rom 12:1 - which is your reasonable service - See Lk 17:10; 1Chron 29:14; *Rom 8:12; CONTRAST Mt 25:24, 25

Rom 12:2

Rom 12:2 - be not conformed to this world - See 1Jo 2:15, 16; Heb 11:8-16

Rom 12:2

Rom 12:2 - be ye transformed by the renewing of your mind - See Eph 4:23 The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. – {SC 43.3} God's Holy Spirit and Word will: cleanse our thoughts - Ps 119:9 keep us from sin - Ps 119:11 teach us wondrous things - Ps 119:18 give light for our walk - Ps 119:105 give peace of mind and guard from offense - Ps 119:165 See Phil 2:5; 2Cor 5:17

Rom 12:2

Rom 12:2 - ye may prove what is that good and acceptable and perfect will of God - See 1Pet 2:9; Tit 2:11, 12

Rom 12:2

Rom 12:2 - prove - to test or examine. We have to try the good/acceptable/perfect will of God as revealed through His Word and lived out in the power of the Holy Spirit. Our faith and relationship with God must be experiential. See 2Tim 2:15; Eph 5:10

Rom 12:2

Rom 12:2 - perfect, will of God - See 1Thess 4:3; Philippians 2:13

Rom 12:3

Rom 12:3 - We are all given a measure of faith

Rom 12:3

Rom 12:3 - not to think of himself more highly than he ought to think - See 2Cor 4:5-7; Rom 11:18, 20, 25

Rom 12:3

Rom 12:3 - soberly - calmly, temperately, without intemperate passion or enthusiasm; gravely, seriously - Titus 2:11-12

Rom 12:3

Rom 12:3 - God hath dealt to every man the measure of faith - See Heb 12:2; Lk 17:5; Rom 10:17; Eph 4:7; Contrast 2Thess 3:2 Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy. – {PP 431.2} Jesus Christ is the source of all faith. Faith has its beginning and end in Him. There can be no faith that does not center in Christ. Therefore, when Abraham believed in the Lord, he believed in the Lord Jesus Christ. God has never been revealed to man except through Christ (John 1:18). The fact that Abraham's belief was personal faith in the Lord Jesus Christ is further shown by the fact that it was counted unto him for righteousness. But here is no righteousness except through the faith of Jesus Christ. He "is made unto us wisdom, and righteousness, and sanctification, and redemption" 1Cor 1:30. No righteousness will be of any worth at the appearing of the Lord except "that which is through the faith of Christ, the righteousness of God by faith." Phil 3:9. {The Everlasting Covenant, E.J. Waggoner, pg 65} There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Heb 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. – {1888 818.1} "The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that he might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take his righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. – {3SM 172.3}

Rom 12:4

Rom 12:4 - For as we have many members in one body, and all members have not the same office: - See 1Cor 12:4, 5

Rom 12:6

Rom 12:6 - Having then gifts differing according to the grace that is given to us - See Mt 25:15

Rom 12:9

Rom 12:9 - dissimulation - The act of dissembling; a hiding under a false appearance; a

feigning; false pretension; hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose. See 2Cor 6:6; Jam 3:17; Gal 2:14

Rom 12:9

Rom 12:9 - Abhor that which is evil - Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed. – {4SP 380.1}

Rom 12:10

Rom 12:10 - in honour preferring one another - See Phil 2:1-3

Rom 12:12

Rom 12:12 - patient in tribulation - See Jam 1:3, 4; 1Cor 13:4-7

Rom 12:13

Rom 12:13 - Distributing to the necessity of saints; given to hospitality - we must be willing to assist a saint in need if it is within our power to do so. See Prov 3:27; Compare Lk 12:16-21

Rom 12:14

Rom 12:14 - Bless them which persecute you: bless, and curse not - See Mt 5:44

Rom 12:15

Rom 12:15 - Rejoice with them that do rejoice, and weep with them that weep. - See Heb 13:3; Rom 15:1; Gal 6:2

Rom 12:15

Rom 12:15 - weep with them that weep - See Gal 6:2

Rom 12:16

Rom 12:16 - Be of the same mind one toward another - Rom 15:5, 6; Amos 3:3; Phil 2:1-4; Isa 52:8

Rom 12:16

Rom 12:16 - Mind not high things, but condescend to men of low estate - we are to become all things to all men. We must, like Christ, be willing to condescend to others in low estate in meekness and humility so that we may reach the more. We must not demonstrate the haughty pride of Ancient Israel (Isa 65:1-5)

Rom 12:16

Rom 12:16 - Be not wise in your own conceits - See Prov 3:7

Rom 12:17

Rom 12:17 - Recompense to no man evil for evil - See Mt 5:38-41

Rom 12:18

Rom 12:18 - If it be possible, as much as lieth in you, live peaceably with all men - See Heb 12:14; Act 24:16 None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity. – {COL 96.1} But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power. – {COL 96.2}

Rom 12:19

Rom 12:19 - Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord - We are not to seek revenge for wrongs but permit the Lord to sort things out. God has a righteous indignation [wrath] towards all wickedness and malice. See Ps 37:8; Prov 24:29 This is a terrible indictment against the oppressors of the poor, and those who have defrauded them of their rightful wages. It is also a promise of sure judgment against them. The Lord hears the cry of the poor, and He does not forget. Every act of oppression He considers as directed against Himself. But when the poor take matters into their own hands, meeting monopoly with monopoly, and force with force, they put themselves in the same class with their oppressors, and thus deprive themselves of the good offices of God in their behalf. {1900 EJW, EVCO 170.2} To the rich oppressors God says, "Ye have condemned and killed the just, and he doth not resist you." The injunction, "I say unto you, That ye resist not evil," means just that, and nothing else; and it is not out of date. It is just as applicable to-day as it was eighteen hundred years ago. The world has not changed in its character; the greed of men is the same now as then; and God is the same. Those who heed that injunction, God calls "the just." The just do not resist when they are unjustly condemned and defrauded, and even killed. {1900 EJW, EVCO 171.1}

Rom 12:19

Rom 12:19 - Vengeance is mine; I will repay, saith the Lord - As we abide in Christ and Christ abides in us, the reproaches of others towards us are reproaches towards Christ Himself (Ps 69:9; Rom 15:3). We need not keep records of wrongs, nor seek vengeance because God is at work to attempt to bring the perpetrators His conviction of sin that they may repent (Rom 2:4-6). However, if they resist His offer of forgiveness, His wrath will be poured out upon the impenitent. See Ps 94:1, 73:2-17; Joh 16:20; Isa 63:4; Jer 34:8-22; Nahum 1:2

Rom 12:20

Rom 12:20 - Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head - See Prov 25:21, 22

Rom 12:21

Rom 12:21 - Be not overcome of evil, but overcome evil with good - See Mt 5:38-48

Rom 13:1

Rom 13:1 - subject unto the higher powers - See Mt 22:15-21; 1Pet 2:13-17;

Rom 13:1

Rom 13:1 - the powers that be are ordained of God - See Dan 2:21 Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be censured and misrepresented. A false coloring will be given to their words; the worst possible construction will be put upon their motives. – {4SP 409.2}

Rom 13:2

Rom 13:2 - Whosoever therefore resisteth the power, resisteth the ordinance of God - See Tit 3:1

Rom 13:3

Rom 13:3 - do that which is good, and thou shalt have praise of the same: - See Eccl 8:5

Rom 13:4

Rom 13:4 - For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil - See 1Kin 2:34, 46

Rom 13:6

Rom 13:6 - For for this cause pay ye tribute also - Mt 17:25

Rom 13:7

Rom 13:7 - Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour - See Rom 13:2-4

Rom 13:8

Rom 13:8 - Owe no man any thing, but to love one another - We are to live lives that are free from debt: 1. Financial debt - Ps 37:21 2. Unresolved issues/problems with others - Mt 5:23-26; Rom 12:18 3. Unfulfilled promises - Ps 22:25; 4. Unrighteous oaths/partnerships/obligations - See Prov 6:1-5 Let all now seek most earnestly to avoid the mistakes of the past. Let them guard themselves as with a fence of barbed wire against the inclination to go into debt. {7T 235.5}

Rom 13:8

Rom 13:8 - for he that loveth another hath fulfilled the law - See Rom 10:4, 13:10; Joh 13:34

Rom 13:9

Rom 13:9 - For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself - See Mt 19:19, 22:39; Mk 12:31, 33

Rom 13:10

Rom 13:10 - therefore love is the fulfilling of the law - See Gal 5:22, 23; Rom 13:8; 10:4

Rom 13:11

Rom 13:12 - that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed - See 1Thess 5:4-11

Rom 13:11

Rom 13:11 - for now is our salvation nearer than when we believed - with each passing day, we are closer to the Second Coming of Jesus Christ. The day is at hand. For the lessons to be learned, the work to be done, the transformation of character to be effected, the time remaining is but too brief a span. – {Ed 184.2} "Behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Ezekiel 12:27, 28. – {Ed 184.3}

Rom 13:12

Rom 13:12 - The night is far spent, the day is at hand: let us therefore cast off the works of darkness - See Heb 12:1

Rom 13:12

Rom 13:12 - works of darkness - See Joh 3:19, 20; 1Thess 5:3, 4

Rom 13:12

Rom 13:12 - let us put on the armour of light - Christ's robe of righteousness, woven in the loom of heaven. See Rom 13:14; Eph 6:11-19; Rev 6:11, 16:15; Isa 52:1

Rom 13:13

Rom 13:13 - not in rioting and drunkenness - See 2Pet 2:10-13; Rom 1:28-32

Rom 13:13

Rom 13:13 - chambering - wanton, lewd, immodest behavior - See Col 3:5

Rom 13:13

Rom 13:13 - not in strife and envying - See Jam 3:14, 15

Rom 13:14

Rom 13:14 - But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof - As Adam and Eve beheld the skins of their beloved pet and friend that had become clothing from them, they would never be the same. As we put on the life of our friend Jesus Christ, we will never desire to sin again. Help me Lord!! See Heb 9:11-14; Phil 3:9, 10; Gen 3:21; Lk 22:19,20; Gal 2:20; Jer 23:6, 7

Rom 13:14

Rom 13:14 - make not provision for the flesh, to fulfill the lusts thereof - See 1Jo 2:16; Isa 57:17; Gal 6:8

Rom 14:1

Rom 14:1 - Him that is weak in the faith receive ye, but not to doubtful disputations - we are to receive those who are weak in faith, but we are not to entertain their doubtful arguments or faithless professions. We must speak the truth in love but not give heed to faithless disputes. See 1Cor 8:4-13

Rom 14:1

Rom 14:1 - but not to doubtful disputations - Paul is instructing us to be discerning in those who claim to desire to know truth. Some merely engage for the contest, presenting objections (hypothetical challenges; caviling) to readily evident truths or on the contrary (2Tim 2:24-26), to things that are questionable on the surface but need not be presented as topics for debate that would cause division (whether to eat meat or not). Such are they who are ever learning but never able to come to the knowledge of the truth (2Tim 3:7). Paul states that we should avoid such individuals caught in sin. See Rom 14:5; 1Tim 1:4-7, 6:4, 5

Rom 14:2

Rom 14:2 - For one believeth that he may eat all things: another, who is weak, eateth herbs - the dispute over what to eat, what to wear, and other “formal” practices is not a new debate. Some seek to show their piety, a form of godliness, through their diet and dress, while denying the power of the gospel to transform the character, heart and mind (2Tim 3:5). Others, pridefully reject counsels on diet and health, not willing to deny themselves while accusing others who show such restraint as formalists. Those living in the last days, who are striving for the mastery in Jesus Christ will recognize their obligation to preserve their minds, body and soul for the service of Christ. They will understand God’s purposes to restore primitive godliness in His people, the faith once delivered to the saints from the Garden of Eden (Jude 3); and that God wants to have a people ready for translation, who exhibit the mind of Christ in all things. Those who seek to be conformed to the will of God will make health and dress reform a priority for themselves and through the selfless love they genuinely show to others, it will be evident that their religion goes beyond forms, but is rooted in the power and love of Jesus Christ and His gospel. See Rom 14:17

Rom 14:3

Rom 14:3 - Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. - See Col 2:16-19; *1Cor 8:4-13

Rom 14:4

Rom 14:4 Who art thou that judgest another man’s servant? to his own master he standeth or falleth -

Rom 14:4

Rom 14:4 - for God is able to make him stand - See Ju 1:24

Rom 14:5

Rom 14:5 - One man esteemeth one day above another - speaking of feast days (laws contained in ordinances) upheld by the biological Jews. See Eph 2:15 Jewish converts felt the need to continue to celebrate the 7 annual feast days (holy days) that were given to the Jews by God, but had lost their significance after Jesus' ascension, when He began His ministry as our High Priest in heaven. The Gentiles on the other hand, felt no need nor compulsion to uphold those holy days and therefore did not keep them. This is seen when Paul says: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" Romans 14:5

Rom 14:5

Rom 14:5 - Let every man be fully persuaded in his own mind - we must be willing to accept differences in understanding among the brethren. Yet, every person should be fully convicted in his/her position and stand by faith in that which they have received from Scripture and the Holy Spirit. Anything else would be sin. See Jam 4:17; Rom 14:23

Rom 14:6

Rom 14:6 - He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks - whatsoever we eat or drink, we should do it all to the glory of God. See 1Cor 10:31 Gentile converts were counseled to avoid all foods offered to idols, since they were being taught to avoid their former idolatrous practices. The Jews, who despised idolatry and recognized that an idol is nothing more than a piece of wood or stone, felt no burden to refrain from foods placed before an idol because they felt an idol was irrelevant (PLEASE READ: 1 Corinthians 8:4-13). THIS IS EXACTLY THE CONTEXT of the the following statement: "All food is clean" (NIV) or "All things indeed are pure" (KJV) Romans 14:20. Paul nevertheless, cautioned the Jewish converts not to do anything that would cause offense to their fellow Gentile brothers in Christ, or cause them to stumble in the faith. Thus, if a Gentile convert would be offended by a Jewish convert eating foods placed before an idol, the Jewish convert should refrain from eating it. Please carefully read the following verses to affirm the context of the verses in question: Romans 14:6, 14-21; 1 Corinthians 8:4-13.

Rom 14:7

Rom 14:7 - For none of us liveth to himself, and no man dieth to himself - We all influence one another for good or for evil. See Gen 4:9

Rom 14:8

Rom 14:8 - For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's - See Phil 1:20, 21; C ol 3:23

Rom 14:9

Rom 14:9 - For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living - See 1Tim 3:16

Rom 14:9

Rom 14:9 - that he might be Lord both of the dead and living - See 1Thess 4:15-17; Mk 12:26, 27; 1Cor 15:51, 52; 2Tim 4:1

Rom 14:10

Rom 14:10 - or why dost thou set at nought thy brother? - to cast aside as worthless; scorn

Rom 14:10

Rom 14:12 - for we shall all stand before the judgement seat of Christ - See Ps 1:5; Rev 20:11, 12, 22:12; Dan 7:9, 10, 13, 14; Rom 2:3; 1Cor 3:8

Rom 14:11

Rom 14:11 - For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God - See Phil 2:10, 11; Rev 20:11-13, 5:11-14

Rom 14:12

Rom 14:12 - So then every one of us shall give account of himself to God - See Rev 22:12; Rom 14:10; Mt 22:12; Ps 73:1-17

Rom 14:13

Rom 14:13 - Let us not therefore judge one another any more - See Rom 14:13

Rom 14:13

Rom 14:13 - but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way - See Rom 14:7; 1Cor 8:4-13; Mt 18:6; Mk 9:42; Lk 17:2; Rev 2:14

Rom 14:14

Rom 14:14 - I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself - See 1Cor 6:12, 8:4-6; Act 15:29

Rom 14:14

Rom 14:14 - but to him that esteemeth any thing to be unclean, to him it is unclean - See Rom 14:5, 23; Jam 4:17

Rom 14:15

Rom 14:15 - But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died - See 1Cor 8:4-13

Rom 14:17

Rom 14:17 - For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost - See Rom 14:2;

Rom 14:17

Rom 14:17 - For the kingdom of God is not meat and drink - there is no godliness in vegetarianism, veganism or the like. Righteousness is found in Jesus Christ alone and we receive of it and become part of the Kingdom of God by faith alone. - Phil 3:19

Rom 14:17

Rom 14:17 - righteousness - right doing, right living, right being

Rom 14:18

Rom 14:18 - For he that in these things serveth Christ is acceptable to God, and approved of men - we are not to be a stumbling block to others. Our actions must be that which glorifies God and edifies men. See Lk 2:52

Rom 14:19

Rom 14:19 - Let us therefore follow after the things which make for peace, and things wherewith one may edify another - See Jam 3:18; Heb 12:11-14; 1Cor 10:29

Rom 14:20

Rom 14:20 - For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence - we are to be our brother's keeper (Gen 4:9). We must not cause offense to another through our "good" or "freedom". See *1Cor 8:4-13; Act 15:28, 29

Rom 14:20

Rom 14:20 - All things indeed are pure - Now the context of Romans 14 is that Paul is speaking to Christians in Rome that are primarily comprised of Jewish converts to Christianity with recent additions of Gentile converts. The Jewish converts were naturally aware of the health and hygiene principles that God entrusted to the Jews, for which God commissioned the Jews to spread this knowledge to the rest of the world. The Jewish converts to Christianity maintained their practice of eating according to the principles found in Leviticus 11, which I shared with you during our study a few weeks ago. The Gentiles were becoming accustomed to the new ways of Christianity, which again included the health and hygiene principles given by God and followed by the Jewish converts. Particularly for the Gentiles, however, was given the avoidance of idolatry and foods offered to idols as a primary matter of concern given their former practices (Acts 21:25). Paul in this chapter speaks in terms of contrasts, contrasting the practices of Jewish converts versus those of the Gentile converts. For example: [Romans 14:5, 6] Jewish converts felt the need to continue to celebrate the 7 annual feast days (holy days) that were given to the Jews by God, but had lost their significance after Jesus' ascension, when He began His ministry as our High Priest in heaven. The Gentiles on the other hand, felt no need nor compulsion to uphold those holy days and therefore did not keep them. This is seen when Paul says: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" Romans 14:5 [Romans 14:6] Gentile converts were counseled to avoid all foods offered to idols, since they were being taught to avoid their former idolatrous practices. The Jews, who despised idolatry and recognized that an idol is nothing more than a piece of wood or stone, felt no burden to refrain from foods placed before an idol because they felt an idol was irrelevant (PLEASE READ: 1 Corinthians 8:4-13). THIS IS EXACTLY THE CONTEXT of the verses you sited above, where Paul says "All food is clean" (NIV) or "All things indeed are pure" (KJV) Romans 14:20. Paul nevertheless, cautioned the Jewish converts not to do anything that would cause offense to their fellow Gentile brothers in Christ, or cause them to stumble in the faith. Thus, if a Gentile convert would be offended by a Jewish convert eating foods placed before an idol, the Jewish convert should refrain from eating it. Please carefully read the following verses to affirm the context of the verses in question: Romans 14:6, 14-21; 1 Corinthians 8:4-13. Paul is not giving license to eat

any foods, or to treat all foods as "clean"; but rather, his counsels deal with Christian courtesy and making sure we do not create any stumbling blocks for one another in our Christian walk. The reference to food is with regard to foods offered to idols and not that some individuals may choose to eat foods God deemed "clean" while others may freely choose to eat foods that God deemed "unclean". Unclean foods will always be unclean according to God's own words, which never change (Psalm 89:34). Always remember, all that we do must be done to God's glory, even the foods we eat and drink (1 Corinthians 10:31).

Rom 14:21

Rom 14:21 - It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak - we are our brother's keepers and must guard from causing our brothers to stumble. See Gen 4:9; 1Cor 8:7-13

Rom 14:22

Rom 14:22 - Hast thou faith? have it to thyself before God - Paul is re-establishing the principle that we are our brother's keeper. We must not give offense to another through our "liberty" in the faith. We must not cause another to stumble because we feel established in the faith. We must regard the sensibilities of others and do nothing to cause offense. See 1Cor 8:4-13 The opposite is true as well. We must keep our faith to ourselves before God and not attempt to coerce our position or faith upon others. We must respect others' rights to choose to disagree with our faith and way of life, and not seek by force to compel them.

Rom 14:23

Rom 14:23 - for whatsoever is not of faith is sin - If we do anything without the confidence and assurance of the Spirit of God, it is presumption and not faith, which is sin. See Jam 4:17; 1Cor 10:31

Rom 15:1

Rom 15:1 - We then that are strong ought to bear the infirmities of the weak, and not to please ourselves - we are our brother's keepers. See Gen 4:9; Mt 25:32-46; Gal 6:1, 2; Heb 13:3; Rom 12:15

Rom 15:2

Rom 15:2 - Let every one of us please his neighbour for his good to edification. - See 1Cor 8:4-13

Rom 15:3

Rom 15:3 - For even Christ pleased not himself - See Mt 20:28

Rom 15:3

Rom 15:3 - The reproaches of them that reproached thee fell on me - all the criticism, judgment, accusations, scorn and derisions that are directed towards us fell on Jesus. We need not bear them because Jesus already bore them for us. See Ps 69:7-9, 119:165; Jer 15:15-21; Rev 11:8 CONTRAST Isaiah 4:1

Rom 15:4

Rom 15:4 - For whatsoever things was written aforetime were written for our learning - See

1Cor 10:6, 11

Rom 15:4

Rom 15:4 - that we through patience and comfort of the scriptures might have hope - the things recorded in scripture are to encourage, motivate, and inspire us to move forward in faith, knowing Christ is our sufficiency. Jesus gives us a cloud of witnesses to encourage us to keep the faith, others have walked the road we are on. We must ask the Lord of patience for patience who through test, trial and delay will build our patience. See 2Cor 3:5; Heb 12:1-3

Rom 15:5

Rom 15:5 - grant you to be likeminded one toward another - through God's grace we may be patient, consoling, and like minded towards each other. See 2Cor 1:3, 4; Phil 2:1-4; Rom 12:16

Rom 15:6

Rom 15:6 - That ye may with one mind - See Phil 2:1-8; Isa 52:8

Rom 15:8

Rom 15:8 - Now I say that Jesus Christ was a minister of the circumcision for the truth of God - Jesus was born of the lineage of Abraham and was circumcised on the 8th day as instructed by God. His circumcision was both of the flesh and of the heart. As such, He ministered first to the lost sheep of the house of Israel whose probationary time was soon to expire, and then to the rest of the world. See Dan 9:27; Rom 9:3-5; Mt 10:5-7

Rom 15:8

Rom 15:8 - to confirm the promises made unto the fathers: - the following promises were made to the Jewish fathers: 1. God would send a profit from among their brethren - Deut 18:17, 18 2. Jesus would confess the love and glory of God to the Gentiles and sing praises to God’s name - Rom 15:9; 2Sam 22:50 3. Jesus would cause the Gentiles to rejoice in God, just as the Jews - Rom 15:10, Deut 32:43 4. Jesus would command all the nations to praise and honor the LORD - Rom 15:11 5. Jesus would be the Root of Jesse to rise to reign over the Gentiles, in whom they will trust - Isa 11:10; Rom 15:12 6. Jesus would confirm the covenant spoken by the prophet Daniel in Daniel 9:24-27

Rom 15:9

Rom 15:9 - And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name - See 2Sam 22:51; Ps 57:9, 108:3

Rom 15:10

Rom 15:10 - And again he saith, Rejoice, ye Gentiles, with his people - See Deut 32:43

Rom 15:11

Rom 15:11 - And again, Praise the Lord, all ye Gentiles; and laud him, all ye people - See Ps 117:1

Rom 15:12

Rom 15:12 - There shall be a root of Jesse... - See Isa 11:10

Rom 15:13

Rom 15:13 - Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost - as we exercise faith and believe God's promises, the God Who is Faithful and True will grant us joy and peace as we hope in His salvation - See Isa 32:17; Gal 3:14

Rom 15:13

Rom 15:13 - that ye may abound in hope - hope does not make ashamed - See Rom 5:5

Rom 15:13

Rom 15:13 - through the power of the Holy Ghost - See Act 1:8

Rom 15:16

Rom 15:16 - That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost - See Act 18:6, 7; Rom 11:11, 15:20; 1Cor 3:10

Rom 15:16

Rom 15:16 - that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost - See Gal 3:7, 8, 14

Rom 15:18

Rom 15:18 - For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed - Paul was diligent and dutiful in teaching the Gentiles the gospel of Christ and the things that would constitute godliness before God.

Rom 15:19

Rom 15:19 - Through mighty signs and wonders, by the power of the Spirit of God: See Gal 3:5 1. Paul through the Holy Spirit raised Eutychus from the dead - Act 20:9 2. Paul foresaw that the ship wherein he was bound as a prisoner, and all of its occupants would be spared, though the vessel would be destroyed in a tempest - Act 27:21-36 3. Paul was bitten by a viper and by the power of the Holy Spirit was completely unharmed - Act 28:3-6; Lk 10:19 4. Paul endured great hardship and persecutions for his ministry from both Jew and Gentile - 2Cor 11:24-27

Rom 15:20

Rom 15:20 - Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: - See Rom 15:20; 1Cor 3:10; 2Cor 10:14-16

Rom 15:21

Rom 15:21 - But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand - See Isa 52:15

Rom 15:23

Rom 15:23 - But now having no more place in these parts - Paul was effective in preaching the gospel to all parts of the Gentile world. See Rom 15:19

Rom 15:25

Rom 15:25 - But now I go unto Jerusalem to minister unto the saints - See Act 21:

Rom 15:26

Rom 15:26 - to make a certain contribution for the poor saints which are at Jerusalem - Act 11:28-30

Rom 15:27

Rom 15:27 - For if the Gentiles have been made partakers of their spiritual things - the Gentile converts had learned of the mystery of God, the oracles of God and his love for all mankind in the things written by the Hebrew prophets. See Rom 3:1, 2

Rom 15:30

Rom 15:30 - Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me - See Eph 6:19

Rom 15:31

Rom 15:31 - That I be delivered from them that do not believe in Judaea - Paul foresaw the trial and test of resistance he would endure from the Jews in Judea. He prayed that the saints join him in prayer for deliverance, that the work of he gospel not be hindered. See Act 17:13, 21:3, 4, 10, 11, 27-34; Gal 1:3

Rom 15:31

Rom 15:31 - and that my service which I have for Jerusalem may be accepted of the saints - Paul understood the prejudice of the Jews and asked that their hearts be softened by the kindness and brotherly love offered to them by the Gentiles to whom Paul ministered.

Rom 16:5

Rom 16:5 - church that is in their house - See Act 2:46

Rom 16:7

Rom 16:7 - Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me - Jewish converts to Christianity before Paul who, like Paul, were imprisoned for the faith.

Rom 16:13

Rom 16:13 - Salute Rufus chosen in the Lord, and his mother and mine - Rufus may have been the brother of Paul

Rom 16:16

Rom 16:16 - Salute one another with an holy kiss - See 2Cor 13:12; 1Thess 5:26; 1Pet 5:14

Rom 16:17

Rom 16:17 - Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them - See Gal 1:6-9

Rom 16:18

Rom 16:18 - but their own belly - See Phil 3:17-19

Rom 16:18

Rom 16:16 - and by good words and fair speeches deceive the hearts of the simple - They use smooth words and flattering speech to deceive the hearts of many. See Col 2:8; 2Tim 4:3

Rom 16:19

Rom 16:19 - but yet I would have you wise unto that which is good, and simple concerning evil - Just as our loving heavenly Father, Paul only desires that we know good and not evil. See Gen 2:17; Isa 7:14-16; Job 28:28; 1Cor 14:20; Jam 3:13-18; Heb 5:14; CONTRAST Jer 4:22; 3Jo 1:11; Lk 11:4;

Rom 16:20

Rom 16:20 - shall bruise Satan under your feet shortly - See Gen 3:15; Ps 91:13

Rom 16:22

Rom 16:22 - I Tertius, who wrote this epistle, salute you in the Lord - Tertius may have been the scribe for Paul.

Rom 16:25

Rom 16:25 - Now to Him that is of power to stablish you according to my gospel - See Ju 1:24

Rom 16:25

Rom 16:25 - according to the revelation of the mystery, which was kept secret since the world began - the mystery of God now revealed, that Jew and Gentile be one in Christ and that God's divinity abide in sinful human flesh, the mystery of godliness! See Eph 2:11-22, 3:3-6; Rev 10:7; Col 1:25-29

Rom 16:26

Rom 16:26. - But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith - See Col 1:26

Rom 16:26

Rom 16:26 - and by the scriptures of the prophets, according to the commandment of the everlasting God - 2Pet 1:21; Eph 3:3-6

Rom 16:27

Rom 16:27 - To God only wise - See Prov 8; Ju 1:25; 1Tim 1:17

---

1 Corinthians

1Cor 1:1 Back to Table of Contents

1Cor 1:1 - Paul, called to be an apostle of Jesus Christ through the will of God - See John 1:13; Gal 1:11-15

1Cor 1:2

1Cor 1:2 - to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: - the saint is one who calls upon the name, and is sanctified [set apart] by Christ Jesus. 1Cor 1:24; 1Thess 4:3; Heb 2:11, 10:14

1Cor 1:2

1Cor 1:2 - with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours - See Gen 4:26

1Cor 1:4

1Cor 1:4 - I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ - the grace of God that brings salvation - See Titus 2:11, 12

1Cor 1:5

1Cor 1:5 - the fruit and gifts of the Spirit (knowledge, preaching/utterance, wisdom)were actively at work in the church of Corinth, such that Paul thanked God on their behalf for the manifestation of the Spirit among them. See 1Cor 1:7

1Cor 1:5

1Cor 1:5 - in all utterance - God grants the gift of proclaim His gospel truth the the enriching and edification of the saints.

1Cor 1:5

1Cor 1:5 - and in all knowledge - The Holy Spirit enriches us with wisdom and understanding as we hear the word of God preached to us.

1Cor 1:6

1Cor 1:6 - the testimony of Christ - the prophetic word was spoken and strengthened/received/confirmed to the Corinthian church as with the church in Thessalonica. See Rev 12:17, 19:10; 2Pet 1:19; 2Thess 2:1-6

1Cor 1:7

1Cor 1:5 - So that ye come behind in no gift - See Eph 4:11-13

1Cor 1:7

1Cor 1:7 - waiting for the coming of our Lord Jesus Christ - See Titus 2:13

1Cor 1:8

1Cor 1:8 - Who shall also confirm you unto the end - We will be sealed unto the day of Jesus Christ - See Phil 1:6; Ps 138:8; Jude 1:24; Rev 7:1-4

1Cor 1:8

1Cor 1:8 - confirm - CONFIRM, v.t. [L., to make firm. See Firm.] 1. To make firm, or more firm; to add strength to; to strengthen; as, health is confirmed by exercise.

1Cor 1:8

1Cor 1:8 - that ye may be blameless in the day of our Lord Jesus Christ - See Jude 1:24; Eph 5:27; 1Jo 4:17, 18

1Cor 1:9

1Cor 1:9 - God is faithful - that which God started, He will finish. He is Faithful. See 2Tim 2:13; Rev 3:14, 19:11; 1Thess 5:24

1Cor 1:10

1Cor 1:10 - Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment - See Joh 17:9, 17-21; Eph 4:5; Phil 2:1-4; 1Cor 1:13; CONTRAST Amos 3:3

1Cor 1:10

1Cor 1:10 - beseech - To entreat; to supplicate; to implore; to ask or pray with urgency

1Cor 1:10

1Cor 1:10 - ye all speak the same thing - See John 8:17

1Cor 1:10

1Cor 1:10 - there be no divisions among you - See 1Cor 1:13, 12:25, 6:1-8; Eph 4:3

1Cor 1:10

1Cor 1:10 - same mind and in the same judgment - we should see, assess and think of all things the same. We must reason together and come to a common understanding of all that is holy, just and good. See Isa 52:8; Philippians 2:1-8; Act 2:1-3

1Cor 1:10

1Cor 1:10 - the same judgment - See Isa 8:20

1Cor 1:11

1Cor 1:11 - For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you - See 1Cor 3:3, 4

1Cor 1:11

1Cor 1:11 - Chloe - Chlóē Noun Feminine khlo'-ay from apparently a primary word, "green" feminine of apparently a primary word; "green"; Chloe, a Christian female:--Chloe. Chloe = "a green herb"

1Cor 1:13

1Cor 1:13 - Is Christ divided? - See Joh 17:21; 10:30, 14:7, 9-11

1Cor 1:14

1Cor 1:14 - I thank God that I baptized none of you, but Crispus and Gaius - 3Jo 1:1

1Cor 1:15

1Cor 1:15 - See Mt 28:19

1Cor 1:17

1Cor 1:17 - not with wisdom of words, lest the cross of Christ should be made of none effect - man's wisdom and eloquence are not to supersede the working of God's Spirit which makes things hard to understand simple for the humble but undecipherable to the proud. Paul learned not to reason with men's wisdom nor to use flowing oratory but merely to lift the cross of Christ. See 1Cor 2:1-5, 14; Act 17:16-34

1Cor 1:17

1Cor 1:17 - lest the cross of Christ should be made of none effect - when man’s wisdom and words are “added” to the word of God, it contradicts the simplicity of the gospel, causing God’s word to be of none effect. We are to stick to the plain words of Scripture in our teaching, preaching and instruction, lest we stifle the power of God’s Holy Spirit.

1Cor 1:18

1Cor 1:18 - For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God - The preaching of the Cross of Christ reveals the power, wisdom, and love of God towards mankind (1Cor 1:24). However, it is not only Jesus’ Cross, but the cross which we too must be crucified upon that is to be preached. We too are to be crucified with Christ and born again to a new life in Jesus Christ. This is the preaching of the gospel. See 1Pet 4:14; 1Cor 2:14; Act 26:22-32; Lk 9:23||Mk 8:34, 10:21||Mt 16:24; Gal 2:20; Col 2:12

1Cor 1:18

1Cor 1:18 - unto us which are saved it is the power of God - See Rom 1:16; 1Cor 1:23, 24, 2:1, 2, 9-13, 15, 16

1Cor 1:19

1Cor 1:19 - For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent - All of those who seek to pervert the gospel in its simplicity are accursed and will be judged of God. See Isa 29:14; Gal 1:1-10

1Cor 1:20

1Cor 1:20 - where is the disputer of this world? - the learned scholars among men who scoff and deny the power of God found in Jesus Christ. - See Act 17:16-21

1Cor 1:20

1Cor 1:20 - hath not God made foolish the wisdom of this world? - See Gen 11:9; 1Cor 1:27; Heb 11:3

1Cor 1:21

1Cor 1:21 - For after that in the wisdom of God the world by wisdom knew not God - the wise men of the world take God's imparted wisdom, pervert it, in order to deny God, thus bringing condemnation upon themselves. See Rom 1:18-22

1Cor 1:21

1Cor 1:21 - it pleased God by the foolishness of preaching to save them that believe - See 1Cor 1:2, 18, 2:14

1Cor 1:22

1Cor 1:22 - For the Jews require a sign - See Joh 6:30; Mt 12:39; 16:4; Mk 8:12; Lk 11:14-16

1Cor 1:22

1Cor 1:22 - Greeks seek after wisdom - See Act 17:18-31 Hermeneutics [root word is Hermes - the Greek god of interpretation/translation said to be the intermediary between the gods and mankind] is the method of Bible exposition, interpretation and translation based on [man's] knowledge. Hermeneutics as a discipline, often synonymous with exegesis, analyzes written, verbal and non-verbal communications whereas, exegesis focuses primarily upon texts. Founded by Friedrich Schleiermacher [theologians, philosopher] during the 18th Century, he attempted to reconcile the criticism of the Enlightenment with the traditional Protestant Church theologies. He was also influential in founding modern Higher Criticism [Historical Critical Method] which "short circuits the belief that certain books are word for word truth, suggesting that the truth therefore, lies in the historical context." The method attempts to analyze the "world behind the text" - the era, social, political, language, cultural, specific events, things and customs as context to reconstruct the "original meaning/understanding" of the text. The method implies an understanding of the original language to interpret and understand the meaning of texts. This implies therefore, that the educated class is most apt to understand and apply the writings. This method exalts man and his knowledge (1Cor 8:1). Bible verses that challenge this method of study are as follows: God has prescribed the method of Proof Texting: Isa 28:9-13 Heb 11:6 God has made the poor/weak to be rich in faith: Jam 2:5 1Cor 1:18-25, 13:4, 5 Col 2:6-9 Rom 1:16, 17 Ps 19:7, 119:130 God has removed language as a barrier to communicating and understanding the gospel: Act 1:4, 5, 8; 2:1-47 Christ and the Holy Spirit are man's Intercessors to the Father, imparting knowledge 1Tim 2:5 Joh 16:13

1Cor 1:23

1Cor 1:23 - But we preach Christ crucified, unto the Jews a stumblingblock - See Isa 28:16; Ps 118:22, 23; Mt 21:44; Lk 20:18; 1Pet 2:6-8; Rom 9:31-33

1Cor 1:23

1Cor 1:23 - and unto the Greeks foolishness - See Act 26:24, 25

1Cor 1:24

1Cor 1:24 - But unto them which are called, both Jews and Greeks - Paul reveals once again that the call of the Lord is unto all men, both Jew and Greek. See Col 1:25-29; Eph 1:1-5; Rom 8:30, 9:23-26

1Cor 1:24

1Cor 1:24 - Christ the power of God - Jesus has all power of God in Himself. See 1Cor 1:17, 18, 2:11, 2; Heb 1:5, 8, 10; Mt 28:18; Col 2:9; Rom 1:20 CONTRAST Jer 10:10-12

1Cor 1:24

1Cor 1:24 - the wisdom of God - See 1Cor 1:30; Prov 8; Col 1:15, 2:3, 9

1Cor 1:25

1Cor 1:25 - Because the foolishness of God is wiser than men; and the weakness of God is stronger than men - See 1 Corinthian 3:19; Isa 55:9

1Cor 1:26

1Cor 1:26 - For ye see your calling - See Eph 4:1

1Cor 1:26

1Cor 1:26 - how that not many wise men after the flesh, not many mighty, not many noble, are called: - The gospel has appeared to all men but the GOAT (great men of all time) seldom receive the message since it must be received by faith, humility, self-sacrifice and surrender. See Mt 19:24; Mk 10:25; Mt 7:13, 14, 18:2-4 Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His church in every generation God has a special truth and a special work. The truth that is hid from the worldly wise and prudent is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See "Paul the aged," in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world's wisdom. See him holding fast God's word against emperor and pope, declaring, "Here I take my stand; I can not do otherwise. God be my help." See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ's message of love. Hear the response of ecclesiasticism: "Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine." – {COL 78.2} The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, "We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is." John 9:29. As in earlier

ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. –{COL 79.1}

1Cor 1:27

1Cor 1:27 - But God hath chosen the foolish things of the world to confound the wise - See Isa 44:25; 1Cor 1:20

1Cor 1:27

1Cor 1:27 - and God hath chosen the weak things of the world to confound the things which are mighty - 1Sam 17:37-50

1Cor 1:28

1Cor 1:28 - And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: - one of the reasons Jesus was not regarded by some was because of His association with the poor, the base, the despised people of society. See Act 4:13; Jam 1:9; Eph 1:3-5; See Mt 11:19, 21:31

1Cor 1:28

1Cor 1:28 - and things which are not, to bring to nought things that are - God confounds all the wisdom of the world through the power, might and wisdom of the gospel of Jesus Christ. See Rom 4:17

1Cor 1:29

1Cor 1:29 - That no flesh should glory in his presence - We see the Lord's working and it is marvelous in our eyes. We all will give God the glory for His excellent wisdom and workings towards men. See 1Cor 1:31; Jer 9:23, 24; Eph 2:9

1Cor 1:30

1Cor 1:30 - But of him - But of God the Father

1Cor 1:30

1Cor 1:30 - are ye - we are made to be "in Christ Jesus"

1Cor 1:30

1Cor 1:30 - in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: - God the Father made the entire human race to be redeemed in Christ Jesus. See 1Cor 1:24; Eph 1:3-5; Col 2:9, 10

1Cor 1:30

1Cor 1:30 - wisdom - Jesus is the wisdom of God - 1Cor 1:24; Col 2:9, 10

1Cor 1:30

1Cor 1:30 - righteousness - THE LORD OUR RIGHTEOUSNESS - Jer 23:5, 6; 2Cor 5:21

1Cor 1:30

1Cor 1:30 - sanctification - See 1Thess 4:3

1Cor 1:30

1Cor 1:30 - redemption - Jesus has redeemed us from the curse of the law, having been made a curse for us. See 2Cor 5:17-21; Gal 3:13

1Cor 1:31

1Cor 1:31 - That, according as it is written, He that glorieth, let him glory in the Lord - See Jer 9:23, 24; 1Cor 1:29

1Cor 2:1

1Cor 2:1 - came not with excellency of speech or of wisdom - Paul recognized the inadequacy of men's wisdom, reason and knowledge base on his experience on Mars Hill. He therefore purposed to present nothing less than Jesus Christ and Him crucified for the sins of the world. See Act 17:16-33; 1Cor 1:17; 1Cor 2:5, 13; Ezekiel 33:30-32

1Cor 2:2

1Cor 2:2 - determine not to know anything among you, save Jesus Christ, and him crucified - Jesus alone must be lifted up continually to the people of God. Paul recognized that excellence of speech, man's orations, and man's logic and reason will not soften the heart or speak to the soul. The gospel of Christ alone will melt the hardened heart - Col 1:27-29; Joh 3:14, 15; 12:32; 14:6; Heb 3:1;

1Cor 2:3

1Cor 1:3 - And I was with you in weakness, and in fear, and in much trembling - Paul is giving account of his frail humanity, which of itself can do nothing. He speaks of his own feelings of fear, weakness and trembling that he naturally felt so that God's glory may be magnified as the active agent and power that worked effectually through him. 1Cor 2:3-5; 2Cor 12:9

1Cor 2:4

1Cor 2:4 - And my speech and my preaching was not with enticing words of man's wisdom - See 1Thess 2:4-6; 1Cor 1:17, 18; 2Cor 3:12, 11:3

1Cor 2:4

1Cor 2:4 - but in demonstration of the Spirit and of power - See Col 1:29; Act 4:13, 14; Lk 21:12-15; 2Cor 12:12; *1Thess 1:5

1Cor 2:5

1Cor 2:5 - That your faith should not stand in the wisdom of men, but in the power of God. - Our faith must be rooted in the Gospel of Jesus Christ, the power of God unto Salvation which reveals God's righteousness and transforms our faith to His faith. See Rom 1:16, 17; Zech 4:6; 1Cor 4:20; 2Cor 3:18, 4:7

1Cor 2:5

1Cor 2:5 - the power of God - the power of God is the gospel, the preaching of Jesus Christ crucified for the sins of the world from the foundation of the world. See Rom 1:16

1Cor 2:6

1Cor 2:6 - Howbeit we speak wisdom among them that are perfect - those who are mature in the faith; those who are being sanctified, growing in grace until they reach the fullness of the stature of Christ. See Act 20:32; 2Cor 10:5, Eph 4:11-13; Heb 10:14; Col 2:10

1Cor 2:6

1Cor 2:6 - perfect - Col 1:27-29

1Cor 2:6

1Cor 2:6 - nor of the princes of this world, that come to nought - the rulers of this world who will come to nothing. See Jer 17:5, 6; 1Cor 1:19, 20, 26, 3:19, 2:8; Rev 6:15

1Cor 2:7

1Cor 2:7-10 - wisdom of God in a mystery - Jesus, is both God and the Wisdom of God, becoming Man to save the world is the Mystery of God - See Mt 13:11; Eph 3:1-5, 10; 1Cor 1:24; Col 2:9; 1Tim 3:16; Rev 10:7

1Cor 2:7

1Cor 2:7 - even the hidden wisdom, which God ordained before the world unto our glory: - The hidden wisdom from before the foundation of the world, that God would reconcile us unto Himself through His Son and make of many nations, one nation in Christ Jesus. This mystery was hidden from all the creation but not made manifest through the church - See Eph 2:14-20, 3:7-12; Col 1:26, 27

1Cor 2:7

1Cor 2:7 - which God ordained before the world unto our glory - See Eph 1:4; Rev 13:8

1Cor 2:8

1Cor 2:8 - Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. - Act 2:36; 7:1-60; Isa 53:1

1Cor 2:8

1Cor 2:8 - Lord of glory - Jesus is called the Lord of glory, the Father is called the Father of glory and the Spirit is called the Spirit of glory. See Eph 1:17; 1Pet 4:14 That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb. On the Sabbath the courts of the temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. But some present were not at rest as the blood of bulls and goats was offered for sin. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. They knew not that there was no further value in the performance of the ritual service. But never before had that service been witnessed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded everything. One after another inquired about a strange event

that had taken place. Hitherto the most holy place had been sacredly guarded from intrusion. But now it was open to all eyes. The heavy veil of tapestry, made of pure linen, and beautifully wrought with gold, scarlet, and purple, was rent from top to bottom. The place where Jehovah had met with the high priest, to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye,—a place no longer recognized by the Lord. With gloomy presentiments the priests ministered before the altar. The uncovering of the sacred mystery of the most holy place filled them with dread of coming calamity. – {DA 774.2}

1Cor 2:9

1Cor 2:9 - But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him - "the exceeding rewards for right-doing, the enjoyment of heaven, the society of angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages..." {SC 21.3} See Isa 64:4; Eph 2:7; Ps 31:19, 84:11; Rom 8:18; Joh 16:12

1Cor 2:9

1Cor 2:9 - Eye hath not seen - the beauties to behold are beyond human vision and comprehension

1Cor 2:9

1Cor 2:9 - nor ear heard - the glorious melodies to be hear are beyond human hearing or comprehension

1Cor 2:9

1Cor 2:9 - neither have entered into the heart of man - Our fondest dreams and desire can not fathom that which God has prepared for us.

1Cor 2:9

1Cor 2:9 - the things which God hath prepared for those who love Him - God has prepared, and ordained us to be His living temple, where He dwells fully. John 14:1-3; Eph 1:3-5; 1Cor 2:7; 1Jo 2:25 "Many scriptures support the idea that "temple," "sanctuary," "tabernacle," or "house of God," add meaning and depth to the high calling of God's people. In this is to be found the real truth of what "God hath prepared for them that love him," (1Cor 2:9) that is, a character, an experience in the deep things of God revealed by His Spirit. His people, the "household of God," are joined together to make a "holy temple in the Lord": Through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow- citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit (Eph 2:18-22)." Excerpt From: Donald Karr Short. "Then Shall the Sanctuary Be Cleansed."

1Cor 2:9

1Cor 2:9 - them that love him - God is saving the best for those who love Him and whom He loves. See Deut 7:9; Ps 84:11, 34:9, 10, 145:20; Dan 9:4; *John 14:21

1Cor 2:10

1Cor 2:10 - But God hath revealed them unto us by his Spirit - The Holy Spirit gives revelation of the deep, hidden things of God that are invisible to the natural mind. The Spirit imparts Godly wisdom and understanding. See Titus 2:12; 1Cor 2:12; Mt 11:25, 16:17; Act 5:1-10; 1Jo 2:20; Heb 11:3

1Cor 2:10

1Cor 2:10 - for the Spirit searcheth all things, yea, the deep things of God - The Holy Spirit, as a Medium, searches the heart of God and conveys God's purposes and will to us. See 1Cor 2:11, 12, 16

1Cor 2:11

1Cor 2:11 - For what man knoweth the things of a man, save the spirit of man which is in him? - we have the ability to regulate our thoughts through the power of Christ. A child doesn't have the maturity to regulate its diet- I child would want to eat ice cream and cake for breakfast. Maturity says "I will choose not to feed on negative thinking but on how much God loves me." See 2Cor 10:3, 4

1Cor 2:11

1Cor 2:11 - save the spirit of man which is in him - our conscience, our minds, our "heart". See Heb 9:9; Job 32:8; Rom 8:16

1Cor 2:11

1Cor 2:11 - even so the things of God knoweth no man, but the Spirit of God. - God the Father knows what is the mind of the Spirit, just as the Spirit knoweth the things of God(1Cor 2:11). There is no division in the Godhead, our God is One! Deut 6:4, Mk 12:29; Rom 3:30; Gal 3:20; Eph 1:17; 1Cor 2:16

1Cor 2:11

1Cor 2:11 - but the Spirit of God - the Spirit of God is also called the Holy Spirit, Holy Ghost, and Spirit of Jesus Christ. See Rom 8:9; Phil 1:19; 1Cor 2:13

1Cor 2:12

1Cor 2:12 - Now we have received, not the spirit of the world, but the Spirit which is of God - See 1Chron 12:32; Joh 14:16, 17, 26, 16:7-13; Act 1:8, 2:38; Rom 5:5

1Cor 2:12

1Cor 2:12 - spirit of the world - See Eph 2:2, 3

1Cor 2:12

1Cor 2:12 - that we might know the things that are freely given to us of God - See Deut 29:29; 1Cor 2:9, 10; Mt 10:8; Isa 32:17; Philippians 4:7 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Fruit of the Spirit: LOVE - joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance His resurrection power in our lives: Phil 3:10 His comfort and peace: Isa 32:17; John 14:16-18 His love in our hearts for God and all mankind: Rom 5:5; Col 3:14

1Cor 2:13

1Cor 2:11 - Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth - See Mt 11:25; 1Cor 2:1, 2; Col 1:28, 29

1Cor 2:13

1Cor 2:13 - not in the words which man's wisdom teacheth - See 1Cor 2:4, 6

1Cor 2:13

1Cor 2:13 - which the Holy Ghost teacheth - See Joh 14:26, 16:13; Mt 16:17; 1 John 5:9; 1Cor 2:12; 1Cor 2:4

1Cor 2:13

1Cor 2:13 - comparing spiritual things with spiritual - When we walk in the Spirit, the Lord gives us "SON GLASSES" to be able to discern the spiritual things of God, to connect the dots of deep and hidden things, not by man's wisdom, but by the revelation of Jesus Christ through the Holy Spirit. The Holy Spirit permits us to compare spiritual things, line-upon-line, so that we might be throughly furnished unto all good works (of faith). See Isa 28:9, 10, 13; Mt 16:17; 2Tim 3:16

1Cor 2:14

1Cor 2:14 - But the natural man receiveth not the things of the Spirit of God - It is assumed that Paul is speaking of those who have not accepted Christ when he refers to the natural man, however, close examination of 1Cor 3:1-3 shows that he is speaking of believers in Christ who are themselves carnal in thought, word and actions. See 1Cor 1:18; 2Cor 3:1-3; John 6:44, 14:17, 22, 23; Rom 8:5-8; Gal 6:8; CONTRAST 1Cor 1:21 "Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. – {1SM 25.3}

1Cor 2:14

1Cor 2:14 - for they are foolishness unto him: neither can he know them - those who walk in the Spirit live by the faith of Jesus Christ. It is faith that gives us knowledge and understanding that the natural man can not see nor perceive, but rather deems foolish. See 1Cor 1:23; Heb 11:1, 2; Rom 8:6

1Cor 2:14

1Cor 2:14 - because they are spiritually discerned - See Joh 3:3; 1Jo 4:6; Job 11:7 The Holy Spirit must actuate the mind and the natural senses so that one may perceive and know the truths of God. That which wars against the working of the Spirit is pride and selfishness: Eyes to see - John 3:3, 9:39-41; Isa 6:9, 10; Mt 23:12-36 Ears to hear - John 8:43, 47; Isa 6:9, 10 Mouth to speak the truth - Mk 12:28-34; Mt 16:16-17; Rom 10:10 Hearts inclined to truth - Gen 4:3, 4; Joh 8:47; Jam 4:6; 1Pet 5:5, 6; Lk 18:11-13; Isaac was born after the Spirit, ye he was as real and literal a child as Ishmael was. So the true seed of Abraham are only those who are spiritual, but that does not make them any the less real. God is Spirit, yet He is a real God. Christ had a spiritual body after His resurrection, yet He was a real, literal being,

and could be handled the same as other bodies. So the bodies of the saints after the resurrection will be spiritual, yet they will be real. Spiritual things are not imaginary things. Indeed, that which is spiritual is more real than that which is fleshly, because only that which is spiritual will endure forever.

1Cor 2:15

1Cor 2:15 - But he that is spiritual judgeth all things - He that walks in the Spirit can discern all things, even the things that the natural mind can not perceive, because the Spirit of Jesus abides in him. See 1Cor 2:16; Prov 28:5; Rom 8:14, 16

1Cor 2:15

1Cor 2:16 - yet he himself is judged of no man - we can not be judged of men because we are not of this world. We are other-worldly. See John 17:16, 14, 8:23, 18:36; Philippians 3:20; Heb 11:8-10, 13; 1Jo 4:4-6, 5:19; Ps 119:19; Col 3:3

1Cor 2:16

1Cor 2:16 - For who hath known the mind of the Lord, that he may instruct him? - See Rom 11:33, 34; 1Cor 2:11; Isa 40:13, 14, 55:9; Jer 23:18

1Cor 2:16

1Cor 2:16 - But we have the mind of Christ - If we abide in Jesus and He abides in us, He imparts His mind, Spirit, will to us that we may know and do the things of the Father. See Phil 2:1-11; John 15:1-5

1Cor 3:1

1Cor 3:1 - Paul speaks to the Corinthians with regret that he can not speak to them as spiritual, but as only carnal. In other words, they were not walking in the Spirit of God to be able to discern spiritual things but were acting carnally, of the flesh. See 1Cor 3:3; Gal 5:16; Mt 20:11-16; Heb 5:12-14

1Cor 3:2

1Cor 3:2 - I have fed you with milk - See Heb 5:11-14

1Cor 3:2

1Cor 3:2 - for hitherto ye were not able to bear it - See Joh 16:12; Heb 5:11

1Cor 3:3

1Cor 3:3 - For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? - See Jam 3:14-16 Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ's pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid

at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor. – {1888 815.3}

1Cor 3:5

1Cor 3:5 - Who then is Paul, and who is Apollos, but ministers by whom ye believed - See 1Cor 3:9

1Cor 3:5

1Cor 3:5 - even as the LORD gave to every man - God has appointed every person a spiritual gift to be used for the edification of the body of Christ, the church. Each is to be a minister of the gospel to draw others to Jesus Christ - See 1Cor 12:28, Eph 4:11

1Cor 3:6

1Cor 3:6 - I have planted, Apollos watered; but God gave the increase - See Joh 4:36, 37

1Cor 3:6

1Cor 3:6 - but God gave the increase - See John 1:12, 13

1Cor 3:7

1Cor 3:7 - So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase - See Ps 147:8; Eccl 11:5

1Cor 3:8

1Cor 3:8 - every man shall receive his own reward according to his own labour - See Rev 22:12; Rom 14:10

1Cor 3:9

1Cor 3:9 - ye are God's husbandry - Paul uses the imagery of a vine for which God the Father tends, prunes, watches over and expects good fruit from. See Isa 5:1-7; Joh 15:1-8

1Cor 3:9

1Cor 3:9 - ye are God's building - just as the prophets Zech, Hag, Ezr and Neh were responsible for promoting the building of God's temple, left in ruins during the Babylonian captivity, Paul as a master builder by the grace of God has laid the foundation of Christ upon which the saints are to be built upon. See 1Pet 2:4, 5

1Cor 3:10

1Cor 3:10 - According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. See Rom 15:20, 16

1Cor 3:10

1Cor 3:10 - But let every man take heed how he buildeth thereupon - we must be mindful of our profession, how we build upon the foundation of faith of Jesus Christ. See Mt 7:24, 26;

1Tim 4:12-16

1Cor 3:11

1Cor 3:11 - for other foundation can no man lay than that is laid, which is Jesus Christ - See Isa 28:16, 17; 1Pet 2:6-8; Mt 7:24-27; Gal 1:6-9; Act 4:12 "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' [1Cor 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." Testimonies, volume 8, 296–297. We must examine well the foundation of our hope; for we shall have to give a reason for it from the Scriptures (Lk 12:12). This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan. – {EW 262.3}

1Cor 3:12

1Cor 3:12 - Now if any man build upon this foundation; gold, silver, precious stones, wood, hay, stubble - The LORD here describes the works which develop into characters for the two classes of people. Those who pursue righteousness, build upon the sure Foundation, Jesus, with gold tried in the fire [perfected faith], silver, and precious stones, will be able to stand in the day of the Sunday Law, when their characters will be tested by fire. Those, on the other hand, that build upon the foundations of their own devising with wood, hay and stubble, will find their characters are not able to stand in the day of the firey trial. - See 1Tim 6:17-19 A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. – {CCh 42.1} As a wise master builder, Jer at the very beginning of his lifework sought to encourage the men of Judah to lay the foundations of their spiritual life broad and deep, by making thorough work of repentance. Long had they been building with material likened by the apostle Paul to wood, hay, and stubble, and by Jer himself to dross. "Refuse silver shall men call them," he declared of the impenitent nation, "because the Lord hath rejected them." Jer 6:30, margin. Now they were urged to begin building wisely and for eternity, casting aside the rubbish of apostasy and unbelief, and using as foundation material the pure gold, the refined silver, the precious stones—faith and obedience and good works—which alone are acceptable in the sight of a holy God. – {PK 409.3}

1Cor 3:12

1Cor 3:12 - gold - perfected faith, tried in the fire - Jam 1:3; 1Pet 1:7

1Cor 3:12

1Cor 3:12 - silver - obedience - we must be purified seven times until we reflect Christ's image. See Ps 12:6; Mal 3:2-4

1Cor 3:12

1Cor 3:12 - precious stones - good works

1Cor 3:13

1Cor 3:13 - Every man's work - the works here spoken may signify: 1. One's character, developed through patient effort and perseverance, striving for the mastery in Jesus Christ, and dawning Jesus' robe of righteousness 2. One's profession of faith 3. One's works in ministry

1Cor 3:13

1Cor 3:12 - for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is - every man's characters will be revealed in the day of trial. We must be built up of that which can not be shaken and that through heat will only shine more glorious. See Heb 12:27

1Cor 3:13

1Cor 3:13 - it shall be revealed by fire - Jesus is like a refiner's fire, and like fuller's soap: And He shall sit as a Refiner and Purifier of silver... We are refined through the fiery trials that shall assail us. The day of trial will test to see if our faith is genuine gold or base metal. Mal 3:2, 3; 1Pet 4:12, 13; Mt 7:24-27

1Cor 3:13

1Cor 3:13 - the fire shall try every man's work of what sort it is - Mal 3:2-4

1Cor 3:14

1Cor 3:14 - If any man's work abide which he hath built thereupon, he shall receive a reward - See 2Cor 3:1, 2

1Cor 3:15

1Cor 3:15 - If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire - In how wide contrast to the life of Abraham was that of Lot! Once they had been companions, worshiping at one altar, dwelling side by side in their pilgrim tents; but how widely separated now! Lot had chosen Sodom for its pleasure and profit. Leaving Abraham's altar and its daily sacrifice to the living God, he had permitted his children to mingle with a corrupt and idolatrous people; yet he had retained in his heart the fear of God, for he is declared in the Scriptures to have been a "just" man; his righteous soul was vexed with the vile conversation that greeted his ears daily and the violence and crime he was powerless to prevent. He was saved at last as "a brand plucked out of the fire" (Zech 3:2), yet stripped of his possessions, bereaved of his wife and children, dwelling in caves, like the wild beasts, covered with infamy in his old age; and he gave to the world, not a race of righteous men, but two idolatrous nations, at enmity with God and warring upon His people, until, their cup of iniquity being full, they were appointed to destruction. How terrible were the results that followed one unwise step! – {PP 168.1} Those who secure for their children worldly wealth and honor at the expense of their eternal interests, will find in the end that these advantages are a terrible loss. Like Lot, many see their children ruined, and barely save their own souls. Their lifework is lost; their life is a sad failure. Had they exercised true wisdom, their children might have had less of worldly prosperity, but they would have made sure of a title to the immortal inheritance. – {PP 169.2}

1Cor 3:15

1Cor 3:15 - but he himself shall be saved; yet so as by fire - the one who may have suffered a loss in all things, may himself gain eternal life and be saved if he patiently endure the fiery trials of his faith. See 1Pet 1:7, 4:12, 13; Mal 3:2-5

1Cor 3:16

1Cor 3:16 - Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? - In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul.

1Cor 3:16

1Cor 3:16, 17 - ye are the temple of God - Our bodies are God's temple (Joh 2:19-21). We remain the temple of God's Holy Spirit as long as we remain faithful to Christ unto the end (Heb 3:6).

1Cor 3:16

1Cor 3:16 - and that the Spirit of God dwelleth in you - See John 14:17

1Cor 3:17

1Cor 3:17 - if any man defile the temple of God - when we surrender our lives to Christ, we are washed in the blood of regeneration. If we return to the things of the world, we defile God's temple, which we are. Those things which defile include: 1. Fornication - See 1Cor 6:16 2. Strong Drink - Prov 20:1 3. Unclean Foods - Act 15:29 4. Impure Thoughts - Phil 4:8; 2Cor 10:5 5. Impure Words - Mt 15:11 6. Impure Motives - Rom 12:9 Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law. – {COL 347.1} The relation of the physical organism to the spiritual life is one of the most important branches of education. It should receive careful attention in the home and in the school. All need to become acquainted with their physical structure and the laws that control natural life. He who remains in willing ignorance of the laws of his physical being and who violates them through ignorance is sinning against God. All should place themselves in the best possible relation to life and health. Our habits should be brought under the control of a mind that is itself under the control of God. – {COL 348.1}

1Cor 3:17

1Cor 3:17 - for the temple of God is holy, which temple ye are - we are to present our bodies a living sacrifice to God for Him to inhabit. We individually are temples of the Holy Spirit, who come together as living stones to establish Jesus' Spiritual House or Body, the church. See 1Pet 2:4-9; Eph 4:4-15

1Cor 3:17

1Cor 3:17 - is holy - we are consecrated to the Lord and are no longer common vessels, but sacred vessels for the Lord's service - See 2Tim 2:20, 21

1Cor 3:18

1Cor 3:18 - If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise - See 1Cor 8:2

1Cor 3:18

1Cor 3:18 - seemeth to be wise in this world - the wisdom of this world is foolishness to God (1Cor 3:19, 20; Isa 44:9-21). The wise of this world seek to gain advantage to amass the things of this world (Lk 16:18). Jesus warns the things of this world are passing away and the lusts thereof, but he who does the will of God abideth forever (1Jo 2:15, 16).

1Cor 3:18

1Cor 3:18 - let him become a fool, that he may be wise - as we come to Jesus, we must humble ourselves and be willing to loose (forget) the things (wisdom) of this world. We must renounce our worldly citizenship for the more exalted citizenship in heaven so that we may become partakers of Christ's divine nature. In so doing, we become a spectacle to the world. See 1Cor 4:10-14, 8:2

1Cor 3:19

1Cor 3:19 - For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. - See Mt 11:21-25; Lk 10:21; 1Cor 2:12-14; 2Pet 3:16, 17

1Cor 3:19

1Cor 3:19 - He taketh the wise in their own craftiness - the very shrewdness and craftiness exercised by the wise of the world will be their downfall. See *Job 5:13; Lk 16:8; 1Sam 25:39; 1Cor 1:19-21; Isa 29:14-16; Prov 26:12, 28:12

1Cor 3:20

1Cor 3:20 - The Lord knoweth the thoughts of the wise, that they are vain - God knows the thoughts of the wise men of this world, that they are foolishness and vanity. See Isa 44:9-21; Ps 14:1, 53:1

1Cor 3:21

1Cor 3:21 - Therefore let no man glory in men - we are not to exalt men, placing them on pedestals and following them as though God. We are not to esteem men highly as gods. Jer 17:5, 6; 1Cor 4:6, 7

1Cor 3:21

1Cor 3:21 - For all things are yours - We have all things in Christ Jesus and in Him we are complete!! See Rev 21:7; Col 2:9, 10

1Cor 3:23

1Cor 3:23 - And ye are Christ's; and Christ is God's - See Joh 17:9, 10, 21

1Cor 4:2

1Cor 4:2 - Moreover it is required in stewards, that a man be found faithful - a man's effective stewardship is grounded in his integrity, his truthfulness, selflessness, and uprightness. A good steward never takes credit for what does not belong to him, but renders praise to God for all things (1Cor 4:7). Any breach in integrity tarnishes his position as a good steward. See Lk 16:1-8

1Cor 4:3

1Cor 4:3 - But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. - Paul is speaking to the self-righteous and sectarian Corinthians who have gravitated to the ways of so-called teachers in their mist. Paul will speak of his credentials, not as another mere teacher to the Corinthian flock, but as a father to them, who through his labors in the Holy Spirit, "gave birth" to the church. Paul is contrasting his works of integrity and credibility while with the Corinthians, to those who are not dutiful in reproving sin openly in their midst. See 1Cor 4:15-20, 5:1-6 The impenitent sometimes excuse themselves by saying of professed Christians, "I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence as well as I do." Thus they make the faults of others an excuse for their own neglect of duty. But the sins and defects of others do not excuse anyone, for the Lord has not given us an erring human pattern. The spotless Son of God has been given as our example, and those who complain of the wrong course of professed Christians are the ones who should show better lives and nobler examples. If they have so high a conception of what a Christian should be, is not their own sin so much the greater? They know what is right, and yet refuse to do it. – {SC 32.1}

1Cor 4:3

1Cor 4:3 - I judge not mine own self - We are to ask God to search and reveal to us our true characters (Ps 139). We are to try ourselves to see if we be in the faith (2Cor 13:5).

1Cor 4:4

1Cor 4:4 - For I know nothing by myself - we do not know our ownselves, our own hearts, what manner of spirit is within us. We are not to lay judgment to ourselves or to others, comparing ourselves by ourselves is not wise. - See (2Cor 10:12). See Jer 17:9 Lk 9:52-55

1Cor 4:4

1Cor 4:4 - but He that judgeth me is the LORD - See Jer 17:10; Joh 5:21-23

1Cor 4:5

1Cor 4:5 - Therefore judge nothing before the time, until the Lord come - See Joh 7:24; 1Cor 6:2, 3

1Cor 4:5

1Cor 4:5 - Who both will bring to light the hidden things of darkness - Jesus, the Light of the world that lighteth every man, is He Who through the Holy Spirit shines the light of truth upon the heart, bringing conviction of sin, righteousness and judgment. Jesus, the Living Word, and Searcher of hearts will make plain the thoughts and motives behind our every act. See Eze 8:12, 9:9; Ps 101:7; Mt 10:26 We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not

humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness. – {SC 28.3}

1Cor 4:5

1Cor 4:5 - and will make manifest the counsels of the hearts - See Jer 17:10; 1Cor 2:11; 1Sam 16:7; Ps 139

1Cor 4:6

1Cor 4:6 - And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes - the same high esteem and blamelessness seen in Paul is conferred to himself and Apollos also. Yet, they do not think too highly of themselves because our hearts and motives are only discerned of God.

1Cor 4:6

1Cor 4:6 - not to think of man above that which is written - See Jer 17:5, 6; 1Cor 3:21

1Cor 4:6

1Cor 4:6 - that no one of you be puffed up for one against another - See 1Cor 8:1, 13:4; Gal 5:26; 3Jo 1:9

1Cor 4:7

1Cor 4:7 - For who maketh thee to differ from another? - what makes you more special than another?

1Cor 4:7

1Cor 4:7 - what hast thou that thou hast not received? - God gives us individually, spiritual gifts in the Spirit so that it may be for the benefit of all. See John 3:27; 1Cor 12:7; 1Chron 29:14

1Cor 4:7

1Cor 4:7 - now if thou didst receive it, why dost thou glory, as if thou hadst not received it? - We are to give God and God alone the glory for the great things He has done in and through us - See Eph 2:7-9; 1Cor 1:29

1Cor 4:9

1Cor 4:9 - made a spectacle - the redeemed are to be a spectacle (an amazement) to the other worlds, angels and men. See Eph 3:10, 1Pet 1:10-12 Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering, but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unfaltering obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to His servant, "Now I know that thou fearest God [notwithstanding Satan's charges], seeing thou hast not withheld thy son, thine only son from Me." God's

covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded. – {PP 155.1} It had been difficult even for the angels to grasp the mystery of redemption—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation. 1 Peter 1:12. – {PP 155.2}

1Cor 4:11

1Cor 4:11 - Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace - See Heb 12:2-5

1Cor 4:11

1Cor 4:11 - have no certain dwellingplace - See Mt 8:20; Heb 11:8-10

1Cor 4:12

1Cor 4:12 - And labour, working with our own hands - See 1Thess 4:11; 1Cor 9:11-15; 2Cor 11:9

1Cor 4:13

1Cor 4:13 - we are made as the filth of the world, and are the offscouring of all things unto this day - See Lam 3:45

1Cor 4:15

1Cor 4:15 - For though ye have ten thousand instructors in Christ - Paul uses hyperbole in describing the contrast between himself and all others who give instructions to the Corinthians.

1Cor 4:15

1Cor 4:15 - for in Christ Jesus I have begotten you through the gospel - through the power of the Holy Spirit, Paul has fathered the church of Corinth and is worthy of their respect and that they heed his warnings as a father to his beloved son. Paul speaks as a loving father to the church, that though many may come and minister to them, they should give special attention to his counsels which they know are for their good. See 1Cor 4:14

1Cor 4:16

1Cor 4:16 - be ye followers of me - Paul sets an example that is worthy of imitation. We are to pursue a life of humble obedience and service as Paul demonstrated. See 2Tim 3:14; 1Cor 4:17

1Cor 4:17

1Cor 4:17 - For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as

I teach every where in every church. - In the training of the disciples the example of the Saviour's life was far more effective than any mere doctrinal instruction. When they were separated from Him, every look and tone and word came back to them. Often when in conflict with the enemies of the gospel, they repeated His words, and as they saw their effect upon the people, they rejoiced greatly. – {DA 349.2}

1Cor 4:17

1Cor 4:17 - remembrance of my ways which be in Christ, as I teach every where in every church - Pauls profession and teachings were not in word but in power of the Spirit; demonstrating through his life the fruit of his conversion. See Jam 3:13; 1Pet 2:12

1Cor 4:20

1Cor 4:20 - for the kingdom of God is not in word, but in power - Those who are part of God's kingdom demonstrate so, not by their many words and claims to godliness, but in demonstration of the Spirit that works within them. See 1Thess 2:13; Phil 2:1-4, 13; 1Cor 2:1-5

1Cor 4:20

1Cor 4:20 - but in power - the Holy Spirit, the indwelling presence of Jesus in the heart of the believer is He Who gives power to live victoriously in Christ, Jesus. See 1Cor 2:1-5; Act 1:5, 8; 2Tim 1:7

1Cor 4:21

1Cor 4:21 - What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? - As a parent, Paul asks, 'how would you rather I come to you, with a rod or in love and with the spirit of meekness?', the choice is ours

1Cor 5:1

1Cor 5:1 - It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife - Unfortunately, this was spoken of commonly, says the apostle. See Deut 27:20

1Cor 5:2

1Cor 5:2 - And ye are puffed up - Paul speaks often of the pride and the self-righteousness, puffing up of self among the Corinthians, even so-called teachers, which causes criticism and division, all while blatantly ignoring the detestable sin of incest in their midst. 1Cor 4:15-20, 8:1

1Cor 5:2

1Cor 5:2 - and have not rather mourned - sigh and cry. See Eze 9:4

1Cor 5:3

1Cor 5:3 - as absent in body, but present in spirit - Paul, who was far from the Corinthian church need not be present to assess the abominations that were taking place among the church, for which his spirit, that was grieved by the knowledge of these truths that it figuratively perceived in its presence. See Col 2:5; 2Cor 5:8

1Cor 5:4

1Cor 5:4 - when ye are gathered together, and my spirit - Paul was present with the Corinthian church in Spirit, fasting and praying that God's will be done among the brethren

1Cor 5:5

1Cor 5:5 - to deliver such an one unto Satan for the destruction of the flesh - Paul suggest the person caught in this grievous sin become crucified with Christ; that his flesh be destroyed as Satan will too be destroyed (Mt 25:41), so that his spirit may remain blameless until the day of Jesus Christ. Rom 7:19-25

1Cor 5:5

1Cor 5:5 - that the spirit may be saved in the day of the Lord Jesus - See Mt 10:28

1Cor 5:6

1Cor 5:6 - your glorying is not good - Paul rebukes the pride, earthliness, carnality and being puffed-up, of the Corinthians who, despite their claims of godliness, tolerate open sin without rebuke. See 1Cor 5:1, 2; Jer 9:24

1Cor 5:6

1Cor 5:6 - Know ye not that a little leaven leaveneth the whole lump? - just as leaven spreads through the dough and leavens the whole lump, so sin does the same. Similarly, the work of the Holy Spirit spreads as leaven and as fire. See Mt 13:33; Lk 13:21; Gal 5:9

1Cor 5:7

1Cor 5:7 - Purge out therefore the old leaven - sin and former lusts of the flesh. Paul is taking the minds of his hearers to the Passover feast where leaven is withheld from the bread. See Isa 27:9

1Cor 5:7

1Cor 5:7 -that ye may be a new lump, as ye are unleavened - by the washing of regeneration, and renewing of the Holy Ghost (Tit 3:5), Paul reminds the Corinthians that they are new creatures in Christ Jesus and therefore ought to remove the accursed things from amongst them (1Cor 6:9-11). See Gal 5:9; 2Cor 5:17, 18

1Cor 5:7

1Cor 5:7 - For even Christ our passover is sacrificed for us - even Jesus, the Paschal Lamb, is without leaven, free from sin. - See John 1:29

1Cor 5:8

1Cor 5:8 - leaven of malice and wickedness - See Jam 3:16; Rom 12:9

1Cor 5:8

1Cor 5:8 - but with the unleavened bread of sincerity and truth - See Rev 14:5

1Cor 5:9

1Cor 5:10 - not to company with fornicators - Paul further clarifies this restriction to mean not to keep company with those who are found guilty of fornication, drunkuness, extortion, idolatry or covetousness within the church. Paul understands that such is the way for those in the world, but those called out of darkness into God's marvelous light ought to show forth the praises of Him Who has called them forth from such.

1Cor 5:10

1Cor 5:10 - Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world - Paul says that we are not to fellowship with fornicators within the church, not those that are within the world, otherwise we wouldn't fellowship with anyone - See 2Tim 3:1-5

1Cor 5:11

1Cor 5:11 - fornicator, or covetous - sins of the flesh are here strongly reproved as it is so prevalent.

1Cor 5:11

1Cor 5:11 - RAILER, n. One who scoffs, insults, censures or reproaches with opprobrious language.

1Cor 5:11

1Cor 5:11 - extortioner - one who Illegally uses one's official position or powers to obtain property, funds, or patronage. One who extorts something, as by psychological pressure.

1Cor 5:11

1Cor 5:11 - no not to eat - we are not to break bread, commune or be in fellowship with a brother who is living in sin. We must not give sanctions to their lifestyle and tacit approval by communing with them as if nothing they are doing is wrong. See 1Cor 5:2-5

1Cor 5:13

1Cor 5:13 - but them that are without God judgeth - those who are not Christian, outside the household of faith are to be judged by God. However, Paul affirms that the church should purge out (chasen) those who are caught in open sin.

1Cor 6:1

1Cor 6:1 - Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? - Paul is commissioning the church to address interpersonal matters between the saints. Never, should saints of God, who are citizens of the Heavenly Kingdom, take one another to court. - See 1Cor 6:6, 7; Mt 5:23, 24; Mt 18:15-17

1Cor 6:1

1Cor 6:1 - and not before the saints - See Mt 18:15-17

1Cor 6:2

1Cor 6:2 - Do ye not know that the saints shall judge the world? - See Rev 20:4, 5; Mt 19:28; Lk 22:30; 1Pet 4:17, 18

1Cor 6:2

1Cor 6:2 - are ye unworthy to judge the smallest matters? - Jesus gave authority to the church body and leadership to establish guidelines to enforce order. These guidelines are to be bound both on heaven and in earth. Mt 18:15-18, 16:18, 19

1Cor 6:3

1Cor 6:3 - Know ye not that we shall judge angels? - See Isa 32:1; Ju 1:6; Mt 25:41; Ezekiel 28:17

1Cor 6:4

1Cor 6:4 - set them to judge who are least esteemed in the church - those who are to judge are they who are of humble deportment and bearing. Those who are proud are not mentioned for their self-importance and possible lack of objectivity. Those who do not think highly of themselves are inclined to seek the wisdom of God. Mt 18:15-17

1Cor 6:5

1Cor 6:5 - I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? - Paul is rebuking the puffed up Corinthians who boast of great intellectual teachers among them, that they permit heinous sins to run rampant and no one reproves in the Lord and that saints take other saints court and no one recognizes the reproach it brings to the body of Christ.

1Cor 6:6

1Cor 6:6 - But brother goeth to law with brother, and that before the unbelievers - See 1Cor 6:1

1Cor 6:7

1Cor 6:7 - Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? - Paul here speaks of the burden all Christians should have, that is to maintain the high standard and exalted name of Christianity. We profane and debase the name of Christ and His kingdom when we air our grievances with one another to the world. This gives the world cause to say that we are no different from them and hardens them in unbelief. Paul states that is better that we suffer loss than to profane God's name and His Kingdom by our un-Christlikeness. See 2Chron 25:9; See Mt 18:15-17

1Cor 6:8

1Cor 6:8 - DEFRAUD, v.t. [L. To cheat.] 1. To deprive of right, either by obtaining something by deception or artifice, or by taking something wrongfully without the knowledge or consent of the owner; to cheat; to cozen; followed by of before the thing taken; as, to defraud; a man of his right. See James 5:1-5

1Cor 6:9

1Cor 6:9 - Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind - Paul is assuring the one done wrong by another brother in the faith that judgment will come to the unrepentant who do not forsake their sins. He also gives warning to the transgressors that they must turn from sin or perish. See 1Jo 3:15; Col

3:5, 6

1Cor 6:9

1Cor 6:9, 10 - unrighteous shall not inherit the kingdom of God - See Lev 20:1-24; Rev 22:15; 2Tim 3:1-5; Gal 5:19-21

1Cor 6:9

1Cor 6:9 - nor effeminate, nor abusers of themselves with mankind - See Rom 1:27; 1Tim 1:10; Lev 20:13; Col 3:5

1Cor 6:9

1Cor 6:9 - nor abusers of themselves with mankind - See Rom 1:27; Lev 20:11-17

1Cor 6:10

1Cor 6:10 - nor covetous - an idolater - See Ex 20:17; Col 3:5

1Cor 6:10

1Cor 6:10 - revilers - those who taunt, reproach, jeer and speak against others abusively. See Mt 27: 20-31

1Cor 6:10

1Cor 6:10 - nor extortioners - one who Illegally uses one's official position or powers to obtain property, funds, or patronage. One who extorts something, as by psychological pressure. Such were the publicans in Christ's day - See Ps 15:5

1Cor 6:11

1Cor 6:11 - And such were some of you - See Eph 2:1-3

1Cor 6:11

1Cor 6:11 - but ye are washed - See Ps 51:1, 2, 7; 1Cor 5:7; Col 2:12

1Cor 6:11

1Cor 6:11 - ye are sanctified - See Joh 17:17

1Cor 6:11

1Cor 6:11 - ye are justified in the name of the LORD - See Rom 3:24 Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child, I reprieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.... – {OHC 51.2}

1Cor 6:11

1Cor 6:11 - and by the Spirit of our God - See Eph 1:13, 14; Act 1:8; Rom 5:5

1Cor 6:12

1Cor 6:12 - All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any - See Rom 14:14; 1Cor 8:4-6

1Cor 6:12

1Cor 6:12 - all things are lawful for me, but I will not be brought under the power of any - Paul here is speaking of the freedom he has in Christ, where the knowledge of Christ dispels the falsehoods that had many of the Jews and Gentiles bound to rituals, rites and traditions. Paul expresses the fact that He has submitted himself to the Righteousness of God and need not seek to establish his own righteousness through those former works and is therefore free in Christ. Yet still, Paul says that he will not exercise his freedom in a manner that would dishonor God or that may cause his brother to stumble and fall. Paul speaks of being a good steward to God and a keeper of his fellow man.

1Cor 6:13

1Cor 6:13 - Meats for the belly, and the belly for meats: but God shall destroy both it and them. See Rom 14:14; 1Cor 8:4-6

1Cor 6:13

1Cor 6:13 - Now the body is not for fornication, but for the Lord; and the Lord for the body - See James 4:4

1Cor 6:14

1Cor 6:14 - God hath both raised up the LORD, and will also raise up us by His (Jesus') own power - See Joh 5:21, 25-29; 1Thess 4:14

1Cor 6:15

1Cor 6:15 - Know ye not that your bodies are the members of Christ? - See 1Pet 2:2-5

1Cor 6:15

1Cor 6:15 - shall I then take the members of Christ, and make them the members of an harlot? God forbid. - See Prov 6:24-29, 32-35

1Cor 6:16

1Cor 6:16 - What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. - See Gen 2:24

1Cor 6:17

1Cor 6:17 - But he that is joined unto the Lord is one spirit - See Joh 17:21; Jam 4:5; Rom 8:16

1Cor 6:18

1Cor 6:18 - Flee fornication - See Gen 39:7-16; 1Cor 7:2

1Cor 6:18

1Cor 6:18 - but he that committeth fornication sinneth against his own body - the mind, the thoughts, and the body, all of which are the temple (habitation) of the Holy Spirit, are defiled through fornication. See Rom 6:13, 16-19

1Cor 6:19

1Cor 6:19 - know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? - See *2Chron 7:16; Ex 15:2; Dan 8:14; Joh 14:17; Act 1:8; 2Cor 6:16

1Cor 6:20

1Cor 6:20 - For ye are bought with a price - the Bible teaches a principle of ownership for the Christian, that we do not belong to ourselves but to Christ - both to will and to do of His good pleasure. See Joh 6:51; Act 20:28; 1Pet 1:18, 19; 2Pet 2:1 Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness, and filled with Christlike love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. – {OHC 104.3} The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given with merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. "Ye are not your own, for ye are bought with a price." 1 Corinthians 6:19, 20. God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God. – {AA 566.1}

1Cor 6:20

1Cor 6:20 - therefore glorify God in your body, and in your spirit, which are God's - See 1Cor 10:31

1Cor 7:1

1Cor 7:1 - It is good for a man not to touch a woman - See Job 31:1

1Cor 7:2

1Cor 7:2 - Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband - See 1Cor 6:18

1Cor 7:5

1Cor 7:5 - Defraud ye not one the other - See 1Cor 6:8, 9

1Cor 7:5

1Cor 7:5 - that Satan tempt you not for your incontinency - we are not to permit our spouses to fall under Satan's temptations and traps to breach the marriage vow and sin against our own bodies. See 1Cor 6:18, 7:1

1Cor 7:6

1Cor 7:6 - But I speak this by permission, and not of commandment - Paul is stating his inspired perspective that, we as much as possible, remain single. If however, we are not able to contain ourselves before God, it is better that we marry. See 1Cor 7:40

1Cor 7:6

1Cor 7:6 - and not of commandment - Paul understands that his "suggestion" is not on par with an explicit commandment, which he is not authorized to give, but God. See 1Cor 7:10

1Cor 7:7

1Cor 7:7 - For I would that all men were even as I myself - Paul is giving his endorsement for being single and dedicating one's life to the service of the Lord. See 1Cor 7:8, 22, 32, 35

1Cor 7:7

1Cor 7:7 - But every man hath his proper gift of God, one after this manner, and another after that - some have been gifted with a self-control to suppress the carnal passions for the cross of Christ. See Mt 19:12; 1Cor 7:37

1Cor 7:8

1Cor 7:8 - Paul is saying for the single who have the moral strength to remain so without fault, that they do so and dedicate their lives to the service of the Lord. See 1Cor 7:7, 22, 28

1Cor 7:9

1Cor 7:9 - But if they cannot contain, let them marry: for it is better to marry than to burn - better to marry than to burn with passions that will cause us to burn in the Lake of Fire. See Rev 21:8

1Cor 7:10

1Cor 7:10 - And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband - Paul affirms that these are not his words, but those of the Lord. See Mt 19:4-6

1Cor 7:11

1Cor 7:11 - and let not the husband put away his wife - See Mt 5:31, 32

1Cor 7:14

1Cor 7:14 - For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy - Paul perhaps is speaking in the context of being unequally yoked with unbelievers willfully and

the resulting "uncleanness" that results from such union.

1Cor 7:14

1Cor 7:14 - else were your children unclean; but now are they holy - talking of an unconsecrated child or a bastard. Deut 23:2; Heb 12:8

1Cor 7:15

1Cor 7:15 - A brother or a sister is not under bondage in such cases: - A person is not bound under abandonment. See Rom 7:1-3

1Cor 7:15

1Cor 7:15 - but God hath called us to peace - God does not desire we live in strife and contention. If the married person is at war with his/her partner, let them leave. See Isa 32:17

1Cor 7:17

1Cor 7:17 - But as God hath distributed to every man - See 1Cor 7:7

1Cor 7:17

1Cor 7:17 - as the Lord hath called every one, so let him walk - See 1Cor 7:8, 9

1Cor 7:18

1Cor 7:18 - Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised - it is such teachings that incensed the self-righteous, ritualistic Jews and even some Jewish converts to Christianity, against Paul. See Act 21:27, 28; Gal 5:1-5

1Cor 7:18

1Cor 7:18 - Is any called in uncircumcision? let him not be circumcised - See Gal 5:1-12

1Cor 7:19

1Cor 7:19 - Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God - See Rom 2:23-29

1Cor 7:19

1Cor 7:19 - but the keeping of the commandments of God - We are to fulfill the righteous requirements of the Law, establishing the Law through Christ alone - See Rev 22:14; Rom 8:4, 3:31

1Cor 7:22

1Cor 7:22 - For he that is called in the Lord, being a servant, is the Lord's freeman - See Phlm 1

1Cor 7:22

1Cor 7:21 - likewise also he that is called, being free, is Christ's servant - the same principle applies to the single. See 1Cor 7:7

1Cor 7:23

1Cor 7:23 - Ye are bought with a price - Our redemption came at a great price. We are thus to glorify God in our body - See 1Cor 6:20 Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness, and filled with Christlike love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. – {OHC 104.3}

1Cor 7:23

1Cor 7:23 - be not ye the servants of men - we are not to seek to become bond servants to men but of Christ. See Mt 6:24

1Cor 7:24

1Cor 7:24 - Brethren, let every man, wherein he is called, therein abide with God - See 1Cor 7:17, 18, 27

1Cor 7:25

1Cor 7:25 - yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful - Paul provides His opinion regarding the conduct of single women, based on the light given to him by the Lord.

1Cor 7:27

1Cor 7:27 - Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. - See 1Cor 7:24

1Cor 7:28

1Cor 7:28 - But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you - Paul acknowledges the work involved in marriage, "Nevertheless such shall have trouble in the flesh". He is counseling that the unmarried consider sparing themselves from being "bound" to any man or woman but to enjoy their freedom. See 1Cor 7:7, 22, 23; Gen 3:16

1Cor 7:28

1Cor 7:28 - Nevertheless such shall have trouble in the flesh - the woman's desire will be towards her husband and he will rule over her. This is a consequence of sin that women would be subject at times to men who are not under the influence of God and His Spirit. Thus, they would endure hardship. The same applies to men with unconsecrated women as wives. See Gen 3:16

1Cor 7:29

1Cor 7:29 - But this I say, brethren, the time is short - both the time we have in this life is short and the time before the Lord's return is short. We therefore ought to prioritize the

things of God in this mortal life - see ye first the King of God and His righteousness, and all these things will be added unto us as God deems best. See Mt 6:33, 34; 24:38

1Cor 7:29

1Cor 7:29 - it remaineth, that both they that have wives be as though they had none - evil days require a resolute mind where we put no trust in men, only in the LORD - See Mic 7:5, 9, 10

1Cor 7:30

1Cor 7:30 - And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; - we are not to hold on tenaciously to the things of this world, knowing we are here but for a short time and the things of this world are temporal. See 2Cor 4:18

1Cor 7:31

1Cor 7:31 - for the fashion of this world passeth away - See 1Joh 2:16, 17; Isa 51:6

1Cor 7:32

1Cor 7:32 - But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: - See 1Cor 7:7, 8, 22, 34

1Cor 7:33

1Cor 7:33 - But he that is married careth for the things that are of the world, how he may please his wife - See 1Cor 7:28; Col 3:1-3

1Cor 7:34

1Cor 7:34 - The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit - See 1Cor 7:32; Isa 54:1-6

1Cor 7:34

1Cor 7:34 - but she that is married careth for the things of the world, how she may please her husband - See 1Cor 7:33; Prov 31:10-31; Col 3:1-3

1Cor 7:35

1Cor 7:35 - and that ye may attend upon the Lord without distraction - Paul desires we fulfill the whole duty of man - to fear God, keep His commandments, and attend to the widow, the fatherless and the needy. - See Eccl 12:13; Jam 1:27; Mic 6:8

1Cor 7:36

1Cor 7:36 - But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. See Mt 5:30

1Cor 7:36

1Cor 7:36 - uncomely - Unseemly; unbecoming; unsuitable

1Cor 7:37

1Cor 7:37 - Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well - See 1Cor 7:7

1Cor 7:38

1Cor 7:38 - but he that giveth her not in marriage doeth better - See 1Cor 7:32, 35

1Cor 7:39

1Cor 7:39 - The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord - See Rom 7:1-3

1Cor 7:39

1Cor 7:39 - she is at liberty to be married to whom she will; only in the Lord - she may marry whomsoever she chooses as long as it is a godly relationship with another believer in the Lord - See 2Cor 6:14

1Cor 7:40

1Cor 7:40 - But she is happier if she so abide, after my judgment: - Paul suggests that if a widowed woman remain single, she would be happier. See 1Cor 7:7, 38

1Cor 7:40

1Cor 7:40 - and I think also that I have the Spirit of God - Paul believes that his speech is in harmony with the Spirit of God.

1Cor 8:1

1Cor 8:1 - Now as touching things offered unto idols, we know that we all have knowledge - Paul is affirming that he like all of the Corinthian church whom he taught are aware of the foolishness of idolatry. He is reproving however, they that are puffed up and who do not show love, who in their “liberty” offend others who are not aware and do not have the same “liberty: in thought on the matter. He is stating that those who recklessly ruin the faith of others know nothing as they ought to know. See Rom 14:14-23; 1Cor 8:4, 7

1Cor 8:1

1Cor 8:1 - Knowledge puffeth up - in the carnal mind, knowledge causes men to become puffed up, demonstrating vain glory, self-aggrandizement while often offending the sensibilities of the weak. See 1Cor 1:26, 27, 8:4-8, 11

1Cor 8:1

1Cor 8:1 - charity edifieth - We are not to boast in our Christian Liberties, the knowledge and wisdom we have in Christ that sets us apart from the world. The knowledge we have attained by the grace of God, should lead us to humility and love for others so we desire their good, we wish they should come to a saving knowledge of truth as the Lord so graciously has imparted to us. We should therefore, guard what we say and do, so that we do not bring offense to another, that we show regard for others whose conscience is "weak" and that we not cause any offense in any manner. See 1 Cor 10:19-33

1Cor 8:1

1Cor 8:1 - We are not to boast in our Christian Liberties, the knowledge and wisdom we have in Christ that sets us apart from the world. The knowledge we have attained by the grace of God, should lead us to humility and love for others so we desire their good, we wish they should come to a saving knowledge of truth as the Lord so graciously has imparted to us. We should therefore, guard what we say and do so that we do not bring offense to another, that we show regard for others whose conscience is "weak" and that we not cause any offense in any manner. See 1 Cor 10:19-33

1Cor 8:2

1Cor 8:2 - And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know - We are to approach God's word with the humility of a little child, assuming we know nothing and thus we are positioned to receive from the Spirit of Truth the things taken from His storehouse of knowledge in heaven. See Mk 10:15; Mt 18:1-3; 1Cor 3:18, 10:12, 14:37; Jer 33:3; Isa 55:8, 9; Job 8:9; Prov 3:5, 6||Jam 1:5 The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light. – {GW92 127.3} God Demands Vigorous and Earnest Efforts —Put your highest powers into your effort. Call to your aid the most powerful motives. You are learning. Endeavor to go to the bottom of everything you set your hand to. Never aim lower than to become competent in the matters which occupy you. Do not allow yourself to fall into the habit of being superficial and neglectful in your duties and studies; for your habits will strengthen and you will become incapable of anything better. The mind naturally learns to be satisfied with that which requires little care and effort, and to be content with something cheap and inferior. There are, young men and young women, depths of knowledge which you have never fathomed, and you are satisfied and proud of your superficial attainments. If you knew much more than you do now, you would be convinced that you know very little. – {3BC 1161.8} God demands of you vigorous and earnest intellectual efforts, and with every determined effort, your powers will strengthen. Your work will then always be agreeable, because you will know that you are progressing. You can either become accustomed to slow, uncertain, irresolute movements, so much so that the work of your life will not be one-half what it could be; or, your eyes fixed upon God, and your soul strengthened by prayer, you can overcome a disgraceful slowness and a dislike for work, and train your mind to think rapidly and to put forth strong efforts at the proper time. If your highest motive is to labor for wages, you will never, in any position, be qualified to carry high responsibilities, never be fit to teach (Manuscript 24, 1887). – {3BC 1162.1}

1Cor 8:3

1Cor 8:3 - But if any man love God, the same is known of him - See Dan 9:23; Jer 9:24

1Cor 8:4

1Cor 8:4 - As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one - See 1Cor 6:12; Rom 14:14

1Cor 8:4

1Cor 8:4 - and that there is none other God but one - See 1Cor 8:6

1Cor 8:5

1Cor 8:5 - For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) - See Ps 82:6; Joh 10:34

1Cor 8:6

1Cor 8:6 - But to us there is but one God, the Father, of whom are all things, and we in him - The Christian acknowledges but One God: the Father, Creator, Maker of Heaven and Earth and Redeemer. See Deut 6:4; Mk 12:29; John 14:6

1Cor 8:6

1Cor 8:6 - and one Lord Jesus Christ, by whom are all things, and we by him - Paul makes a distinction between God and Lord, but the two are One. Jesus is He Who made all things and in Whom all things find their existence. See Act 17:28; Col 3:1-4, 2:9, 10, 12

1Cor 8:7

1Cor 8:7 - Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled - See Rom 14:14, 15, 20, 23

1Cor 8:7

1Cor 8:7 - and their conscience being weak is defiled - See Rom 14:14-23

1Cor 8:8

1Cor 8:8 - that which Paul speaks, he speaks in an era unlike the present, where meats (plant based foods and flesh foods) were personally and locally grown and harvested. God has given light for His people at the end of time that the conditions would be such that the flesh foods would be unhealthy for man's consumption and would be debilitating for physical and spiritual health. Given the "Present Truth", spoken by God's prophetess for this era of earth's history, her counsels are to be heeded. See 2Pet 1:12

1Cor 8:9

1Cor 8:9 - But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak - we are our brother's keeper. See Rom 14:14-23, 15:2, 3

1Cor 8:10

1Cor 8:10 - shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols - by our example we can lead others into presumptuous sin and, there, lead them to destruction. Anything not done in faith is sin. See 1Cor 8:7, 11-13; Rom 14:23

1Cor 8:11

1Cor 8:11 - And through thy knowledge shall the weak brother perish, for whom Christ died? - See 1Cor 8:1; Rom 14:23

1Cor 8:12

1Cor 8:12 - But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. - See Rom 14:14, 15; Mt 25:40, 45

1Cor 8:13

1Cor 8:13 - Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend - Rom 14:19-21; 1Cor 10:28, 29; Contrast Gen 4:9

1Cor 9:1

1Cor 9:1 - Am I not an apostle? - See Act 13:1-4; Rom 1:1, 11:13

1Cor 9:1

1Cor 9:1 - am I not free? - Paul was born a free Roman and secondly, he found freedom and liberty in Jesus Christ to Whom he chose to become a bond servant. See Act 22:28; Rom 1:1

1Cor 9:1

1Cor 9:1 - have I not seen Jesus Christ our Lord? - See Act 9:4, 5, 22:13-15, 17, 18, 26:14, 15; 2Cor 12:1-5

1Cor 9:1

1Cor 9:1 - are ye not my work in the LORD? - See 1Cor 3:10, 4:15

1Cor 9:2

1Cor 9:2 - If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord - the Corinthian church was the evidence of Paul's calling to be an apostle of Christ. See 2Cor 3:1-3

1Cor 9:3

1Cor 9:3 - Mine answer to them that do examine me is this - Paul is answering those who challenge his authority as an apostle of Jesus Christ and as the spiritual father to the church of Corinth. See 1Cor 4:3, 18-21

1Cor 9:5

1Cor 9:5 - Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? - Contrast Dan 11:37

1Cor 9:5

1Cor 9:5 - and Cephas - the disciple and apostle Peter was married when he met the Lord and remained so. Despite him being married, this did not detract from his ministry for the Lord. See Mt 8:14

1Cor 9:8

1Cor 9:8 - Paul affirms that his counsels are not merely his own thoughts, but are consistent with the inspired word of God. See 1Cor 7:40

1Cor 9:9

1Cor 9:9 - For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? - the principle that the workman is worthy of his wages is here established. See Deut 25:4; 1Tim 5:18; 2Thess 3:9

1Cor 9:10

1Cor 9:11 - that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. - See Heb 10:35-39; Jam 5:7, 8

1Cor 9:11

1Cor 9:11 - If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? - See Rom 15:25-27

1Cor 9:11

1Cor 9:11 - is it a great thing if we shall reap your carnal things - in accordance with the statutes established by God for the priests, Paul here affirms that it is perfectly within his right to ask for sustenance or compensation of "carnal things" from those whom he has fed spiritually. Yet, for the greater spreading and glory of the gospel, Paul has refrained from asking of the Corinthians and has found his own employment outside of ministry to support himself. See 1Cor 9:12-15

1Cor 9:12

1Cor 9:11 - If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. - Paul is saying that he, more so than others who have partaken of the Corinthians' financial blessings, is deserving of such honors, yet for the gospel's sake, he has refrained.

1Cor 9:12

1Cor 9:12 - Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ - Paul has not taken of the church's finances for personal use because he sees it as taking away from the cause that he is seeking to build up, the spread of the gospel. His knowledge and love of Christ and others permits him to act selflessly to the edification of the body. See 1Cor 8:1-3

1Cor 9:13

1Cor 9:13 - Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? - The priests who minister in the temple live off of the tithes and free-will offerings given by the people. The shewbread that has been spent is for the priests consumption. A portion of the sacrifices that are sodden were given to the priests for flesh meat. See 1Sam 21:6

1Cor 9:14

1Cor 9:14 - Even so hath the Lord ordained that they which preach the gospel should live of the gospel - those who are in ministry are to be fully committed and live from the proceeds that come from their labor in Christ.

1Cor 9:15

1Cor 9:15 - But I have used none of these things: - See 1Cor 9:11, 12

1Cor 9:15

1Cor 9:15 - neither have I written these things, that it should be so done unto me - Paul is not writing to request nor to shame the Corinthians into supporting him financially.

1Cor 9:15

1Cor 9:15 - for it were better for me to die, than that any man should make my glorying void - Paul would rather die than to have someone suggest his labors were for the gain of filthy lucre. Paul's glory is in seeing people come to the saving knowledge of Jesus Christ and not for wealth or status in this world. See 1Tim 3:3; Tit 1:7; 1Pet 5:2

1Cor 9:16

1Cor 9:16 - For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! - Paul has nothing to boast in his preaching the gospel. It is a responsibility and duty he feels placed upon him to do so and woe if he does not. See Jer 20:8, 9

1Cor 9:16

1Cor 9:16 - for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! - Paul is compelled to preach the gospel and to minister to the saints. He says, 'heaven forbid if I do not preach the gospel, woe unto me!'

1Cor 9:17

1Cor 9:17 - For if I do this thing willingly - Paul does not mean that he did his work grudgingly or unwillingly, but that his vocation was not the result of his own original planning for a life career (see on v. 16). {SDA Bible Commentary vol 6}. See 1Pet 5:2-4

1Cor 9:17

1Cor 9:17 - a dispensation of the gospel is committed unto me - an aspect of the gospel, embraced and played out by Cain and Saul remains for him, namely to perish. Joh 3:16 - shall perish

1Cor 9:19

1Cor 9:19 - For though I be free from all men, yet have I made myself servant unto all, that I might gain the more - Paul has subjected himself to the cause of Christ and has humbled himself in every manner to win more to God's kingdom. See Mt 23:10, 11

1Cor 9:19

1Cor 9:19 - unto all - Paul in the next two verses describes who "all" entails: 1. The Jews who are under the law 2. Carnal Christians (converted Jews and Gentiles) who seek to be under the law (i.e. wanting to uphold the law of circumcision) - Gal 4:9, 21, 3:3, 5:1-4 3. The Gentiles who have no law, ignorant of God and the laws

1Cor 9:20

1Cor 9:20 - to them that are under the law, as under the law, that I might gain them that are under the law - not with pretense or dissimulation, but God through Paul related to the Jews, understanding their strict adherence to the ceremonial laws so that he might win them to

Christ. When the knowledge and love of Christ was made manifest, the law met its fulfillment. See Rom 10:4; Act 22:1-22

1Cor 9:20

1Cor 9:20 - under the law - subject to the law, bound to the law, governed by the requirements of the law, constrained by the law, focused upon the law as the means of righteousness A possible specific reference to the converted Jews and Gentiles who as carnal Christians (1Cor 9:19-21) had not embraced the grace of God that brings salvation to all by faith - Titus 2:11; Gal 3:3, 23 The law carries a curse for those under it who do not abide in it perfectly: Gal 3:10 Rom 10:5

1Cor 9:21

1Cor 9:21 - To them that are without law, as without law - Paul speaks of the Gentiles who were not given the laws in ordinances and rituals. To them, he did not present these topics of matters of importance, but he lifted up Jesus, the fulfillment of these laws. See Eph 2:15; Act 17:22-32; Rom 10:4, 5

1Cor 9:21

1Cor 9:20 - being not without law to God, but under the law to Christ - "not being lawless towards God and His commandments, but under the law in/through Jesus Christ (Jesus fulfills the righteous requirements of the Law in us as we abide in Him)" - Rom 8:4

1Cor 9:22

1Cor 9:22 - To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some - See 1Cor 10:33

1Cor 9:24

1Cor 9:24 - Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain - run with all of your heart. Singular in focus and in mind. Discipline our bodies so that we may win the race. See 2Tim 4:7, 8

1Cor 9:25

1Cor 9:25 - And every man that striveth for the mastery is temperate in all things - God designed that man should be constantly improving, daily reaching a higher point in the scale of excellence. He will help us, if we seek to help ourselves. Our hope of happiness in two worlds depends upon our improvement in one. At every point we should be guarded against the first approach to intemperance. – {CC 248.5}

1Cor 9:25

1Cor 9:25 - striveth for the mastery - those who are seeking perfection in Christ Jesus, who are pursuing Christ's righteousness by faith are balanced and temperate in all things. See Heb 10:38; 1Cor 9:26, 27; 2Cor 13:9, 11

1Cor 9:25

1Cor 9:25 - temperate in all things - See Gal 5:23 Self-discipline must be practiced by everyone who would be a worker for God. This will accomplish more than eloquence or the most brilliant talents. An ordinary mind, well disciplined, will accomplish more and higher

work than will the most highly educated mind and the greatest talents without self-control. –{COL 335.1}

1Cor 9:25

1Cor 9:25 - Now they do it to obtain a corruptible crown; but we an incorruptible - See Jam 1:12; 2Tim 4:6-8;

1Cor 9:26

1Cor 9:26 - Paul runs with assurance, with certainty of his own salvation, of his calling and of his appointed work. See 1Jo 5:11-13

1Cor 9:27

1Cor 9:27 - But I keep under my body, and bring it into subjection - Paul understands the critical warfare between the flesh and the Spirit and he, by dying daily, taking up his cross and following Christ, brings his body into subjection that it can not gain the victory over him and the Spirit. See 1Cor 15:31; Mt 16:24; 2Tim 2:6

1Cor 9:27

1Cor 9:27 - I myself should be a castaway - Consider the Man of God from Judah in 1Kin 31:21-26

1Cor 10:1

1Cor 10:1-4 - See Ex 14:21, 22

1Cor 10:1

1Cor 10:1 - Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea - Jesus was that cloud that provided guidance by day and warmth and light by night to the COI. They passed under the cloud and walked on dry land through the Red Sea. See Ex 14:21, 22; Heb 11:29

1Cor 10:2

1Cor 10:1, 2 - The Red Sea crossing was a spiritual baptism for the Children of Israel as they left Egypt (the world and sin - Heb 11:24-27) and were headed for the Promised Land (heaven). This spiritual baptism is indicative of the death, burial and resurrection on the 3rd day of Jesus Christ. See Ex 14:21, 22; Heb 11:29; Col 2:12

1Cor 10:2

1Cor 10:2 - And were all baptized unto Moses in the cloud and in the sea - See Ex 14:21, 22; Heb 11:29; Col 2:12

1Cor 10:3

1Cor 10:3 - And did all eat the same spiritual meat - the COI ate angel's food in the manna, but they also had the privilege of eating from the Bread from Heaven, Jesus Christ. See Ex 16:15, 31; Joh 6:26-35

1Cor 10:4

1Cor 10:4 - And did all drink the same spiritual drink - See Num 20:10, 11

1Cor 10:4

1Cor 10:4 - that spiritual Rock that followed them - Jesus was the Rock and Leader of Israel that went before them as a pillar of fire by night and cloud by day.

1Cor 10:5

1Cor 10:5 - But with many of them God was not well pleased - See Heb 3:16-4:2; Rom 9:31-33

1Cor 10:5

1Cor 10:5 - they were overthrown in the wilderness - Job and Jer give the following warnings: the prayers of those overthrown will be an abomination to the Lord and He will not hear them; their hope is removed and they will walk in dark, strait places; their iniquities will not be blotted-out of God's Book of Record; they will receive of God's wrath embodied in the Seven Last Plagues; and the crown of life they once claimed, will be taken from them. See Job 19:6-11; Jer 11:14, 18:23; Am 8:2, 3, 11-14

1Cor 10:6

1Cor 10:6 - Now these things were our examples - that which the prophets wrote, they did not fully understand its import or full significance. They searched the scriptures to understand prophecy and its fulfillment but were not granted that blessing. We however, are blessed to be taught of the fulfillment of prophecy and see the examples of the past as a light that shines in a dark place. See Gal 4:24; 1Pet 1:10-12; GC 342-344; Rom 15:4; 1Cor 10:11

1Cor 10:6

1Cor 10:6 - to the intent we should not lust after evil things, as they also lusted - See 1Jo 2:16;

1Cor 10:7

1Cor 10:7 - Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play - See Ex 32:6; Isa 41:21-24, 28, 29

1Cor 10:8

1Cor 10:8 - Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand - See Num 25:1-9

1Cor 10:9

1Cor 10:9- Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents - Jesus, the Law Giver and Leader of Israel was tempted by the COI's rebellion and caused fiery serpents to come upon them. See Num 21:4-6; Heb 3:15-19

1Cor 10:10

1Cor 10:10 - Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer - Those 10 spies and heads of tribes who brought a bad report regarding the land and which caused the people to murmur, caused a plague to come upon the nation. See Num 14:28-37

1Cor 10:11

1Cor 10:11 - Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come - See Ps 102:18; 1Cor 10:6; Rom 15:4; Joh 20:31 The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God till the close of time. The record of God's dealing with the wanderers in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in this age. The varied experiences of the Heb was a school of preparation for their promised home in Canaan. God would have His people review in these days, with a humble heart and a teachable spirit, the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.—Letter 44, March 9, 1903, to Elder J. A. Burden, manager, Sydney Sanitarium – {TDG 77.4} The history of the Old Testament was recorded for the benefit of those who should live in the generations following. The lessons of the New Testament are as greatly needed. Here again Christ is the instructor, leading His people to seek that wisdom that cometh from above, and to gain that instruction in righteousness that will mold the character after the divine similitude. Both Old and New Testament Scriptures teach the principles of obedience to the commandments of God as the terms of securing that life which measures with the life of God, for it is through obedience that we become partakers of the divine nature, and learn to escape the corruptions that are in the world through lust. Therefore its maxims are to be studied, its commands obeyed, its principles, which are more precious than gold, brought into the daily life.—Letter 342, September 2, 1907, to the workers in southern California. – {TDG 254.5}

1Cor 10:11

1Cor 10:11 - they are written for our admonition - The things of the past have their glorious climax in our days. Unlike the disciples, who though forewarned of Jesus' crucifixion and death were blinded by spiritual pride so that they could not see, we do not have such luxury. We must make use of the counsels given to us and strive for the mark of the high calling while we have time because there will not be a second chance as with the disciples. See 1Pet 1:10-12 Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. [See Mark 8:31, 32; 9:31; 10:32-34.] But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds, and when the time of trial came it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. – {LDE 13.3} So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.—The Great Controversy, 594 (1911). – {LDE 14.1}

1Cor 10:12

1Cor 10:12 - Wherefore let him that thinketh he standeth take heed lest he fall - We are to put no trust in self. Our only hope is in unwavering faith and reliance upon Jesus Christ- to be hid in Him and He in us. See 2Cor 1:9, 13:5; Mt 26:33; Lk 22:33; 1Cor 8:2

1Cor 10:13

1Cor 10:13 - There hath no temptation taken thee but such as is common to man- See 1Pet

5:9; 2Pet 2:9 Here is an example to all generations who should live upon the earth. Although they may be exposed to temptations, yet they should ever realize that there is a defense at hand, and it will be their own fault if they are not preserved. God will be a present help, and His Spirit a shield. Although surrounded with the severest temptations, there is a source of strength to which they can apply and resist them. – {SR 102.2}

1Cor 10:13

1Cor 10:13 - but will with the temptation also make a way to escape, that ye may be able to bear it - the way of escape involves: 1. Prayer before the trial for power (Joh 1:12, 13) 2. Death to self before the trial 3. Purposing in one's heart; a resolute mind before the trial 4. Self-denial - Recognizing one's poverty and need of Christ 5. Remembering God's promises of deliverance 6. Looking to Jesus, the Author and Finisher of our faith 7. Looking beyond the test to the joy set before you

1Cor 10:14

1Cor 10:14 - Wherefore, my dearly beloved, flee from idolatry - See Col 3:5; Isa 57:17

1Cor 10:16

1Cor 10:16 - The cup of blessing which we bless, is it not the communion of the blood of Christ? - See Mt 26:27-29

1Cor 10:16

1Cor 10:16 - The bread which we break, is it not the communion of the body of Christ? - See Mt 26:26

1Cor 10:17

1Cor 10:17 - For we being many are one bread, and one body - See Rom 12:4, 5

1Cor 10:18

1Cor 10:18 - Behold Israel after the flesh - Paul here and throughout his epistles makes a distinction between Israel after the flesh and Israel after the Spirit (Gal 3:7-9, 26-29, 4:29; Joh 3:5-8), the religion or church of the Jews and the church of God (1Cor 10:32; Gal 1:13, 14). Paul affirms the words of Christ, Who, by the Pharisee's own self-condemnation, would take the kingdom from the Jews and give it to a nation bringing forth the fruits thereof (Mt 21:33-46, 22:2-9; Act 13:46, Zech 11:10). To make this point stronger, Jesus often referred to the temple in Jerusalem as His Father's house (Joh 2:16; Mt 21:12, 13; Mk 11:17; 19:45, 46). Yet, in His final departure from the temple, the Jews having rejected their Messiah and Prince (Dan 9:25; Act 2:36), Jesus says to the Jews, "Behold your house is left unto you desolate", meaning Jesus had forsaken both the Jews and their temple that they paid godly homage to.

1Cor 10:18

1Cor 10:18 - are not they which eat of the sacrifices partakers of the altar? - See Lev 6:25-29; 1Sam 2:15

1Cor 10:19

1Cor 10:19 - See 1 Cor 8:1

1Cor 10:19

1Cor 10:19 - What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? - See Rom 14:14; 1Cor 8:4-6

1Cor 10:20

1Cor 10:20 - But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils - the idols and molten images created by men are inspired by and form the image of jealousy of Satan against the worship of God - See Num 25:1, 2; Ps 106:28; Deut 32:16-18; Eze 8:3-6; Jer 44: 16-21

1Cor 10:20

1Cor 10:20 - they sacrifice to devils, and not to God - See Lev 17:3-7; Deut 32:17; Ps 106:34-38; Jer 44:16-21; Ex 34:15

1Cor 10:21

1Cor 10:21 - Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils - See Jam 3:11, 12

1Cor 10:22

1Cor 10:22 - Do we provoke the LORD to jealousy? - in partaking of both the cup of the LORD and of devils and of eating of the communion table of the LORD and of the table of devils, we provoke the LORD to jealousy. We can not serve God and mammon. See Mt 6:24; Eze 8:3; Jer 15:1-6; Isa 57:17

1Cor 10:23

1Cor 10:23 - All things are lawful for me, but all things are not expedient - See 1Cor 6:12, 13

1Cor 10:23

1Cor 10:23 - expedient - That which serves to promote or advance; any means which may be employed to accomplish an end. Let every expedient be employed to effect an important object, nor let exertions cease till all expedients fail of producing the effect

1Cor 10:24

1Cor 10:24 - Let no man seek his own, but every man another's wealth - See Philippians 2:2-4; 1Cor 10:33; Philippians 2:1-4

1Cor 10:25

1Cor 10:25 - Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: - by context, Paul is speaking of not rejecting clean meats that may have been offered to idols. See 1Cor 10:19, 20

1Cor 10:25

1Cor 10:24 - shambles - meat market, or butchers shop

1Cor 10:26

1Cor 10:26 - For the earth is the Lord's, and the fulness thereof. - Ps 50:12, 89:11

1Cor 10:27

1Cor 10:27 - If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake - See 1Tim 4:4, 5

1Cor 10:28

1Cor 10:28 - But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake - See 1Cor 8:13

1Cor 10:28

1Cor 10:28 - For the earth is the Lord's and the fullness thereof - Ps 50:12, 89:11; 1Cor 10:26

1Cor 10:29

1Cor 10:29 - Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? - See Rom 14:14-23

1Cor 10:31

1Cor 10:31 - Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God - man was created to give God glory (Rev 14:7; Isa 43:7, 21, 58:13; 1Cor 6:20). We only do so as we permit His will to be done in and through us (Mt 6:10). We show our love for God through our obedience in keeping His words and commandments. Taking care of our body is an act of worship. See Rom 14:6

1Cor 10:31

1Cor 10:31 - do all to the glory of God- whatsoever we do should give God glory in showing that His word and counsels for our lives (including eating and drinking) are being honored and obeyed. Herein is the First Angel's Message of Rev 14:7 fulfilled - See Ps 50:23; 1Jo 3:22

1Cor 10:32

1Cor 10:32 - Give none offense - we are our brothers' keepers. We are not to offend through our freedom or restraint. See 1Cor 8:4-13

1Cor 10:32

1Cor 10:32 - Paul makes a distinction between the Jew's religion (Israel after the flesh) and the church of God (Israel after the Spirit). See Gal 1:13

1Cor 10:33

1Cor 10:33 - Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved - See 1Cor 9:22, 10:24; Philippians 2:1-4

1Cor 11:1

1Cor 11:1 - Be ye followers of me, even as I also am of Christ - Paul call us to imitate him as He imitates Jesus Christ in life, deportment, and character. See 2Tim 1:13

1Cor 11:2

1Cor 11:2 - {Gr. paradoseis} “rules,” “principles,” “instructions,” elsewhere translated “traditions” (Gal. 1:14), or, in the singular, “tradition” (Matt. 15:2; etc.). The word means literally, “things handed over.” The idea of being handed down from one generation to another is not necessarily in the word. Paul is referring to the regulations he had given the Corinthians concerning public worship and private conduct. He did not preach the gospel to them and then leave them to formulate their own rules of church order and social life. He did thorough work in the churches that he established, and gave instruction that enabled the new Christians to be confident in their worship and in their daily lives that they were living according to the will of their Lord (see 1 Cor. 4:17; 7:17; 2 Thess. 2:15). {SDA Bible Commentary vol 6}

1Cor 11:3

1Cor 11:3 - But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God - {Gr. anēr}, man as distinguished from woman Three degrees of submission are here introduced. The man is to acknowledge Christ as his Lord and Master; the woman, while recognizing the supremacy of Christ as Lord over all, is required to acknowledge that in domestic life she is placed under the guidance and protection of man; Christ, although equal with the Father (see Additional Note on Joh 1), is represented as recognizing God as head. Even among equals there may be a head. A committee of men of equal rank still selects its chairman. Some see a reference here to a voluntary submission of Christ in the working out of the plan of salvation. See further on 1 Cor. 15:25–28. {SDA Bible Commentary vol 6}

1Cor 11:3

1Cor 11:3 - head of every man is Christ - Lord or Master of every man is to be Jesus Christ. Thus, a wife should not fear to follow after her husband because he has made Jesus his head. See 1Cor 11:1

1Cor 11:3

1Cor 11:3 - the head of the woman is the man - See Eph 5:23, 24

1Cor 11:3

1Cor 11:3 - and the head of Christ is God - See Joh 14:28; Rev 1:1

1Cor 11:4

1Cor 11:4 - having his head covered, dishonoureth his head - a reference to a man’s head being covered or even to Christ, who is the Head of a man. See 1Cor 11:3

1Cor 11:5

1Cor 11:5 - But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven - Paul is obviously speaking of a common Oriental custom of his time. The liberty found in Christ, where there is neither male nor female, Jew nor Greek, bond nor free(Gal 3:27, 28) was not to create a reproach to the church among the people of the Corinthian culture. Paul is showing that the church need not create a schism in culture or practices, drawing undue bad press to the cross of Jesus Christ. In view of the fact that anciently women did not go abroad with uncovered heads, it would be regarded as a disgrace to a woman and to her husband if she should appear publicly without a veil, especially in the capacity of a leader of worship. For a woman at Corinth to take public part in the services of the church with her head uncovered

would give the impression that she acted shamelessly and immodestly, without the adorning of shame-facedness and sobriety (see 1 Tim. 2:9). Paul seems to reason that by thus discarding the veil, a recognized emblem of her sex and position, she shows a lack of respect for husband, father, the female sex in general, and Christ. {SDA Bible Commentary vol 6}

1Cor 11:6

1Cor 11:6 - let her also be shorn - This is hardly a positive command. The meaning seems to be, "she might as well be shorn." In other words, if a woman wanted to act like a man, she ought, in order to be consistent, to cut her hair after the fashion of men. But such a course would be regarded as disgraceful. Therefore she should be properly veiled. {SDA Bible Commentary vol 6}

1Cor 11:7

1Cor 11:7 - For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God - Man bears the image and glory (honor as head) of God. See Gen 1:27

1Cor 11:7

1Cor 11:7 - but the woman is the glory of the man - the woman, through her godly conduct and chaste behavior gives glory to her husband who puts his trust fully in her. See Prov 31 In the case of a woman, only the word "glory" is used. The word "image" is omitted, though she too was fashioned in the image of God (see v. 27). Here the relation of woman to man is dealt with, not her relation to God. By her cheerful acceptance of God's plan for the human family, woman reflects the glory of her husband, and through him the glory of God, who has made such wise provision for mankind (see 3T 483, 484). Woman was made from man, being bone of his bone and flesh of his flesh. Hence, in a certain sense, all her charm, beauty, and purity reflect man's dignity and honor (see Gen. 2:22, 23). If we rightly understand Paul, this relationship should be maintained, and in the church at Corinth be demonstrated, by the women appearing in public with their head covered by the customary veil. {SDA Bible Commentary, vol 6}

1Cor 11:8

1Cor 11:8 - For the man is not of the woman; but the woman of the man - See Gen 2:21-25

1Cor 11:9

1Cor 11:9 - Neither was the man created for the woman; but the woman for the man - See Gen 2:18

1Cor 11:10

1Cor 11:10 - For this cause ought the woman to have power on her head because of the angels - The simplest explanation seems to be that Paul refers to the good angels who are present at public religious exercises and before whom women should conduct themselves with proper decorum. Angels, who have an exalted understanding of the majesty and greatness of God, veil their faces in awe when they speak His name (see GW 178). Not only would any manifestation of irreverence or disrespect in Christian assemblies for worship be insulting to the Creator, it would also offend the angels. It is the pleasure of angels to honor God and do His bidding, with glad acknowledgement of His worthiness and glory (Ps. 103:20; cf. Isa. 6:2, 3; Rev. 4:8). Human beings need to have a much greater sense of the holiness and greatness of God, approaching Him with reverence, and doing all things in strict accordance

with His revealed will (see Ps. 29:1, 2). If women should comply with accepted custom concerning the wearing of the sign of their subordinate position for fear of offending the angels, should they not the more fear to give offense to Him to whom all creatures, even the angels, are in subjection? {SDA Bible Commentary vol 6}

1Cor 11:12

1Cor 11:12 - For as the woman is of the man - See Gen 2:23

1Cor 11:15

1Cor 11:15 - But if a woman have long hair, it is a glory to her: for her hair is given her for a covering - See 1Tim 2:9

1Cor 11:17

1Cor 11:17 - Now in this that I declare unto you I praise you not - Paul began the chapter and the segment of his letter with commendations for the Corinthians. He here changes his tone towards them in offering them rebuke and correction.

1Cor 11:18

1Cor 11:18 - when ye come together in the church, I hear that there be divisions among you - Divisions in class, sectarianism, race, etc. See 1Cor 3:3-7

1Cor 11:21

1Cor 11:21 - For in eating every one taketh before other his own supper: and one is hungry, and another is drunken - there is not charity, no preferring of the other, no looking out for your brother, but rather, every man for himself, even in the taking of the Communion. See Phil 2:1-4

1Cor 11:21

1Cor 11:21 - and another is drunken - some go so far as to abuse the Communion in taking of fermented wine and become drunk.

1Cor 11:22

1Cor 11:22 - What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not - See 1Cor 11:19

1Cor 11:23

1Cor 11:23 - For I have received of the Lord that which also I delivered unto you - Paul has in all things instructed, taught and demonstrated the things of Christ that he himself received of Him.

1Cor 11:23

1Cor 11:23 - That the Lord Jesus the same night in which he was betrayed took bread - the same night in which Jesus was betrayed by one of His companions, He took the bread, an emblem of His broken body and fed them all, even His betrayer. Lord help me to love like you love. See John 13:1-30

1Cor 11:24

1Cor 11:24 - And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me - See Mt 26:26; John 6:48

1Cor 11:25

1Cor 11:25 - when he had supped - Jesus gave an example of eating first then drinking for proper digestion!

1Cor 11:25

1Cor 11:25 - This cup is the new testament in my blood - See Jer 31:31-34; Eze 36:26, 27

1Cor 11:26

1Cor 11:26 - For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come - Melchizedek, King of Righteousness and Peace, presented Abraham with bread and wine when Abraham presented a tithes to him. Melchizedek typifies Jesus and it is Melchizdek's priesthood which saves us. See Gen 14:18, 19 The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world.... – {CSA 11.6} At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth "till He come." 1 Corinthians 11:26. [21] – {CSA 11.7}

1Cor 11:27

1Cor 11:27 - unworthily - those who have strife, envy, bitterness, anger, malice, contentions, dissembling in their hearts without confession partake of the communion unworthily. These individuals crucify Jesus Christ anew. See Jam 3:14-16; Isa 58:1-4; 1Cor 11:29-31; Heb 6:4-6

1Cor 11:28

1Cor 11:28 - But let a man examine himself - See 2Cor 13:5; Ps 139;

1Cor 11:30

1Cor 11:30 - For this cause many are weak and sickly among you, and many sleep - As in the case of Ananias and Sophira who lied to the Holy Spirit and were the recipients of swift justice, so Paul speaks of those who had eaten of the Communion unworthy and received just recompense.

1Cor 11:31

1Cor 11:31 - For if we would judge ourselves, we should not be judged - 2Cor 13:5; Lam 3:40; 1Cor 10:12

1Cor 11:32

1Cor 11:32 - But when we are judged, we are chastened of the Lord, that we should not be condemned with the world - The Lord's chastening, as a father chastens his son, is for our correction and edification so that we be not destroyed with the wicked of the world. See Heb 12:6; Ps 7:11; Mal 3:5; Jer 10:24

1Cor 11:32

1Cor 11:32 - we are chastened of the Lord - See Rev 3:16-19; Heb 12:6-8

1Cor 11:33

1Cor 11:33 - Wherefore, my brethren, when ye come together to eat, tarry one for another - we are to wait and prefer on another in taking of communion. See Philippians 2:1-4

1Cor 11:34

1Cor 11:34 - And if any man hunger, let him eat at home; that ye come not together unto condemnation - See 1Cor 11:22

1Cor 12:2

1Cor 12:2 - Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led - Paul states that the Corinthians were once Gentiles, but have now become the Israel of God according to the Spirit of God (Rom 2:25-29). He says as Gentiles and aliens to the Commonwealth of Hope, they worshipped dumb, lifeless idols in their ignorance. See Isa 44:9-20

1Cor 12:3

1Cor 12:3- no man speaking by the Spirit of GOd calleth Jesus accursed - See Lk 9:49, 50

1Cor 12:3

1Cor 12:3 - and that no man can say that Jesus is the Lord, but by the Holy Ghost - Anyone not influenced by the Spirit of God would not acknowledge that Jesus is the divine Son of God. This does not deny the possibility of words being uttered that would seem to recognize Christ as Lord or Saviour, apart from the influence of the Holy Spirit, for that has been done in mockery by evil men. But genuine heart confession of Jesus as Lord comes only from the lips of one who is led by the Spirit (cf. Matt. 16:16, 17). Those who truly honor the name and work of Jesus prove that they are influenced by the Holy Spirit. No man will ever cherish real regard for Christ, nor love His name and work, unless he is led by the Spirit to perceive the divine nature of the Saviour. No one can show his love for the name and work of Jesus by following the inclinations and promptings of his own unregenerate heart. In every instance where an individual is brought to accept Christ, it is through the agency of the Spirit of God. Conversely, one who is inclined to speak lightly of Jesus, or disparage His work in any way, or teach doctrines contrary to His Word, proves by so doing that he is not led of the Spirit (see DA 412). The presence of the Holy Spirit should be prayed for and cherished. To grieve away the Holy Spirit by refusing to follow His leading is to drive all true knowledge of the Saviour from the heart. This results in coldness, darkness, and finally spiritual death (see Eph. 4:30; DA 587, 588). {SDA Bible Commentary vol 6}

1Cor 12:4

1Cor 12:4 - Now there are diversities of gifts, but the same Spirit - See 1Cor 12:11; Rom 12:4

1Cor 12:5

1Cor 12:5 - And there are differences of administrations, but the same Lord - there are different applications of the various gifts given by God, but yet, still one God.

1Cor 12:6

1Cor 12:6 - And there are diversities of operations, but it is the same God which worketh all in all - See Eph 4:4

1Cor 12:7

1Cor 12:7 - But the manifestation of the Spirit is given to every man to profit withal - See Eph 4:4, 12 the Spirit is given to every person for the benefit of all! It is not to be hoarded or boasted about for personal gain or aggrandizement: Manifestations of the Spirit: 1. Wisdom v8, 1Jo 2:20, 21 2. Knowledge v8 3. Faith v9 4. Healing v9 5. Miracles v10 6. Prophecy v10 7. Discerning of spirits v10 8. Tongues v10 9. Interpretation of Tongues v10

1Cor 12:8

1Cor 12:8 - For to one is given by the Spirit the word of wisdom - See Prov 1:1

1Cor 12:8

1Cor 12:8 - to another the word of knowledge by the same Spirit - See Prov 1:7

1Cor 12:10

1Cor 12:10 - to another discerning of spirits - See 1Jo 4:1

1Cor 12:10

1Cor 12:10 - to another the interpretation of tongues - See 1Cor 14:27-29

1Cor 12:11

1Cor 12:11 - But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will - See 1Cor 12:4; Eph 4:4

1Cor 12:11

1Cor 12:11 - dividing to every man severally as he will - the Lord gives of His gifts according to the abilities entrusted to each individual. See Mt 25:15-21

1Cor 12:12

1Cor 12:12 - For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ - See 1Cor 12:14, 25; Eph 5:23; Col 1:18

1Cor 12:13

1Cor 12:13 - For by one Spirit are we all baptized into one body - See Rom 6:3-14, 5:5; 1Cor 12:25

1Cor 12:13

1Cor 12:13 - whether we be Jews or Gentiles, whether we be bond or free - See Gal 3:27-29

1Cor 12:14

1Cor 12:14 - For the body is not one member, but many - Paul is emphasizing that there is unity in diversity. See 1Cor 12:12, 25

1Cor 12:18

1Cor 12:18 - But now hath God set the members every one of them in the body, as it hath pleased him - We are all placed in the body of Christ to fulfill the role that God has ordained for us all. It is important that we each “do our job”, so the work not suffer loss.

1Cor 12:20

1Cor 12:20 - But now are they many members, yet but one body - the verse speaks of unity in diversity. God is a God of diversity and it is reflected physically in all of His children from every kindred, tongue and nation, as well as Spiritually, in the gifts entrusted to all for the edification of the entire body and for God’s glory. See Rev 14:6

1Cor 12:22

1Cor 12:22 - Nay, much more those members of the body, which seem to be more feeble, are necessary - Jesus’ Kingdom is such that the last shall be first and the first last; the weak and base things are exalted while the mighty are abased. See Mt 19:30; Lk 14:11, 18:14

1Cor 12:24

1Cor 12:24 - For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: - God gives honor to the parts of the body that are humblest, not up front but working through patient prayer and supplication for the body on the whole

1Cor 12:25

1Cor 12:25 - That there should be no schism in he body - See 1Cor 1:10, 6:1-8

1Cor 12:26

1Cor 12:26 - And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it - See Act 12:1-17

1Cor 12:28

1Cor 12:28 - the apostles, meaning “sent” are they who were commissioned directly by Jesus Christ to go to the ends of the world, teaching, preaching the gospel and baptizing in the name fo the Father, Son and Holy Spirit. These were to be the spiritual elders/bishops of the church upon which it was to be built, Jesus, Himself being the Chief Cornerstone. See Mt 10:2-5, 28:18-20; Act 1:13-16, 23-26; Eph 2:20

1Cor 12:28

1Cor 12:28 - secondarily prophets - the men and women occupying the specific office, called of God at birth or at the appointed time to be God’s spokesperson to the people and to reprove them of sin. Like the apostles, the prophets and their works and testimony have established the foundation of the church, Jesus, being the Chief Cornerstone. The Holy Spirit, outside of the writing of the Holy Canon contained in the Old and New Testaments, continued to speak through revelation, counsel, warnings to others with whom He would impart the prophetic gift. Act 13:1, 21:9, 10; 1Cor 12:28; Eph 4:12, 13, 1:17-19 In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual

minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God. – {GC viii.1}

1Cor 12:28

1Cor 12:28 - after that miracles - as needed and required, the gift of miracles will be employed. The gift however, is not to prove the presence of the Holy Spirit, but is manifested by the Holy Spirit to the glory of God. Miracles, should never be a sign or indicator of the presence or power of God because miracles can be counterfeited. See 2Thess 2:9, 10; Rev 13:13, 14

1Cor 12:28

1Cor 12:28 - governments - administration and governance perhaps

1Cor 12:30

1Cor 12:30 - do all speak with tongues? do all interpret? - the gift of interpreting tongues is tied one-for-one with the gifts of tongues. Paul Advises that if there be no one to interpret a tongue, it is best the one speaking the tongue not speak. See 1Cor 14:13, 19

1Cor 12:31

1Cor 12:31 - But covet earnestly the best gifts: and yet shew I unto you a more excellent way - we are to desire the gifts that bring greatest edification to the body and glory to God. See 1Cor 14:1-5

1Cor 13:1

1Cor 13:1 - Though I - Paul describes the works of self-righteousness in the manifestation of the gifts of the Spirit without the love of God. Unless all that we do is motivated by the will and good pleasure of God abiding within, faith that worketh by love, our efforts and works are in vain. See Gal 5:6

1Cor 13:1

1Cor 13:1 - speak with the tongues of men and of angels - Excellence of speech, great elocution in a variety of languages. See 1Cor 2:1, 14:18, 19

1Cor 13:1

1Cor 13:1 - and have not charity - and have not Jesus, Who is Love! See 1Jo 4:16; Joh 15:4-6

1Cor 13:1

1Cor 13:1 - I am become as sounding brass, or a tinkling cymbal - I am as discordant as a gong of brass and tinkling cymbals.

1Cor 13:2

1Cor 13:2 - have the gift of prophoecy, and understand all mysteries - See Eze 28:3

1Cor 13:2

1Cor 13:2 - and all knowledge - knowledge puffs up (braggadocio us) but charity (love) edifies - See 1Cor 8:1

1Cor 13:2

1Cor 13:2 - have all faith so that I could remove mountains - See Mk 11:23, 17:20; Rom 14:22; 1Cor 12:9

1Cor 13:3

1Cor 13:3 - though I bestow all my goods to feed the poor - charitableness and generosity - See Mt 19:21; Mk 10:21, 22; Lk 18:18; Act 4:34-37, 5:1-10

1Cor 13:3

1Cor 13:3 - though I give my body to be burned, and have not charity, it profiteth me nothing - a martyred death would be in vain if not motivated by the love of Christ towards God and one's fellow man. Our profession of love, faith, fidelity, etc. are meaningless if done with out the strength of God or the mind of Christ. See Phil 2:1-8; Gal 5:6; Rev 6:9-11, 12:11

1Cor 13:4

1Cor 13:4 - suffereth long, and is kind - See *Heb 12:3; 1Pet 2:21-23; Mt 5:39-41; Num 12:3

1Cor 13:4

1Cor 13:5 - and is kind - we are called to suffer as Christians, not retaliating nor being grieved. See 1Pet 3:14-18

1Cor 13:4

1Cor 13:4 - charity envieth not - the one who envies is covetous and a false accuser, accusing God of acting unjustly in withholding blessings from him. See Jam 3:15, 16

1Cor 13:4

1Cor 13:4 - vaunteth not itself - not proud or boastful - See Mt 23:5-7; Phil 2:3; Gal 5:26; Philippians 2:1-4; 3Jo 1:9, 10

1Cor 13:4

1Cor 13:4 - is not puffed up - haughty; self-assured - See 1Cor 4:5, 6, 8:1; 3Jo 1:9; Prov 11:2

1Cor 13:5

1Cor 13:5 - unseemly - indecently, unbecoming, uncomely

1Cor 13:5

1Cor 13:5 - seeketh not her own - not selfish but generous, preferring others and serving others - See 1Cor 11:18-34; Phil 2:1-4 There is nothing like the presence and blessing of Christ to settle all disputes, or to prevent them. In the action of Abraham, we have a true Christian example. As the eldest he might have stood upon his dignity, and have claimed his

"rights" [to the better land over Lot]. But he could not have done so as a Christian. Love "seeketh not her own." Abraham manifested the true Spirit of Christ. When professed Christians are eager to grasp the things of this world, and are fearful lest they shall be deprived of some of their rights, they show that they are unmindful of the enduring inheritance which Christ offers. {The Everlasting Covenant, E.J. Waggoner, pg. 57}

1Cor 13:5

1Cor 13:5 - is not easily provoked - See Lk 11:53, 21:19; 2Tim 2:24; Rom 5:9

1Cor 13:5

1Cor 13:5 - provoked - PROVOKED, pp. Excited; roused; incited; made angry; incensed.

1Cor 13:5

1Cor 13:5 - thinketh no evil - does not engage in evil surmising. Permits God's Spirit to bring every thought into captivity. See 2Cor 10:3-5; 1Tim 6:4; Zech 8:17

1Cor 13:6

1Cor 13:6 - Rejoiceth not in iniquity - Several thoughts come to mind in understanding this wise statement: 1. We should not rejoice in seeing other's misfortune, even our enemies: See 2Sam 16:5-12; Prov 24:17, 18; Eze 25:6, 7; Ps 35:15 2. We should not be among those who hasten to hear or do evil and are of corrupt ways: See Isa 59:7, 8, 33:15-17 3. We should not have perverse lips which lie and defraud others of their integrity: See Isa 5:20; Prov 10:18; Ps 35:11, 12

1Cor 13:6

1Cor 13:6 - rejoiceth in the truth - 1. Delights when light exposes darkness, mercy is granted and or justice is served- a love for truth that makes free: See Joh 8:32; Eph 5:11; Mic 6:8; Contrast Joh 3:19-21 2. Whose heart is bound by truth and purposes to do the right, even to their harm - Phil 4:8

1Cor 13:7

1Cor 13:7 - Beareth all things, believeth all things, hopeth all things, endureth all things - the love of God is sustaining and will cause us to endure, holding fast to that which is committed to us.

1Cor 13:7

1Cor 13:7 - believeth all things - with God, all things are possible. See Mt 19:26; Mk 9:23, 10:27, 14:36 Is a lover of Truth revealed by the Holy Spirit (Joh 16:12, 13) - Joh 8:31, 32; Mk 12:28-34

1Cor 13:7

1Cor 13:7 - hopeth all things - See Heb 11:1

1Cor 13:7

1Cor 13:7 - endureth all things - See Rev 12:11

1Cor 13:8

1Cor 13:8 - Charity never faileth - Love Wins - Love never fails, God's love conquers all! As the love of God is shed abroad in our hearts by the Holy Spirit (Rom 5:5), we are transformed into the likeness and divine nature of Christ. See 2Pet 1:1-4

1Cor 13:8

1Cor 13:8 - whether there be prophecies, they shall fail - See Jon 3:4-10

1Cor 13:8

1Cor 13:8 - whether there be tongues, they shall cease - God is going to restore a pure language for all to speak throughout eternity. See Zeph 3:9

1Cor 13:8

1Cor 13:8 - whether there be knowledge, it shall vanish away - the wisdom of the wise of this world, the knowledge of evil, philosophy and vain thoughts, the things that are of a temporal nature will all cease and pass away. See Col 2:8; Eph 5:6; 1Tim 6:20

1Cor 13:9

1Cor 13:9 - For we know in part and we prophesy in part - See Deut 29:29

1Cor 13:10

1Cor 13:10 - But when that which is perfect is come, then that which is part shall be done away - See Job 19:25-27; 1Jo 3:2

1Cor 13:11

1Cor 13:11 - When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things - Paul speaks of spiritual maturity, that we must act in accordance with the light we have been given, not as babes or as those tossed about by every wind of doctrine. See Heb 5:12; Eph 4:14

1Cor 13:11

1Cor 13:11 - when I became a man, I put away childish things - Christian maturity is here spoken. See Heb 5:14

1Cor 13:12

1Cor 13:12 - For now we see through a glass, darkly - The statement implies that we can not see with clarity the things which are hidden from us, therefore, we must live by faith. If we can trust that which we can not perceive with our eyes and senses, then when we will be able to see, we will believe all the more. The challenge to the celestial beings has been to trust in an all wise, all loving, all powerful God even though they do not fully comprehend His works. See 1Cor 13:9; John 13:7

1Cor 13:12

1Cor 13:12 - but then face to face - See Job 19:25-27; Rom 1:16, 17

1Cor 13:12

1Cor 13:12 - now I know in part; but then shall I know even as also I am known - we

understand and comprehend our own selves dimly. We do not know our hearts which are desperately wicked. However, we shall know our hearts, and minds that are hid in Christ, even as we are known fully by the Lord. See 1Jo 3:2

1Cor 13:12

1Cor 13:12 - but then shall I know even as also I am known - See 1Jo 3:2

1Cor 13:13

1Cor 13:13 - faith 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Now faith is the substance of things hoped for, the evidence of things not seen - Heb 11:1 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh For without faith it is impossible to please God, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him - See Heb 11:6 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Now whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith - 1Joh 5:4 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Here is the patience of the saints, here are they that keep the commandments of God and have the faith of Jesus Christ - Rev 14:12

1Cor 13:13

1Cor 13:13 - hope - the patience of the saints; patient endurance and anticipation. See Ps 31:24, 33:18, 22; Rom 5:4, 5, 8:24, 25; Rev 14:12; Titus 2:13

1Cor 13:13

1Cor 13:13 - charity - love or charity is a gift that is shed abroad (dispersed) in our hearts by the Holy Spirit. See Rom 5:5

1Cor 13:13

1Cor 13:13 - but the greatest of these is charity - among faith, hope and love, the greatest is the love of God that is given to us through the outpouring of the Holy Spirit. Love will be the only thing which remains when our faith and our hope are realized fully in Christ. See Rom 5:5 Love covers a multitude of sin - Prov 10:12; 17:9; James 5:20; 1Pet 4:8

1Cor 14:1

1Cor 14:1 - that ye may prophesy - See 1Thess 5:20; 1Cor 14:39

1Cor 14:3

1Cor 14:3 - But he that prophesieth speaketh unto men to edification (strengthening), and exhortation, and comfort - The prophetic word is to edify, exhort (to incite to laudable deeds, that which is good and commendable - proclaiming the gospel and Present Truth), and comfort. See Joh 2:22; Rom 15:4; 1Cor 14:39

1Cor 14:4

1Cor 14:4 - He that speaketh in an unknown tongue edifieth himself - the person preaching and testifying in an unknown tongue blesses himself and none other. The church is not edifies unless there is one to interpret the unknown language (1Cor 14:5, 6). This is not the

way of God. Ministry is to be a blessing to others and through our ministration to others, we are blessed.

1Cor 14:6

1Cor 14:6 - Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? - unless tongues provide revelation, knowledge, prophesying or doctrine, it is worthless! See 1Cor 14:9

1Cor 14:8

1Cor 14:8 - for if the trumpet give an uncertain sound, who shall prepare himself to the battle? - See Eze 3:17-21

1Cor 14:9

1Cor 14:9 - So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air - you are speaking gibberish if your words are not discernible

1Cor 14:10

1Cor 14:10 - so many kinds of voices in the world, and none of them is without signification - there are a variety of voices (languages) in the world and all are significant or intelligible. See Act 2:3, 4, 8-11

1Cor 14:11

1Cor 14:11 - Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me - If I am not familiar with the voice (language), I am a foreigner to the one listening and he to me. Compare Act 2:3-11

1Cor 14:12

1Cor 14:12 - Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church - our pursuit of spiritual gifts should be for the expressed purpose of edifying (strengthening, building up, establishing, giving charge to) the church. See 1Cor 14:5, 3

1Cor 14:13

1Cor 14:13 - Wherefore let him that speaketh in an unknown tongue pray that he may interpret - the speaking of a foreign tongue (language) must be accompanied by interpretation, otherwise it is of no value to the hearers and better to be left unsaid. See 1Cor 14:10, 11, 28

1Cor 14:14

1Cor 14:14 - For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful - for if I pray “aloud” in an unknown tongue, it builds up my own heart and spirit but it is unfruitful to all others. This goes against the principle of seeking to minister to others and not oneself. See Rom 15:2, 3

1Cor 14:16

1Cor 14:16 - Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? - if I speak in an unknown tongue, how will the unlearned (the one being ministered to) say Amen unless he understand what is being said to him.

1Cor 14:16

1Cor 14:16 - occupieth the room of the unlearned - a novice, a student, one being taught.

1Cor 14:17

1Cor 14:17 - For thou verily givest thanks well, but the other is not edified - this is out of order according to God's purpose, plan, and ways. Either all will be edified or none at all. To speak with tongues to one's own edification is not in line with building up or edify the body of Christ and is therefore without decency and order. See 1Cor 14:12, 28, 40

1Cor 14:18

1Cor 14:20 - I speak with tongues more than ye all - Paul, born in Tarsus of Cilicia of Jewish heritage and of Roman nationality, spoke the Greek (Act 21:37-39), Hebrew (Act 21:40) and Latin (Act 26:1-3, 24, 28:17) languages.

1Cor 14:19

1Cor 14:19 - Yet in the church, I had rather speak five word with my understanding, that by my voice I might teach others also - Paul here affirms that language is to be used to glorify God and bless and edify the believers. Unknown "babbling" to the hearer he censors in these words. See 1Cor 14:23

1Cor 14:20

1Cor 14:20 - Brethren, be not children in understanding - we must have a mature understanding of truth. See Heb 5:11-14; Rom 16:19

1Cor 14:20

1Cor 14:20 - howbeit in malice be ye children - we are to be innocent, blameless when it comes to malice. See Rom 16:19; Gen 2:17; Isa 7:15, 16; Jam 3:13-18; Contrast Jer 4:22

1Cor 14:21

1Cor 14:21 - with men of other tongues and other lips will I speak unto this people... - See Isa 28:11

1Cor 14:21

1Cor 14:21 - and yet for all that will they not hear me, saith the Lord - See Rom 3:1-4; Isa 6:9, 10

1Cor 14:22

1Cor 14:22 - Wherefore tongues are for a sign, not to them that believe, but to them that believe not - See Act 2:1-12

1Cor 14:22

1Cor 14:22 - but prophesying serveth not for them that believe not, but for them which believe - prophecy is a special gift, given specifically to the church to edify the body.

1Cor 14:23

1Cor 14:23 - If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? - If the church is filled with people speaking different tongues (languages) and all are speaking without interpretation, it will be bedlam. The counsels of the Lord are plain, that the un-Christian tongues offered in the churches today is babel, madness.

1Cor 14:25

1Cor 14:25 - And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth - the prophetic gift demonstrated by Sister White that pointed out the sins of men and reproved them should have been applauded as the power of God working in her, but rather was rejected and scorned by many who were themselves reproved.

1Cor 14:26

1Cor 14:26 - Let all things be done unto edifying - let all things be done with decency and order. See 1Cor 14:33, 40

1Cor 14:27

1Cor 14:27 - If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret - If persons are speaking in a foreign languages, let it be done orderly, one at a time with interpretation and no more than three languages to avoid confusion. See 1Cor 14:31

1Cor 14:28

1Cor 14:28 - But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God - If there is no interpreter to translate the unknown tongue, the person is to remain quiet and speak silently to God, otherwise that would be confusion.

1Cor 14:29

1Cor 14:29 - Let the prophets speak two or three, and let the other judge - we are to try the spirits and see if they be of God - See 1Jo 4:1

1Cor 14:30

1Cor 14:30 - If any thing be revealed to another that sitteth by, let the first hold his peace - God is the God of order and not of confusion. God does not honor bedlam in His courts. If many desire to prophesy, let them exercise restraint, yield to others when necessary so that order may be maintained. See 1Cor 14:33, 40

1Cor 14:32

1Cor 14:32 - the spirits of the prophets are subject to the prophets - Apparently there were those who claimed that they could not remain silent when under the inspiration of the Holy

Spirit. This contention Paul flatly denies. True prophets had control over their own minds and could speak or remain silent at will. Inspiration does not take away individuality and free choice. The human agent expresses in his own style and thought the truths that have been revealed to him (see GC v–vii). SDA Bible Commentary vol 6 pg 793. See 2Pet 1:21

1Cor 14:33

1Cor 14:33 - For God is not the author of confusion - the Spirit of God works in those who both speak in tongues and those who interpret tongues (1Cor 12:11). Without the interpretation of tongues there would be confusion of which God has no part. See 1Cor 14:40 God will in no way contradict Himself. He does not speak one thing and later speak it's opposite. This would be confusion, of which God has no part. See Num 23:19; 1Cor 14:33, 36, 37; Isa 8:20; 1Jo 4:6; Rom 3:4; Mt 5:18

1Cor 14:36

1Cor 14:36 - What? came the word of God out from you? - Paul asks if we ourselves, are the source of God's Word or rather, is the Spirit of God the Source of God's Word? See 2Tim 3:16, 17; 1Cor 2:11; 2Pet 1:20

1Cor 14:36

1Cor 14:36 - or came it unto you only? - Paul asks if God's word is of a private interpretation such that it came to this group alone? See 2Pet 1:20

1Cor 14:37

1Cor 14:37 - If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord - Paul is establishing yet another test of the prophets, that all things must be done decently and in order. If one claims to be a prophet and does not give consent to Paul's admonitions, teachings, counsels, that person is moved by a different spirit. The prophets are all subject to the Spirit of God and must speak in harmony (2Pet 3:15, 16). See 1Cor 14:33; Isa 8:20; 1Jo 4:6; 2Thess 3:14; Lk 24:27; 1Tim 6:1-5; Joh 7:17; Act 15:15; Contrast 2Pet 3:15, 16 Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1 As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom.... Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. – {Mar 192.6}

1Cor 14:39

1Cor 14:39 - covet to prophesy - we should desire to be given the gift of prophecy, which

edifies the body of Christ, the church. See 1Cor 14:4, 5

1Cor 14:39

1Cor 14:39 - forbid not to speak with tongues - tongues, appropriately used, are a gift and blessing from the Lord. We should desire that all hear the gospel in their own tongue to hasten the coming of the Lord.

1Cor 14:40

1Cor 14:40 - let all things be done decently and in order - See 1Cor 14:26, 33; 1Tim 3:15

1Cor 14:40

1Cor 14:40 - in order - Some think it is wrong to try to observe order in the worship of God. But I have seen that it is not dangerous to observe order in the church of God. I have seen that confusion is displeasing to the Lord, and that there should be order in praying and also in singing. We should not come to the house of God to pray for our families unless deep feeling shall lead us while the Spirit of God is convicting them. Generally, the proper place to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, we should pray for a present blessing and should expect God to hear and answer our prayers. Such meetings will be lively and interesting. – {1TT 44.3}

1Cor 15:2

1Cor 15:2 - if ye keep in memory what I preached unto you - See Gal 3:1

1Cor 15:2

1Cor 15:2 - if ye keep in memory what I preached unto you, unless ye have believed in vain - Paul is saying we must be steadfast in holding to the faith once committed to us and not become forgetful, lest our belief in the truth be in vain. - Heb 10:35-39; Gal 2:21

1Cor 15:3

1Cor 15:3 - For I delivered unto you first of all that which I also received - Paul is only sharing that which he first has partaken of. See Ezr 7:10

1Cor 15:3

1Cor 15:3 - Christ died for our sins according to the scriptures - See Isa 53:4-6; Mt 1:21

1Cor 15:4

1Cor 15:4 - he was buried, and that he rose again the third day according to the scriptures - See Isa 53:8, 9; Joh 2:19-21; Jon 1:17-2:10 Ps 16:10; Act 2:27-31, 13:35

1Cor 15:6

1Cor 15:6 - After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep - See Act 1:15

1Cor 15:7

1Cor 15:7 - After that, he was seen of Jam - See Gal 1:19

1Cor 15:8

1Cor 15:8 - And last of all He was seen of me also - See Act 9; 1Cor 15:9

1Cor 15:8

1Cor 15:8 - as of one born out of due time - See Gal 1:15

1Cor 15:9

1Cor 15:9 - For I am the least of the apostles - Paul humbly recognizes his poverty in Spirit and need of God as one who once persecuted the church and was feared by the same church even after his conversion (Act 9:26, 27). This lowering of self allows him to be exalted by God. See 1Pet 5:6; Mt 23:11||1Cor 15:10

1Cor 15:9

1Cor 15:12 - I persecuted the church of God - See Act 7, 8, 9; Gal 1:13, 14, 23

1Cor 15:10

1Cor 15:10 - His grace which was bestowed upon me was not in vain - The grace of God that has appeared to all men (Tit 2:11, 12) was not wasted on Paul as he applied himself to wisdom and seeking a knowledge of the Holy One. Paul further was led by the same Spirit unto good works, works of righteousness by the same Spirit to the saving of many souls. - See Gal 2:21

1Cor 15:10

1Cor 15:10 - I laboured more abundantly than they all; yet not I but the grace of God which was with me - Paul recognizes it is God's Spirit moving upon his heart that compelled him to good works (2Cor 5:14), not of himself, lest he should boast (Eph 2:9). We ought to be like minded and stirred by God's Spirit unto good works. See Mt 23:11; Col 1:29

1Cor 15:10

1Cor 15:10 - yet not I, but the grace of God which was with me - See Gal 2:20

1Cor 15:12

1Cor 15:12 - how say some among you that there is no resurrection of the dead? - the doctrine of the Sadducees is here mentioned, which taught there was no resurrection. See Mt 22:23-33; Lk 20:27; John 11:25, 26

1Cor 15:14

1Cor 15:14 - and your faith is also vain - our faith and hope of forgiveness, in reconciliation to God, in power and victory over sin, in a resurrection, and in eternal life are all in vain - See 1Cor 15:17, 22, 57, 58

1Cor 15:15

1Cor 15:15 - Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not - See 1Cor 15:13

1Cor 15:17

1Cor 15:17 - And if Christ be not raised, your faith is vain; ye are yet in your sins - Jesus came to save us from our sins according to the Scriptures. Therefore, if Christ has not risen from the dead, we have no hope for resurrection, the power of sin is not broken and we are most miserable. See Mt 1:21; Eph 2:1-3, Col 3:1-4; Philippians 3:10, 11

1Cor 15:17

1Cor 15:17 - ye are yet in your sins - See Rom 7:4-6, 8:1-3; Heb 2:14, 15

1Cor 15:18

1Cor 15:18 - Then they also which are fallen asleep in Christ are perished - See John 11:25, 26, 5:24, 25; Heb 2:14-18

1Cor 15:19

1Cor 15:19 - If in this life only we have hope in Christ, we are of all men most miserable - The Christian belief in the promise of eternal life of peace and rest is essential to our faith. if our hope and faith were only for the present mortal life with no hopes of a resurrection with power, glorified bodies and eternal life, then this Christian faith is most miserable. However, the desire for eternity, which God has placed in the heart of every man is in alignment with God's purposes and promises to grant us eternal life. See 1Cor 15:30, 32; John 12:50 This verse invalidates Andre Crouch's song "If Heaven Were Never Promised to Me"

1Cor 15:20

1Cor 15:20 - become the firstfruits of them that slept - The Feast of First Fruits, celebrated once the Children of Israel arrived in the Promised Land, was to be celebrated on the day following the Feast of Unleavened Bread. This feast, acknowledging God as the Giver of all good gifts and offered in the spirit of a tithe, bringing the first and best to the Lord, symbolized Jesus, the First Fruit of the Resurrection, by Whose death, burial and resurrection He has guaranteed our redemption. See Ex 23:16; 1Cor 15:23

1Cor 15:21

1Cor 15:21 - For since by man came death - Adam, the perfect man chose to yield to temptation, introducing death to the human race and the world. See Rom 5:18

1Cor 15:21

1Cor 15:20 - by man came also the resurrection of the dead - the nature of the Second Man differed however from that of the first. The second man took on the fallen nature of Abraham as His Seed and became like His brethren. See Rom 5:18; Heb 2:14-18; John 5:25, 11:25, 26,

1Cor 15:22

1Cor 15:22 - Story of two gardens: Eden & Gethsemane - Two perfect men are tested on the matter of a tree. The first man fails the test, the second man passes the test.

1Cor 15:22

1Cor 15:22 - For as in Adam all die - All were within Adam and thus all died spiritually. See Rom 5:12, 15-17; Heb 7:4-10

1Cor 15:22

1Cor 15:22 - even so in Christ shall all be made alive - See Joh 5:21, 25, 26; 1Cor 15:45, 46

1Cor 15:23

1Cor 15:23 - every man in his order - a reference to the two resurrections - See Joh 5:21, 25-29

1Cor 15:23

1Cor 15:23 - The Feast of First Fruits, celebrated once the Children of Israel arrived in the Promised Land, was to be celebrated on the day following the Feast of Unleavened Bread. This feast, acknowledging God as the Giver of all good gifts and offered in the spirit of a tithe, bringing the first and best to the Lord, symbolized Jesus, the First Fruit of the Resurrection, by Whose death, burial and resurrection He has guaranteed our redemption. See 1Cor 15:20

1Cor 15:23

1Cor 15:23 - they that are Christ's at his coming - Jesus is the First Fruit, presented to the Father as a promissory note for the future harvest of those who are Christ's at His Second Coming. See Joh 11:23, 24; 1Thess 4:16-18; Rev 14:13-16

1Cor 15:24

1Cor 15:24 - Then cometh the end - Following the millenium, where Jesus and the saints will have judged evil angels and the wicked (1Cor 6:3; Rom 14:10, 12), God will conduct the Executive Judgment in the destruction of the wicked in hell fire - See Rev 20:12-15; John 5:

1Cor 15:24

1Cor 15:24 - he shall have delivered - Jesus will deliver the Kingdom He has built upon Himself and through His shed blood, to His Father. See Mt 16:18; Philippians 2:9-11

1Cor 15:24

1Cor 15:24 - when he shall have put down all rule and all authority and power - See Heb 1:13, 10:12, 13; Isa 45:23; Phil 2:9-11; Dan 2:34, 35, 44

1Cor 15:24

1Cor 15:24 - he shall have put down - the Father will put down all rule and authority and power under Christ - Rev 20:9-15

1Cor 15:25

1Cor 15:25 - For he must reign, till he hath put all enemies under his feet - See Ps 110:1; 1Cor 15:27; Mt 22:44; Eph 1:20-23; Philippians 2:9-11

1Cor 15:25

1Cor 15:25 - he must reign - Jesus must reign

1Cor 15:25

1Cor 15:25 - he hath put all enemies - the Father has put all enemies under Jesus' feet - See Ps 110:1

1Cor 15:25

1Cor 15:25 - under his feet - under the feet of Jesus

1Cor 15:26

1Cor 15:26 - the last enemy that shall be destroyed is death - See Ps 9:6; Hosea 13:14; Rev 20:14; 2 Peter 3:9, 10; 1Cor 15:55-57

1Cor 15:27

1Cor 15:27 - For he hath put all things under his feet - See Ps 110:1; Mt 22:44; Eph 1:22; Heb 2:8; Lk 10:22

1Cor 15:27

1Cor 15:27 - For he hath put all things under - God the Father has put all things under Jesus

1Cor 15:27

1Cor 15:27 - under his feet - Under Jesus' feet

1Cor 15:27

1Cor 15:27 - when he saith all things - when God the Father says all things

1Cor 15:27

1Cor 15:27 - under him - Under Jesus

1Cor 15:27

1Cor 15:27 - he is excepted - God the Father is excepted in that He is not made subject to Jesus.

1Cor 15:27

1Cor 15:27 - under him - under Jesus

1Cor 15:28

1Cor 15:28 - And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. - Jesus lives to do the will of His Father (Ps 40:8; Heb 10:7, 9). Jesus, as in creation spoke, all things into existence; in redemption, Jesus has completed the works, finished before the foundation of the world. See 1Cor 15:24; Heb 4:3

1Cor 15:28

1Cor 15:28 - subdued unto him - subdued unto Jesus

1Cor 15:28

1Cor 15:28 - that God may be all in all - God will once again be given the honor, glory, power, and reverence by all the creation, which was His, and which He deserves, before the rebellion of Lucifer.

1Cor 15:29

1Cor 15:29 - baptized for the dead - if Jesus rose not from the dead and we are baptized in His name with that of the Father and Holy Spirit, we are then baptized for the dead. See Mt 28:19; Rom 6:3-5; 1Cor 15:19, 20

1Cor 15:30

1Cor 15:30 - And why stand we in jeopardy every hour? - the apostles placed their lives on the line to proclaim the gospel of Jesus Christ, an outlawed teaching under the Roman government at the time, and the scourge of the Jews, which they sought to root-out. See 1Cor 15:19

1Cor 15:31

1Cor 15:31 - I protest - Paul objects by the line of reasoning that Jesus is not risen from the dead. He reasons that if Jesus is not risen from the dead, then those who have been baptized in His name are baptized for the dead. Paul objects by the evident rejoicing both he and the Corinthians share and experience in Christ Jesus, that Jesus is not dead but alive; and rather Paul himself dies daily, so that he might receive Christ daily through the Holy Spirit - See 1Cor 15:29

1Cor 15:31

1Cor 15:31 - I die daily - we are to deny ourselves, take up our crosses, and follow Jesus to Calvary to be crucified. When self has been crucified, then we are to seek the Lord through study and prayer, that as the Great Discerner of the thoughts and intents of the heart, He may reveal that which lies deep within us all for surrender and repentance. See Col 3:3; Gal 2:20; 2Cor 4:10-12; Lk 9:23; Heb 4:12||Rev 3:18, 19 It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely. – {COL 159.4} If you are striving for the immortal inheritance with an earnestness, energy, and zeal proportionate to its value, then can you be a fair candidate for everlasting life, and heir of glory. You need a fresh conversion every day. Die daily to self, keep your tongue as with a bridle, control your words, cease your murmurings and complaints, let not one word of censure escape your lips. If this requires a great effort, make it; you will be repaid in so doing. { 1T 698.3} Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, “Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ’s sufferings here if ye would be

partakers with Him of His glory hereafter." { EW 66.2} Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ's sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels. { EW 67.1} As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, "Deny self; ye must step fast." Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, Nay, we will not regard the institution of the beast. { EW 67.2} Many who profess the name of Christ and claim to be looking for His speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian, they would begin to work in good earnest and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence and self-sufficiency, brethren, and follow the meek Pattern. Ever keep Jesus in your mind that He is your example and you must tread in His footsteps. Look unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame. He endured the contradiction of sinners against Himself. He for our sins was once the meek, slain lamb, wounded, bruised, smitten, and afflicted. { EW 113.2} Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, and be partakers of Christ's sufferings here, that we may be made partakers with Him of His glory, and be crowned with glory, honor, immortality, and eternal life. { EW 114.1}

1Cor 15:32

1Cor 15:32 - If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die - Paul figuratively or literally, fought with individuals, who like wild beasts sought Paul's life for his preaching of the gospel of Jesus Christ. See Act 19:22-41

1Cor 15:32

1Cor 15:32 - if the dead rise not? let us eat and drink; for to morrow we die. See 1Cor 15:19; Mk 12:24-27; Isa 22:13

1Cor 15:33

1Cor 15:33 - evil communications corrupt good manners - evil communion, companionship corrupt good manners. See Eph 4:29; Titus 2:8

1Cor 15:34

1Cor 15:34 - Awake to righteousness, and sin not - See 1Joh 2:1; Eph 2:1-3

1Cor 15:36

1Cor 15:36 - that which thou sowest is not quickened except it die - See Joh 12:24; 1Cor 15:42

1Cor 15:37

1Cor 15:37 - And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain - See Mt 13:31, 32

1Cor 15:38

1Cor 15:38 - But God giveth it a body as it hath pleased him, and to every seed his own body - See 139:14

1Cor 15:39

1Cor 15:39 - all flesh is not the same flesh - See Eccl 3:18-20

1Cor 15:40

1Cor 15:40 - There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another - the celestial beings have a different and distinct body from those who dwell on the earth. See Ps 8:5; Lk 24:39; Mt 22:30

1Cor 15:41

1Cor 15:41 - one star differeth from another star in glory - a scientific fact affirmed in modern times that not all stars are the same and they emit different light. This knowledge was not known to the scientists of old until the telescope was made. Other Scientific Facts: 1. Jesus' power is what keeps each atom from exploding - Col 1:17 2. Air has weight - Job 28:25

1Cor 15:42

1Cor 15:42 - So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption - such will be the resurrection of righteousness, they that have gone down in corruption will receive incorruptible bodies from the Lord. Those who arise in the resurrection of damnation, will come up in their enfeebled frame to meet judgment. See 1Cor 15:50-56; 1Thess 4:16 Then, in terrible, fearful majesty, Jesus called forth the wicked dead; and they came up with the same feeble, sickly bodies that went into the grave. What a spectacle! what a scene! At the first resurrection all came forth in immortal bloom; but at the second the marks of the curse are visible on all. The kings and noblemen of the earth, the mean and low, the learned and unlearned, come forth together. All behold the Son of man; and those very men who despised and mocked Him, who put the crown of thorns upon His sacred brow, and smote Him with the reed, behold Him in all His kingly majesty. Those who spit upon Him in the hour of His trial now turn from His piercing gaze and from the glory of His countenance. Those who drove the nails through His hands and feet now look upon the marks of His crucifixion. Those who thrust the spear into His side behold the marks of their cruelty on His body. And they know that He is the very one whom they crucified and derided in His expiring agony. And then there arises one long protracted wail of agony, as they flee to hide from the presence of the King of kings and Lord of lords. –{EW 292.1}

1Cor 15:44

1Cor 15:44 - Natural Body - See Rom 7:4-25; Gen 5:3; Ps 51:5

1Cor 15:44

1Cor 15:44 - spiritual body - A body that is not prone to sin and therefore not under the curse of the law, death. See Rom 7:14; Rev 20:6, 21:4;

1Cor 15:44

1Cor 15:44 - There is a natural body, and there is a spiritual body - The Bible uses the physical nature to describe the spiritual nature: Natural Bodies need Food and Drink, there are clean and unclean foods, healthy and poisonous foods Spiritual Bodies feed on healthy (pure) or clean thoughts and emotions. See 1Cor 2:11

1Cor 15:45

1Cor 15:45 - The first man Adam was made a living soul - God formed Adam of the dust of the earth and breathed into him the breath of lives and he became a living soul. Adam lived by virtue of the Holy Spirit abiding in him.

1Cor 15:45

1Cor 15:45 - the last Adam was made a quickening spirit - See 1Cor 15:22, 47; Joh 5:21, 25-29; Heb 4:12 Just as all were in Adam, Jesus is the Source of all life and therefore all, who choose to be born again, including Adam, are in Him. Our lives are hid in Jesus Christ and it is no longer we who live, but Christ lives within us. - Joh 1:4, Act 17:28, Col 1:17; 1Jo 5:11; Col 3:3, 4; As Adam's nature was marred by sin, Jesus took on the fallen nature of Adam to be married eternally to the human race - Heb 2:9-18; Rom 8:2, 3; Zech 13:6 Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood (The Review and Herald, June 15, 1905). – {5BC 1128.2} Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity (The Review and Herald, October 29, 1895). – {5BC 1128.3} Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities {cultivated habits developed by choice forming character} of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. – {5BC 1128.4}

1Cor 15:46

1Cor 15:46 - Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual - See Rev 11:8 The natural foreshadows the spiritual application of God's Word. We must understand (accept) the natural so that we can recognize the spiritual significants spoken. For example, we are commanded not to drink wine or strong drink as an intoxicant (Prov 20:1). This natural health counsel has a spiritual application for those who become drunk with the wine of Babylon, drunken by her false doctrines (Rev 18:3). Other examples include: 0 Backups Containers Documents Downloads

Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Natural Israel, the biological descendants of Abraham superseded by by Spiritual Israel, the Israel of God by promise 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh The wearing and use of jewelry as a foreshadowing of the vanity and pride exhibited by Babylon 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh The need for dress reform, lest we spiritually are dressed in the attire of a harlot, or found naked 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Natural Babylon {the gate of the gods} foreshadowing the works and spirit of Spiritual Babylon, the three-fold power that makes up the counterfeit godhead.

1Cor 15:47

1Cor 15:47 - the second man is the Lord from heaven - See 1Cor 15:45; Gal 4:4; Heb 2:14-18; Dan 7:13, 14

1Cor 15:48

1Cor 15:48 - As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly - As Christ is, so are we in this world. See Joh 3:12; 1Jo 4:17

1Cor 15:49

1Cor 15:49 - as we have borne he image of the earthy - See Gen 5:3

1Cor 15:49

1Cor 15:49 - we shall also bear the image of the heavenly - we shall bear Christ's image, without sin, holy, undefiled, separate from sin and blameless as Adam once bore. See Gen 1:26, 5:1, 2;

1Cor 15:50

1Cor 15:50 - flesh and blood cannot inherit the kingdom of God - the body of sin (Rom 6:6), our mortal, corruptible bodies can not bear the glory of heaven because of its sinful nature. Sin in the presence of God will consume the sin and the one attached to the sin (Heb 12:29; 2Thess 2:8).

1Cor 15:50

1Cor 15:50 - neither doth corruption inherit incorruption - we are in need of a heart transplant; the stony heart which we are born with can not produce righteousness. We must allow the Lord to give us a new heart and mind. See Jer 31:33; Ezek 36:26, 27

1Cor 15:51

1Cor 15:51 - we shall not all sleep - See 1Thess 5:10; Joh 11:11-14; Rom 14:9

1Cor 15:51

1Cor 15:51 - not all will die, however, all, both living and the resurrected dead will receive the gift of an incorruptible body and immortal life when the trump of God sounds. See 1Thess 4:15-18; Job 14:7-12, 14

1Cor 15:52

1Cor 15:52 - for the trumpet shall sound, and the dead shall be raised - See 1Thess 4:14-18

1Cor 15:52

1Cor 15:52 - and the dead shall be raised incorruptible, and we shall be changed - Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory. – {GC 644.2} All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" (Mal 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. – {GC 644.3}

1Cor 15:53

1Cor 15:53 - For this corruptible must put on incorruption - our corruptible bodies of flesh and blood must be made into incorruptible bodies as was Jesus' at His resurrection (1Cor 15:49). Jesus' new body could go through walls unseen, could withstand the glory of the Father without being harmed, yet is physical and tangible. See Lk 24:33-43

1Cor 15:53

1Cor 15:53 - this mortal must put on immortality - once our corruptible bodies have been transformed into an incorruptible body as was Adam's, then God will grant us the gift of immortal life. Our immortality is borrowed and derived from His own life, which is inherently immortal. See 1Tim 6:16

1Cor 15:54

1Cor 15:54 - death is swallowed up in victory - See Isa 25:7, 8; Heb 2:14

1Cor 15:55

1Cor 15:55 - O death, where is thy sting? O grave, where is thy victory - See Isa 25:8; Hos 13:14; CONTRAST Ecclesiastes 8:8 The Lifegiver is coming to break the fetters of the tomb. He is to bring forth the captives and proclaim, "I am the resurrection and the life." There stands the risen host. The last thought was of death and its pangs. The last thoughts they

had were of the grave and the tomb, but now they proclaim, “O death, where is thy sting? O grave, where is thy victory” (1 Corinthians 15:55). The pangs of death were the last things they felt.... – {3SM 430.5} When they awake the pain is all gone. “O grave, where is thy victory?” here they stand and the finishing touch of immortality is put upon them and they go up to meet their Lord in the air. The gates of the city of God swing back upon their hinges, and the nations that have kept the truth enter in. – {3SM 431.1}

1Cor 15:56

1Cor 15:56 - The sting of death is sin; and the strength of sin is the law - death and the grave could not hold Jesus because there was no sin in Him. See Rom 5:12, 21; Act 2:24 The sting of death is sin the strength of sin is the law sting = strength (force/power)= that which reveals, makes known, makes a reality kéntron Noun Neuter ken'-tron from kenteo (to prick) from kenteo (to prick); a point ("centre"), i.e. a sting (figuratively, poison) or goad (figuratively, divine impulse):--prick, sting. a sting, as that of bees, scorpions, locusts. Since animals wound by their sting and even cause death, Paul attributes death, personified as a sting, i.e. a deadly weapon an iron goad, for urging on oxen, horses and other beasts of burden hence the proverb, "to kick against the goad", i.e. to offer vain and perilous or ruinous resistance

1Cor 15:56

1Cor 15:56 - sin - the stronghold of sin is in the will {TSB 140.4}

1Cor 15:56

1Cor 15:56 - strength of sin is the law - The law of God is that which reveals sin to us and condemns us for the same sin in our lives. Those who seek to establish their own righteousness by the law, are in the flesh, are under the law and are cursed already because the law of sin in death in our members condemns us. See Rom 5:20, 7:7-13, Gal 5:3

1Cor 15:57

1Cor 15:57 - But thanks be to God, which giveth us the victory through our Lord Jesus Christ - Jesus gives us victory over sin by faith in Him. We are therefore, no longer under condemnation as we walk in His light (the law). See Joh 15:5; Rom 8:1, 2, 7:4-6; Deut 20:4; Isa 54:17; Heb 2:14-18; 1Jo 5:4

1Cor 15:58

1Cor 15:58 - Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord - See Mt 7:24, 25; Lk 6:47, 48; Gal 5:6, 6:9, 10

1Cor 15:58

1Cor 15:58 - forasmuch as ye know that your labour is not in vain in the Lord - See Heb 6:10, 10:35-39; Gal 5:5, 6:9

1Cor 16:1

1Cor 16:1 - collection for the saints - Paul here speaks to the Corinthian believers regarding a particular need that had arisen in Judaea due to a famine. The Christian believers in Judaea were suffering for want and Paul in his quest was making provisions from the saints abroad to address the need. Act 11:27-30

1Cor 16:2

1Cor 16:2 - upon the first day of the week let every one of you lay be him in store - Paul here instructs all, at the beginning of the week to set aside what they can for the impoverished saints in Judaea. Sunday was the day when all would settle accounts and pay one's bills after providing a generous tithe and offering to the LORD on the Sabbath. Some however, suggest that Paul is implying collecting on offering on what they claim to be church services on the first day of the week, in support of the claim that the apostles instituted Sunday worship. This position is easily refuted by the direct words and writing of both Jesus and Paul, as opposed to a vague implication/assumption. See Mt 24:15-21; Act 13:42-52

1Cor 16:2

1Cor 16:2 - that there be no gatherings when I come - Paul suggested the saints make prior preparation in collecting for the needy saints in Judaea. Such provisions showed forethought and order, which Paul strived to instill in the churches. See 2Cor 8, 9

1Cor 16:7

1Cor 16:7 - if the LORD permit - See Jam 4:13-15

1Cor 16:9

1Cor 16:9 - a great door and effectual is opened unto me - The LORD opened a door of opportunity for the gospel to be preached by Paul to the church in Ephesus. See Act 14:27; 2Cor 2:12; Col 4:3

1Cor 16:10

1Cor 16:10 - Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do - Paul counseled the Corinthians to honor and respect Timothy as an understudy of Paul and co-laborer in the faith. See 1Tim 4:12

1Cor 16:11

1Cor 16:11 - Let no man therefore despise him - See 1Tim 4:12

1Cor 16:12

1Cor 16:10 - but his will was not at all to come at this time - though exceedingly honored of the Corinthian church and placed by many on a pedestal above even Paul's ministry, Apollos in humility, despised the carnality of the Corinthians who in their sectarian sins, were exalting his ministry over Paul's (1Cor 3:1-9). He did not desire to see that spirit promoted and therefore chose to refrain from being among the Corinthians until they saw both he and Paul as co-laborers under the Great Shepherd, Jesus Christ.

1Cor 16:13

1Cor 16:13 - quit - To carry through; to do or perform something to the end, so that nothing remains; to discharge or perform completely. To quit one’s self, reciprocally, to clear one’s self of incumbent duties by full performance.

1Cor 16:13

1Cor 16:13 - be strong - See Josh 1:9, 10

1Cor 16:14

1Cor 16:14 - Let all your things be done with charity - See Gal 5:6

1Cor 16:17

1Cor 16:17 - for that which was lacking on your part they have supplied - See 2Cor 11:9; Phil 4:19; 1Cor 16:1, 2

1Cor 16:19

1Cor 16:19 - The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house - See Act 2:44-47

1Cor 16:20

1Cor 16:20 - Greet ye one another with an holy kiss - Rom 16:16; 2Cor 13:12; 1Thess 5:26; 1Pet 5:14

1Cor 16:22

1Cor 16:22 - anáthema Noun Neuter an-ath'-em-ah from (394) from ; a (religious) ban or (concretely) excommunicated (thing or person):--accused, anathema, curse, 0 great.

1Cor 16:22

1Cor 116:22 - Maranatha - maràn athá our Lord cometh or will come of Aramaic origin (meaning our Lord has come) of Chaldee origin (meaning our Lord has come); maranatha, i.e. an exclamation of the approaching divine judgment:--Maran-atha.

---

2 Corinthians

2Cor 1:1 Back to Table of Contents

2Cor 1 - by the will of God - See Joh 1:13; Gal 1:11-16

2Cor 1:1

2Cor 1:1 - and Timothy our brother - See 1Cor 16:10, 11

2Cor 1:3

2Cor 1:3 - the Father of mercies, and the God of all comfort - God the Father is He who is merciful and gracious, slow to anger. See Ex 34:6, 7

2Cor 1:3

2Cor 1:3 - God of all comfort - The Godhead is One which comforts all creation. Jesus speaks of the Holy Spirit as another Comforter besides Himself and yet we see the Father is also the God of all comfort. See Phil 4:7; Joh 14:16-18, 26, 16:7-14

2Cor 1:4

2Cor 1:4 - Who comforteth us in all our tribulation - God the Father sends His Spirit, His angels, and His merciful blessings upon us even in our tribulations so that we are not overwhelmed. See 1Cor 10:13

2Cor 1:4

2Cor 1:4 - that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God - God comforts us so that we may be able to bring comfort to others who too require comfort. See Prov 22:20, 21; 1Pet 3:15

2Cor 1:5

2Cor 1:5 - For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ - The Lord's grace is sufficient in buoying us up in our tribulation - See Deut 33:25; 2Cor 12:9

2Cor 1:8

2Cor 1:8 - insomuch that we despaired even of life - the apostles, who were giants in faith, themselves felt the dread of death and a longing for life that was placed in us by our Heavenly Father. Though they despaired of life, they did not fear death, recognizing that they would see their redemption in Christ.

2Cor 1:9

2Cor 1:9 - But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: - John 15:5; Jer 17:5, 6; 1Cor 10:12

2Cor 1:9

2Cor 1:9 - but in God which raiseth the dead: - See Rom 4:17; Eph 2:1-6

2Cor 1:10

2Cor 1:10 - Who delivered us from so great a death, and doth deliver - God has delivered us from the curse of the Law and the 2nd Death. See Rev 20:6

2Cor 1:11

2Cor 1:11 - Ye also helping together by prayer for us - our prayers help to strengthen the arms of the workers and to open channels for the work to move forward - Eph 6:18-20;

2Cor 1:12

2Cor 1:12 - For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward - See 1Cor 2:1-5

2Cor 1:16

2Cor 1:16 - And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea - See 1Cor 16:5

2Cor 1:18

2Cor 1:18 - But as God is true, our word toward you was not yea and nay - As God is true, the words of life pertaining to God are not yes and no, but always yes in Jesus Christ. There is no variable ness neither shadow of turning with God. See James 1:17

2Cor 1:20

2Cor 1:20 - For all the promises of God in him are yea, and in him Amen, unto the glory of God by us - even as we are speaking and making petitions that are within God's will, He has answered (Isa 65:24) . We must abide in Jesus in order for this promise to be made a reality (1Cor 2:9, 10, 14). See Ps 84:11; Gal 3:16; Isa 65:24; Dan 9:21, 23; 1Jo 2:25, 5:14, 15; John 15:7, 8 What Jesus is saying here is when we abide in Him, His word abides in us which makes us one with God. Therefore, everything promised in the BIble will be given to us when we pray because it will accomplish God's purpose for our lives: to glorify God. {Abiding in Jesus #1 - The Truth about the Bible, Gregory Jackson, pg 6}

2Cor 1:21

2Cor 1:21 - Now he which stablisheth us with you in Christ, and hath anointed us, is God - God establishes us and is our sufficiency. See 2Cor 3:5; 1Jo 2:20, 27, 3:9; 1Pet 5:10

2Cor 1:21

2Cor 1:21 - and hath anointed us - See 1Jo 2:27

2Cor 1:22

2Cor 1:22 - Who hath also sealed us - to be settled and grounded in the truth, both intellectually and spiritually - See Rev 7:1-4

2Cor 1:22

2Cor 1:22 - given the earnest of the Spirit in our hearts - See Eph 1:13, 14; 2Cor 5:5

2Cor 1:24

2Cor 1:24 - for by faith ye stand - See 1Cor 2:1-5; 1Jo 5:4

2Cor 2:3

2Cor 2:3 - having confidence in you all, that my joy is the joy of you all - See Lk 15:6, 9

2Cor 2:4

2Cor 2:4 - out of much affliction and anguish of heart I wrote unto you with many tears - Paul shows his paternal love for the Corinthian church, indicating his first epistle was written from a heart of love and great concern for their present and eternal well being.

2Cor 2:7

2Cor 2:7 - So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow - Jam 5:19, 20

2Cor 2:8

2Cor 2:8 - ye would confirm your love towards him - Paul beseeches the church to embrace with love the erring brother alluded to in the prior epistle.

2Cor 2:11

2Cor 2:11 - Lest Satan should get an advantage of us - through bitterness and unforgiveness, Satan gains an advantage over the saints. See Heb 12:15

2Cor 2:12

2Cor 2:12 - door was opened unto me of the LORD - a door of opportunity to preach the gospel. - See 1Cor 16:9

2Cor 2:13

2Cor 2:13 - I had no rest in my spirit, because I found not Titus my brother - See 2Cor 7:6, 7, 13, 15

2Cor 2:14

2Cor 2:14 - which always causeth us to triumph in Christ - See Rom 8:37; 2Cor 2:20

2Cor 2:14

2Cor 2:15 - and maketh manifest the savour of his knowledge by us in every place - God makes known the truth/pleasantness (savour) of His wisdom and knowledge through the apostles everywhere they go.

2Cor 2:15

2Cor 2:15 - sweet savour of Christ - See Phil 4:18

2Cor 2:15

2Cor 2:15 - in them that are saved, and in them that perish - the two classes of worshippers are here highlighted by Paul, those who are being saved and those who are perishing. See Gen 3:15 Salvation is two-fold. 1. Salvation from sin. This is a progressive work of Christian life. Some mistake and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they must repent; and if they refuse or neglect to repent of them, they stand as indorsing thorn, and then their relation is changed and they must be counted sins of presumption. And there is place for continuance of this work of increasing in knowledge and reforming in life until we become as perfect in knowledge as our circumstances will permit. This is growth in grace, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himse lf to God. It is incumbent upon him to grow up into it. {1882 JHW, JBF 6.2} 2. There is a final salvation which is brought unto us at the appearing of Christ; of which, salvation from sin (or justification and growth in grace) is the necessary prerequisite. Of this salvation

the Scriptures make very frequent mention. The Saviour said: "He that shall endure to the end, the same shall be saved." Matt. 24:13; the same in chap. 10:22, and Mark 13:13. This salvation comes after that which is called "the end." Paul said to his brethren; "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom13:11. Waiving all question as to "the time" to which he referred, we notice that this salvation did not come to them when they believed. It is a future salvation to the believer. {1882 JHW, JBF 7.1}

2Cor 2:16

2Cor 2:16 - savour of death unto death - It was the custom of the day for a general victorious in warfare to bring with him on his return a train of captives. On such occasions incense bearers were appointed, and as the army marched triumphantly home, the fragrant odor was to the captives appointed to die, a savor of death, showing that they were nearing the time of their execution; but to those of the prisoners who had found favor with their captors, and whose lives were to be spared, it was a savor of life, in that it showed them that their freedom was near. – {AA 325.3} Like incense the fragrance of the gospel was to be diffused throughout the world. To those who should accept Christ, the message would be a savor of life unto life; but to those who should persist in unbelief, a savor of death unto death. – {AA 326.1} See Ps 2:1-3

2Cor 2:16

2Cor 2:16 - savour of life unto life - the message of the gospel as preached by Paul and those who rely on the strength of God are as a savory (sweet smell) of life that leads to eternal life in those who by faith receive the gospel. Phil 4:18

2Cor 2:16

2Cor 2:16 - “Who is sufficient for these things?” - meaning “who is worthy of fulfilling this high calling, both preaching Christ in sincerity and living for Christ openly before God and man in sincerity?” Who is able to preach Christ in such a way that His enemies shall have no just cause to despise the messenger or the message that he bears? Paul desired to impress upon believers the solemn responsibility of the gospel ministry. Faithfulness in preaching the word, united with a pure, consistent life, can alone make the efforts of ministers acceptable to God and profitable to souls. Ministers of our day, burdened with a sense of the greatness of the work, may well exclaim with the apostle, “Who is sufficient for these things?” – {AA 326.2}

2Cor 2:17

2Cor 2:17 - For we are not as many, which corrupt the word of God - there are those who suggest that even in Paul’s time, Scriptures were being manipulated (2Thess 2:1, 2). This would however, contradict the affirmed Word of God found in Ps 12:6, 7. Another perspective is that which Peter says of Paul’s writings, that they are at times difficult to understand and unstable men wrest the Scripture from their intended meaning. Other false teachers were using the gospel and Scripture to manipulate the saints for their gain. See 2Pet 3:16; Philippians 1:15-19; 1Thess 2:5

2Cor 2:17

2Cor 2:17 - but as of sincerity, but as of God, in the sight of God speak we in Christ - See Rev 14:5

2Cor 3:1

2Cor 3:1 - Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? - See Joh 2:23-25, 5:43; 2Cor 10:12

2Cor 3:2

2Cor 3:2 - Ye are our epistle written in our hearts, known and read of all men - the apostles did not need letters of commendation in order to receive the approval and audience of men. The evidence of their ministry was the lives changed within the church itself. Similarly, lengthy, glowing introductions of ministers in churches are neither to be accepted as it causes men to be puffed-up. See 1Cor 9:1, 2; 1Thess 1:9

2Cor 3:2

2Cor 3:2 - epistle - A writing, directed or sent, communicating intelligence to a distant person; a letter; a letter missive. It is rarely used in familiar conversation or writings, but chiefly in solemn or formal transactions. It is used particularly in speaking of the letters of the Apostles, as the epistles of Paul

2Cor 3:3

2Cor 3:3 - Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart - Paul compares the living epistles whose testimonies are written upon their hearts by the Holy Spirit, namely, the disciples who he and the apostles have ministered to, compared to written letters of commendation or even the writings of the tablets of the testimony secured in the ark of the covenant.

2Cor 3:3

2Cor 3:3 - written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart - See Heb 10:16; Jer 31:31-34; Eze 36:26, 27

2Cor 3:4

2Cor 3:4 - And such trust have we through Christ to God-ward - This confidence/trust/affirmation, that he and the other apostles needed no letters of commendation from men, Paul stated he had in Jesus Christ towards God and His ministry.

2Cor 3:5

2Cor 3:5 - Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God - our equipping, our empowering, our sufficiency is of God, not of anything that we have, possess, have done or are. God establishes us and in Christ we are complete. See Rom 3:23; 1Cor 1:21; Col 4:12; John 15:5 God dwells with those of a contrite and humble spirit. See Isa 57:15

2Cor 3:5

2Cor 3:5 - to think any thing as of ourselves - Paul states that there is nothing good (that is in this flesh) in us. See Rom 7:18; Gal 5:17

2Cor 3:5

2Cor 3:5 - but our sufficiency is of God - Christ is OUR RIGHTEOUSNESS (Jer 23:5, 6). God

has promised to perfect those things which concern us (Ps 138:8). Jesus has vowed to save us to the uttermost (Heb 7:25). He will supply all of our needs according to His riches in glory (Phil 4:19). Jesus makes us complete. We can do all things through Jesus Christ which strengthens us. See Col 2:9, 10; Philippians 4:19, 2:12, 13

2Cor 3:6

2Cor 3:6 - made us able ministers of the new testament - Jesus, through His Holy Spirit has equipped Paul and the apostles to give testimony and evidence of the power of Christ embodied in the New Testament, found in His broken body and shed blood and not the flesh and blood of goats and rams. See Mt 26:28; Mk 14:24; Lk 22:20; Heb 9:15

2Cor 3:6

2Cor 3:6 - not of the letter, but of the spirit - not by ordinances and keeping of the law by works (Moses and the moral Law - the Old Covenant), having a form of godliness but denying the power thereof (2Tim 3:5), but by the power of the Holy Spirit by faith of Jesus Christ (the New Testament/Covenant). See Joh 6:63; Eph 2:9; Rom 2:20, 4:13; Rom 2:29

2Cor 3:6

2Cor 3:6 - for the letter killeth, but the spirit giveth life - the Law produces death, but the Holy Spirit brings us to Jesus for everlasting life and glory. See Rom 5:20, 7:6-16, 8:1-14; Joh 6:63 The boy who finds a use for his lesson becomes doubly interested and successful in his studies. What was idle knowledge, only half understood, becomes practical wisdom full of zest and power. Especially is this true of Bible knowledge, whose superficial study is of slight effect, but whose profounder learning changes the whole man. “The letter killeth; the spirit giveth life.” {The Seven Laws of Teaching - pg 128.1}

2Cor 3:6

2Cor 3:6 - but the spirit giveth life - Now the Lord is that Spirit... See John 6:63; 2Cor 3:17; Eph 2:1

2Cor 3:7

2Cor 3:7 - But if the ministration of death, written and engraven in stones, was glorious - the glory according to the Law had a glory that shone through the face of Moses, causing the people to ask Moses to hide his face. This ministry that upheld the Law based on the Old Covenant had a certain glory, but that glory would be superseded by the glory of the New Testament, revealed in the righteousness of Christ by faith. See Ex 34:29-35

2Cor 3:7

2Cor 3:7 - the children if Israel could not steadfastly behold the face of Moses for the glory of his countenance - See Ex 34:28-35

2Cor 3:8

2Cor 3:8 - How shall not the ministration of the spirit be rather glorious? - if that which was passing away had a radiant glory so that men could not steadfastly behold it, how much more that which is eternal and spiritual. See 2Cor 3:11; Rev 18:1; Isa 60:1-3

2Cor 3:9

2Cor 3:9 - For if the ministration of condemnation be glory - ministration of righteousness by works according to the law, which leads to death - See 2Cor 3:7; Rom 8:1

2Cor 3:9

2Cor 3:9 - much more doth the ministration in righteousness exceed in glory - the ministration of righteousness by faith according to the faith of Jesus Christ is made manifest by the Holy Spirit abiding within the believer - See Rom 3:19-26, 4:1-5, 13; Dan 12:3

2Cor 3:10

2Cor 3:10 - For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth - the giving of the Law which is only a form is superseded by the righteousness of Christ which is the substance. See Rom 2:20; Heb 10:9

2Cor 3:11

2Cor 3:11 - For if that which is done away was glorious, much more that which remaineth is glorious - See 2Cor 3:8; Heb 10:9

2Cor 3:12

2Cor 3:12 -Seeing then that we have such hope, we use great plainness of speech - Paul and the Apostles know in Whom they believe and are fully persuaded of their ministry. They therefore, need not use flowery oratory, nor curious language, slight of speech, or any other tact to convince or persuade those who hear. They, with good conscience, living honestly, demonstrate the power of God to all, as living epistles, read of all men. See Heb 13:18; 2 Cor 3:3; 1Cor 2:1, 4, 5

2Cor 3:13

2Cor 3:13 - And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished - the people could not behold the glory of God radiating through Moses because of the vail upon their heart such that Moses had to vail his face.

2Cor 3:13

2Cor 3:13 - that the children of Israel could not stedfastly look to the end of that which is abolished - the COI in their blindness could not understand nor perceive the dead or goal of the law, which was Christ, but made the law all and all. See Rom 10:4; Eph 2:15

2Cor 3:14

2Cor 3:14-16 - But their minds were blinded - See Rom 10:1-4; Joh 9:39-41 The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law. – {RH April 22, 1902 Par. 14} Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government, can Christ be of any avail to them. They may talk of Christ as their Saviour; but he will

finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, for it was my mission to exalt God's law. – {RH April 22, 1902 Par. 15} There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. – {DA 671.1}

2Cor 3:14

2Cor 3:14 - for until this day remaineth the same vail untaken away in the reading of the old testament - See 2Cor 4:3, 4; Rom 10:1-4, 11:1-8

2Cor 3:14

2Cor 3:14 - which vail is done away in Christ - He Who unlocks the mystery of godliness and brings to fruition the types and symbols contained in the Old Testament is Jesus. The Scripture are a revelation of Jesus Christ. Jesus fulfills - makes full all righteousness in Himself. See Joh 5:39; Eph 2:14; Rom 10:4, 12; Mt 27:51; Dan 9:24;

2Cor 3:15

2Cor 3:15 - But even unto this day, when Moses is read, the vail is upon their heart - See Rom 10:1-11; 2Cor 4:3, 4

2Cor 3:16

2Cor 3:16 Nevertheless, when it shall turn to the LORD, the vail shall be taken away - Unless all, Jew, Gentile, male, female turn with their hearts to Christ in true repentance and submit to His righteousness, a vail remains upon our hearts and minds. But when we return the vail is removed and we receive of the greater glory by the Spirit of Christ. See Mt 23:39; Rom 10:1-5, 11:23; Gal 3:27-29

2Cor 3:17

2Cor 3:17 - Now the Lord is that Spirit - See Joh 4:24

2Cor 3:17

2Cor 3:17 - where the Spirit of the LORD is, there is liberty - where God's Spirit abides, there is liberty, freedom from strife, from contention, from condemnation, from worry or from fear. See Joh 8:36; James 3:17, 18; Isa 32:17; Mt 11:28-30; Ps 16:11

2Cor 3:17

2Cor 3:18 - there is liberty - The law, the perfect law of liberty, testifies to the righteousness of God and gives life. There is no more condemnation - See Jam 1:25; 2:12; Joh 8:36; 2Cor 3:6; Rom 8:1-3

2Cor 3:18

2Cor 3:18 - with open face - without any vail to cover up.

2Cor 3:18

2Cor 3:18 - beholding as in a glass - beholding as in a mirror the glory of the Lord. The glory of the Lord is revealed in its fullness in His Son, Jesus Christ (2Cor 4:4). Jesus, Who sits as a Purifier and Refiner of silver, is purifying His people until He can see His own image in them. See Ps 16:8; Mal 3:1-5

2Cor 3:18

2Cor 3:18 - are changed into the same image - See 2Cor 4:6; 1Jo 2:29, 3:2, 4:17; 2Pet 4:13; Isa 45:22; Num 21:9 Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, “Great is the mystery of godliness.” – {COL 133.4}

2Cor 3:18

2Cor 3:18 - glory to glory - By beholding we are changed! We through the indwelling Holy Spirit are moved from reflecting the glory of man to the glory of the Divine (Rom 1:17; Ps 84:7; 2Pet 1:1-4). See Ps 8:5; Dan 11:45; Rev 10:7; Isa 60:1

2Cor 3:18

2Cor 3:18 - even as by the Spirit of the Lord - the Spirit of the Lord, which gives life, liberty, power and the love of God, is He Who transforms us into the image of Christ. See 2Cor 3:6, 17; John 1:12, 13; Rom 5:5

2Cor 4:1

2Cor 4:1 - we faint not - we are not to grow weary in well doing - See Heb 10:35, 36; 2Cor 4:16

2Cor 4:2

2Cor 4:2 - walking in craftiness, nor handling the word of God deceitfully - See Dan 8:25

2Cor 4:2

2Cor 4:2 - nor handling the word of God deceitfully - Paul affirms that in genuineness and sincerity he preaches the gospel. Unlike those who use the gospel for personal gain aggrandizement, or to slander the gospel, Paul seeks to win souls for God's Kingdom. See Rom 1:18; Contrast Philippians 1:15-18

2Cor 4:2

2Cor 4:2 - but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God - See 1Cor 2:2-5; 2Cor 3:2; Philippians 3:8-14; John 15:22-25

2Cor 4:3

2Cor 4:3, 4 - But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. - See 2Tim 2:24-26; Deut 29:4

2Cor 4:4

2Cor 4:4 - In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them - See 2Thess 2:8-12; Rom 1:18-32; Lk 8:12; *2Tim 2:25, 26

2Cor 4:4

2Cor 4:4 - the god of this world - See Joh 12:31, 32, 9:39-41; Eph 2:1-3

2Cor 4:4

2Cor 4:4 - the light of the glorious gospel of Christ, who is the image of God - See Joh 14:7-11

2Cor 4:4

2Cor 4:4 - who is the image of God - See Col 1:15, 2:9

2Cor 4:5

2Cor 4:5 - For we preach not ourselves, but Christ Jesus the Lord - See 1Cor 2:2

2Cor 4:6

2Cor 4:6 - For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ - As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light may shine upon us, that our character may be developed into the likeness of Christ. – {SC 68.2}

2Cor 4:6

2Cor 4:6 - Who commanded the light to shine out of darkness - Jesus under the direction of His Father, is He Who commanded, "Let there be light" and the Spirit of God brought forth Light. See Gen 1:3; Ps 33:6; 1Pet 2:9; Joh 14:10, 11 The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. – {SR 13.2}

2Cor 4:6

2Cor 4:6 - hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ - We understand God and His glory by beholding the face of Jesus

Christ. We, who can not see the Father, are to know Him through the Son Jesus Christ. This is synonymous with God cleansing the Sons of Levi of the lies that the devil has set-up, the lies which exalt themselves agains the knowledge of God. See Isa 60:1, 2; 1Pet 2:9; Joh 14:7-9, 17:4-20; Rom 5:5; Mal 3:1-3 || 2Cor 10:4, 5

2Cor 4:6

2Cor 4:6 - the light of the knowledge of the glory of God - the knowledge of the glory of God is seen in the gospel, the righteousness by faith. God's glory is His character, manifested in Christ and imparted to those who behold His face. God's glory is that which destroys sin, not people. Therefore, as we behold God's glory in the face of Jesus Christ, our comeliness will be cast down, and in humility we will be made whole (strengthened - Col 2:10) by the grace of God. See Ex 33:18, 20-23; Philippians 3:10; John 1:4, 5

2Cor 4:6

2Cor 4:6 - in the face of Jesus Christ - the light of the knowledge of God's glory [His character] is seen in the face of Jesus Christ. Therefore, by beholding Him, we are changed from glory to glory. Isa saw the Lord on His throne in His glory and he lamented his undone condition. Job beheld the Lord and he abhorred and repented of himself. Daniel beheld Jesus in His glory and His comeliness was turned to corruption. Joh, too saw Jesus and he was weakened with no strength in him. So, when we are humbled into the dust, and we receive the promises of God by faith, our corruption is turned to righteousness and we are changed from glory into His glory. See 2Cor 3:18; Job 42:5, 6; Isa 6:1-8; Dan 10:5-8; Rev 1:17

2Cor 4:7

2Cor 4:7 - this treasure in earthen vessels - the treasure is the light of the gospel, the knowledge of the glory of God in the face of Jesus Christ, dwelling within us; Christ in us, the hope of glory. See Mt 5:16; 2Cor 4:6, 10; Col 1:25-29 God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth. – {GC vi.3} To those who handle sacred things comes the solemn injunction, "Be ye clean, that bear the vessels of the Lord." [Isa 52:11.] Of all men, those who have been trusted and honored by the Lord, those who have been given special service to perform, should be circumspect in word and deed. They should be men of devotion, who, by works of righteousness and pure, true words, can lift their fellow-men to a higher level; men who are not unsettled by every passing temptation; men of firm, earnest purpose, whose highest aim is to gather souls to Christ. – {GW 124.1} Satan's special temptations are directed against the ministry. He knows that ministers are but human, possessing no grace or holiness of their own; that the treasures of the gospel have been placed in earthen vessels, which divine power alone can make vessels unto honor. He knows that God has ordained ministers to be a powerful means for the salvation of souls, and that they can be successful in their work only as they allow the eternal Father to rule their lives. Therefore he tries with all his ingenuity to lead them into sin, knowing that their office makes sin in them more exceeding sinful; for in committing sin, they make themselves ministers of evil. – {GW 124.2}

2Cor 4:7

2Cor 4:7 - that the excellency of the power may be of God, and not of us - This excellent

power (Christ in us, the hope of glory - Col 1:27) that is stored in earthen vessels (1Cor 15:47-49) is to be revealed in us that God may receive all the glory and not men. Men will glorify God and not men, as they behold His glory working in and through us. See 1Cor 2:1-5, 1:29, 31; 2Cor 4:5; Mt 5:16, 6:13; Eph 1:19-23, 2:8-10; Philippians 3:9, 10; Ps 115:1;

2Cor 4:8

2Cor 4:8 - We are troubled on every side, yet not distressed; we are perplexed, but not in despair - See Isa 32:17; 2Cor 12:7-10

2Cor 4:9

2Cor 4:11 - cast down - a cast down sheep is one that has lost its balance and is stuck upon its back without being able to right itself. This is very dangerous and possibly fatal for the animal unless set upright in time.

2Cor 4:10

2Cor 4:10 - Always bearing about in the body the dying of the Lord Jesus - always dying to self, being crucified with Christ so that He may live in us and not we ourselves. See Gal 2:20; Col 2:12

2Cor 4:10

2Cor 4:10 - that the life also of Jesus might be made manifest in our body - See 2Cor 4:11, 12:10; Gal 2:20; Rom 12:1, 2; 1Jo 4:2; Col 1:28, 29; Hymn #316 - Live Out Thy Life Within Me

2Cor 4:11

2Cor 4:11 - For we which live are alway delivered unto death for Jesus' sake - we are delivered to die daily, both willfully and if required through martyrdom. See 1Cor 15:31; Gal 2:20; Lk 9:23||Mt 16:24||Mk 8:34

2Cor 4:11

2Cor 4:11 - that the life also of Jesus might be made manifest in our mortal flesh - See 2Cor 4:10

2Cor 4:13

2Cor 4:13 - We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak - See Ps 116:10

2Cor 4:13

2Cor 4:13 - believed - See Ps 116:10; Rom 6:17

2Cor 4:13

2Cor 4:13 - we also believe, and therefore speak - See Rev 12:11

2Cor 4:14

2Cor 4:14 - Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you - See Mt 28:2-6; Joh 5:25-29; 1Cor 15:50-58; Rom 6:5, 9, 10

2Cor 4:15

2Cor 4:15 - For all things are for your sakes - Rom 8:28; Phil 1:12-14, 19

2Cor 4:15

2Cor 4:15 - that the abundant grace - God's grace that brings salvation and abounds to all people freely - Titus 2:11; Eph 2:8

2Cor 4:15

2Cor 4:15 - might through the thanksgiving of many redound to the glory of God - our grateful praise and thanksgiving for God's amazing grace towards is to ascend, all to God's glory! We were created to worship and honor our Creator!

2Cor 4:16

2Cor 4:16 - For which cause we faint not- See 2Cor 4:1; Gal 6:9; Heb 10:35-39

2Cor 4:16

2Cor 4:16 - but though our outward man perish - the natural degeneration due to sin and through the trials, troubles, persecutions of men, the saints outward bodies are being torn down, yet, the inward man is becoming stronger in Christ Jesus. See 2Cor 5:1-3

2Cor 4:16

2Cor 4:16 - yet the inward man is renewed day by day - Dying daily to self we find life in the Spirit of Life in Christ Jesus (1Cor 15:31; Rom 8:1). Real life is found in the spiritual level not in the natural. Just as we must not live by bread alone but by every word that proceeds from the mouth of God. The kingdom of God is within us (Lk 17:21), an eternal spring, springing forth into eternal life See 2Cor 4:18, 5:17; Mt 4:4; Joh 6:62, 63; Rom 7:22; Eph 3:16; Hymn #532, Day by Day

2Cor 4:17

2Cor 4:17 - For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory - See Heb 12:2-4; 1Pet 4:12-14

2Cor 4:17

2Cor 4:17 - which is but for a moment - the trying of our faith is but for a moment compared to the eternal weight of glory we are to receive now and for eternity. See Isa 54:7

2Cor 4:18

2Cor 4:18 - While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal - We must ask the Lord for eye-salve so that we may behold the wondrous things out of His law (Rev 3:18; Ps 119:18). We must also ask for eyes to perceive things unseen to the natural eyes and focus on them (2Kin 6:17). See 1Jo 2:16; Mt 6:19, 20; 2Cor 4:16; Col 2:20-23

2Cor 4:18

2Cor 4:18 - for the things which are seen are temporal - See 1Jo 2:16, 17

2Cor 4:18

2Cor 4:18 - but the things which are not seen are eternal - See Mt 6:20; 2Cor 4:16; Dan 2:44

2Cor 5:1

2Cor 5:1 - our earthly house of this tabernacle - our natural mortal bodies. See 1Cor 6:15-19; 15:42-44; 2Cor 4:16; 2Pet 1:14, 15

2Cor 5:1

2Cor 5:1 - we have a building of God, an house not made with hands, eternal in the heavens - See 1Cor 15:44, 51-58; 1Thess 4:13-18

2Cor 5:1

2Cor 5:1 - not made with hands - not made with man's hands but made by God. See Heb 9:11; 1Cor 15:51-55; John 14:1-4

2Cor 5:2

2Cor 5:2 - For in this we groan - the outward man which is perishing groans (literally) with pains and suffering. See 2Cor 4:16; Rom 8:22, 23

2Cor 5:2

2Cor 5:2 - earnestly desiring to be clothed upon with our house which is from heaven - desiring to be clothed with immortality, our incorruptible bodies. See 1Cor 15:51-56; Rom 7:22-25, 8:22, 23

2Cor 5:3

2Cor 5:3 - If so be that being clothed we shall not be found naked - Once clothed in Jesus incorruptible robe of righteousness and our eternal bodies, we shall not be found naked, in a sinful spiritually dead state. See Gen 3:11; Rev 16:15; 1Cor 15:51-57; Ex 32:22-25; 2Chron 28:19 nakedness as death - Job 1:21; Ecc 5:15

2Cor 5:4

2Cor 5:4 - For we that are in this tabernacle do groan, being burdened - we are burdened by the continual war of the flesh lusting after the Spirit of God; the warfare that causes us to cry out "O wretched man that I am, Who shall save me from this body of death?". See Rom 8:19-25

2Cor 5:4

2Cor 5:4 - not for that we would be unclothed - not that we should be naked or rather, dead. Job 1:21; Ecc 5:15; 2Pet 1:14, 15

2Cor 5:4

2Cor 5:4 - but clothed upon, that mortality might be swallowed up of life - not to be unclothed in death but to be clothed in an immortal body that can not see death. See 1Cor 15:51-58

2Cor 5:4

2Cor 5:4 - swallowed-up of life - mortality swallowed-up of eternal life - 1Thess 4:13-18; 1Cor 15:51-58

2Cor 5:5

2Cor 5:5 - Now he that hath wrought us for the selfsame thing is God - God made us to be clothed in eternal life - See Joh 1:12, 13, 12:50; Eph 2:10; 2Cor 5:17

2Cor 5:5

2Cor 5:5 - given unto us the earnest of the Spirit - See Eph 1:13, 14; 2Cor 1:22; Gal 4:4-7

2Cor 5:6

2Cor 5:6 - Therefore we are always confident, knowing that - our confidence is in the Lord Who has promised us immortality, even though we today are present in these mortal bodies and absent from God.

2Cor 5:6

2Cor 5:6 - always - ever

2Cor 5:6

2Cor 5:6 - confident - tharrhéō Verb thar-hreh'-o another form for (2293) another form for ; to exercise courage:--be bold, 0 boldly, have confidence, be confident. Compare . to be of good courage, be of good cheer to be bold

2Cor 5:6

2Cor 5:6 - knowing - eídō Verb i'-do a root word a primary verb; used only in certain past tenses, the others being borrowed from the equivalent and ; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know:--be aware, behold, 0 can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare . to see to perceive with the eyes to perceive by any of the senses to perceive, notice, discern, discover to see i.e. to turn the eyes, the mind, the attention to anything to pay attention, observe to see about something 1d i.e. to ascertain what must be done about it to inspect, examine to look at, behold to experience any state or condition to see i.e. have an interview with, to visit to know to know of anything to know, i.e. get knowledge of, understand, perceive of any fact the force and meaning of something which has definite meaning to know how, to be skilled in to have regard for one, cherish, pay attention to (1Th. 5:

2Cor 5:6

2Cor 5:6 - that - hóti Conjunction hot'-ee neuter of (3748) as conjunction neuter of as conjunction; demonstrative, that (sometimes redundant); causative, because:--as concerning that, as though, because (that), for (that), how (that), (in) that, though, why. that, because, since

2Cor 5:6

2Cor 5:6 - whilst we are at home in the body we are absent from the LORD - While we are here in our mortal state, we are absent from the LORD, in His immediate presence. When this mortal shall put on immortality at Jesus' 2nd Coming, then forever we will be with Him

and will see Him face to face for we shall be as He is, in physical form and character. See 1Thess 4:15-18; 1Cor 15:50-55; 1Jo 3:2

2Cor 5:6

2Cor 5:6 - at home - endēméō Verb en-day-meh'-o from a compound of (1722) and (1218) from a compound of and ; to be in one's own country, i.e. home (figuratively):--be at home (present). to be among one's own people, dwell in one's own country, stay at home

2Cor 5:6

2Cor 5:6 - body - sōma Noun Neuter so'-mah from (4982) from ; the body (as a sound whole), used in a very wide application, literally or figuratively:--bodily, body, slave. the body both of men or animals a dead body or corpse the living body of animals the bodies of planets and of stars (heavenly bodies) is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body so in the NT of the church that which casts a shadow as distinguished from the shadow itself

2Cor 5:6

2Cor 5:6 - absent - ekdēméō Verb ek-day-meh'-o from a compound of (1537) and (1218) from a compound of and ; to emigrate, i.e. (figuratively) vacate or quit:--be absent. to go abroad emigrate, depart to be or live abroad

2Cor 5:7

2Cor 5:7 - For we walk by faith, not by sight - while living in these mortal bodies that are visibly growing old and perishing, we live by faith of Jesus Christ, believing in God’s promise to give us a glorified, eternal body at that day. See 2Cor 5:1,2; 1Cor 15:51-56; Heb 11:1

2Cor 5:8

2Cor 5:8 - We are confident - our confidence is in the blessed hope, and glorious appearing of Jesus Christ, Who will give us a glorified body. Titus 2:13

2Cor 5:8

2Cor 5:8 - I say, and willing rather to be absent from the body, and to be present with the Lord - here is an example of a saying of Paul that is "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2Peter 3:15, 16). Paul makes it plain that he does not want to be "unclothed" or dead (v4), but rather to shed the mortal body (earthly house), be clothed in immortality (1Cor 15:51-57) and to be present with God at that day. See 1Cor 5:3; 2Tim 4:6-8

2Cor 5:8

2Cor 5:8 - and to be present with the Lord -

2Cor 5:9

2Cor 5:9 - Wherefore we labour, that, whether present or absent, we may be accepted of Him - we want to be found in God’s will, whether in this earthly house or when given our immortal bodies at that day - See 2Tim 2:15, 21, 4:5; Philippians 2:12, 13

2Cor 5:10

2Cor 5:10 - For we must all appear before the judgment seat of Christ - See Dan 7:8, 9, 13, 14; Jer 9:25, 24:1, 2; Eccl 3:17; Act 10:42; Rom 14:10

2Cor 5:10

2Cor 5:10 - every one may receive the things done in the body - See Rev 22:12; 1Pet 1:16, 17

2Cor 5:11

2Cor 5:11 - Knowing therefore the terror of the Lord - Just as we are to fear and reverence God, we must also fear to offend the One Who gave His beloved Son for the sins of the world, lest we cast His precious spilt blood away as a profane thing. See Heb 2:3, 10:31; Rev 14:7; Mt 10:28; 1Pet 4:17, 18

2Cor 5:11

2Cor 5:11 - we persuade men - See Col 1:28

2Cor 5:12

2Cor 5:12 - but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart - that the Corinthians may commend/boast/advocate for the apostles based, not appearances, but in the effectual power of God working mightily in them and through them - See Col 1:29; 1Cor 2:3, 4

2Cor 5:12

2Cor 5:12 - that ye may have somewhat to answer them which glory in appearance, and not in heart - See Joh 7:24

2Cor 5:13

2Cor 5:13 - For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause - See Act 26:24

2Cor 5:14

2Cor 5:14 - For the love of Christ constraineth us - Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery. – {SC 44.2}

2Cor 5:14

2Cor 5:14 - because we thus judge, that if one died for all, then were all dead: - we were all dead in trespasses and sins and for this cause, Jesus came and died for the ungodly. See Heb 2:9; Rom 5:18

2Cor 5:14

2Cor 5:14 - then were all dead - then were all dead in trespasses and sins. See Eph 2:1-3; Rom 3:23

2Cor 5:15

2Cor 5:15 - that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again - See Gal 2:20, 6:8; Rom 6:1-13;

2Cor 5:16

2Cor 5:16 - henceforth know we no man after the flesh - we are not to see one another in our former way of life, in the flesh, but we are to acknowledge one another as new creatures in Christ Jesus that walk not after the flesh but after the Spirit. See Rom 8:1-4; Isa 43:18

2Cor 5:16

2Cor 5:16 - though we have known Christ after the flesh, yet now henceforth know we him no more - Jesus is a life giving Spirit Who has quickened us to eternal life (Eph 2:1). He will return and we will see Him apart from the sinful nature He once bore to win our salvation, but with the glorified body that was His own from eternity past and for all eternity. See Mt 16:28; 1Cor 15:45; Heb 9:28; Joh 17:5

2Cor 5:17

2Cor 5:17 - Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new - The active power in Creation is seen in Redemption. It is our past that often keeps us trapped, incapable of moving forward. In Christ I have a new past where Jesus has "cut and pasted" His righteous life into the record of my wretched life so that I am "Covered with His Life". See Rom *6:4, 1-14; Jer 18:4-6; Ps 51:10; Col 1:14, 16, ,17; Eph 2:8-10, *4:24; Lk 1:35; 1Sam 10:6 Jesus is a MASTER of making all things new: Man at the pool of Bethesda 38yrs: John 5:2-9 Man born blind: John 9:1-41 Woman with issue of blood: Mk 5:25-34 Raising Jairus' daughter from death: Mk 5:35-43 Widow of Nain's son: Lk 7:11-17 "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is "Christ in you, the hope of glory." – {AA 476.1} When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan… {DA 324.1} The birth of a son to Zacharias, like the birth of the child of Abraham, and that of Mary, was to teach a great spiritual truth, a truth that we are slow to learn and ready to forget. In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul. It was through faith that the child of promise was given. It is through faith that spiritual life is begotten, and we are enabled to do the works of righteousness. – {DA 98.3}

2Cor 5:17

2Cor 5:17 - he is a new creature - He is born again, a new creation - See Gal 6:15; *Eph 4:24; Ps 33:6||1Pet 1:23; 1Jo 3:14 When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The

soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. – {DA 324.1}

2Cor 5:17

2Cor 5:17 - behold, all things are become new - See Joh 9:25; Mark 5:15; Lk 19:8, 9

2Cor 5:18

2Cor 5:18 - And all things are of God - all power, honor, authority, majesty, praise, glory, love, might, strength, virtue, peace, etc... God is the God of all graces, Who has reconciled us unto Himself. We are reconciled to God by, Christ, for Christ, in Christ and through God so all praise must be given too Christ.

2Cor 5:18

2Cor 5:18 - who hath reconciled us to himself by Jesus Christ - Jesus upheld and satisfied the righteous requirements of the law through His death, and makes atonement mankind and God through His Mediatorial life - See Job 9:33; Eph 1:5, 2:14, 15; Joh 14:6; Joh 14:31||12:50; Rom 8:1–4, 5:10

2Cor 5:18

2Cor 5:18 - and hath given to us the ministry of reconciliation - We are all called to minister the grace extended to us by Christ, to others. The whole world was gathered into the embrace of Christ. He died on the cross to destroy him who had the power of death and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are. – {HP 33.5}

2Cor 5:19

2Cor 5:19 - God was in Christ - Just as God sees and credits us with Jesus' good works when we are in Christ (Heb 7:9, 10; Mt 3:17), so too, God was in Christ, drawing the world unto Himself in love. God first woes us by His Spirit to reason together (Isa 1:18). He then meets us in Christ, at the "Welcome Table", bearing grace, mercy, and forgiveness. We too are to come to the "Welcome Table" in Christ, with a contrite heart and repentance. It is in Christ, that this reconciliation is made. See Joh 10:38, 14:10, 11, 17:21

2Cor 5:19

2Cor 5:19 - reconciling - Bringing into favor and friendship after variance. Bringing to contentment or satisfaction; showing to be consistent; adjusting; making to agree. See Dan 9:24; Heb 2:17 In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power. – {SC 20.1}, See James 1:17

2Cor 5:19

2Cor 5:19 - reconciling the world unto himself, not imputing their trespasses unto them - "The Father Himself loveth you" (John 16:27), and Jesus is our Peace, who makes reconciliation between God and mankind, abolishing the enmity that was in us, by Himself. See Isa 49:5; *Jer 31:1, 3, 33; Eze 36:28, 37:27; Joh 6:44; Eph 2:15; Rom 5:10, 18, 3:24; 2Cor 5:19; Heb 2:9; 1Jo 2:2

2Cor 5:19

2Cor 5:19 - not imputing their trespasses unto them - See Ps 32:2; Rom 2:4, 3:25, 4:6-8

2Cor 5:19

2Cor 5:19 - hath committed unto us the word of reconciliation - See Act 20:32

2Cor 5:20

2Cor 5:20 - Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God - See Isa 44:22; Jer 31:3; Eph 6:20 Ambassadors of Christ in the world: Lk 12:14 - "who made Me a judge or a divider over you?" Joh 20:21 - "... As the Father has sent me, so send I you" Joh 17:14, 15, 18 - We are not of the world but sent into the world 1Jo 4:17 - As Christ is, so are we in the world Philippians 3:20 - our conversation is in heaven [conversation= life/lifestyle: see Ps 37:14, 50:23; Gal 1:13;Eph 2:3, 4:22; Jam 3:13] Heb 11:8-10 - Abraham, the father of the faithful gave us an example of being a citizen of the Kingdom of God

2Cor 5:20

2Cor 5:20 - as though God did beseech you by us - Christ in me is what is preaching the ministry of reconciliation.

2Cor 5:20

2Cor 5:20 - be ye reconciled to God - reconciliation involves: 1. Accepting by faith the merits of Jesus Christ through His shed blood for our forgiveness and redemption. Jesus bids us: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." (Mt 11:28; Lev 6:30; Col 1:20; Eph 2:16) 2. Repentance (see 2Cor 7:9-11; Rom 2:4; Act 11:18; 20:21; Jer 31:18-20)

2Cor 5:21

2Cor 5:21 - he hath made Him to be sin for us, who knew no sin - Jesus Himself never experienced sin. Jesus became part of the human race without partaking or indulging in the human races' problem of sin. Yet, God placed the sins of the world upon Him so that He might bear them to the cross in order to save the world. See Deut 21:21-23; Gal 3:13; Heb 2:9;

1Jo 2:2; Mt 27:26; Num 21:6-9; Joh 3:14; 12:32-34; 1Pet 3:18 Jesus became what He is not (2Tim 3:16) so that we could become what we are not!! But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. – {DA 693.2}

2Cor 5:21

2Cor 5:21 - we might be made the righteousness of God in him - we may become righteous as God is righteous through Jesus Christ. If Jesus says I am clean, who can condemn me? Who am I to declare/condemn myself of sin? See Jer 23:5, 6; 2Pet 1:1-3; Gal 2:21, *5:5; Rom 4:5, 8:29; Eph 2:10; Mt 1:21 But Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich. We are to follow in the path He trod. – {DA 416.3}

2Cor 5:21

2Cor 5:21 - that we might be made the righteousness of God in Him - See Gal 3:14; Rom 8:4, 12:1, 2; Jer 23:6

2Cor 6:1

2Cor 6:1 - beseech you also that ye receive not the grace of God in vain - See 1Cor 15:10; Gal 2:21

2Cor 6:2

2Cor 6:2 - I have heard thee in a time accepted - See Isa 49:8

2Cor 6:2

2Cor 6:2 - succored - assistance and support in times of hardship and distress. See Heb 2:18

2Cor 6:2

2Cor 6:2 - behold, now is the accepted time; behold, now is the day of salvation - Isa 49:8; Ps 32:6

2Cor 6:3

2Cor 6:3 - that the ministry be not blamed - the highest priority of the Christian is to lift up the name of Jesus and ensure no offense is made to the cause of Christ - to be jealous for God and His cause as Elijah. See 1Kin 19:10; Gal 2:24

2Cor 6:5

2Cor 6:5 - In stripes - we are to prove ourselves Christians even in unjust, undeserved

beatings. See Isa 53:7

2Cor 6:5

2Cor 6:5 - in imprisonments - the ministers of God may suffer unjust, unlawful imprisonments and yet we must prove ourselves true to Christ and above reproach. See Dan 6:16-22

2Cor 6:5

2Cor 6:5 - in tumults - in riotings and social disorder, we are to prove ourselves orderly and followers of Christ.

2Cor 6:5

2Cor 6:5 - in watchings - in delays of things expected

2Cor 6:5

2Cor 6:5 - in fastings - whether fasting by choice or due to a lack, we are to prove ourselves followers of Jesus Christ.

2Cor 6:6

2Cor 6:6 - By pureness - we are to prove ourselves servants of God through our purity - cleanliness in thought, motive and action

2Cor 6:6

2Cor 6:6 - by knowledge - we are to study to show ourselves approved unto God, but are to do the work of an evangelist and be instant in season and out of season to give a word for the hope that lies within us. See 2Tim 2:15, 4:2, 5; 1Pet 3:15

2Cor 6:6

2Cor 6:6 - love unfeigned - sincere love, without dissimulation and dissembling. See Rom 12:9

2Cor 6:7

2Cor 6:7 - by the armour of righteousness on the right hand and on the left - Eph 6:11-18

2Cor 6:10

2Cor 6:10 - As sorrowful, yet alway rejoicing - See Act 16:22-25

2Cor 6:10

2Cor 6:10 - alway rejoicing - See Phil 4:4

2Cor 6:10

2Cor 6:10 - as having nothing, and yet possessing all things - the poor of this world are rich in faith, knowing their heavenly Father, Who owns the cattle on a thousand hills, as well as the hills themselves, will supply all their needs according to His riches in glory. The faithful have received all spiritual gifts in Christ Jesus. See Jam 2:5; Ps 50:10; Phil 4:19; Eph 1:3

2Cor 6:14

2Cor 6:14 - Be ye not unequally yoked with unbelievers - The command is given not to engage in any binding agreement or relationship with those who are not of like mind (Am 3:3). The command is given with regards to marriage, but also applies with close business partnerships and other arrangements where our faith and moral convictions will be challenged through the commitments made. Further, an unbeliever may go beyond one who does not accept or profess Christ, but may include all who are not of a common faith. Unless we are unified and sanctified by the truth (doctrine) and love, we walk not together. See Gen 28:6; Joh 17:17; Phil 2:2; 1Pet 3:8; 1Kin 11:2

2Cor 6:14

2Cor 6:14 - what communion hath light with darkness? - See Joh 3:19-21; 1Thess 5:4-10; Rom 6:16

2Cor 6:15

2Cor 6:15 - infidel - See Ps 14:1

2Cor 6:16

2Cor 6:16 - And what agreement hath the temple of God with idols? - See Eze 8:3; 2Kin 23:24

2Cor 6:16

2Cor 6:16 - ye are the temple of the living God - the number 46 prophetically symbolizes God's temple (Joh 2:26; Dan 9:). The human body is comprised of 46 chromosomes. See also 1Pet 2:2-5; 1Cor 6:19

2Cor 6:16

2Cor 6:16 - I will dwell in them, and walk in them, and I will be their God and they shall be my people - See Lev 26:11, 12; John 14:17; Eze 37:27; Jer 31:33; Gal 2:20; Rev 21:3;

2Cor 6:17

2Cor 6:17 - Wherefore come out from among them, and be ye separate - See Num 23:9; Isa 52:11; Rev 18:1-4

2Cor 6:17

2Cor 6:17 - I will receive you - we are accepted in the Beloved, Jesus Christ. See Eph 1:6

2Cor 6:18

2Cor 6:18 - And will be a Father unto you - See Mt 5:

2Cor 6:18

2Cor 6:18 - and ye shall be my sons and daughters, saith the Lord Almighty - See Joh 1:12

2Cor 7:1

2Cor 7:1 - Having therefore these promises: 1. God will dwell in us and walk in us - 2Cor 6:16; Gal 2:20; Eph 1:13, 14; Lk 11:13 2. God will be our God and we His people - 2Cor 6:16; Ex

19:5, 6; Jer 31:33; Rev 21:3 3. God will be a Father to us and we His children - 2Cor 6:17; Mt 7:11; Rom 8:16; Rev 21:7 4. God will "receive" (accept) us - 2Cor 6:18; Eph 1:6 5. We were chosen in Christ before the foundation of the world - Eph 1:3 6. We are predestined to be adopted as children of God 7. We are accepted of God in the Beloved - Eph 1:5

2Cor 7:1

2Cor 7:1 - let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God - See Eph 4:11-13; Eph 4:12, 13; Mt 5:45; Col 3:5

2Cor 7:1

2Cor 7:1 - perfecting holiness in the fear of God - Holiness is constant agreement with God. Shall we not be that which Christ so greatly desires us to be,—Christians in deed and in truth,—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Christ. The whole world was gathered in his embrace. He died on the cross to give the death-stroke to Satan, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are. –{SW June 11, 1903 Par. 7}

2Cor 7:2

2Cor 7:2 - Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. See 2Cor 1:12

2Cor 7:3

2Cor 7:3 - I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you - See 2Cor 6:

2Cor 7:5

2Cor 7:5 - For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears - persecutions faced by Paul and the other apostles caused anguish of spirit and fear for life. This is to compare with the Time of Trouble the remnant will face. See 2Cor 1:8-10; 1Cor 2:3

2Cor 7:6

2Cor 7:6 - Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus - See Joh 14:16, 17; 2Cor 1:3, 4, 7, 2:13

2Cor 7:9

2Cor 7:9 - Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing - See Rom 2:4, 5;

2Cor 7:10

2Cor 7:10 - for godly sorrow worketh repentance unto salvation - Godly sorrow which is borne of God (Ezek 33:15; Rom 2:4, 5; 2Pet 3:9; Act 5:31; 1Jo 1:10||Mk 3:29) and as seen in the life experience of David, recorded in Ps 51, is comprised of: 1. A plea for mercy 2. A sincere

desire to be made clean from the stain of sin and its guilt 3. An acknowledgment of sin and one's own waywardness 4. A confession of sin and one's guilt 5. A petition for: a. Forgiveness b. Cleansing c. Acceptance d. Restoration (of joy) e. Strength to avoid the sin again f. Deliverance from lingering guilt

2Cor 7:10

2Cor 7:10 - not to be repented of - there is no regret in godly sorrow. This sorrow is born of the Holy Spirit's conviction of sin, righteousness and judgment.

2Cor 7:10

2Cor 7:10 - sorrow of the world worketh death - This is regret for having been exposed, caught, or found out in one's sin. This is not true repentance - a desire to turn and do the right thing. See Heb 12:16, 17

2Cor 7:11

2Cor 7:11 - For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter - See Rom 2:4, 5 Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. “He will guide you into all truth” (Joh 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein. – {AA 52.5}

2Cor 7:11

2Cor 7:11 - what carefulness - when convicted of our sinfulness and we truly repent, we will be careful to avoid those things which cause us to sin again. We will also seek to redress or make right any wrongs or offenses committed.

2Cor 7:11

2Cor 7:11 - what clearing of yourselves - we seek to clear and cleans ourselves of the sin and the things which causes us to sin. We desire to maintain a clear conscience as it relates to the transgression. Therefore, we give apology and make restitution where necessary or possible and clear ourselves of any further associations that would bring us once again under condemnation.

2Cor 7:11

2Cor 7:11 - what indignation - we bear a hatred and contempt for the sin and that which provoked us to commit it.

2Cor 7:11

2Cor 7:11 - what fear - we fear Him who can destroy both body and soul in hell (Mt 10:28). See Ps 51:7-12

2Cor 7:11

2Cor 7:11 - what vehement desire - we bear a desire to live a godly life in the present age. We recognize our sins and zealously desired to be clothed in Christ's righteousness. See Rev 3:19

2Cor 7:11

2Cor 7:11 - what zeal - we have a zeal to do the right, to be conformed to Christ's image and to counsel others to do the same. See Ezr 7:10; Ps 51:12, 13; Rev 3:19

2Cor 7:11

2Cor 7:11 - what revenge - our desire is to wage war against the enemy of souls and to see his kingdom fall. We no longer want to be a slave or captive to his deceptive works.

2Cor 7:11

2Cor 7:11 - in all things ye have approved yourselves to be clear in this matter - the above are the fruit of true repentance by which we can stand blameless before the LORD.

2Cor 7:12

2Cor 7:12 - Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you - See 2Cor 2:4-10

2Cor 7:15

2Cor 7:15 - how with fear and trembling ye received him - See Philippians 2:12, 13

2Cor 7:16

2Cor 7:16 - I rejoice therefore that I have confidence in you in all things - Paul delights in that the Corinthians heeded his letter of reproof and it brought about fruit of repentance and reformation. He also delights in that their repentance was made manifest by Tit, who too delights in their reformation.

2Cor 8:1

2Cor 8:1 - we do you to wit of the grace of God - "we desire that you witness the grace of God". Paul is here striving to stir up godly jealousy among the Corinthian church by extolling the generosity of the impoverished church of Macedonia in their generous contributions to the saints in Judea. By highlighting the Macedonian's liberality, Paul hopes to stir the same spirit of generosity in the Corinthians. See 2Cor 9:2

2Cor 8:2

2Cor 8:2 - abounded unto the riches of their liberality - a people, though poor in the world's goods but rich in faith, gave liberally of the little that they had... praying that Paul take of their gifts to the furthering of the gospel and the ministering to the saints (2Cor 8:4). See Phlm 1:21

2Cor 8:4

2Cor 8:4 - Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints - The Macedonian churches desired that Paul and his co-laborers take willingly the offerings and gifts collected for the support and

furtherance of the gospel. See 2Cor 1:11

2Cor 8:5

2Cor 8:5 - but first gave their own selves to the LORD - the mark of true discipleship, stewardship and godly generosity begins with a humble surrender to the LORD of self. When Christ rules in the heart, we willingly render service, no matter the cost - Gal 2:20; Mt 11:28-30; Rom 12:1, 2

2Cor 8:6

2Cor 8:6 - Insomuch that we desired Tit, that as he had begun, so he would also finish in you the same grace also - Paul here appeals to the Corinthians that they would like the Macedonians, first give themselves to Christ and then express their liberality to the workers through Tit. See 2Cor 8:1

2Cor 8:7

2Cor 8:7 - see that ye abound in this grace also - Paul counsels that as the Corinthians excel in the graces of faith, utterance, knowledge, diligence and love, that they fail not to also excel, as the Macedonians excelled, in Christian generosity.

2Cor 8:8

2Cor 8:8 - I speak not by commandment, but by occasion of the forwardness of others - Paul is not giving the Corinthian church a command to be generous, but he is asking them to consider the willing cheerfulness shown by the churches of Macedonia as an example.

2Cor 8:8

2Cor 8:8 - forwardness - Cheerful readiness; promptness. It expresses more than willingness. (ex. We admire the forwardness of christians in propagating the gospel)

2Cor 8:8

2Cor 8:8 - to prove the sincerity of your love - as Jam states, faith without works is dead. Further, he asserts that if we see a brother in need and do nothing to assist, we do not have love. Jam 2:14-18

2Cor 8:9

2Cor 8:9 - For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich - Jesus emptied Himself of all but love that we might abound in His riches. Mt 27:26; Joh 3:16; Ps 118:23; Mt 21:42, Mk 12:11; Hymn #198 - And Can it Be?

2Cor 8:9

2Cor 8:9 - that ye through His poverty might be rich - Christ relinquished many things so that we may be partakers of that which we had no part in. 1. He was stripped naked so that we may be clothed in His righteousness 2. He was bruised so that we may be healed 3. He gave up His peace while on the cross so we may have peace when bearing our cross (Isa 53:5) 4. He carried our grief and sorrow so that we may have His joy 5. He was despised and rejected so that we might be accepted in the Father (Isa 53:3; Eph 1:6) 6. He bore our reproach so that we may be highly esteemed by the worlds 7. He was debased so that we

may be lifted up, an ensign of His glory

2Cor 8:10

2Cor 8:10 - but also to be forward a year ago - See 2Cor 9:2

2Cor 8:10

2Cor 8:10 - forward - cheerful willingness

2Cor 8:11

2Cor 8:11 - Now therefore perform the doing of it - Paul appeals to the Corinthian church's conscience and desire to do good so that they act upon the good intentions of supporting the saints in need/want in Jua. He does not purpose to put any additional burden on them, but in the spirit of Christian love, they support those who are in want through their abundance, who in time may have opportunity to do the same for them in their time of need. See 1Cor 16:1-3; Act 11:28

2Cor 8:11

2Cor 8:11 - that as there was a readiness to will, so there may be a performance also out of that which ye have - As we submit ourselves to the Lord, He works in us both to will and to do of His good pleasure - See Philippians 2:12, 13

2Cor 8:14

2Cor 8:14 - But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: - the Lord has, not by commandment, but from an appeal to our conscience, to be selfless and to give according to our ability and the needs of others so that in time, the same may be reciprocated to us.

2Cor 8:15

2Cor 8:15 - As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack - Speaking of God's generosity in providing manna daily for the COI. See Ex 16:18; Act 2:44, 45, 4:34

2Cor 8:16

2Cor 8:16 - Tit - See 2Cor 8:23

2Cor 8:17

2Cor 8:17 - forward - cheerfully willing

2Cor 8:18

2Cor 8:18 - And we have sent with him the brother, whose praise is in the gospel throughout all the churches - perhaps Titus' own brother, but one who is proven and grounded in the faith.

2Cor 8:23

2Cor 8:23 - Whether any do enquire of Titus, he is my partner and fellowhelper concerning

you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ - Paul is admonishing the Corinthians to accept Titus as himself, a messenger and minister of the gospel of Jesus Christ.

2Cor 9:2

2Cor 9:2 - forwardness - cheerful willingness

2Cor 9:2

2Cor 9:2 - that Achaia was ready a year ago - See 2Cor 8:10, 12

2Cor 9:3

2Cor 9:3 - Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: - Paul is writing to the church in Corinth ahead of his arrival so that they might make preparation in the collection for the saints beforehand. See 1Cor 16:1-3; 2Cor 9:5

2Cor 9:4

2Cor 9:4 - Lest haply if they of Macedonia come with me, and find you unprepared - 1Cor 16:1-3

2Cor 9:5

2Cor 9:5 - whereof ye had notice before - Paul is sending notice before he and certain saints from Macedonia appear that the church in Corinth may make preparation and appear equally generous to those of Macedonia as the Macedonians were to them and others in need - See 1Cor 16:1-3

2Cor 9:5

2Cor 9:5 - as a matter of bounty, and not as of covetousness - that those who store up will do it cheerfully and abundantly unto God's praise and contrary to covetousness (selfishness and idolatry).

2Cor 9:6

2Cor 9:6 - he which soweth bountifully shall reap also bountifully - See Eccl 11:1

2Cor 9:7

2Cor 9:7 - Every man according as he purposeth in his heart, so let him give; not grudgingly - See 2Cor 8:12

2Cor 9:7

2Cor 9:8 - or of necessity - a guilty feeling, compelling one to an act.

2Cor 9:7

2Cor 9:7 - for God loveth a cheerful giver - See Ps 100:2; Isa 32:8 God declares, "Blessed are ye that sow beside all waters." Isa 32:20. A continual imparting of God's gifts wherever the cause of God or the needs of humanity demand our aid, does not tend to poverty. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it

tendeth to poverty." Proverbs 11:24. The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. "Give, and it shall be given unto you," God has promised; "good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Lk 6:38. – {AA 345.1} God's Remedy for Selfishness and Covetousness—The giving that is the fruit of self-denial is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering, and supplying the needs of the destitute. [11] – {AH 370.3} Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy.

2Cor 9:8

2Cor 9:8 - that ye, always having all sufficiency in all things - See Phil 4:19

2Cor 9:9

2Cor 9:9 - He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever - See Ps 112:9

2Cor 9:10

2Cor 9:10 - He that ministereth seed to the sower both minister bread for your food - See Isa 55:10, 11

2Cor 9:10

2Cor 9:12 - and increase the fruits of your righteousness - See Gal 5:22, 23

2Cor 9:12

2Cor 9:12 - For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God - the financial blessings not only satisfy the physical needs of the saints but allows their love and gratitude to grow through thanksgiving to God. Our generosity has dual blessings of meeting physical and spiritual needs. See 2Cor 9:13

2Cor 9:13

2Cor 9:13 - Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men - the Macedonians and needy Christians will glorify God for the generosity of the Corinthians towards the cause of God and the saints' needs

2Cor 9:14

2Cor 9:14 - And by their prayer for you, which long after you for the exceeding grace of God in you - the prayers of the saints provide blessings that continue long after you - unto eternal life. See Ps 112:6

2Cor 9:15

2Cor 9:15 - Thanks be unto God for his unspeakable gift - the gift of eternal life through the incomparable sacrifice of His Son, Jesus Christ.

2Cor 10:1

2Cor 10:1 - who in presence am base among you - Paul was not of an imposing posture but perhaps short of stature, presenting seemingly little threat. See 2Cor 10:10

2Cor 10:2

2Cor 10:2 - wherewith I think to be bold against some, which think of us as if we walked according to the flesh - Paul refers to those of a carnal mind who see things with outward appearance and presume Paul and the apostles present no real physical threat. They however, are unaware that the weapons of their warfare are not carnal but mighty in Christ. See 2Cor 10:4, 5, 12

2Cor 10:3

2Cor 10:3 - For though we walk in the flesh, we do not war after the flesh - though we are alive in the flesh, our lives are hid in Christ who dwells within us. Therefore, the weapons of our warfare are mighty in Christ, Who abides within us for pulling down spiritual powers, strongholds and principalities. Rom 8:9, 10; Col 3:3, 4; Eph 6:12; Gal 2:20

2Cor 10:4

2Cor 10:4 - For the weapons of our warfare are not carnal - See Eph 6:10-18 - here in this verse a commonly taught error by well intentioned ministers is exposed. The common and almost intuitive thought that we must understand all the trappings of the enemy is a falsehood of the enemy, designed to distract and take our focus from Christ and His arms of protection. In earthly warfare it is advantageous to know the enemy's position and tactics for battle. Without such knowledge an army is prey to unsuspected ambush by their foes. However, our methods are different with spiritual warfare. It is true we must become familiar with the enemy and his methods, however, to seek an expertise in his deceptive and changing tactics is an impossibility for mortals. Rather, we are counseled to put on God's armor and equip ourselves with the gift of God's abiding presence and power to subdue the enemy and his attacks. Consider how the Lord equipped His people for battling the following earthly conflicts: 1. David - 1Sam 23:4, 30:8; *2Sam 5:18-25 2. Moses and Joshua - Ex 17:9-16 3. Joshua - Joshua 6:1-5 4. Gideon - Judges 7:1-7 5. Elisha - *2Kin 6:9-23 6. Jehoshaphat - *2Chron 20:15-24 7. Hezekiah - 2Kin 19:32-35 As can be seen through these carnal conflicts, the Lord provided intelligence, strategy, and even fought the battles entirely for His people. The same cooperation and reliance upon God is essential in the spiritual conflicts we fight against principalities and powers and the rulers of darkness in this world. We are not to focus on the enemy's tactics, but to ensure we are grounded in the Lord and abide under the shadow of the Almighty. The more we concentrate on the strength and tactics of the enemy, the less we perceive the abounding grace and power available to us through Christ (Mt 14:30, 31). The devil delights in this as if we are paying him homage. His self-centeredness sees the attention we lend him as worship. There are Christians who think and speak altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and His love? – {DA 493.1}

2Cor 10:4

2Cor 10:4 - but mighty through God to the pulling down of strong holds - Eph 6:10; Isa 59:19; Gal 2:20 Let the soul be drawn out and upward, that God may grant us a breath of the

heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun. – {Pr 10.4}

2Cor 10:4

2Cor 10:4 - pulling down of strong holds - the enemy's fortresses he has established within men. Jesus, the Stronger Man has bound Satan and spoiled his strong holds. See Lk 11:21, 22; Mk 9:17-27; Philippians 3:20, 21; Eph 6:12; Col 2:15; Rom 8:15 Satan's Most Destructive Device: Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale. [136] – {CCh 101.5} Satan is taking the world captive through the use of liquor and tobacco, tea and coffee. The God-given mind, which should be kept clear, is perverted by the use of narcotics. The brain is no longer able to distinguish correctly. The enemy has control. Man has sold his reason for that which makes him mad. He has no sense of what is right. [137] – {CCh 101.6} Our Creator has bestowed His bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But alas, we see on every hand the blessings of God changed to a curse by the wickedness of men. – {CCh 102.1} There is no class guilty of greater perversion and abuse of His precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousands of families are deprived of the comforts and even the necessaries of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave. [138] – {CCh 102.2}

2Cor 10:5

2Cor 10:5 - Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ - Under the seal of God, we will have a fixed mind, under the complete control of the Holy Spirit such that we will not turn again to sin (Ps 19:14). The same can be said of those under the Mark of the Beast. Their consciences are seared so that they will not respond to the Holy Spirit and the thoughts of their minds will be on evil continually. Compare Gen 6:5; 1Tim 4:1, 2; Prov 16:3; Rev 11:22; James 3:15, 16; 2Thess 2:3-12 Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness, and filled with Christlike love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. – {OHC 104.3} It is the special work of Satan in these last days to take possession of the minds of youth, to corrupt their thoughts, and inflame their passions, knowing that by thus doing he can lead them to moral pollution, and then all the noble faculties of the mind will become debased, and he can control them to suit his own purposes. All are free moral agents. And as such they must bring their thoughts to run in the right channel. Their meditations should be of that nature which will elevate their minds,

and make Jesus and heaven the subjects of their thoughts. Here is a wide field in which the mind can safely range. If Satan seeks to divert the mind from this to low and sensual things, bring it back again, and place it on eternal things; and when the Lord sees the determined effort made to retain only pure thoughts, he will attract the mind, like the magnet, and purify the thoughts, and enable them to cleanse themselves from every secret sin. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The first work for those who would reform, is to purify the imagination. If the mind is led out in a vicious direction, it must be restrained to dwell only upon pure and elevated subjects. When tempted to yield to a corrupt imagination, then flee to the throne of grace and pray for strength from Heaven. In the strength of God the imagination can be restricted to dwell upon things which are pure and heavenly. – {ApM 29.3}

2Cor 10:5

2Cor 10:5 - and bringing into captivity every thought to the obedience of Christ - The greatest triumph given us by the religion of Christ is control over ourselves. Our natural propensities must be controlled, or we can never overcome as Christ overcame." (Testimonies, vol. 4, p. 235) There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us! – {RH March 27, 1888 Par. 15} Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. All impurity of speech or of thought must be shunned by him who would have clear discernment of spiritual truth. – {DA 302.2}

2Cor 10:6

2Cor 10:6 - And having in a readiness to revenge all disobedience, when your obedience is fulfilled - See 2Cor 7:10, 11

2Cor 10:6

2Cor 10:6 - when your obedience is fulfilled - See Isa 1:19

2Cor 10:7

2Cor 10:7 - Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's - See Joh 7:24

2Cor 10:7

2Cor 10:7 - If any man trust to himself that he is Christ's - 1Cor 14:37; 2Cor 13:5

2Cor 10:8

2Cor 10:8 - For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: - Paul acknowledges that any and all authority given him and the apostles is for the building up of the Kingdom of God and not to be abused against the saints.

2Cor 10:10

2Cor 10:10 - For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible - those who war against Paul and the apostles in the flesh make such statements. See 2Cor 10:2

2Cor 10:10

2Cor 10:10 - but his bodily presence is weak - See 2Cor 10:1

2Cor 10:12

2Cor 10:12 - but they measuring themselves by themselves, and comparing themselves among themselves, are not wise - those who are wise in this world, or in their supposed knowledge, are often ignorant of the fundamental principles of God and godliness (justice, mercy, humility). There is a Divine Standard, the man, Christ Jesus, by Whom we are to all measure ourselves (2Cor 10:13). See Gal 6:3; Prov 30:12, 20:6

2Cor 10:15

2Cor 10:15 - Not boasting of things without our measure, that is, of other men's labours - See Joh 4:38; Rom 15:20

2Cor 10:17

2Cor 10:17 - but he that glorieth, let him glory in the LORD - See 1Cor 2:2; Jer 9:23, 24 Avoid Praising Men and Familiarity—I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take His name into their lips; yet they are exalted to heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never pet and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in respect to this familiarity.... – {Ev 494.4} Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class is not worth the obtaining; it is valueless.... – {Ev 495.1} Again I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement, but for a purpose. There are souls to save.—The Review and Herald, November 10, 1885. – {Ev 495.2}

2Cor 10:18

2Cor 10:18 - for not he that commendeth himself is approved, but whom the Lord commendeth - See Rom 2:29; Joh 8:18, 54; 2Cor 10:12; Rom 2:29; Prov 25:27

2Cor 11:2

2Cor 11:2 - For I am jealous over you with godly jealousy - The jealousy of God is far unlike human jealousy. Godly jealousy is demonstrated in a keen desire to protect and to preserve for another's good. Wanting the best for another and that they come up short in no thing. See Ex 20:5; *Jam 4:5; 3Jo 1:3, 4; Zech 1:14, 15; Heb 13:17

2Cor 11:2

2Cor 11:2 - for I have espoused you to one husband - Paul as the friend of the Bridegroom, delights to see the Bride presented as a chaste holy virgin to her groom. See Rev Joh 3:29;

19:7-9; Jer 3:14

2Cor 11:2

2Cor 11:2 - that I may present you as a chaste virgin to Christ - See Rev 14:4; Jude 1:24; Col 1:29

2Cor 11:3

2Cor 11:3 - But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ - See 1Tim 2:14; Act 8:9-11 Paul fears that we should be corrupted from the simplicity that is in Christ. The gospel is simple and complete in Jesus Christ. The enemy of souls influences men who seek to make it complicated through rituals, vain teachings and unnecessary rites of passage. See Gal 3:1-4; Rom 2:17-29; 2Cor 4

2Cor 11:3

2Cor 11:3 - so your minds should be corrupted from the simplicity that is in Christ - the gospel is simple, Jesus Saves. We must not permit any other doctrine that imposes vain works of men to subvert the simple truth that Jesus Saves, He does it all and we must agree with Him and believe. God will do the work in and through us. Phil 2:13; Gal 1:6-10, 3:1; 1Cor 2:1-5, 1:17, 18

2Cor 11:4

2Cor 11:4 - For if he that cometh preacheth another Jesus - See Gal 1:8, 9; 1Cor 3:11 The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: “Ye know not the Scriptures, neither the power of God.” Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: “If any man will do His will, he shall know of the doctrine.” Joh 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.... –{DD 38.4}

2Cor 11:4

2Cor 11:4 - or if ye receive another spirit, which ye have not received - See Eph 1:13, 14; Act 2:38; Joh 14:16, 17, 15:26, 16:13

2Cor 11:4

2Cor 11:4 - ye might well bear with him - Paul fears the vulnerability of the Corinthians, that they being gullible may be inclined to believe those who boast in themselves and present another Jesus, Holy Spirit and gospel message.

2Cor 11:5

2Cor 11:5 - For I suppose I was not a whit behind the very chiefest apostles - Paul is establishing the authority of his teachings, being among the chiefest of apostles of Jesus Christ. See 2Cor 12:11, 12

2Cor 11:6

2Cor 11:6 - But though I be rude in speech - Paul maybe speaking modestly, as he was a great orator and gifted in speech. Nonetheless, he sought not to use brilliance of speech but to proclaim the gospel in simplicity, so that the cross of Christ not be profaned through the wisdom and pride of man. See 1Cor 2:1-5

2Cor 11:6

2Cor 11:6 - yet not in knowledge - though Paul spoke with simplicity of speech in proclaiming the gospel, it was not because he lacked knowledge of the height, depth and breath of the gospel. He was well versed and ever growing in the grace of God and in the power of His might! See Eph 3:14-19

2Cor 11:6

2Cor 11:6 - but we have been throughly made manifest among you in all things - See 2Cor 12:12

2Cor 11:8

2Cor 11:8 - I robbed other churches, taking wages of them, to do you service - Paul refers to his ministry, that through the support of other churches, he used those resources to minister to the churches of Corinth. See Act 20:33-35

2Cor 11:9

2Cor 11:9 - And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself - Paul refused to become a burden to the Corinthian church, rather suffering want and awaiting aid from the brethren traveling from afar than to impose upon the Corinthian body.

2Cor 11:9

2Cor 11:9 - for that which was lacking to me the brethren which came from Macedonia supplied - See 1Cor 16:17; Phil 4:19

2Cor 11:9

2Cor 11:9 - and in all things I have kept myself from being burdensome unto you, and so will I keep myself - See 1Cor 4:11, 12, 9:11-15; 2Cor 12:17

2Cor 11:12

2Cor 11:12 - But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. - Paul continues to seek to expose the self-exalting false practices of those who boast of being apostles, teachers and leaders among the Corinthian.

2Cor 11:13

2Cor 11:13 - for such are false apostles - they who teach a different gospel, a different Jesus and are controlled by a different spirit are agents of Satan. See 2Cor 11:3, 4; 1Cor 3:11; Gal 1:8, 9; Phil 3:17-19 The truths most plainly revealed in the Bible have been involved in doubt

and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: "Ye know not the Scriptures, neither the power of God." Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." Joh 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.... – {DD 38.4}

2Cor 11:14

2Cor 11:14 - Satan himself is transformed into an angel of light - See Lk 4:3; Mt 4:3

2Cor 11:14

2Cor 11:14 - transformed into an angel of light - See Act 12:7

2Cor 11:15

2Cor 11:15 - his ministers - Satan's ministers preside over the synagogue of Satan. See Rev 3:9, 10 To those who handle sacred things comes the solemn injunction, "Be ye clean, that bear the vessels of the Lord." [Isa 52:11.] Of all men, those who have been trusted and honored by the Lord, those who have been given special service to perform, should be circumspect in word and deed. They should be men of devotion, who, by works of righteousness and pure, true words, can lift their fellow-men to a higher level; men who are not unsettled by every passing temptation; men of firm, earnest purpose, whose highest aim is to gather souls to Christ. – {GW 124.1} Satan's special temptations are directed against the ministry. He knows that ministers are but human, possessing no grace or holiness of their own; that the treasures of the gospel have been placed in earthen vessels, which divine power alone can make vessels unto honor. He knows that God has ordained ministers to be a powerful means for the salvation of souls, and that they can be successful in their work only as they allow the eternal Father to rule their lives. Therefore he tries with all his ingenuity to lead them into sin, knowing that their office makes sin in them more exceeding sinful; for in committing sin, they make themselves ministers of evil. – {GW 124.2}

2Cor 11:15

2Cor 11:15 - transformed as the ministers of righteousness - See Jer 14:14; 27:10; Mk 13:22 CONTRAST Heb 13:2

2Cor 11:15

2Cor 11:15 - whose end shall be according to their works - See Rev 22:12; Mt 25:31-46; John 5:29; Jude 1:6-8

2Cor 11:16

2Cor 11:16 - yet as a fool receive me, that I may boast myself a little - as a fool boasts, Paul indulges momentarily in sharing his credentials and why he should be regarded as much an apostle and more, as any of the false teachers coming in the Corinthian ranks. See 2Cor 11:18

2Cor 11:18

2Cor 11:18 - Seeing that many glory after the flesh, I will glory also - Paul takes a moment to show why he is as much and much. more an apostle than the self-professed teachers influencing the Corinthians.

2Cor 11:22

2Cor 11:22 - Are they Heb? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. - The false teachers who seek to overturn Paul's ministry to the Corinthians and establish their own righteousness were Jews who would make complicated that which Jesus Christ has made simple.

2Cor 11:23

2Cor 11:23 - Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft - Paul recognizes that boasting in ourselves is foolish, but to establish the point, he affirms that he is more the apostle of Christ (in stripes, in labors, in deaths, etc.) than all the self-proclaimed apostles seeking to influence the Corinthians.

2Cor 11:24

2Cor 11:24 - forty stripes save one; in total 195 lashes - Forty stripes was the maximum a person could be beaten, otherwise the judges/punishers would appear vile. See Deut 25:3

2Cor 11:25

2Cor 11:25 - Thrice was I beaten with rods - See Act 21:32

2Cor 11:25

2Cor 11:25 - once was I stoned - See Act 14:19

2Cor 11:25

2Cor 11:25 - a night and a day I have been in the deep - See Act 27:41-44

2Cor 11:26

2Cor 11:26 - in perils by mine own countrymen - See Act 21, 22

2Cor 11:27

2Cor 11:27 - in cold and nakedness - See

2Cor 11:28

2Cor 11:28 - Beside those things that are without - despite all those trials of the flesh, the things that trouble him most are his burdens for the church of Christ.

2Cor 11:28

2Cor 11:28 - that which cometh upon me daily, the care of all the churches - notwithstanding the perils and sufferings without, his greatest internal care is for the churches he established and the wellbeing of the saints, that he might present them faultless at Jesus' Second Coming - See Phil 1:3-18

2Cor 11:30

2Cor 11:30 - I will glory of the things which concern mine infirmity - See 2Cor 12:9, 10; 1Cor 2:2

2Cor 11:31

2Cor 11:31 - The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not - Paul calls God as His Witness.

2Cor 11:32

2Cor 11:32 - In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me - Act 9:23-25

2Cor 11:33

2Cor 11:33 - And through a window in a basket was I let down by the wall, and escaped his hands - See Act 9:25

2Cor 12:1

2Cor 12:1 - I will come to visions and revelations of the Lord - Paul will speak of visions and revelations given him from the Lord.

2Cor 12:2

2Cor 12:2 - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven - Paul modestly/humbly speaks of himself. See Eph 3:1-3

2Cor 12:2

2Cor 12:2 - whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth - whether physically taken in vision or only in spirit, just as the prophet John entered the vision of Revelation 10:8-11

2Cor 12:2

2Cor 12:2 - caught up to the third heaven - the dwelling place of God. See 2Cor 12:4

2Cor 12:4

2Cor 12:4 - heard unspeakable words, which it is not lawful for a man to utter - perhaps God revealed to Paul words and experiences that it is not for men to know: “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” See Deut 29:29; Rev 10:4; Rom 8:26, 27

2Cor 12:5

2Cor 12:5 - Paul, like Joh the disciples humbly speaks of himself without pride or boastfulness.

2Cor 12:5

2Cor 12:5 - yet of myself I will not glory, but in mine infirmities - Paul will only glory in his weaknesses and shortcomings relative to Christ.

2Cor 12:6

2Cor 12:6 - For though I would desire to glory, I shall not be a fool - though Paul would like to boast and glory in his personal experiences and how the Lord wrought wonders in him and through his ministry, Paul considers such boasting foolish - and so it is in light of the wonders, the works, the sacrifices made by Jesus on our behalf. See 2Cor 11:16-28

2Cor 12:6

2Cor 12:6 - but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me

2Cor 12:7

2Cor 12:7 - And lest I should be exalted above measure - Paul feared being aggrandized by men and puffed up in himself. He understood the spirit of self-exaltation (gadal) and sought to avoid becoming ensnared in its prideful grip. God aided in this quest by giving him a thorn in his side.

2Cor 12:7

2Cor 12:7 - through the abundance of the revelations - Paul had been given countless revelations of God of things past and things to come (2Cor 12:1, 2). So that he would not be puffed up, God gave him a thorn in His side. 1. Paul foresaw the collapse of paganism under Rome and the rise of the Papacy: 2Thess 2:5-7 2. Paul was taken into heaven and shown things that can not be uttered: 2Cor 12:1, 2

2Cor 12:7

2Cor 12:7 - there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure - Paul was afflicted through a physical infirmity, perhaps poor vision, which the Lord permitted Satan to inflict, in order to keep him humble. See Gal 4:13-15; Act 9:3-8 Unlike Paul's thorn in the flesh that was to discipline him unto salvation, the thorn in the flesh we place upon ourselves is due to self indulgence: Mothers set the example of pride for their children, and, by so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop. I saw, parents, that it is easier for you to teach your children a lesson of pride, than a lesson of humility. Satan and his angels stand right by your side to make the act of yours, or the word that you speak to them, effectual to encourage them to dress, and in their pride to mingle with society that is not holy. O parents, you plant in your own bosoms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing. It is impossible for you to do this. You may deny them things that would gratify their pride, yet it still lives in the heart, longing to be satisfied; and nothing can kill this pride but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like leaven there and root it out. – {1T 134.2}

2Cor 12:7

2Cor 12:7 - the messenger of Satan to buffet me - See Job 1:12, 2:6

2Cor 12:8

2Cor 12:8 - For this thing I besought the Lord thrice, that it might depart from me - like his Savior, Paul sought the Lord 3x to remove the cup/cross given to him and the Lord replied that His grace was sufficient to uphold Paul. See Mk 14:34-40; 2Cor 1:20; Deut 33:25

2Cor 12:9

2Cor 12:9 - My grace is sufficient for thee - God's generous blessings will supply your needs in the midst of your infirmity. God will grant peace while bearing our cross. See Deut 33:25; Ex 3:14

2Cor 12:9

2Cor 12:9 - my strength is made perfect in weakness - God's power, which is creative power, is manifested by Jesus Christ abiding in us in our weakness (yielding, submission, surrender). See Mt 11:28-30; Eph 6:10; Gal 1:12, 13, 15, 16; Col 1:25-29; God works by whom He will. He sometimes selects the humblest instrument to do the greatest work, for His power is revealed through the weakness of men. We have our standard, and by it we pronounce one thing great and another small; but God does not estimate according to our rule. We are not to suppose that what is great to us must be great to God, or that what is small to us must be small to Him. It does not rest with us to pass judgement on our talents or to choose our work. We are to take up the burdens that God appoints, bearing them for His sake, and ever going to Him for rest.-- Christ's Object Lessons, p. 363.

2Cor 12:9

2Cor 12:9 - weakness - SURRENDER!, meekness, infirmities, reproaches, necessities, persecutions, distresses for Christ's sake - See 2Cor 12:10; Isa 32:17; Philippians 2:12, 13

2Cor 12:9

2Cor 12:9 - Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me - Paul would much rather live with his infirmities so that he might be a partaker of God’s divine power and glory. See 1Pet 4:12, 13

2Cor 12:9

2Cor 12:9 - that the power of Christ may rest upon me - 1Cor 2:1-5; Col 1:27-29

2Cor 12:10

2Cor 12:10 - Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong - Paul recognizes that God’s power rests mightily upon him when he is oppressed, is afflicted and wrestles with all the attacks of the enemy. See Act 5:40, 41; 2Cor 4:8-10; Col 1:29

2Cor 12:10

2Cor 12:13 - infirmities - sicknesses

2Cor 12:10

2Cor 12:10 - reproaches - scornful abuse, the expression of disapproval or disappointment.

2Cor 12:10

2Cor 12:10 - necessities - to be in want, lacking the essential things of life

2Cor 12:10

2Cor 12:10 - persecutions - unjust, unlawful abuse.

2Cor 12:10

2Cor 12:10 - in distresses for Christ's sake - to be in tight places for Christ's sake.

2Cor 12:10

2Cor 12:11 - for when I am weak, then am I strong - Jesus power may be revealed through us only when we are fully surrendered. See 1Cor 2:1-5; 2Cor 12:9; 1Pet 4:12, 13

2Cor 12:11

2Cor 12:11 - I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you - Paul took great effort (boasting) in seeking to prove his worthiness as an apostle of Christ, which he deems foolishness. Paul states that the Corinthians should have recognized his calling, far above the self-proclaimed teachers, and they should have offered him commendation rather than scorn.

2Cor 12:11

2Cor 12:11 - for in nothing am I behind the very chiefest apostles, though I be nothing - See 2Cor 11:3

2Cor 12:11

2Cor 12:10 - though I be nothing - Paul's humility and self-deprecating is a model for all servants of Christ. Let us look at ourselves in the light of Jesus and His sacrifice for us and all of our comeliness will turn to corruption. See 1Tim 1:15; Dan 10:8

2Cor 12:12

2Cor 12:12 - Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds - the apostles, those chosen and sent specifically by Jesus Christ Himself were to do mighty deeds as Christ, but with greater extent as He ascended to His Father to empower their deeds. See John 14:12

2Cor 12:12

2Cor 12:12 - signs, and wonders - See Act 13:11, 12; 28:3-6

2Cor 12:13

2Cor 12:13 - forgive me this wrong - Paul is being facetious as he suggest he wronged the church of Corinth for not being a burden upon them as he had been to the other churches. Apparently some suggest that Paul and those with him (Tit) were seeking gain of the church for which Paul , though hurt and mildly offended, affirms his fidelity to God and his love for the Corinthian church. See 2Cor 12:16-19

2Cor 12:14

2Cor 12:14 - Behold, the third time I am ready to come to you - See 2Cor 13:1

2Cor 12:14

2Cor 12:14 - and I will not be burdensome to you: for I seek not yours, but you: - Paul seeks not the Corinthian's substance but them, themselves. See 2Cor 11:9

2Cor 12:14

2Cor 12:14 - for the children ought not to lay up for the parents, but the parents for the children - Paul speaks as a gentle father to the Corinthian church which he raised up. Paul has given a principle that in our lives we must care for the generations that follow-us, not rely on them to care for us. We, through our faithful stewardship to God, will have sufficient to aid our parents if in need (Mk 7:10-13), support ourselves and set aside an inheritance for our children (Prov 13:22). This is the will of God.

2Cor 12:15

2Cor 12:15 - And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved - Paul is willing to spend and be spent for the Corinthian church that he loves. Yet, it appears as if he does not feel truly appreciated by them for his efforts on their behalf.

2Cor 12:16

2Cor 12:15 - nevertheless, being crafty, I caught you with guile - Paul has not seen the Corinthian's conduct as upright but crafty and beguiling, perhaps in their collections for the saints abroad in need.

2Cor 12:17

2Cor 12:17 - Did I make a gain of you by any of them whom I sent unto you? - Paul asks if he gained any material profit from any who he sent to minister to the Corinthians? See 2Cor 12:18

2Cor 12:18

2Cor 12:18 - Did Tit make a gain of you? walked we not in the same spirit? walked we not in the same steps? - Paul asks if Tit made any material/financial gain from ministering to the Corinthians. Paul and Tit have established a principle in their example that the ministers of the gospel are not to be seeking material gain (filthy lucre) but to spread and share the gospel that has been entrusted to them. See 2Cor 12:17; 1Tim 3:3

2Cor 12:20

2Cor 12:20, 21 - For I fear, lest when I come, I shall not find you such as I would - Paul fears that the same heresies that prompted him to write the first letter will still be prominent among the Corinthians.

2Cor 12:20

2Cor 12:20 - lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: - carnality, earthly-ness. See Jam 3:14-16; 2Tim 3:1-5

2Cor 12:21

2Cor 12:21 - I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed - See 1Cor 5:1

2Cor 12:21

2Cor 12:21 - and have not repented of the uncleanness and fornication and lasciviousness which they have committed - See Rev 3:19

2Cor 13:1

2Cor 13:1 - In the mouth of two or three witnesses shall every word be established - See Deut 19:15; Joh 8:17, 18

2Cor 13:2

2Cor 13:2 - I write to them which heretofore have sinned, and to all other - See 2Cor 12:21

2Cor 13:3

2Cor 13:3 - Since ye seek a proof of Christ speaking in me - some challenged whether Pauls corrections were warranted and based on the LORD's leading. See 1Cor 2:1-5; 1Thess 5:21; Col 1:29

2Cor 13:3

2Cor 13:3 - which to you-ward is not weak, but is mighty in you - the words of Christ, spoken through Paul have effect among the Corinthians.

2Cor 13:4

2Cor 13:4 - For though he was crucified through weakness - Jesus willingly surrendered His life so that He might save us all! See John 10:11-18

2Cor 13:4

2Cor 13:4 - yet he liveth by the power of God - See Rom 8:11; Eph 2:1-6; Mt 28:18

2Cor 13:4

2Cor 13:3 - For we also are weak in him - we are weak through our mortality and its associated infirmities. We all, like Paul may have a thorn in the flesh for which Christ alone is our sufficiency. And further, we, by taking on the mind of Christ, yield to the Spirit of God in weakness, are crucified with Him, nevertheless we live by virtue of Christ dwelling within. See 1Cor 2:3-5

2Cor 13:4

2Cor 13:4 - but we shall live with him by the power of God toward you - See Rom 6:8; Eph 2:1-6

2Cor 13:5

2Cor 13:5 - Examine yourselves, whether ye be in the faith - we are to assess our own walk and judge whether we are living up to the light that has been given to us. We are not to judge others or ourselves but to objectively consider our own walk of faith. See *Lam 3:40; 1Cor 10:12, 11:31; 1Jo 2:3, 5, 3:17-19; Ps 139:23, 24; 2Pet 1:10; Heb 12:15 “Man looketh on the outward appearance, but the Lord looketh on the heart”—the human heart, with its conflicting emotions of joy and sorrow; the wandering, wayward heart, which is the abode of so much impurity and deceit. 1 Samuel 16:7. He knows its motives, its very intents and

purposes. Go to Him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing eye, exclaiming, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps 139:23, 24. – {SC 34.3} Many accept an intellectual religion, a form of godliness, when the heart is not cleansed. Let it be your prayer, "Create in me a clean heart, O God; and renew a right spirit within me." Ps 51:10. Deal truly with your own soul. Be as earnest, as persistent, as you would be if your mortal life were at stake. This is a matter to be settled between God and your own soul, settled for eternity. A supposed hope, and nothing more, will prove your ruin. – {SC 35.1} Why is it that many seem to think that a responsible position exalts the man? Why do they become so self-sufficient when they are so utterly dependent upon the atoning Sacrifice? Why is there with some so great a want of tenderness, so little heart work? It is because those who are self-sufficient have not fallen upon the Rock and been broken. This is why there is so little trust in God, so little earnest, contrite repentance, so great a lack of fervent prayer. Well may the questions be put by every instructor: "Have I received the Holy Ghost since I believed? Have I received Christ as my personal Saviour?" Let these questions be solemnly answered. – {CSW 111.1}

2Cor 13:5

2Cor 13:5 - prove your own selves - give evidence to yourselves that you are walking in the light and not in darkness. Test/try your convictions, your works and profession, that they are in agreement.

2Cor 13:5

2Cor 13:5 - Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? - Do you not know that Jesus lives within you, otherwise you are reprobates [an unprincipled person, a wretch]? See Col 1:27; Gal 2:20; 1Jo 2:3, 6; Isa 32:17

2Cor 13:5

2Cor 13:6 - except ye be reprobates - See Rom 1:28-32

2Cor 13:7

2Cor 13:7 - Now I pray to God that ye do no evil - See 1Jo 2:1

2Cor 13:8

2Cor 13:8 - For we can do nothing against the truth, but for the truth - truth needs no defense because it stands on its own. We can only uphold truth and demonstrate truth to be truth to the world. See Joh 18:37; Act 5:39; Mt 11:19

2Cor 13:9

2Cor 13:9 - and this also we wish, even your perfection - See Mt 5:48; 1Jo 2:1; Col 1:25-29

2Cor 13:10

2Cor 13:10 - Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction - Paul does not want to reprove with the authority and power given to him by God as an apostle of Christ.

2Cor 13:11

2Cor 13:11 - Be perfect - See Ps 101:6; Col 1:25-29; 2Cor 13:9

2Cor 13:11

2Cor 13:12 - be of one mind - See Philippians 2:1-4

2Cor 13:11

2Cor 13:11 - live in peace - See Ps 34:14; Rom 12:18

2Cor 13:12

2Cor 13:12 - Greet one another with an holy kiss - Rom 16:16; 1Cor 16:20; 1Thess 5:26; 1Pet 5:14

2Cor 13:14

2Cor 13:14 - The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen - Paul affirms the truth of the Triune God. See Matt 3:16, 17; Col 2:9; Rom 1:20; Act 17:29

2Cor 13:14

2Cor 13:14 - grace of the Lord Jesus Christ - Jesus is full of grace and truth. See Joh 1:14

2Cor 13:14

2Cor 13:14 - the love of God - the Father is characterized by love! See Joh 3:16; 2Cor 5:18-20

2Cor 13:14

2Cor 13:14 - communion of the Holy Ghost - the Holy Spirit is the Second Comforter, Who communes with the sons of redemption. See Joh 14:16, 17, 26, 16:7-13

Galatians

Gal 1:1 Back to Table of Contents

Gal 1:1 - an apostle, not of men, neither by man, but by Jesus Christ and God the Father - See 1Cor 9:1; 2Cor 12:12; 2Pet 1:21

Gal 1:1

Gal 1:1 - not of men, neither by man, but by Jesus Christ, and God the Father - See Joh 1:12, 13

Gal 1:4

Gal 1:4 - Who gave himself for our sins - Jesus gave Himself to deliver us all from sin - See Mt 1:21

Gal 1:4

Gal 1:4 - that He might deliver us from this present evil world - See Tit 2:11, 12, 14; 2Pet 1:4; 1Jo 2:15, 16 We are delivered from this world and translated into the kingdom of His Son when we receive the gospel. We dwell in heavenly places in Christ Jesus. We await the redemption of our bodies and to be united in one body in Christ. See Col 1:13; Eph 1:1-10 "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." Joh 10:11; 6:51; 14:6; Mt 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. – {DA 24.3}

Gal 1:4

Gal 1:4 - this present evil world - See 2Tim 3:1-5; Titus 2:11-14

Gal 1:4

Gal 1:4 - according to the will of God and our Father - God's eternal purpose, before the foundation of the world, was to bring Jesus into the world in order to redeem fallen humanity and to reconciling the lost race unto Himself. See John 12:50; Eph 3:11, 1:11, 12

Gal 1:5

Gal 1:5 - To whom be glory for ever and ever. Amen - See Rev 4:11, 5:9-14

Gal 1:6

Gal 1:6 - I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: - Like the church of Corinth, Paul marvels at the gullibility of the Galatians who have adopted the so called gospel of others and have cast aside the simple faith and true gospel taught to them in Jesus Christ by Paul. See Act 15:1, 5

Gal 1:6

Gal 1:6 - soon removed from him that called you into the grace of Christ - the grace of God imparted through the gift of His Son, the gospel of Jesus Christ, is the ONLY gospel, Whom we are to preach - Col 1:29

Gal 1:6

Gal 1:6 - another gospel - See 1Cor 3:11-15; 1Tim 1:3, 4; Rom 16:17, 18

Gal 1:7

Gal 1:7 - Which is not another; but there be some that trouble you, and would pervert the gospel of Christ - See 1Cor 3:11; Isa 28:16

Gal 1:7

Gal 1:5 - but there be some that trouble you, and would pervert the gospel of Christ - See Gal 5:8, 10, 12

Gal 1:8

Gal 1:8, 9 - But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed - the church of Rome presents another gospel in that it states that salvation is found in membership with itself alone, not in the cross of Jesus Christ, not in His shed blood, and not in His holy name. In taking away the altar of burnt offering, Jesus' sacrifice, and replacing it with church membership, it has proposed a different gospel. In taking away baptism by immersion, symbolizing the death and burial of the old self and resurrection to a new life in Christ and substituting it with infant baptism and baptism by sprinkling, they have proposed a different gospel. In taking away Christ, the Bread of Life, the Holy words of Scripture and giving the Eucharist and the traditions of men, it has proposed a different gospel. In taking away the prayers and ministerial works of Christ, a sweet smelling incense to the Father and proposing mortal priests as intercessors, they have proposed a different gospel. In removing the candlesticks, representing Christ's Church here on earth, it has proposed itself, a false and fallen institution as a different gospel. Lastly, to make the counterfeit and substitution complete, the Church of Rome has removed the symbol/sign of the covenant, Sabbath, enshrined in the Holy of Holies and has created a counterfeit sign in the Sunday, thus proposing another gospel. See 2Cor 11:3, 4; 1Cor 3:11, 15:12; Isa 8:20

Gal 1:8

Gal 1:8 - an angel from heaven - See Mt 4:3; 2Cor 11:13-15

Gal 1:9

Gal 1:9 - As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed - There is only one gospel, the gospel of Jesus Christ rooted in the Godhead's love for mankind (Eph 1:9); a gospel begun and completed before the foundation of the world. See 1Cor 3:11; Eph 1:4; Heb 4:3; 1Pet 1:19, 20

Gal 1:10

Gal 1:10 - or do I seek to please men - See 1Jo 2:15

Gal 1:10

Gal 1:10 - for if I yet pleased men, I should not be the servant of Christ - See Joshua 24:15; Mt 6:24; Lk 16:13; Act 4:18-20, 5:29; Rom 6:16

Gal 1:11

Gal 1:11 - the gospel which was preached of me is not after man - See 2Pet 1:21; Eph 6:19, 3:8, 9

Gal 1:12

Gal 1:12 - For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ - See Mt 16:17; 1Tim 1:12

Gal 1:12

Gal 1:12 - but by the revelation of Jesus Christ - Jesus was revealed in Paul such that he gained knowledge and the experience of the gospel - Gal 1:15, 16; 1Pet 4:13; Col 1:25-29;

1Cor 1:17, 18, 2:4, 5

Gal 1:13

Gal 1:13 - For ye have heard of my conversation - Paul's reputation as a staunch Jew and hater of the body of Christ was well known among men. See Act 9:13, 14

Gal 1:13

Gal 1:13 - Paul makes a distinction between the Jew's religion and the Church of God, the religion of Christ, Christianity. He shows that Judaism was historically against and sought to waste Christianity. See 1Cor 10:18, 32

Gal 1:13

Gal 1:13 - I persecuted the church of God - Those of the flesh (Jews by nature) persecute the true Church of God, those who are born of the Spirit. See Gal 4:29; Joh 3:5-8; 1Cor 10:32; Heb 12:23

Gal 1:14

Gal 1:14 - zealous of the traditions of my fathers - See Mk 7:7, 8

Gal 1:15

Gal 1:15 - But when it pleased God, Who separated me from my mother's womb, and called me by His grace - When seeking God, we are to be separated from the world, which may include familial relationships where they hinder our pursuit of Jesus Christ. See Ps 22:9; Lk 14:26, 27; Jer 1:5; Joh 1:12, 13; Gen 2:24; Gal 6:14; 1Cor 15:8

Gal 1:15

Gal 1:15 - who separated me from my mother's womb - God gives us our first birth of life, but then calls us by His Spirit to experience the second birth. See John 3:1-8

Gal 1:15

Gal 1:15 - and called me by his grace - Paul here is describing the second birth experience - See John 3:1-8, 1:12, 13; Rom 8:30

Gal 1:16

Gal 1:16 - To reveal His Son in me - Col 1:26-29; 1Jo 4:1-3; 1Pet 4:13; Act 3:20; 1Tim 3:16; Mt 1:21, 23 the blessing of Abraham, here spoken by Paul, is the manifestation of Christ and His righteousness in men, the gospel: 1. Christ in you, the hope of glory (Col 1:27; Gal 2:20) 2. Jesus Christ IS come in the flesh (1Jo 4:2) 3. The Mystery of Godliness (Rev 10:7) 4. The Mystery of Creative/ReCreative power in us - Rom 1:16

Gal 1:16

Gal 1:16 - immediately I conferred not with flesh and blood - Paul did not permit men to influence his calling by God, whether in affirmation or otherwise. He did not receive men's approval but worked according to the Spirit's prompting and guidance.

Gal 1:19

Gal 1:19 - Jam the Lord's brother - See Mk 3:32-35; Act 15:13-19, 1:13; Jude 1:1

Gal 1:23

Gal 1:23 - That he which persecuted us in times past now preacheth the faith which once he destroyed - See Act 8:1; 1Cor 15:9

Gal 2:1

Gal 2:1 - Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also - See Gal 2:3; Act 15:1, 2

Gal 2:2

Gal 2:2 - I went up by revelation - See Act 13:1-4

Gal 2:3

Gal 2:3 - But neither Titus, who was with me, being a Greek, was compelled to be circumcised - See Act 15:1-5; Gal 5:3

Gal 2:4

Gal 2:4 - And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage - See Act 15:1, 5, 11:1, 2; Jude 1:4

Gal 2:4

Gal 2:3 - our liberty which we have in Christ Jesus - the liberty from the precepts of ordinances that were all types pointing to Christ and were abolished through His ministry. The ordinance of circumcision was replaced by baptism and conversion such that the cutting of the flesh, a mere sign of the circumcision of the heart (Rom 4:11), was no longer required - Gal 5:1, 13; 1Cor 10:29, 30

Gal 2:4

Gal 2:4 - that they might bring us into bondage - See Gal 1:6-8, 5:1-4

Gal 2:5

Gal 2:5 - To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you - Paul and TItus gave no heed to the suggestions of those false teachers who sought to introduce the traditions of men into the simple Gospel which Paul affirmed.

Gal 2:6

Gal 2:6 ,7 - But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter - those subversive, phariseical Jews that joined themselves to the Christian church entered dispute with Paul and were a “pain in the butt” for their contrary ways. They battled Paul when they saw the gospel had been committed to him for the Gentiles as it had been committed to Peter for the Jews.

Gal 2:6

Gal 2:6 - God accepteth no man's person - God is not moved/impressed by men's commendation or praise of others. See 2Cor 10:12, 18, 3:1-6; Act 10:34; Joh 8:18, 54

Gal 2:8

Gal 2:8 - For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: - the same Spirit that worked effectually in Peter towards the Jews, was working in Paul towards the Gentiles. See 1Cor 12:11; Act 2:14-41, 3:1-26, 4:7-20, 10:1-48, 11:1-18

Gal 2:9

Gal 2:9 - James - the son of Joseph, brother of Jude (Judas) and half brother of Jesus Christ the Lord. Act 1:13; Jude 1:1; Gal 1:19

Gal 2:9

Gal 2:9 - Cephas - Peter, brother of Andrew and disciple of Jesus who once denied His Lord, but when converted was imbued with the Spirit of Truth, Life and Power!

Gal 2:9

Gal 2:9 - Joh - Joh the beloved disciple of Jesus, who was once a son of thunder, breathing down condemnations upon those who did not accept Jesus as the Messiah.

Gal 2:9

Gal 2:9 - who seemed to be pillars - the once disciples of Christ turned apostles are considered pillars among the Christian Church, trees of righteousness (Isa 61:3). Paul and Barnabas, being given the right hand of faith, are added to these ranks. PTL! See Eph 2:20

Gal 2:10

Gal 2:10 - Only they would that we should remember the poor; the same which I also was forward to do - See Act 6:1-6

Gal 2:11

Gal 2:11 - But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed - See Gal 2:13, 14

Gal 2:12

Gal 2:12 - For before that certain came from Jam, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision - the sin of prejudice and racism is common to men and is seen even in the church. God must root this evil seed out of every individual who purposes to be part of His eternal kingdom - See Act 6:1; Mt 15:22-39

Gal 2:13

Gal 2:13 - And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation - See Act 4:36

Gal 2:14

Gal 2:14 - But when I saw that they walked not uprightly according to the truth of the gospel - the gospel makes one walk uprightly, honestly, without dissembling, without guile, malice or hypocrisy. See Rom 12:9; 2Cor 6:6, 7:10, 11; Jam 3:17; 1Pet 1:22, 2:1

Gal 2:14

Gal 2:14 - I said unto Peter before them all - an open sin requires an open rebuke.

Gal 2:14

Gal 2:14 - If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? - Peter, you're being a hypocrite - See Act 15:10

Gal 2:16

Gal 2:16 - a man is not justified by the works of the law but by the faith of Jesus Christ - Justification by faith and righteousness by faith - See Rom 3:20, 4:3, 5; Gal 2:21, 3:11, 24, 5:4; Rev 14:12 The statement that justification by faith is counting one just, not by virtue of his own obedience, but by what another does for him, is strictly correct as far as it goes, but was not offered as giving a full and complete idea of the effects of justification in the gospel. It has been noticed that a guilty person may be guilty still, notwithstanding another may suffer because of his violation of the law. This is and has been the condition of the great majority of those for whom Christ died. Now if a person were set free merely on the ground that the penalty had been executed on a substitute, though the authority and integrity of the law would be vindicated, the Government would have no security against his resuming a course of lawlessness; and the community would have no assurance that he would not again trample upon their rights. It is therefore evident that before a pardon can safely be granted to the transgressor, there must be given some guarantee in regard to his future conduct. To guard all interests; with mercy to unite justice to all parties, we shall need to inquire for a broader definition of justification by faith than that which we have considered. We should then define it as follows:- {1882 JHW, JBF 16.1} It is that change both in man's relations and condition by virtue of which (1) He is counted just as regards to his past life, though his life has not been just; (2) The Government and its subjects are guaranteed against future depredations; and (3) God may consistently accept his service as that of a loyal subject. {1882 JHW, JBF 16.2}

Gal 2:16

Gal 2:16 - that we might be justified by the faith of Christ, and not by the works of the law - See Rom 3:21, 22, 24, 25, 4:3, 4

Gal 2:16

Gal 2:16 - for by the works of the law shall no flesh be justified - See Rom 3:20, 9:31, 32; Gal 2:21

Gal 2:17

Gal 2:17 - But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid - Rom 6:7-11

Gal 2:18

Gal 2:18 - For if I build again the things which I destroyed, I make myself a transgressor - See Prov 26:11; 2Peter 2:22; Josh 6:26||1Kin 16:34; Gal 2:21, 5:1-12

Gal 2:19

Gal 2:19 - For I through the law am dead to the law - as the law of the Spirit of Life in Christ Jesus reckons, I am dead and therefore dead to the law [to the law of sin and death] and its requirements so that I may live unto God. See 2Cor 3:6; Rom 7:4-6; Col 3:3

Gal 2:20

Gal 2:20 - I am crucified with Christ - As Christ willingly laid down His life (Joh 10:17, 18), so we are to daily lay down our lives, our flesh (thoughts, our will, emotions, pride, selfishness, self seeking, affections, lusts - Gal 5:24) so that we might gain Christ within. See Rom 6:5, *6-8, 12:1; *Col 3:3; 2Cor 4:10, 11; Mt 16:24, 25; Gal 6:14 Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. – {SC 70.1} Joh and Charles Wesley, after being ordained to the ministry, were sent on a mission to America. On board the ship was a company of Moravians. Violent storms were encountered on the passage, and Joh Wesley, brought face to face with death, felt that he had not the assurance of peace with God. The Germans, on the contrary, manifested a calmness and trust to which he was a stranger. – {GC 254.3} "I had long before," he says, "observed the great seriousness of their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying it was good for their proud hearts, and their loving Saviour had done more for them. And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown about, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sang on. I asked one of them afterwards, 'Were you not afraid?' He answered, 'I thank God, no.' I asked, 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'"—Whitehead, Life of the Rev. Joh Wesley, page 10. – {GC 255.1} Upon arriving in Savannah, Wesley for a short time abode with the Moravians, and was deeply impressed with their Christian deportment. Of one of their religious services, in striking contrast to the lifeless formalism of the Church of England, he wrote: "The great simplicity as well as solemnity of the whole almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul, the tentmaker, or Peter, the fisherman, presided; yet with the demonstration of the Spirit and of power."—Ibid., pages 11, 12. – {GC 255.2} On his return to England, Wesley, under the instruction of a Moravian preacher, arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his own works for salvation and must trust wholly to "the Lamb of God, which taketh away the sin of the world." At a meeting of the Moravian society in London a statement was read from Luther, describing the change which the Spirit of God works in the heart of the believer. As Wesley listened, faith was kindled in his soul. "I felt my heart strangely warmed," he says. "I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and

saved me from the law of sin and death."—Ibid., page 52. – {GC 255.3}

Gal 2:20

Gal 2:20 - nevertheless I live; yet not I - I present myself as a living sacrifice for the Lord (Rom 12:1, 2). Our new lives are hid in Christ, the Second Adam Who gave His life for us (Mt 16:24, 25; Col 3:3, 4; 1Cor 15:45, 47). This is a miracle of God, that we are "born again" to new life by the Spirit of God living in us (1Jo 3:9). Hence, any good works that come from us is a result of Christ dwelling within, and working out His will within us. There is therefore no room for boasting - See Isa 26:12; Phil 2:13; Col 2:12; Ps 131:1

Gal 2:20

Gal 2:20 - yet not I, but Christ - See 1Cor 15:10; Hymn #570 Not I but Christ

Gal 2:20

Gal 2:20 - Christ liveth in me - See John 14:16, 17; *Eph 3:16; Isa 57:15; Rom 8:10, 11; 1Cor 6:19; Mt 10:19, 20; Eph 3:17; Rom 13:14; 2Cor 4:10, 6:16; Hymn #316 - Live Out Thy Life WIthin Me Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give. – {AA 50.2}

Gal 2:20

Gal 2:20 - and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me - See John *6:56, 57, 14:10; Philip 3:10; 2Cor 4:10, 11, 5:15-17; Col 3:1-3; 1Jo 2:6; Rom 6:10

Gal 2:20

Gal 2:20 - I live by the faith of the Son of God - I live by Jesus's overcoming, courageous, victorious faith that overcame the world (1Jo 5:4). I live by believing in faith, that Christ lives in me (Eph 3:17) and is in total, and complete control of me both to will and to do of His good pleasure (Philippians 2:13): What I see: Job 31:1; Ps 101:3, 119:37; Prov 4:25 What I hear: Isa 33:15; Eph 5:19, Col 3:16 What I say: Isa 6:6-8; Ex 14:15; Joh 12:48; Prov 4:24, 15:2 What I think: 2Cor 10:3-5; Isa 59:19; Prov 4:23 What I do: Joh 8:28, 15:1-5 More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works—works of righteousness, obedience. – {SC 62.3}

Gal 2:20

Gal 2:20 - who loved me - See Joh 3:16, 15:13; Zech 13:6; 1Jo 4:10, 19

Gal 2:20

Gal 2:20 - gave himself for me - Jesus willingly, with full knowledge of the cost, gave Himself for me! See Isa 53:11; Joh 10:15-17; Heb 12:2; Titus 2:14 Though wretched, miserable, poor, blind, naked, dead in trespasses and sins, Jesus gave Himself for me (Rev 3:17; Rom 3:10-18, 5:6-10), to save me from MY sins (Mt 1:21). It is for MY sins that He gave Himself to me, died and rose again. Therefore, I have in MY possession the living Christ, Who loved me and gave Himself for me, as well as to atone for MY sins. I have the power of choice to choose which to embrace, Christ or MY sins.

Gal 2:21

Gal 2:21 - I do not frustrate the grace of God - by not submitting to the righteousness of God by faith of Jesus Christ, we become legalists, attempting to "earn" our salvation and thus frustrate, despise, forsake the very grace, merits, and gifts of God through Jesus Christ. See Mt 16:24; Lk 9:23, 24; Rom 3:20, 10:1-4, 11:5, 6; Gal 3:10, 4:9, 10, 17-21, *5:2, 4, 1-12, 18; Philippians 3:9; 2Tim 3:7; 1Cor 15:10; CONTRAST Gal 5:5

Gal 2:21

Gal 2:21 - grace of God - God's grace brings Salvation to humanity before the foundation of the world - Titus 2:11; Eph 2:4-8; Joh 1:14 God's grace did not permit us to be wholly and utterly given over to sin - Gen 3:15 God's grace grants us a measure of faith to believe in His words and in His promises: Rom 12:3 God's grace permits us to be justified by faith of Jesus Christ - Rom 3:24, 4:3, 4, 8:1; Gal 2:16 God's grace permits us to be sanctified by the indwelling Holy Spirit - Rom 5:5 God's grace enriches and edifies us so that we may give utterance with understanding of the gospel of Christ. See 1Cor 1:4, 5

Gal 2:21

Gal 2:21 - for if righteousness come by the law, then Christ is dead in vain - See 2Cor 5:21; Gal 3:21, 22, 2:18, 19; Rom 3:28, 4:9, *10:3, *9:30-33

Gal 2:21

Gal 2:21 - then Christ is dead in vain - See Gal 5:2-4

Gal 3:1

Gal 3:1 - O foolish Gal, who hath bewitched you - the church in Galatia was subjected to false apostles bearing damnable heresies of which the Gal accepted (2Pet 2:1). Their deceptions were as the bewitching of witchcraft. See 1Sam 15:23 While tarrying at Corinth, Paul had cause for serious apprehension concerning some of the churches already established. Through the influence of false teachers who had arisen among the believers in Jerusalem, division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, they urged upon the Gentile converts the observance of the ceremonial law. – {AA 383.1}

Gal 3:1

Galatians 3:1 - before whose eyes Jesus Christ hath been evidently set forth, crucified among you? - Paul had learned his lesson in Athens when attempting to reason with the

Athenians about the logic of one God and the resurrection of Jesus Christ. He purposed to declare Jesus Christ and Him crucified alone after that failure in evangelism. See Act 17:14-33; 1Cor 2:2

Gal 3:2

Gal 3:2 - Received ye the Spirit by the works of the law, or by the hearing of faith? - The Holy Spirit, which acts upon the measure of faith given to us and kindles a fire by the hearing of the word, becomes the eternal flame that burns within us. See Eph 1:13; Rom 5:1, 12:3; 10:17

Gal 3:2

Gal 3:2 - or by the hearing of faith - See Eph 1:13; Rom 10:17; Gal 3:26

Gal 3:3

Gal 3:3 - Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? - Paul asks the critical question that if we have begun the walk of faith through the grace of God and through the drawing of God's Holy Spirit (Col 2:6), are we to have the work completed through our own strength in keeping the Law? Absolutely not! God has promised by two immutable truths (Heb 6:18) to perfect those things which concern us (Phil 1:9) through Christ's shed blood and the faith of Jesus Christ (Heb 13:20, 21). The work of sanctification is made perfect by faith (Act 20:32).

Gal 3:5

Gal 3:5 - He therefore that ministereth to you the Spirit, and worketh miracles among you - Paul, who proclaimed the works of the Spirit to the Galatians and by the same spirit is empowered to work miracles. See Rom 15:18-21

Gal 3:5

Gal 3:5 - or by the hearing of faith? - See Rom 10:17

Gal 3:6

Gal 3:6 - Even as Abraham believed God and it was accounted to him for righteousness - See Gen 15:6; Rom 4:4, 5

Gal 3:7

Gal 3:7 - they which are of faith, the same are the children of Abraham - See Rom 8:14; Deut 10:16-22, 30:6, 7; Rom 2:28, 29, *9:6-8; Gal 3:26-29; Rev 7:9

Gal 3:8

Gal 3:8 - foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed - The mystery of God was known in the Scriptures and conveyed to Abraham in Gen 12:3. See Rom 4:10, 11

Gal 3:9

Gal 3:9 - So then they which be of faith are blessed with faithful Abraham - those who walk by faith are blessed with being accepted and counted righteous as was faithful Abraham. - See Gal 3:26-29; Heb 4:9

Gal 3:10

Gal 3:8 - For as many as are of the works of the law are under the curse -See Gal 2:21; 5:1-4

Gal 3:10

Gal 3:10 - cursed is everyone that continueth not in all things which are written in the book of the law to do them - If we purpose to live according the protocol of the Law, we must uphold it perfectly and entirely consistently ("continueth"), otherwise we are found guilty by the same law and condemned. See Deut 27:26; *Rom 10:5; Gal 2:12, *5:3; Jam 2:10

Gal 3:11

Gal 3:11 - But that no man is justified by the law in the sight of God, it is evident - we can not be saved by our works, our efforts, or good deeds. We are saved by grace through faith of Jesus Christ. See Rom *3:20, 4:1-5; Eph 2:8-10

Gal 3:11

Gal 3:11 - the just shall live by faith - See Hab 2:4; Rom 1:17, 3:21, 22; Heb 10:38

Gal 3:12

Gal 3:12 - And the law is not of faith - Those who live by the Law are not governed by faith, but by the works of their hands. Those who live by faith have ceased from their labors and rest in God's finished works - See Mt 11:28-30; Gal 2:21; Heb 4:9-11

Gal 3:12

Gal 3:12 - but, The man that doeth them shall live in them - we are either saved by faith or by works. However, salvation by works is an impossibility because the Law demands perfection, which none of the human race have ever produced. Thus, we are saved by faith or not at all (Gal 3:10). The person who is determined to live according to the works of the Law must fulfill them completely and perfectly. Rom 3:10, 5:3; Rom 3:19, 20

Gal 3:13

Gal 3:13 - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: - See Jer 31:11; Heb 2:9; Gal 4:5; 1Cor 1:30; Rom 7:14; 1Pet 2:24; Mk 10:45

Gal 3:13

Gal 3:13 - being made a curse for us - See 2Cor 5:21; Isa 54:7, 8; Rom 8:3 But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. – {DA 693.2} When men and women can more fully comprehend the magnitude of the great sacrifice, which was made by the Majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts, and upon their lips. Pride and self-esteem cannot flourish in the heart that keeps fresh in memory the scenes of Calvary. This world will appear of but little value to those who

appreciate the cost of man's redemption. All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world, as he hung upon the cross, suffering for the sins of guilty men? This love was immeasurable. It was infinite. – {PH169 12.2} That's why a crucifixion was a gala event, like a circus. The victim is God's write-off to be tormented as everyone's sadistic urges might dictate. If you as the spectator are "godly," you must show that you agree with God's judgment against the victim and curse him too, and do all you can to add to his torment. As Christ hung on His cross, that's how the people viewed Him. It was their duty to revile Him. He felt the "curse of God" as painfully real, and that's what killed Him. The Bible speaks of two different kinds of death, and we must not confuse them. What we call death the Bible calls "sleep," but the real thing is "the second death."8 It's the death in which the sufferer sees no ray of hope because he feels forever forsaken by God. It's the horror-filled realization of utter despair, of divine condemnation beyond which the sufferer can expect no vindication, no resurrection, no light beyond a never-ending midnight blackness. More than this, it's the death wherein one feels the full weight of sin's guilt, the fires of self-condemnation and self-abhorrence burning in every cell of one's being. You have no refuge of innocence. Such a death is the "curse" that Moses had mentioned. {Grace on Trial, pg 40; R. Wieland}

Gal 3:13

Gal 3:13 - Cursed is everyone that hangeth on a tree - See Deut 21:21-23 The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. ... Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race {DA 753}

Gal 3:14

Gal 3:14 - That the blessing of Abraham might come on the Gentiles through Jesus Christ - The blessing of Abraham is to be declared righteous of the Lord by faith, with one's sins blotted out. See Gen 15:6; Col 1:27; Rom 4:5-16, *15:8-13, 15, 16

Gal 3:14

Gal 3:14 - that we might receive the promise of the Spirit through faith - the blessing of Abraham is to be justified by faith and to receive the gift of the Holy Spirit, His eternal and perpetual sanctification, as seen in His spiritual gifts that He brings in His train. The greatest gift the Spirit brings is to love the Lord with all the heart, soul and mind and one's neighbor as himself (Deut 30:6, Rom 5:5). See Joh 14:16-18, 23; Act 1:4, 5, 8, 2:38, 10:42-48, 15:8, 9; Gal 3:18, 5:22, 23; Eph 1:13; Isa 32:17

Gal 3:15

Gal 3:15 - a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto - covenant/contract/agreement/will and testament - See Heb 9:16, 17

Gal 3:16

Gal 3:16 - Now to Abraham and his seed were the promises made - See Gen 12:1-3; 2Cor 1:19, 20

Gal 3:16

Gal 3:16 - He saith not, And to seeds, as of many; but as of one - the promises were not

made to the Nation of Israel, but to Abraham and his Seed, the One Seed Who is Christ.

Gal 3:16

Gal 3:16 - And to thy seed, which is Christ - See Gen 3:15, 12:3, 22:18; Gal 3:19; Lk 20:14

Gal 3:17

Gal 3:17 - the covenant, that was confirmed before of God in Christ - the Everlasting Covenant repeated to Abraham - Gen 3:15, 12:1-3. See Zech 6:13

Gal 3:17

Gal 3:17 - which was four hundred and thirty years after - 430 years after the call of Abraham from Ur (Gen 11:31-12:4. See also Gen 15:13, Ex 12:40, 41) until the giving of the law (contained in ordinances) on Mt. Sinai to Moses. The Decalogue is eternal and existed long before the giving of the law on Mt. Sinai:

Gal 3:18

Gal 3:18 - For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise - See Gal 3:14, 26-29; Rom 9:6-9

Gal 3:19

Gal 3:19 - added - meaning "emphasized", "underlined", or "articulated", "spoken" - The Law was added to cause the awareness of sin to abound - See Rom 5:20 "The law was given to show them [Israel] that they had not faith and so were not true children of Abraham, and were therefore in a fair way to lose the inheritance. God would have put HIs law in their hearts even as He put it into Abraham's heart, if they had believed. But when they disbelieved, yet still professed to be heirs of the promise, it was necessary to show them in the most marked manner that their unbelief was sin... They had the same spirit as their descendants, who asked, "What must we do, to be doing the work of God? Joh 6:28.... Unless they saw their sin, they could not avail themselves of the promise. Hence the necessity of the speaking of the law." Waggoner pg 100 If the descendants of Abraham had kept the covenant, of which circumcision was a sign, there would have been no necessity for God’s law to be proclaimed from Sinai or engraved upon tables of stone. – {EP 255.1}

Gal 3:19

Gal 3:19 - till the seed should come to whom the promise was made - the promise made by covenant was towards Abraham and his Seed, Jesus Christ. The Seed, Jesus, would fulfill all righteousness in upholding the Law perfectly and making it honorable - See Gal 3:16; Rom 10:4; 1Jo 3:5-8||Mt 3:14, 15||Isa 42:21

Gal 3:19

Gal 3:19 - ordained - diatássō Verb dee-at-as'-so from (1223) and (5021) from and ; to arrange thoroughly, i.e. (specially) institute, prescribe, etc.:--appoint, command, give, (set in) order, ordain. to arrange, appoint, ordain, prescribe, give order

Gal 3:20

Gal 3:20 - Now a mediator is not a mediator of one - a mediator does not mediate between one person but between at least two parties. Nevertheless, God ordained both the Law and

the Seed, Jesus to fulfill His righteousness on behalf of the human race.

Gal 3:20

Gal 3:20 - but God is one - the Mediator of the covenant is God Himself, Who needs no one to hold Him accountable because He swears by Himself. See Heb 6:13; Deut 6:4

Gal 3:21

Gal 3:21 - Is the law then against the promises of God? God forbid: - Is the law and its observance contrary to the promises of God, righteousness by faith? Heaven forbid! The question of the law, its observance and attaining the righteousness of Christ by faith has been an ongoing struggle throughout the ages (See Rom 6:1, 15, 7:7). Paul makes clear that the observance of the law by the faith of Jesus Christ (Gal 2:20; Joh 8:28, 15:5) makes a person righteous - See Rom 10:4

Gal 3:21

Gal 3:21- promises of God - eternal life which is received by virtue of Christ's righteousness. See Gal 3:21; Col 1:27

Gal 3:21

Gal 3:21 - for if there had been a law given which could have given life, verily righteousness should have been by the law - See Gal 2:21

Gal 3:22

Gal 3:22 - But the scripture hath concluded all under sin - See Isa 53:6; Rom 3:10-18, 23; Isa 64:6

Gal 3:22

Gal 3:22 - that the promise by faith of Jesus Christ might be given to them that believe - the promise of righteousness by faith through faith of Jesus Christ See Rom 3:19-22, 4:3-13; Joh 7:38, 39; Gal 2:20; 2Cor 5:17

Gal 3:22

Gal 3:22 - given to them that believe - See Joh 1:12; 2Pet 1:1-4

Gal 3:23

Gal 3:23 - But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed - the Law was a guide, as for a young child, to teach us what was sin until faith should take hold. The faith to take hold is the faith of Jesus Christ, to believe that Jesus is our sin pardoning Savior Who has moved us from death unto life. With this faith, we are then empowered to walk and live by faith. In so doing, God does a transformation upon the heart, where the Law, that is now written in the heart by faith, purifies the soul such that one’s motives and desires become fully aligned with the indwelling law. This transformation grows the individual in to the fullness and stature of Jesus Christ. See Eph 4:13-16 I am asked concerning the law in Gal. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. – {1SM 233.1}

Gal 3:23

Gal 3:23 - shut up unto the faith - Just as God commanded Dan to shut up the book (Dan 12:4, 9), we are shut up under a schoolmaster, the Law, until faith takes hold. Then, we are loosed to walk by faith in the power of Jesus Christ. See Joh 1:12

Gal 3:24

Gal 3:24 - the law was our school master to bring us unto Christ - the law, as a schoolmaster teaches, instructs and when necessary disciplines with punishment the young (babes in Christ) in order to bring growth. The Law, intended for transgressors (1Tim 1:9), is to guide us until faith takes hold, then the Holy Spirit by faith is to bring the child to full maturity, to the measure and stature of Jesus Christ. Rejection of the 1888 message left SDA's as children under a schoolmaster. See Gal 4:3; Eph 4:13-16; Rom 7:10 I am asked concerning the law in Gal. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. – {1SM 233.1} "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. – {1SM 234.5} An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. – {1SM 234.6}

Gal 3:24

Gal 3:24 - bring us unto Christ, that we might be justified by faith - no person will ever be justified by God for keeping the law. Our justification comes as an unmerited act of grace by God that we receive by the faith of Jesus Christ. See Rom 3:20 4:4, 5; Gal 2:16, 3:11, 5:4

Gal 3:25

Gal 3:25 - But after that faith is come, we are not longer under a schoolmaster - when the love of God has come upon the heart and we desire to live for Christ by faith (Gal 2:20), then the service to God and observance of the law based on a schoolmaster is no longer required. We are now motivated by the law of faith, written upon the heart! See Rom 3:21, 22, 27, 10:4 I am asked concerning the law in Gal. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. – {1SM 233.1}

Gal 3:26

Gal 3:26 - For ye are all the children of God by faith in Christ Jesus. - we are all God's children as we submit ourselves to the righteousness by faith of Jesus Christ, apart from the Law. See Rom 3:20-26, 10:1-4

Gal 3:27

Gal 3:27 - For as many of you as have been baptized into Christ have put on Christ - We

have put on His death, burial, and resurrection to a new life with Himself living within. See 1Cor 12:12-14; Rom 6:8, 3:22; 2Cor 5:17 13:4; 2Tim 2:11; Gal 2:20, 1:15

Gal 3:28

Gal 3:28 - There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor femaile: for ye are all one in Christ Jesus - The gospel of Jesus Christ transcends race, culture, gender, social status and place of origin. As a good Father, Jesus does not play favorites but sees us all as His children, equally deserving of His love. See 1Cor 12:13; Col 3:10, 11; Eph 2:11-20; Rom 4:11, 10:12, 11:1-36, 3:9, 29; Rev 5:9; Act 17:26, 27; Gal 6:15 The Jewish people had been made the depositaries of sacred truth; but Pharisaism had made them the most exclusive, the most bigoted, of all the human race. Everything about the priests and rulers—their dress, customs, ceremonies, traditions—made them unfit to be the light of the world. They looked upon themselves, the Jewish nation, as the world. But Christ commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, all classes of men. – {DA 819.4}

Gal 3:28

Gal 3:28 - neither bond nor free - See Phlm 1:16

Gal 3:28

Gal 3:8 - neither male nor female - God has always promoted the equality of the sexes as seen in His assuring the daughters of Zelophehad received his inheritance upon his death. See Num 27:1-8, 36:2

Gal 3:28

Gal 3:28 - for ye are all one in Christ Jesus - See Gal 3:26; Joh 17:21; 2Cor 5:17; Rom 3:22, 8:16; Philemon 1:4-16

Gal 3:29

Gal 3:29 - And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise - the promises were made to Abraham and his Seed, Who is Christ. If we are in Christ, then we are demonstrating the faith of Abraham, we are Christ's and are therefore sons of Abraham. See *Rom 8:14, 9; Gen 17:7; Gal 3:7-9; Isa 51:1, 2; Gal 4:23, 28, 31; Col 3:1-3

Gal 3:29

Gal 3:29 - then are ye Abraham’s seed - Abraham’s seed are they who are born of promise of God. They are a creation of God and they are miracles of God alone. Abraham’s true seed follow in His footsteps See Rom 9:6-8, 4:1-4; Rom 8:39; Gen 12:1

Gal 3:29

Gal 3:29 - and heirs according to the promise - we are offspring of Abraham according to God’s promises: To be born of promise means a person is: 1. A creation of God by faith in Jesus Christ - 2 Cor 5:17; Rom 1:16, 17 2. Born of a promise like Isaac and not of the flesh - Rom 9:6-8; Gal 4:22-31 3. A miracle of God - Col 1:25-29 4. Born of the Spirit of God - John 1:12, 13, 3:8; Rom 8:1-7, 2:28, 29 5. An heir of Abraham Gal 3:26-29 6. Inheritors of a new heaven and earth - 2Pet 3:13; Rom 5:6-10 THE PROMISES OF GOD: Gen 3:15 - to be made Christ-like once again, having the Spirit of God abiding within Gen 12:3 - all families will be

blessed through salvation in the Seed (Gal 3:16) Rom 4:13;Act 3:21; Mt 25:31-34; Isa 58:14 - inheritors of the earth made new Gen 22:17 - enemies of Christ and of His seed will be defeated (sin, death, Satan); Lk 1:71; 1Pet 5:8; Heb 2:14, 15; Rom 16:20; Philippians 2:9-11; Rev 3:9

Gal 4:1

Gal 4:1, 2 - Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father - See 2Chron 22:10-12, 23:1-15

Gal 4:3

Gal 4:3 - were in bondage under the elements of the world: - See Eph 2:1-3; Gal 4:9, 10

Gal 4:4

Gal 4:4 - fulness of the time - God is a Respecter of time (Joh 2:4; Lk 22:53). Jesus was sent forth of the Father when the circumstances for spreading the gospel were optimal (1Pet 1:20): 1. The nations were under the rule of an expansive world empire - the Roman Empire 2. The Greek language was the common language spoken through the vast majority of the world 3. All the Jews dispersed around the world would gather annually for at least the Passover 4. The people were fed-up with the religious formalism and hypocrisy and sought something better 5. Spirituality was at its lowest ebb where among Jew and Gentiles, gross darkness covered the people But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. – {DA 117.1} The fullness of the time had come. Humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer. Satan had been working to make the gulf deep and impassable between earth and heaven. By his falsehoods he had emboldened men in sin. It was his purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction. – {DA 34.4} It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. – {DA 48.6} Satan had succeeded so well in deceiving the angels of God and in ruining noble Adam that he thought he should be successful in overcoming Christ in His humiliation. He looked with pleased exultation upon the result of his temptations, and the increase of sin in the continued transgression of God's law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and led to ruin multitudes of all ages, countries, and classes. By his power he had controlled cities and nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine, and pestilence. By his subtility and untiring efforts he had controlled the appetite and excited and strengthened the passions to so fearful a degree that he had defaced and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed that he bore but a faint resemblance in character and noble perfection of form to the dignified Adam in Eden. – {Con 34.2}

Gal 4:4

Gal 4:4 God sent forth his Son - God would send His Son to become united with the human race in order to save it. Divinity united with humanity as Jesus took on our fallen nature in order to elevate us to His Divine nature (Lk 1:30-35; 2Pet 1:1-4; Joh 17:5). Jesus counseled with the Father (Counsel of Peace) and came with full knowledge of His mission and eventual death for the human race. See Isa 48:16; Mt 16:20, 21; Heb 12:2; Isa 53:10, 11; Zech 6:13; Eze 37:26-28 Since the Fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. – {1SM 268.2}

Gal 4:4

Gal 4:4 - made under the law - The statement can refer to several things: 1. Mary's own carnal nature that was subject to the law of sin and death in her flesh. By extension, this would also apply to Jesus, her offspring, in that Jesus too came with a sinful flesh nature, burdened by the law of sin and death. 2. As One born of a woman therefore of Adam's seed, Jesus was subject to the law of God, written in stone by God and penned by Moses (Rom 2:12; Gal 2:16). As God, He is above the law. See Heb 2:14-17; Rom 7:17, 18, 23, 24; 1Jo 4:2,3; Joh 1:14 Jesus, though having a sinful flesh nature, was born of the Spirit of God and was therefore from birth, a seed of Abraham, led by the Spirit of God Galatians 5:18 - But if ye be led of the Spirit, ye are not under the law

Gal 4:5

Gal 4:5 - To redeem them that were under the law - Jesus came to the same individuals, who were under the law, in order to redeem them from being sold under sin (Rom 7:14). Those who seek righteousness through the observance of the Law (letter of the law). Since their righteousness comes by observing the law, the one who is under this system is obliged to keep the whole law perfectly, lest they be found a transgressor (Gal 3:10). Jesus through Paul, contrasts those who are under the law with those who walk according to the Spirit of Life and are under grace. See Rom 3:19, 6:14, 15, *15:8; *1Cor 9:19-21; Gal 5:18

Gal 4:5

Gal 4:5 - redeem - exagorázō Verb ex-ag-or-ad'-zo from (1537) and (59) from and ; to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity):--redeem. to redeem by payment of a price to recover from the power of another, to ransom, buy off metaph. of Christ freeing the elect from the dominion of the Mosaic Law at the price of his vicarious death To uphold and satisfy the righteous requirements of the law, and to make atonement for the broken law through His death. We accept this gift of grace by faith in Jesus Christ and by being born again in the Spirit.

Gal 4:5

Gal 4:5 - that we might receive the adoption as sons - See Eph 1:5; Gal 4:28; Rom 8:15

Gal 4:6

Gal 4:6 - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. - See Gal 3:29

Gal 4:6

Gal 4:6 - God hath sent forth the Spirit of his Son into your hearts - God continues to send more and more of Himself to humanity: first the Son (Isa 48:16), then the Spirit to be with us and lastly He Himself through the Holy Spirit to dwell within mankind (Rev 21:22, 23). See Rom 5:5

Gal 4:6

Gal 4:6 - Spirit of His Son into your hearts, crying, Abba Father - See Mk 14:36, Rom 8:15; Eph 1:13; Isa 48:16

Gal 4:7

Gal 4:7 - thou art no more a servant - a servant neither knows all that his master purposes, nor does he abide in the house forever, but a son does. A son is privy to all the family secrets. See Joh 15:15, 8:35

Gal 4:7

Gal 4:7 - then an heir of God through Christ - As heirs, we will sit on thrones with Jesus and reign for 1000yrs. We become part of the royal government of God. See Gal 3:29; Rev 20:4; Lk 20:36

Gal 4:8

Gal 4:8 - Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods - we served the flesh and the works of the flesh and the rites and rituals that had an image of righteousness, but were works of the flesh. See Gal 4:10

Gal 4:8

Gal 4:8 - which by nature are no gods - Isa 46:5-10

Gal 4:9

Gal 4:9 - But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? - See Heb 6:4-6; Jer 9:23, 24

Gal 4:9

Gal 4:9 - are known of God - See *Gen 18:19: Mt 25:12; Lk 13:27, 23:42, 43; Rev 3:5; Jer 9:23, 24

Gal 4:9

Gal 4:9 - how turn ye unto the weak and beggarly elements, whereunto ye desire again to be under bondage? - See Gal 4:31, 5:1-4; Heb 9:9, 10

Gal 4:10

Gal 4:10 - Ye observe days and months, and times and years - Paul here speaks of the law contained in ordinances (ceremonies) that were given to the Jews by God. These ordinances were types of the true works of Christ that He is fulfilling. When type has met antitype, the type must go away. See Num 9:2, 3; Gal 5:1-4; Heb 10:9; Rom 15:

Gal 4:13

Gal 4:13 - infirmity of the flesh - it is believed that Paul's thorn in his side and infirmity of the flesh was poor vision, perhaps never fully restored from his Damascus road experience. see 2Cor 12:7; Gal 4:15; Act 9:3-8

Gal 4:14

Gal 4:14 - my temptation - Paul’s weakness and physical affliction; his temptation to complain and murmur perhaps of his poor vision. See 2Cor 12:7-9; Gal 4:15

Gal 4:14

Gal 4:14 - but received me as an angel of God, even as Christ Jesus - Paul and his messages to the church of Galatia were highly honored, regarded and respected. See Heb 13:2

Gal 4:15

Gal 4:15 - ye would have plucked out your own eyes, and have given them to me - Poor vision may have been the thorn in Paul's side that he prayed the LORD would take away from him. See 2Cor 12:9

Gal 4:16

Gal 4:16 - Am I therefore become your enemy, because I tell you the truth? - Paul asks if he has become the enemy of the Galatians because he has reproved them with the truth. This is a common response for the children of the world, the children of disobedience who refuse reproof. Because his works were evil and he refused the reproof of God, Cain rose up and killed his brother Abel. The Pharisees felt Jesus’ unspoken rebuke through His upright and righteous life and thus they manifested jealousy towards Him. See Gen 4:1-9; 1Jo 3:12; Heb 11:3; Mt 27:12-23; Contrast Rev 3:19

Gal 4:17

Gal 4:17 - They zealously affect you, but not well; yea, they would exclude you, that ye might affect them - Paul refers to the false teachers and false apostles, as ravening wolves who bring in damnable heresies which scatter the flock - See 2Pet 2:1; Rom 10:1-4; Gal 4:10; Act 20:29; Mt 7:15; Ju 1:4; Tit 1:10-16; Jer 23:11-14, 16-18, 21, 25-27

Gal 4:18

Gal 4:18 - But it is good to be zealously affected always in a good thing, and not only when I am present with you - See Eph 6:6; Col 3:22

Gal 4:19

Gal 4:19 - My little children, of whom I travail in birth again until Christ be formed in you - Paul seeks the sanctification of those whom he ministered to in the Spirit. His greatest joy is to see them established in the truth of Jesus Christ by faith. 3Jo 1:4

Gal 4:19

Gal 4:19 - until Christ be formed in you - See Eph 4:13; Col 1:25-27

Gal 4:20

Gal 4:20 - Paul worries for the Gal as a parent worries for their erring child. He sees them pursing a wrong course of fanaticism and legalism and is persuading them to make a course correction.

Gal 4:21

Gal 4:21 - Tell me, ye that desire to be under the law, do ye not hear the law? - Paul is speaking to converted Christians who still are bent on upholding the laws of Moses (circumcision) and 10 Commandments as a means of salvation - Gal 3:3

Gal 4:21

Gal 4:21 - do ye not hear the law? - don't you know what the law says?

Gal 4:22

Gal 4:22 - For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman - See 1Chron 1:28

Gal 4:23

Gal 4:23 - But he who was of the bondwoman was born after the flesh - Ishmael was born not of the will of God but by the sinfulness of the flesh as exhibited by Abraham who took Hagar to be His second wife, a sin before the Lord. As flesh only produces flesh, Ishmael was a work of sin. See John 3:6, 6:63 Ishmael was a human attempt to fulfill God's promise. Isaac was God's own fulfillment in His own time. One wonders what might have been different had Abraham and Sarah been patient with God. His ways seemed strange to them, no doubt. His promises perhaps even seemed unfair or asked too much of them. But had they been patient and trusted in God's wisdom, would we still have had this ageless bloody combat between the Jews and the Arabs today? {Daughters of Inheritance, pg 54, Wellesley Wuir}

Gal 4:23

Gal 4:21 - was by promise - Isaac, the son of promise, had a miracle birth. Isaac, as the son of promise, never sojourned in Egypt nor in Babylon, foreshadowing those who will be called forth from those places to dwell in the land of promise. We are never to return to Egypt (a place of bondage) nor Babylon (a place of spiritual confusion and idolatry). See Rom 4:17-22, 9:7-13; Gen 24:3-8, 26:2 God's promise is not only in that which He swore to Abraham (Gen 12:1-3), nor only that which He conveyed to Adam in the Everlasting Covenant (Gen 3:15); God's promise is founded in His eternal purposes for the creation, to have a world filled with God-like, very good, Holy Spirit filled people. God says that the earth is to be filled with His glory, thus, He will fulfill His purposes and promises. See Num 14:21

Gal 4:24

Gal 4:24 - Which things are an allegory - See 1Cor 10:1-6

Gal 4:24

Gal 4:24 - allegory - A figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker, by the resemblance of the secondary to the primary subject. Allegory is in words that hieroglyphics are in painting. We have a fine example of an allegory in the eightieth

Psalm, in which God's chosen people are represented by a vineyard. The distinction in scripture between a parable and an allegory, is said to be that a parable is a supposed history, and an allegory, a figurative description of real facts. An allegory is called a continued metaphor. The following line in Virgil is an example of an allegory.

Gal 4:24

Gal 4:24 - the one from the mount Sinai, which gendereth to bondage - the covenant based on the Law, entered into by the COI when they stated "all that the LORD has spoken we will do" Ex 19:3-8. This covenant is based on man's works to do the will of God, which never was fulfilled.

Gal 4:25

Gal 4:25 - For this Agar is Mt Sinai in Arabia - Hagar/Ishmael are symbols of the Old Covenant, established at the base of Mt. Sinai, based upon man's works to save himself. See Heb 12:18-21

Gal 4:25

Gal 4:25 - and aswereth to Jerusalem which now is - The Jews, the biological descendants of Abraham are following in the works of the flesh as their forefather Abraham, seeking to establish their own righteousness by the works of the law (circumcision, honoring the feast days, etc.) rather than walking in the power of God through the Spirit. Just as Ishmael taunted the young Isaac (Gen 21:9; Gal 4:29), the tables are turned and Ishmael is subject to he whom he tormented. The Old Covenant must bow down to the New Covenant, established on better promises.

Gal 4:25

Gal 4:25 - and is in bondage with her children - those who follow after the Old Covenant are in bondage to the Law and the requirements of the Old Covenant. They who have not submitted to the righteousness which is by faith through Grace will continue to stumble at God's promises.

Gal 4:26

Gal 4:26 - But Jerusalem which is above is free, which is the mother of us all - New Jerusalem (Mt. Zion), the holy city and mountain of the LORD is mother for the sons of promise. Paul makes the distinction of the Jerusalem which is above from any earthly city. See *Heb 12:22-24; Gal 4:28, 31; Rev 3:12, 21:2, 14:1

Gal 4:27

Gal 4:27 - Rejoice, thou barren that bearest not... - See Isa 54:1

Gal 4:28

Gal 4:28 - Now we, brethren, as Isaac was, are the children of promise - See Gen 3:15, 12:3, 15:5, 6, 21:12; Rom 9:7; Heb 11:18; Rev 7:9-17; Gal 1:13, 3:26-29 Now the Lord had already signified, in the case of Eliezer, Abraham's servant, that the seed of Abraham were to be free (Gen 15:1-6). Therefore if Abraham had only thought of the words of the Lord, instead of hearkening to the voice of his wife, he might have been saved much trouble. It is worth while dwelling at length upon this phase of the subject, for if it is rightly understood it will save much confusion as to the true seed of Abraham, and the true Israel. Let the points be

stated once more. Ishmael was born after the flesh, and could not be the seed. Therefore those who are only of the flesh cannot be the children of Abraham, and heirs according to the promise. Isaac was born after the Spirit, and was the true seed. "In Isaac shall thy seed be called." (Gen 21:12) Therefore all the children of Abraham are they who are born of the Spirit. "we, brethren, as Isaac was, are the children of promise." Gal 4.28 {The Everlasting Covenant, E.J. Waggoner, pg 71}

Gal 4:29

Gal 4:29 - he that was born after the flesh persecuted him that was born after the Spirit, even so it is now - See Gal 1:13, 14; Rom 2:28, 29; Gen 21:9, 10 After the birth of Isaac the great joy manifested by Abraham and Sarah caused Hagar to be very jealous. Ishmael had been instructed by his mother that he was to be especially blessed of God, as the son of Abraham, and to be heir to that which was promised to him. Ishmael partook of his mother's feelings and was angry because of the joy manifested at the birth of Isaac. He despised Isaac, because he thought he was preferred before him. Sarah saw the disposition manifested by Ishmael against her son Isaac, and she was greatly moved. She related to Abraham the disrespectful conduct of Ishmael to her and to her son Isaac, and said to him, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." – {SR 79.1}

Gal 4:30

Gal 4:30 - cast out the bondwoman and her son - Gen 21:10

Gal 4:31

Gal 4:31 - bondwoman - Mt. Sinai and the law of commandments; walking in the flesh - See Gal 4:23-25

Gal 4:31

Gal 4:31 - free - those of the Kingdom of God, citizens of New Jerusalem who are born of faith and of promise of God. Saved by grace through faith of Jesus Christ.

Gal 5:1

Gal 5:1 - Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage - See Gal 2:4, 3:3, 4:9, 10, 5:2-4, 13

Gal 5:1

Gal 5:1 - and be not entangled again with the yoke of bondage - Old Covenant promises of obedience we make in arrogance and self-righteousness See Rom 8:15; Heb 10:38, 39

Gal 5:2

Gal 5:2 - Christ shall profit you nothing - see Gal 2:21

Gal 5:3

Gal 5:3 - to every man that is circumcised, that he is a debtor to do the whole law - any who sought to be circumcised in conformity to the Old Covenant, was required then to keep all the laws of the Old Covenant (the Law) and would therefore, have no parts with Jesus Christ Who had established a New Covenant, based on better promises, His grace received by faith

(Heb 8:6). See *Gal 3:10-12; Act 15:1, 5; Rom 3:19, 20; Jam 2:10; CONTRAST Rom 8:12, 10:4, *5

Gal 5:4

Gal 5:4 - Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace - See Gal 2:21

Gal 5:4

Gal 5:4- ye are fallen from grace - they have backslidden and are no other the grace of God but are under the Law with its condemnations for sin. - See Gal 4:9; CONTRAST Rom 6:14

Gal 5:5

Gal 5:5 - For we through the Spirit wait for the hope of righteousness by faith - We are saved by the hope of having the righteousness of Christ, God's glory once again so that we may stand and see Him as He is when He returns. *Phil 3:9; Rom 4:17-22; 10:4; 8:24||Eph 2:8; 1Jo 3:2, 3; Titus 2:13; Heb 11:7; Rev 14:12; 2Cor 5:21

Gal 5:5

Gal 5:5 - righteousness - Righteousness. [Heb. sẹdeq and sẹdaqah, "(the) right (thing)," "rightness," "righteousness," "justice," "fairness," "piety"; Gr. dikaiosunē, "righteousness," "uprightness," "justice"; "dikaiōma," "regulation," "requirement," "commandment," "righteous deed."] The state in which a right relationship exists between man and God, within the limits of man's finite comprehension of the divine will and purpose. God's righteousness is absolute, being equivalent to the plenitude and infinite perfection of the divine character. But man has no righteousness whatever of his own. "All our righteousness are as filthy rags," wrote Isaiah (Is 64:6), and Paul declared, "in me … dwelleth no good thing" (Rom 7:18). Accordingly, whatever righteousness man may have is his by virtue of his relationship with God, and comes from God. The repentant sinner enters into this state of righteousness when by faith he accepts it as God's gracious gift. It was through faith that Abraham attained to righteousness (ch 4:3, 20–23). He was ready to receive with joy whatever God might reveal to him as duty, and to do gladly whatever God should direct. The state of righteousness into which a repentant sinner enters when justified by faith is spoken of as being at "peace with God" (Rom 5:1). See Justification. It was obedience on Christ's part to the righteous requirements of the law that made it possible for Him to justify, or to declare "righteous," those who come to Him by faith (see vs 16–19). By virtue of this right relationship which the Christian enters into, he is enabled to bear "the fruits of righteousness" (Php 1:11; cf. Rom 7:19 to 8:4; Gal 2:20). However, the righteous life that follows justification does not earn merit with God, for no human act can be meritorious in His sight. But without the outward fruits of righteousness (see Gal 5:22, 23) a state of right relationship with God cannot exist in the heart. A faith unaccompanied by the "works" that faith produces "is dead, being alone" (Jas 2:17). It is spurious. See Sanctification. The Jews came to believe that righteousness could be obtained by a punctilious observance of the law. Mechanical conformity to the standard of righteousness prescribed by the law was considered sufficient to make man righteous, apart from faith in God's grace. Prior to his conversion Paul was "blameless" with respect to "the righteousness which is in the law" (Php 3:6). This legal righteousness left no room for the exercise of faith. But "if righteousness come by the law, then Christ is dead in vain," Paul emphatically declares (Gal 2:21). "By the deeds of the law there shall no flesh be justified in his sight" (Rom 3:20). {SDA BIBLE DICTIONARY}

Gal 5:6

Gal 5:6 - For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love - See Rom 3:22; Gal 3:26-29

Gal 5:6

Gal 5:6 - faith which worketh by love - the love of Christ constraineth us (2Cor 5:14); shewing mercy unto thousands of them that love me, and keep my commandments (Ex 20:6; Deut 5:10); if you love me, keep my commandments (Joh 14:15). 1Cor 16:14; 1Pet 1:7; Rev 3:18; Jam 2:18-20, 26; Jer 9:24; Rom 4:23 We must have Christ abiding within in order to produce works of righteousness unto God, otherwise, they are merely works of the flesh unto death. See Rom 7:4-6; Heb 6:10-12 A legal religion is insufficient to bring the soul into harmony with God. The hard, rigid orthodoxy of the Pharisees, destitute of contrition, tenderness, or love, was only a stumbling block to sinners. They were like the salt that had lost its savor; for their influence had no power to preserve the world from corruption. The only true faith is that which "worketh by love" (Gal 5:6) to purify the soul. It is as leaven that transforms the character. – {MB 53.2} Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping." – {FW 16.2} The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God. – {FW 16.3} It is heart work that the Lord requires, good works springing from a heart filled with love. All should carefully and prayerfully ... investigate their motives and actions. The promise of God to us is on condition of obedience, compliance with all His requirements. Read Isa 58:1-3.... – {CH 377.2} In the judgment the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? Have we improved the powers entrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God. – {GC 487.2} "This sets the true God apart from all false gods that man has ever devised. This proves that God has a faith in man that works by love. This sets the God of the universe apart from all pagan deities who by their very nature demand appeasement. Thus in contrast to all heathen concepts, the Creator proves His character and confirms His righteousness by His faith in mankind. But more than this, we may understand that the righteousness of God's character is because of His manifest faith in man. This provides an equation befitting the cosmic battle between truth and error. It means that God's faith in man expresses His righteousness while man's faith in God expresses his righteousness. This provides the practical result of cleansing the sanctuary. This mutual faith supplies the bond of love that precedes the marriage of the divine Bridegroom to His Bride, the church. This is the reason He continues to knock at the door of His Bride, even though to a large degree His love has thus far been spurned. His love confirms His righteousness which constrains Him to persist, and when the Bride responds

without reserve, the "faith of Jesus" will[…]" Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright.

Gal 5:7

Gal 5:7 - who did hinder you that ye should not obey the truth - See Gal 3:1; 1Jo 2:26

Gal 5:8

Gal 5:8 - This persuasion cometh not of him that calleth you - The Lord is not He Who is convincing you to return to a life of works - See Gal 1:5, 5:10, 12

Gal 5:9

Gal 5:9 - A little leaven leveneth the whole lump - See 1Cor 5:7; Lk 13:21

Gal 5:10

Gal 5:9 - but he that troubleth you shall bear his judgment, whosoever he be - See Jude 1:12, 13; 2Pet 2:10-19; 1Cor 5:6, 7

Gal 5:11

Gal 5:10 - if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased - Paul shows that the thorn in the Jew's side with Christianity is its rejection of the ceremonial rites and works of the Law of Moses, based on the Old Covenant (Gal 3:19, 24-26). The Jews under the Old Covenant, demonstrated the spirit of antichrist, a works-based salvation program, whereas Christians, under the New Covenant, embraced the righteousness of Christ by faith and claimed His promises thus.

Gal 5:11

Gal 5:11 - then is the offence of the cross ceased - The cross of Jesus Christ is an offense to the Jews who feel that salvation comes by inheritance, being sons of Abraham, and through their laws and rites and is thus for the Jews alone - See Gal 6:12; 1Pet 2:4-8, 4:13-16; Isa 28:16, 4:1; Act 4:10-12; Rom 1:16; Heb 13:13

Gal 5:12

Gal 5:12 - I would they were even cut off which trouble you - Paul's righteous indignation wished that the troublers be cut-off who sought to counteract the work of the gospel wrought in the Galatians. Act 15:1, 5

Gal 5:13

Gal 5:13 - For, brethren, ye have been called unto liberty - See Gal 5:1

Gal 5:13

Gal 5:13 - only use not liberty for an occasion for the flesh - we are not to presume upon our Christian freedoms and use them as opportunities to glorify the flesh. We must not use grace as an excuse for further sin (Rom 6:14, 15). We must not use our freedom from the ceremonial laws to then partake of unclean foods or foods offered to idols (Act 15:29). See Rom 14:14-23

Gal 5:13

Gal 5:13 - but by love serve on another - See Rom 13:10; Phil 2:1-4; 1Jo 3:17

Gal 5:14

Gal 5:14 - For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself - See Joh 13:34; 1Tim 1:5; Rom 10:4;

Gal 5:15

Gal 5:15 - But if ye bite and devour one another, take heed that ye be not consumed one of another - See Zech 8:16, 17; Rom 1:30; Ex 20:16; Ps 27:2; Mic 3:1-3; 1Pet 2:1; Jam 3:14, 15

Gal 5:16

Gal 5:16 - Walk in the Spirit, and ye shall not fulfill the lust of the flesh - See Rom 8:1-9; Gal 6:8

Gal 5:16

Gal 5:16 - ye shall not fulfil the lust of the flesh - See Eph 2:1-3

Gal 5:17

Gal 5:17 - For the flesh lusteth against the Spirit, and the Spirit against the flesh - wars against - See 1Pet 2:11; Rom 7:8; Gal 6:8 The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin. – {GC 487.3} Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth. – {GC 488.1}

Gal 5:17

Gal 5:17 - and these are contrary the one to the other - the flesh and the Spirit are at war for the mastery. We must die to self and abide in Christ and He in us so that He may subdue the flesh. 1Jo 3:9; Amos 3:3

Gal 5:17

Gal 5:17 - so that ye cannot do the things that ye would - See Rom 7:7-25

Gal 5:18

Gal 5:18 - But if ye be led of the Spirit, ye are not under the law - not under the law but under the grace of God and there is now no condemnation to those who walk in the Law of the Spirit of Life in Christ Jesus - See Gal 5:14, 23; 1Tim 1:9, 10; Rom 8:1-4

Gal 5:18

Gal 5:18 - ye are not under the law - we are not under the Law of Sin and death which brings

condemnation, nor are we bound to strive to keep the entire law in our flesh; the Spirit of Life in Christ Jesus keeps the law through us - See Rom 6:14, 8:1-4

Gal 5:19

Gal 5:19 - Now the works of the flesh are manifes - See 1Jo 3:8

Gal 5:19

Gal 5:19 - Adultery - See Ex 20:14; Deut 5:181; Mt 5:27-32

Gal 5:19

Gal 5:19 - uncleanness - Moral impurity; defilement by sin; sinfulness

Gal 5:19

Gal 5:19 - lasciviousness - looseness, animal desires, lustfulness, wantonness

Gal 5:20

Gal 5:20 - Idolatry - which is covetousness. See Col 3:5

Gal 5:20

Gal 5:20 - witchcraft - which is as rebellion. See 1Sam 15:23

Gal 5:20

Gal 5:20 - hatred - malice and enmity. See 1Pet 2:1; Gal 5:15

Gal 5:20

Gal 5:20 - variance - disputings, contentions that lead to arguments If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. {RH July 5, 1887}

Gal 5:20

Gal 5:20 - emulations - effort to match or surpass a person or achievement, typically by imitation. “One-upping” another

Gal 5:20

Gal 5:20 - wrath - Violent anger; vehement exasperation; indignation -

Gal 5:20

Gal 5:20 - strife - Exertion or contention for superiority; contest of emulation, either by intellectual or physical efforts.

Gal 5:20

Gal 5:20 - seditions - God does not want His people, who are citizens of the heavenly kingdom, to stir or foment discontent here on earth. As ambassadors to a foreign world, we are to live in compliance with the established authorities and abide by its rule. We are to

honor the king (rulers) and pray for peace in the land. See Rom 13:1-7; 2Pet 2:10-12; Jude 1:8, 9

Gal 5:20

Gal 5:20 - heresies. - belief or opinion contrary to orthodox religious (especially Christian) doctrine {Oxford Dictionary}. This was the charge placed upon many of the martyrs during the Dark Ages. Ironically, the Church of Rome, whose doctrines were and are counter the true and orthodox teachings of Scripture, charged many with this sin and led them to their death.

Gal 5:21

Gal 5:21 - Envyings - See Jam 3:14, 15

Gal 5:21

Gal 5:21 - murders - literal taking of another life by an act of the will or to hate/despise another in one's heart. See Mt 5:22

Gal 5:21

Gal 5:21 - of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God - See 1Cor 6:9, 10

Gal 5:22

Gal 5:22 - But the fruit of the Spirit is - the fruit which the Holy Spirit produces as we stay connected to the True Vine, Jesus Christ, is for the spreading of the gospel, the equipping of the body of Christ and all to the glory of God. See Eph 5:9-11 Isa 43:10, 12, 44:8 - we are God's witnesses to declare and demonstrate the righteousness of Christ by faith of Jesus Christ Joh 16:7-11, 13, 14 - Holy Spirit leads us into all truth; tells us things to come

Gal 5:22

Gal 5:22 - love - agape - selfless, self-emptying, preferring others over oneself, love. God is love - 1Jo 4:16 1 Corinthians 13:4-8 love suffers long and is kind love doesn't feel jealous of others love isn't boastful, self-exalting love doesn't act inappropriately love doesn't think of itself only; is not selfish love doesn't get angry/mad easily love doesn't think evil of others or think evil towards others (to harm others) Eph 4:31 love doesn't find pleasure in sin love delights/finds joy in the truth (uprightness) love believes all things that are true and that all things are possible love hopes for good all the time love endures (goes through) all things; puts up with all things love never fails; it always wins Prov 10:12 love covers a multitude of sin

Gal 5:22

Gal 5:22 - joy - a patient, calm assurance in God and His promises which brings peace and contentment and transcends the immediate trials and difficulties one may face. Nehemiah 8:10 - Joy of the Lord is our strength Joh 15:11 - Jesus' joy He gives to us, not like the world Heb 12:2 - Jesus' joy to see us in eternity

Gal 5:22

Gal 5:22 - peace - a fruit of the Spirit that one receives by faith of Jesus Christ. We believe in

God, on God and we believe God and in His promises and He in return supplies pease, rest and quietness. See Joh 14:27 Isa 32:17 - work of righteousness is peace and effect of righteousness quietness Ps 119:165 - Great peace have they that love God's law, nothing offends them

Gal 5:22

Gal 5:22 - longsuffering - suffering long with endurance. Jam 5:10 - Prophets example of suffering and patience

Gal 5:22

Gal 5:22 - faith - Belief and trust in God, His character, His Words and His promises Heb 11:6 - without faith impossible to please God Heb 11:1 - substance of things hoped for, evidence of things not seen Rom 12:3 - God gives to all a measure of faith Rom 10:17 - Faith comes by hearing Word of God Rom 1:17 - Faith of a mustard seed to faith of Jesus Christ Gal 5:6 - Faith that works by love

Gal 5:23

Gal 5:23 - Meekness is not weakness but rather great power under the control of God's Holy Spirit Num 12:3 - Moses was meekest of all men

Gal 5:23

Gal 5:23 - Meekness is not weakness but rather great power under the control of God's Holy Spirit Num 12:3 - Moses was meekest of all men

Gal 5:23

Gal 5:23 - temperance - Self-discipline must be practiced by everyone who would be a worker for God. This will accomplish more than eloquence or the most brilliant talents. An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control. – {COL 335.1} Philippians 4:5- let your moderation be known to all men

Gal 5:23

Gal 5:23 - against such there is no law - the Law is fulfilled in love. As we receive of these fruit, the righteousness of the law is fulfilled in us. Rom 10:4, 8:4; Gal 5:14, 18; *Eph 5:9; *1Tim 1:9, 10

Gal 5:24

Gal 5:24 - And they that are Christ's have crucified the flesh with the affections and lusts - Those who belong to Christ have crucified self and the flesh (Rom 8:13) that yields inordinate affections, foolish and vain sentimentalism, evil concupiscence, infatuations, and lusts. See Gal 2:20; Rom 6:3, 7:8, 8:5-10; Eph 2:1-16; *Col 3:5; Hos 13:13

Gal 5:25

Gal 5:25 - If we live in the Spirit, let us also walk in the Spirit - See Rom 8:1; Gal 6:5

Gal 5:26

Gal 5:26 - desirous of vain glory, provoking one another, envying one another - prideful self

exaltation (gadal). See 1Tim 1:4-7; Gal 2:21; Jam 3:14, 15; Contrast Philippians 2:1-4 If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. {RH July 5, 1887}

Gal 6:1

Gal 6:1 - ye which are spiritual - See Rom 8:1-5

Gal 6:2

Gal 6:2 - Bear ye one another's burdens, and so fulfil the law of Christ - See

Gal 6:3

Gal 6:3 - For if a man think himself to be something, when he is nothing, he deceiveth himself - See 2Cor 10:12; Prov 30:12; 1Cor 8:2

Gal 6:4

Gal 6:4 - But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another - See 2Cor 10:16, 11:16; 1Cor 3:8-13, 21; Isa 32:17||John 14:16-20

Gal 6:5

Gal 6:5 - For every man shall bear his own burden - Mt 16:24; Rev 22:12

Gal 6:7

Gal 6:7 - whatsoever a man soweth, that shall he also reap - See Hos 8:7; Isa 33:1

Gal 6:8

Gal 6:8 - For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting - This is a restatement of a Biblical law that you reap what you sow - See Gal 6:7; Job 4:8; Ps 126:5; Hos 8:7, 10:12 "For to be carnally minded is death; but to be spiritually minded is life and peace.". Rom 8:6, 13

Gal 6:8

Gal 6:8 - soweth to his flesh shall of the flesh reap corruption - See Rom 6:20, 21, 8:5, 6, 13

Gal 6:8

Gal 6:8 - soweth to the Spirit shall of the Spirit reap life everlasting - See Rom 8:11; 1Cor 2:14-16; Ps 119:9, 11, 15, 16, 37; Job 31:1

Gal 6:9

Gal 6:9 - And let us not be weary in well doing: for in due season we shall reap, if we faint not - See Rom 2:7; 2Thess 3:13; Tit 3:8; Heb 6:10-12, 10:36; Lk 17:10; 2Cor 4:16; 1Cor 15:58

Gal 6:9

Gal 6:9 - for in due season we shall reap - we shall reap a harvest of righteousness by faith, the outpouring of God's Spirit and His sealing if we faint not. See Jam 5:7

Gal 6:9

Gal 6:9 - if we faint not - We have need of hardness and endurance to “overcome” the world. See Heb 10:35-39; Isa 40:29

Gal 6:10

Gal 6:10 - As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith - See Rom 12:18; CONTRAST - 2Tim 3:1-5, 13

Gal 6:12

Gal 6:12 - As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ - those who are seeking to coerce the Gentiles to be circumcised have not submitted to the righteousness of Christ, nor are they willing to bear the reproach of Jesus Christ for the faith in His finished works. See Gal 5:11

Gal 6:12

Gal 6:12 - only lest they should suffer persecution for the cross of Christ - Gal 2:21; Rom 10:1-4; Isa 4:1; Philippians 1:12-18, 29, 30

Gal 6:13

Gal 6:13 - For neither they themselves who are circumcised keep the law - See Act 15:10; Rom 8:1-5

Gal 6:14

Gal 6:14 - God forbid that I should glory, save in the cross of our Lord Jesus Christ - The Cross of Jesus, which is the Gospel, speaks of creative power and thus Paul would not boast in anything short of creative power which is seen in the cross of Jesus! See 1Cor 2:2; Col 1:13, 14, 16, 17

Gal 6:14

Gal 6:14 - by whom the world is crucified unto me, and I unto the world - See Gal 1:15, 2:20, 21; 1Jo 5:19

Gal 6:15

Gal 6:15 - For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature - Under the gospel of Christ, neither circumcision nor uncircumcision avails, but only a new heart, mind and a new creation, born again in Jesus Christ. 2Cor 5:17; Joh 3:3-8; Gal 3:26-29

Gal 6:16

Gal 6:16 - upon the Israel of God - those who are called, chosen, faithful and victorious in Christ Jesus are the Israel of God. - See Isa 49:3

Gal 6:17

Gal 6:17 - From henceforth let no man trouble me - See Gal 1:6-9

Gal 6:17

Gal 6:17 - for I bear in my body the marks of the Lord Jesus - 2Cor 11:23-27

Ephesians

Eph 1:1

Back to Table of Contents

Eph 1:1 - an apostle of Jesus Christ by the will of God - See Joh 1:12, 13

Eph 1:2

Eph 1:2 - from God our Father - Mt 6:9

Eph 1:3

Eph 1:3 - Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ - See Jam 1:17

Eph 1:3

Eph 1:3 - Paul describes the contents of he Christians heavenly "bank account": adoption, acceptance, redemption, forgiveness, wisdom, inheritance, seal of the Holy Spirit, life, grace, citizenship - in short, every spiritual blessing. See Col 2:9, 10

Eph 1:3

Eph 1:3 - blessed us with all spiritual blessings in heavenly places in Christ - See Col 2:9, 10; Rom 5:11, 8:32 Paul describes in verses 3-18 the contents of the Christians heavenly "bank account": adoption, acceptance, redemption, forgiveness, wisdom, inheritance, seal by the Holy Spirit, life (being born again), grace, citizenship - in short, every spiritual blessing.

Eph 1:4

Eph 1:4 - According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: - See 1Thess 5:9

Eph 1:4

Eph 1:4 - chosen us in Him before the foundation of the world - The Counsel of Peace is here mentioned, the Everlasting Gospel, the power of God unto salvation. Victory pre-exists defeat, and love pre-exists fear and hatred. See *2Chron 7:16; Joh 15:16; Zech 6:13; 1Tim 4:10; Act 15:18

Eph 1:4

Eph 1:4 - before the foundation of the world - a foundation is the first thing laid when building a structure. Therefore, before the first thing was laid concerning the world, God chose us in the Beloved during the Counsel of Peace (Zech 6:13; Isa 48:16; John 12:49, 50). See 1Cor 2:6, 7; Heb 4:3; Rev 13:8; 1Pet 1:19, 20; 1Cor 3:11; 2Tim 1:9; Rom 8:30

Eph 1:4

Eph 1:4 - that we should be holy and without blame before him in love - See Ju 1:24, 25; Joh 17:17; 2Pet 3:11, 14; 1Jo 3:2, 3; Rev 22:111

Eph 1:5

Eph 1:5 - Having predestinated us unto the adoption of children by Jesus Christ to himself - The Father has predestined all to adoption as children through His Son, Jesus Christ (Rom 8:14, 17). Calvinists suggest that only certain are "predestined" and "chosen" and "called" in the beloved, but Scripture certifies that these blessed gifts apply to all humanity corporately through the Second Adam. See Jer 29:11; 2Cor 5:18-21; 1Cor 15:22, 44-47; Heb 5:9; Gal 4:6; Rom 8:14, 17, 30||1Cor 1:24 There was no arbitrary choice on the part of God by which Esau was shut out from the blessings of salvation. The gifts of His grace through Christ are free to all. There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement will have an entrance into the kingdom of glory. Christ Himself said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." Joh 3:36. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Mt 7:21. And in the Rev He declares, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev 22:14. As regards man's final salvation, this is the only election brought to view in the word of God. – {PP 207.4} Every soul is elected who will work out his own salvation with fear and trembling. He is elected who will put on the armor and fight the good fight of faith. He is elected who will watch unto prayer, who will search the Scriptures, and flee from temptation. He is elected who will have faith continually, and who will be obedient to every word that proceedeth out of the mouth of God. The provisions of redemption are free to all; the resultsof redemption will be enjoyed by those who have complied with the conditions. – {PP 208.1} "Man by creation was a son of God; but through sin he became a child of wrath, even a child of Satan, to whom he rendered obedience, instead of to God. But through the grace of God in Christ those who believe are made sons of God, and receive the Holy Spirit. Thus they are sealed as heirs until the redemption of the purchased possession, that is, the whole creation, which is waiting for its redemption when the glory shall be revealed in the sons of God." {The Everlasting Covenant; E.J. Waggoner, pg 34}

Eph 1:5

Eph 1:5 - by Jesus Christ to himself - See 2Cor 5:18, 19

Eph 1:5

Eph 1:5 - according to the good pleasure of his will - See Heb 12:1-3; Eph 3:11; Joh 6:40; 1Thess 4:3; John 12:50

Eph 1:6

Eph 1:6 - To the praise of the glory of his grace - Isa 30:18 Compared with God, man is "less than nothing, and vanity." Isa 40:17. In him "dwelleth no good thing" (Rom 7:18). Now the same power that in the beginning made the earth from nothing, takes man, if he is willing, and makes of him that which is "to the praise of the glory of His grace" (Eph 1:6). {The Gospel of Creation by E.J. Waggoner}

Eph 1:6

Eph 1:6 - wherein he hath made us accepted in the beloved - we are made acceptable to the Father once again in Christ. Jesus, the Second Adam (1Cor 15:22, 45), has united His divinity to our corporate fallen humanity in order to redeem us from the curse of sin and death. We are further, accepted in Christ (1Pet 2:5). All who are in Christ by faith (Rom 10:6-18), as Jacob was in the loins of his father Abraham (Heb 7:9), are accepted of God so that: 1. God says of us “this is my beloved son in whom I am well pleased” (Mt 3:17) as He sees His Son in us. As Jesus prayed after his baptism, the Holy Spirit, in the form of a dove of burnished gold, hovered over him, and a voice was heard, saying, “This is my beloved Son, in whom I am well pleased.” Through the gates ajar there streamed bright beams of glory from the throne of Jehovah, and this light shines even upon us. The assurance given to Christ is assurance to every repenting, believing, obedient child of God that he is accepted in the Beloved. – {ST July 31, 1884 Par. 15}

Eph 1:7

Eph 1:7 - In whom we have redemption through his blood, the forgiveness of sins - See 1Jo 1:7; Eph 1:14; Lev 17:11 redemption through the blood of Jesus includes: 1. The forgiveness of sins 2. Reconciliation with the Father (2Cor 5:18-21)

Eph 1:7

Eph 1:7 - riches of his grace - the riches of His grace include abounding wisdom and prudence in the knowledge of the mystery of God and and the knowledge of Him. See Eph 1:8, 17, 18

Eph 1:8

Eph 1:8 - Wherein he hath abounded toward us in all wisdom and prudence - See Prov 8:12; Heb 11:3; Col 2:9, 10; Dan 12;10

Eph 1:9

Eph 1:9 - Having made known unto us the mystery of his will - See 1Cor 2:9, 10; Col 1:27; Rom 8:29; Eph 4:13; Rev 10:7; 1Thess 4:3

Eph 1:9

Eph 1:9 - according to his good pleasure which he hath purposed in himself - See Jer 29:11

Eph 1:10

Eph 1:10 - That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: - All of the creation will be gathered together in one household in Christ, Who created all things to His glory. See Eph 3:15; Rev 10:7, 22:9, 19:10; Col 1:17; John 1:1-3; 1Cor 15:24-28

Eph 1:10

Eph 1:10 - he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him - See Lk 20:36

Eph 1:11

Eph 1:11 - In whom also we have obtained an inheritance - an inheritance is given to heirs, those who are part of the family. Since God's purpose is to gather us together in one household, we are family and therefore, heirs according to the promises - See Deut 4:20; Gal 3:26-29

Eph 1:11

Eph 1:12 - being predestinated according to the purpose of him who worketh all things after the counsel of his own will - we are all predestined, according to the purpose of God the Father, to reflect the glory of Jesus Christ, our Creator, entirely. That Jesus may fill all in all. Eph 1:9, 10, 23, 3:9-11

Eph 1:11

Eph 1:11 - who worketh all things after the counsel of his own will - See Job 23:13; Isa 55:11; Rom 8:28

Eph 1:12

Eph 1:12 - That we should be to the praise of his glory, who first trusted in Christ - Speaking of himself and the other apostles as a firstfruit of Jesus - See Isa 43:7; Philippians 2:10, 11

Eph 1:12

Eph 1:12 - who first trusted in Christ - speaking of himself and the other apostles, who first trusted in Christ and are made ministers according to His good purposes - See 2Cor 3:6

Eph 1:13

Eph 1:13 - In whom ye also trusted, after that ye heard the word of truth - faith cometh by hearing and hearing by the word of God. See Rom 6:13-15, 17, 10:14-17

Eph 1:13

Eph 1:15 - the gospel of your salvation - the word of Truth, Jesus Christ and Him crucified - See Rom 1:16; 1Cor 2:2

Eph 1:13

Eph 1:13 - in whom also after that ye believed, ye were sealed with that holy Spirit of promise - See Gal 3:2; Joh 1:33, 14:18; Lk 1:35, 38; Act 2:38, 3:19, 20, 5:32; Rom 5:5; 1Pet 3:21; 1 John 2:20, 27, 3:24, 4:13, 5:20

Eph 1:13

Eph 1:13 - ye were sealed - an official stamp of authenticity, of consent, and of ownership - See Dan 6:14-17; Eph 4:30

Eph 1:13

Eph 1:13 - that holy Spirit of promise - the Holy Spirit is the surety of the promised

inheritance - See Joh 14:18, 16:7-15; Act 1:4, 5, 8; Gal 4:6; The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures. – {AA 52.4}

Eph 1:14

Eph 1:14 - Which is the earnest of our inheritance - the Holy Spirit dwelling within us and transforming us into the image of Jesus Christ, is our down-payment until our full redemption at Jesus' 2nd and 3rd Coming. For this reason, our hope is not in vain and does not make us ashamed, since we have the very presence of God dwelling within us. See Deut 4:20; Rom 5:5; Gal 3:14; Lk 17:21; Col 1:25-29 "This seal of the Holy Spirit is the pledge of our inheritance until the redemption of the purchased possession... Those who have the Spirit as the seal, know what is the riches of the glory of the inheritance; that is, the glory of the future inheritance becomes theirs now, through the Spirit." {The Everlasting Covenant, E.J. Waggoner, pg 33}

Eph 1:14

Eph 1:14 - redemption of the purchased possession - we are the purchased possession, redeemed by the blood of the Lamb (Eph 1:7). Also, as part of our redemption, the earth that was usurped by Satan and won back by Christ and will be given to the meek. See Gen 1:26-28; 1Cor 6:20, 7:23; 1Pet 1:19; Ps 8:5-8; 37:29; Mic 4:8

Eph 1:14

Eph 1:14 - unto the praise of his glory - See Philippians 2:10, 11; John 17:5, 1

Eph 1:16

Eph 1:16 - making mention of you in my prayers - See Eph 6:18-20

Eph 1:17

Eph 1:17 - That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him - See Rev 19:10, 1:1-3, 12:17

Eph 1:17

Eph 1:17 - the Father of glory - Jesus is called the Lord of glory, the Father is called the Father of glory and the Spirit is called the Spirit of glory. See 1Cor 2:8; 1Pet 4:14

Eph 1:17

Eph 1:17 - the spirit of wisdom and revelation in the knowledge of him: - the Spirit of Truth = Spirit of Wisdom and Rev in the knowledge of Him [Christ] - See Joh 15:26

Eph 1:17

Eph 1:17 - in the knowledge of him - The Holy Spirit alone can reveal wisdom and knowledge regarding the Godhead. See 1Cor 2:10, 11; Rev 1:1-3

Eph 1:18

Eph 1:18 - eyes of your understanding being enlightened - Just as Jonathan's eyes were

enlightened after eating of the honey (1Sam 14:27), our eyes will be enlightened by eating of the Little Book which is as sweet as honey (Rev 10:8). See 1Pet 2:9; 1Cor 2:9, 10, 14; Joh 9:39-41; Heb 6:4, 11:3; Rev 3:18

Eph 1:18

Eph 1:18 - that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints - See Phil 3:10; Col 1:27, 28; Titus 2:11-14; Rom 8:24 Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. – {DA 671.3}

Eph 1:18

Eph 1:18 - what the riches of the glory of his inheritance in the saints - we are the inheritance of the LORD. We are the joy that was set before Jesus at the cross of His shame. See Heb 12:1-3

Eph 1:19

Eph 1:19 - And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power - the life-giving, recreative power seen in the resurrection of Jesus is to be revealed in the sons of inheritance. We, through the in-dwelling Spirit, are to demonstrate the new life in Christ today, where old things are passed away and all things are become new. See 2Cor 5:17; Rom 6:3-14; 8:11; Philippians 3:10; Gal 2:20; Col 1:27-29, 2:9, 10; Rom 1:16 In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. – {DA 671.2} The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper. – {DA 490.5}

Eph 1:19

Eph 1:19 - according to the working of his mighty power - the working of God's power in the life of the believer produces the righteousness of Jesus Christ, the fullness of God in us all. God finishes and perfects those things which concern us. See Ps 138:8; Philippians 1:6; Eph 3:16-19; 2Pet 1:1-4, 19; Col 1:25-29, 2:9, 10

Eph 1:20

Eph 1:20 - Which he wrought in Christ, when he raised him from the dead - See Rom 8:11; 1Pet 3:18

Eph 1:20

Eph 1:20 - and set him at his own right hand in the heavenly places - See Heb 1:3, 8:1, 10:12; Mt 26:64, Mk 14:26; Act 2:33; Rom 8:34; Col 1:1; Rev 3:21;

Eph 1:21

Eph 1:21 - Far above all principality, and power, and might, and dominion - referring to the spiritual powers and the dominion they've usurped and claim as their own. The devil, the prince of the power of the air is far inferior to Christ such that even in Christ's death, the devil was powerless against Him, Who conquered the grave, claiming the keys of death from him and spoiling his reign. See Eph 2:2, 6:12, Col 2:15; Rev 1:18

Eph 1:21

Eph 1:21 - principality - the domain or territory of a prince.

Eph 1:21

Eph 1:21 - power - the power here referred to speaks of earthly powers that exercise might against right. These are powers which war against God and His just cause. These, God has conquered and placed under the feet of His people, though for a time they may suffer hardship from them.

Eph 1:21

Eph 1:21 - and every name that is named, not only in this world, but also in that which is to come: - See Act 4:12; Phil 2:9, 10; Ps 148:13; Isa 9:6; Rev 19:16

Eph 1:22

Eph 1:22 - And hath put all things under his feet - 1Cor 15:27; Ps 110:1; Mt 22:44

Eph 1:22

Eph 1:22 - and gave him to be the head over all things to the church - See Eph 4:15

Eph 1:23

Eph 1:23 - Which is his body, the fulness of him that filleth all in all - See Eph 4:3-6

Eph 1:23

Eph 1:23 - the fulness of him - See Col 2:9, 10

Eph 1:23

Eph 1:23 - that filleth all in all - see Col 2:10

Eph 2:1

Eph 2:1 - And you hath he quickened, who were dead in trespasses and sins - See Lk 15:24; Rom 4:17, 6:13; Col 2:13; Heb 4:12; 1Pet 1:3; Philippians 3:10; Jam 2:26; 2Cor 5:14, 3:6; Ezek

37:12-14; John 6:53 Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is "born from above," he cannot become a partaker of the life which Christ came to give. John 3:3, margin. – {SC 67.2}

Eph 2:1

Eph 2:1 - who were dead in trespasses and sins - Because man was created to be the temple of the Holy Spirit (1Cor 6:19, 20), before our spiritual rebirth in Christ Jesus (2Cor 5:17), we were dead in trespasses and sins without the Holy Spirit dwelling within. See *Col 2:13; Eph 4:18; Isa 1:5, 6; 1Jo 3:10, 14, *5:12; 2Tim 2:26

Eph 2:2

Eph 2:2 - Wherein in time past ye walked according to the course of this world - See Job 1:7; Jam 4:4; 1Pet 4:3; Col 3:5-8; 1Jo 5:19; 1Cor 6:9-11; Titus 3:3

Eph 2:2

Eph 2:2 - the prince of the power of the air, the spirit that now worketh in the children of disobedience - We once walked as sons of the serpent, children of wrath, having Satan's enmity towards God and His law within us. See Joh 8:44, 14:30, 12:31;

Eph 2:2

Eph 2:2 - prince of the power of the air - the devil claims to be ruler [prince] over the earth. He boasts of being the one who walks about the earth where men do his bidding, however, his false claims will be exposed in the lives of the 144,000. See Lk 4:6, 7; 2Cor 4:4; CONTRAST: Josh 3:11, 13

Eph 2:2

Eph 2:2 - the spirit that now worketh in the children of disobedience - we do not wrestle against flesh and blood but against principalities and powers and the rulers of darkness; the spirit of error - the spirit of the world, the spirit who works in the sons of disobedience See Eph 6:12; 1Jo 4:6; See 1Kin 22:21-23; 2Chron 18:19-22; Eph 2:2; 1Cor 2:12

Eph 2:3

Eph 2:3 - Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh - See 1Jo 2:15, 16

Eph 2:3

Ephesians 2:6 - mind - See Col 1:21

Eph 2:3

Eph 2:3 - children of wrath - children of the serpent who through enmity towards God and His law, have wrath (Joh 8:43, 44). These are deserving of, and bound for punishment - grapes of wrath to be trodden in God's winepress Rom 5:9, 10; Job 40:11; Ps 37:8, *1Thess 2:14-16; *Rev 14:17–20, 19:15; CONTRAST Rom 7:22 Wrath: Violent anger; vehement exasperation; indignation; as the wrath of Achilles. We were wrathful towards God first, and then towards one another - See Gen 4:5, 9, 13, 14, 16, 23, 24

Eph 2:4

Eph 2:4 - But God, who is rich in mercy, for his great love wherewith he loved us- - See 1Cor 1:30; 2Thess 2:16; Joh 3:16, 1:17; TItus 3:4

Eph 2:5

Eph 2:5 - Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) - See Rom 4:4, 5, 5:6-8, 10

Eph 2:5

Eph 2:5 - hath quickened us together with Christ - In Christ, we are made alive with the New Man (Jesus) living within. See 1Cor 1:30; Eph 2:1; 1Pet 1:3; Rom 6:3-11

Eph 2:5

Eph 2:5 - by grace ye are saved - See Ps 103:10; Rom 3:24

Eph 2:6

Eph 2:6 - And hath raised us up together - 1Cor 1:30, 15:22, 23

Eph 2:6

Eph 2:6 - made us sit together in heavenly places in Christ Jesus - the statement is written in the present tense such that by faith, we sit with Jesus in heavenly places. Our citizenship is registered in heaven (Joh 17:14; Lk 17:20, 21; 1Jo 3:2; Eph 1:3, 14, 2:19) and we reign and will reign with Christ (Rev 20:4). Because we are seated in heavenly places with Jesus, we look down upon situations, the trials, tests and temptations that once afflicted us, we now see with patient calm and endurance, knowing that the trying of our faith is to make us as pure gold (1Pet 1:7). 1Cor 1:30 They could speak the name of Jesus with assurance; for was He not their Friend and Elder Brother? Brought into close communion with Christ, they sat with Him in heavenly places. With what burning language they clothed their ideas as they bore witness for Him! Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ. They were filled with an intense longing to carry forward the work He had begun. They realized the greatness of their debt to heaven and the responsibility of their work. Strengthened by the endowment of the Holy Spirit, they went forth filled with zeal to extend the triumphs of the cross. The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made. – {AA 46.1}

Eph 2:7

Eph 2:7 - That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus - this is a promissory statement. Eye has not seen, nor ear has heard, nor has entered into the hearts of men the things which God has prepared for those who love Him. Therefore, it is by faith that we embrace this promise, not having received it, but seeing it afar off, that we anticipate seeing and experiencing the exceeding riches of His grace in His kindness towards us. See Isa 64:4; 1Cor 2:9; Heb 11:1, 13 Delayed gratification is a principle that the Christian must live by. We must learn to deny ourselves for the present, in anticipation of something much better in Jesus Christ in the near future.

Eph 2:8

Eph 2:8 - by grace are ye saved through faith - we are saved by grace (a gift of God - given before the foundation of the world - Heb 9:26) as we in faith embrace the promises of God. See Rom 3:23-26; Rom 5:2, Act 15:11; Titus 2:11 James 2:17 - Faith, if it hath not works, is dead. Our works demonstrate the faith we live by (Jam 2:18; Gal 5:6, 6:10) The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. – {GW 161.1} That simple faith which takes God at His word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." [Eph 2:8.] {GW 161.2}

Eph 2:8

Eph 2:8 - through faith - by believing in Him Who God has sent, we embrace God's gracious gifts - See Joh 6:28, 29; Rom 12:3, 8:24||Titus 2:11-13||Col 1:27||Gal 5:5; Heb 11:1, 6, 13 It is Jesus' faith that gives us victory over self and the world - See Gal 2:20; 1Jo 5:4

Eph 2:8

Eph 2:8 - and that not of yourselves - we have nothing to boast in because we are all saved by the unmerited grace of God. See Rom 3:27, 28 Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him. – {1888 812.2}

Eph 2:9

Eph 2:9 - Not of works, lest any man should boast - our salvation is not by anything we have done. Salvation is completely a gift and is equally shared by all the redeemed. No amount of works can add to the gift offered. Yet, works of grace and kindness towards others are the reasonable service returned in love and appreciation for the gift of salvation. See Isa 64:6; Rom 3:19, 20, 27, *4:2, 11:6, 7:21-24; 2Tim 1:9; 1Cor 1:29-31, 4:7; Jer 9:23, 24; Tit 3:5; Gal 2:21 The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice! – {1888 816.1}

Eph 2:10

Eph 2:10 - For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. - God is the Potter, we are the clay. God's purpose for mankind in the creation was that we produce good works and walk in them. Through the gospel, He molds and fashions us according to His will as we yield and submit to His will. Those who refuse to be fashioned by the Lord, are vessels of dishonor and will receive their just recompense. See Gen 1:27, 28; Philippians 2:12, 13; *1Cor 3:9; *Eph 4:24; Rom 8:29; Col 1:25-29; Ps 138:8; 2Cor 5:5, 17; Jer 18:3-6; 2Tim 2:20, 21; Act 15:18 The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {1888 813.2} This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it. – {1888 814.1}

Eph 2:10

Eph 2:10 - good works - See Philippians 2:12, 13; 2Tim 3:16, 17; Heb 4:8-10;

Eph 2:10

Eph 2:10 - which God hath before ordained that we should walk in them - From the creation of mankind, God ordained that we should abide in Jesus and walk in Him 24/7 - See Gen 2:1-3; Rom 8:29; Eph 1:4; *2Tim 1:9; Jer 1:1-5

Eph 2:11

Eph 2:11 - the irony the Paul highlights is that the Gentiles, who once had the enmity of Satan within are called Gentiles by those of the Circumcision who themselves had Satan's enmity dwelling within. Had the enmity of Satan been abolished within the COI by Christ, they would have been reconciled with God and would never have created walls of separation with any other man. See 1Pet 2:10

Eph 2:11

Eph 2:11 - that which is called the Circumcision in the flesh made by hands - the act of cutting the foreskin is "called" circumcision, but is not the actual circumcision spoken of in Scripture. the actual circumcision is that which must occurs in the heart. See Deut 30:5, 6; Act 2:28, 29

Eph 2:11

Eph 2:11 - called - the act of circumcision is "called" circumcision but is not the actual thing. It is merely a "sign" of the actual circumcision of the heart by the Holy Spirit See Rom 4:11, 2:28, 29; Deut 30:5, 6

Eph 2:11

Eph 2:11 - Circumcision in the flesh made by hands - A reference to the Jews and their rite of circumcision that they upheld religiously and legally, without applying the spirit of the act. See Rom 2:28, 29

Eph 2:12

Eph 2:12 - being aliens from the commonwealth of Israel, and strangers from the covenants of promise - See Rom 9:4, 3:1, 2; 1Pet 2:10

Eph 2:12

Eph 2:12 - and strangers from the covenants of promise - God intended for "strangers to Israel" to be grafted into the nation by faith and by accepting and abiding by God's covenant, so they would be heirs of God's covenant. Consider Rahab, Ruth. See 1Jo 2:25; Deut 29:10-15

Eph 2:13

Eph 2:13 - But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ - See Hosea 2:23; Gal 3:27-29; Joh 4:10-44

Eph 2:14

Eph 2:14 - For he is our peace, who hath made both one - Verses 14-16 are parenthetical in that they speak of Jesus being our peace (all of humanity, Jew and Gentile) who has made us one with the Father in Himself. In so doing, we can become one with all men as well. See Eph 2:17; Rom 5:1 The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. – {YRP 65.2}

Eph 2:14

Eph 2:14 - hath broken down the middle wall of partition between us - the flesh which begets sin is the middle wall of separation. when Jesus died on the cross, the veil in the earthly temple was torn (Mt 27:50, 51), signaling the end of the Old Covenant and the bringing forth of the New Covenant based on better promises (Heb 8:6). The New Covenant would write God's laws upon our hearts so that we might be reconciled to God, tearing down the middle wall of partition caused by the enmity (Satan's enmity) that once dwelled within us. In so doing, the New Covenant abolished the ceremonial laws of services and rites (sacrifices, offerings/oblations) which if not performed under the Old Covenant, one was accursed and cut-off from the people of God (Num 15:22-41; Rom 3:1, 2, 9:4). The restrictions that God had placed upon their association with idolaters as a means of preventing them from conforming to the practices of the heathen, they used to build up a wall of separation between themselves and all other nations. They robbed God of the service He required of them, and they robbed their fellow men of religious guidance and a holy example. – {AA 14.2} During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. But with too many of the people obedience was not prompted by love. The motive was selfish. They rendered outward service to God as the means of attaining to national greatness. They did not become the light of the world, but shut themselves away from the world in order to escape temptation to idolatry. In the instruction given through Moses, God had placed restrictions upon their association with idolaters; but

this teaching had been misinterpreted. It was intended to prevent them from conforming to the practices of the heathen. But it was used to build up a wall of separation between Israel and all other nations. The Jews looked upon Jerusalem as their heaven, and they were actually jealous lest the Lord should show mercy to the Gentiles. – {DA 28.5}

Eph 2:15

Eph 2:15 - Having abolished in his flesh the enmity - See Eph 2:16; Rom 8:3; Col 1:13 "Christ is the Source of every right impulse. He is the only One that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts." {SC 26.3}

Eph 2:15

Eph 2:17 - the enmity - the hatred of Satan which made us children of wrath. See Eph 2:1-3; Gen 4:5, 9, 13, 14, 16, 23, 24; Rom *8:7, 1:18-32 Children of wrath towards each other: Col 2:14 By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {FW 21.1}

Eph 2:15

Eph 2:15 - even the law of commandments contained in ordinances - The ceremonial laws that defined ordinances to be followed by the Nation of Israel (the priestly services, the sanctuary services, circumcision, the expulsion of certain groups of people - i.e. Ammonites Moabites). See Deut 30:10; Heb 7:14-19; 2Cor 3:14; Col 2:14; Gal 3:10

Eph 2:15

Eph 2:15 - for to make in himself of twain one new man, so making peace - The "twain" are God and mankind, that Jesus has, in Himself, made One (in image and in nature - Philippians 2:5, 6; Heb 1, 2), making peace (Rom 5:10, 11). This permits us to be made new through the Man, Christ Jesus, Who has first reconciled us to God, removing the enmity we inherited from Adam and filling our hearts with love through the Holy Spirit (Rom 5:5). Secondly, we all are joined together as one, one faith, one Lord, one baptism in Jesus Christ and thus making peace between Jew and Gentiles.

Eph 2:16

Eph 2:16 - both - both here refers to God (divinity) and man (humanity). Jesus has reconciled divinity and humanity to God in Himself.

Eph 2:16

Eph 2:16 - having slain the enmity thereby - See Eph 2:15; Rom 8:3

Eph 2:17

Eph 2:17 - Jesus through His shed blood on the cross has made peace between God and mankind as well as among mankind itself. The wall of partition created by men through the practice of rituals and rites, has been torn down and the two are made one. See Rom 5:1

Eph 2:17

Eph 2:17 - you which were afar off - the Gentiles were at one time not the people of God. See 1Pet 2:10

Eph 2:17

Eph 2:17 - and to them that were nigh - the Jews were to be nigh to God, having received all the oracles of God and were chosen for the promise God made to their forefathers. See Rom 3:1, 2; Deut 7:7, 8

Eph 2:18

Eph 2:18 - For through him we both have access by one Spirit unto the Father - Through Jesus, all have access to the Father. Jesus has reconciled the entire human race, Jew and Gentile, to the Father in Himself - See Isa 49:6, 7; Joh 14:6; Act 15:14, 15; 2Cor 5:18-20

Eph 2:19

Eph 2:19 - ye are no more strangers and foreigners - See Isa 56:1-7; Gal 3:8, 9, 14, 26-29

Eph 2:19

Eph 2:19 - fellowcitizens with the saints, and of the household of God - See Lk 17:20, 21; Hosea 2:23; Isa 56:1-7 But the third point will not be so apparent to every one, and will therefore need to be examined; for some may think it is consistent for God to accept the service of any one, at any time it may be offered, no matter what his past life may have been. We must differ with them. It would be a reproach to God and to his Government to accept the service of any one except under proper conditions. {1882 JHW, JBF 17.2} Suppose a person who was born in a foreign land comes to the United States and proposes to take part in the execution of our laws. Of course his proposal is promptly rejected. But he urges his case in the following manner:- {1882 JHW, JBF 17.3} "In my native land I carefully examined the principles of your Government, and admire them; {1882 JHW, JBF 17.4} therefore I am come to this country. I have read your laws; I think they are just. I am anxious to bear a part in executing them. I have an education superior to that of many who hold office in this country. I claim to have as good ability as they, and to love your Government as well as they. "Why, then, am I rejected from holding an office?" {1882 JHW, JBF 17.5} The answer is readily given, thus:- {1882 JHW, JBF 18.1} "By birth you are a citizen of another Government which is entirely different from this; and as such you are held under obligation to seek its welfare and to further its interests. We cannot know but you are even now acting under instructions from your sovereign. You must publicly renounce allegiance to him, and declare your allegiance to this Government. You must be naturalized. Then you will no longer be regarded as an alien, but as an American citizen, and be entitled to all the privileges of one born in this country." {1882 JHW, JBF 18.2} This all can understand; its reasonableness all can see. Without such a safeguard as this enemies might come in and undermine our Government by abusing and perverting its laws under pretense of executing them. And it is truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his kingdom. {1882 JHW, JBF 18.3} In the above illustration, so striking in every feature, we have only used the ideas given to us by the apostle Paul, in his letter to the Ephesians. He had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God. In harmony with this he speaks of himself and of

his brethren as being "by nature the children of wrath, even as others." Eph. 2. And of the brethren, Gentiles in the flesh, he says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." They who were the children of wrath, aliens and strangers, have their condition entirely changed through faith in Christ and by his blood. "Now therefore," continues the apostle, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The gospel of Christ is the law of naturalization, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel,-the Israel of God. {1882 JHW, JBF 19.1}

Eph 2:20

Eph 2:20 - And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone - Paul is speaking of the new Spiritual house that Jesus Himself has built, He Himself being the Chief Cornerstone of the building. See Mt 16:18; 1Pet 2:3-8 CONTRAST Mt 23:37-24:2

Eph 2:20

Eph 2:20 - foundation of the apostles and prophets - See crown of 12 stars - Rev 12:1

Eph 2:20

Eph 2:20 - prophets - the foundation was built upon the apostles,the patriarchs and prophets who helped to build the temple of the Lord; Jesus Himself the Chief Cornerstone: Jesus - (Chief Cornerstone). See 1Pet 2:6-8; Isa 28:16 Zerubbabel - (one born in Babylon) built the temple of the Lord in his day and was a progenitor of Jesus Christ. See Hag 2:23; Zech 4:6-9

Eph 2:20

Eph 2:20 - Jesus Christ himself being the chief corner stone - See 1Pet 2:6-8; Isa 28:16; Mt 21:38-46; Lk 20:15-19; Act 4:11

Eph 2:21

Eph 2:21, 22 - In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit. - See 1Pet 2:5; Eph 4:10-13

Eph 3:1

Eph 3:1 - the prisoner of Jesus Christ - we all must serve a master, either God or self. Paul has chosen to become a prison or Christ in order to bless the Gentiles.

Eph 3:2

Eph 3:2 - If ye have heard of the dispensation of the grace of God which is given me to you-ward - See 2Pet 1:

Eph 3:3

Eph 3:3 - by revelation he made known unto me the mystery - Paul was given prophetic revelations by the Holy Spirit of the mystery of God (godliness) that was “hidden” for

generations. See Gal 1:11, 12; 2Cor 12:2

Eph 3:5

Eph 3:5 - Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit - God's light of truth and prophecy are progressive, shining more and more unto the perfect day. The Jews, in selfish pride could not see salvation for anyone else by themselves and therefore the message entrusted to them to convey to the world became a mystery. See Eph 3:9, 2:14-19; Prov 4:18; Act 22:22 A man might pass over the place where treasure had been concealed. In dire necessity he might sit down to rest at the foot of a tree, not knowing of the riches hidden at its roots. So it was with the Jews. As a golden treasure, truth had been intrusted to the Hebrew people. The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not. – {COL 104.4} God does not conceal His truth from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. It required a sacrifice to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ's life and character. They were afraid of being convinced lest they should be converted and be compelled to give up their preconceived opinions. The treasure of the gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest gift that Heaven could bestow. – {COL 105.1}

Eph 3:6

Eph 3:6 - That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: - See Eph 2:14-19; Gal 3:26-29; 1Cor 12:12-14

Eph 3:7

Eph 3:7 - Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power - See 1Cor 12:4-11, 28-31; Eph 4:7, 8, 11-13; Col 1:29

Eph 3:8

Eph 3:8 - Unto me, who am less than the least of all saints, is this grace given - Paul always kept his former life of persecuting Jesus Christ and His saints in mind to remind him of where he began (Act 9:1-3). Paul spoke,worked and lived in the Spirit of greatness that Jesus spoke about. I believe it will be Paul who will sit at the right hand of the Lord in glory. Mt 23:11, 18:14; 1Tim 1:15, 16

Eph 3:8

Eph 3:8 - that I should preach among the Gentiles the unsearchable riches of Christ - the mystery of the Gospel, the Cross, and of Jesus' creative power was revealed and made

known to Paul directly by Jesus Himself abiding in Paul (Gal 1:11, 12, 15, 16) - See Isa 49:6; 60:1-3; 1Cor 2:9

Eph 3:9

Eph 3:9 - And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God - The mystery of the Gospel is the mystery of the Cross which is also the mystery of Jesus' creative/recreation power, all hid from the foundation of the world - See Col 1:26-29; Rev 13:8

Eph 3:9

Eph 3:9 - Who created all things by Jesus Christ - See Heb 1:2; Joh 1:1-4, 14 Wresting Scriptures Many modern translations omit this statement, seeking to refute the Co-Eternal Divine nature of Jesus Christ.

Eph 3:10

Eph 3:10 - To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God - Jesus is now "seen of angels" as His eternal purposes are revealed through the Plan of Redemption for mankind and in mankind. The uncalled worlds and angels will see God's eternal purpose revealed in the redeemed who permit God to shine His glory through them. See 1Tim 3:16; Isa 60:1-3||Rev 18:1; Mt 5:15, 16; 1Pet 1:12

Eph 3:10

Eph 3:10 - might be known - the principalities and powers in heavenly places are now learning the mystery of God held hidden from the beginning of the world as it is being made manifest in the redeemed. Christ in us, the hope of glory and the unity of Jew and Gentile as one in Christ, Who is the Head of the body, the Church; and that humanity may be grafted into the heavenly family through Christ Jesus, and that all the universe may acknowledge the Son, Jesus Christ as Lord are the mysteries being witnessed by the worlds and the angels. See Eph 1:10, 3:15; 1Cor 2:7, 4:9; 1Pet 1:10-12; AA 9.1; Col 1:26-29

Eph 3:10

Eph 3:10 - the church - the body of Christ, the body of believers, He being the Head. See Col 1:18; Eph 1:22, 5:23

Eph 3:11

Eph 3:11 - the eternal purpose which he purposed in Christ Jesus our Lord - May mean that God the Father purposed (made up His mind) that He would win salvation for all men through His Son, Jesus Christ. See Eph 1:3-5, 11, *2:10; 2Thess 2:13; In a secondary sense, God's eternal purposes were derailed when Adam sinned and the emergency plan of Redemption needed to be enacted. The emergency plan would realign/reconcile man and God, would raise men to an even greater more exalted state in Christ Jesus, and would, would fulfill God's eternal purposes of filling all in all. (Eph 1:23) Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Heb 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the

world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form. – {DA 23.1}

Eph 3:12

Eph 3:12 - In whom we have boldness and access with confidence by the faith of him - See Heb 4:16, 6:17-19; 2Cor 5:18

Eph 3:13

Eph 3:13 - Wherefore I desire that ye faint not at my tribulations for you, which is your glory - See 1Pet 2:18-25; 1Pet 4:12-14; Philippians 1:12-18, 29, 30

Eph 3:15

Eph 3:15 - Of whom the whole family in heaven and earth is named - See Eph 1:10; Rev 22:8, 9, 19:10 Jesus has put down the rebellion started in heaven; He has magnified God's Law and character; He has brought all principalities and powers to a love and devotion to the Father (Eph 3:10); He has reconciled fallen humanity to God and His heavenly family; He has broken the power of sin in mankind that we might love God and one another as He has loved us; He has made us to sit in heavenly places;

Eph 3:16

Eph 3:16 - to be strengthened with might by his Spirit in the inner man - See Joh 14:18; 2Cor 4:16

Eph 3:16

Eph 3:16 - with might - See John 1:12; Mt 28:17

Eph 3:17

Eph 3:17 - That Christ may dwell in your hearts by faith - God is not far but near at hand as He abides in our hearts by faith. See Joh 14:18; Gal 2:20

Eph 3:17

Eph 3:18 - being rooted and grounded in love - we are to have full assurance of our salvation which is our abounding wealth. See Col 2:2, 7; 1Jo 5:11-14

Eph 3:18

Eph 3:18 - comprehend... what is the breadth, and width, and height and depth - The saints are all to become familiar with the dimensions of God's love, His salvation and His Spiritual house. Consider the experience of Eze, Zech and Joh who are counseled to measure the dimensions of God's temple. We are all to become aware of this. See Zech 2:1, 2; Eze 40:2-49; Rev 11:1, 2.

Eph 3:19

Eph 3:19 - And to know the love of Christ, which passeth knowledge - God's love for mankind is far beyond our comprehension. See Joh 5:39

Eph 3:19

Eph 3:19 - love of Christ, which passeth knowledge - God's love is beyond our comprehension just like the peace He offers to those who believe and put their trust in Him. See Phil 4:6, 7

Eph 3:19

Eph 3:19 - that ye might be filled with all the fulness of God - being filled with all the fullness of God enables us to become partakers of the Divine nature. That we may receive of the Spirit without measure such that the devil cometh and has nothing in us (John 3:34, 14:30). Jesus is our Sufficiency. See Col 1:25-29, 2:9, 10; 2Pet 1:4, 19; Eph 1:23, 4:13, 15; Mal 4:2; 2Cor 3:5; Gal 2:20;

Eph 3:20

Eph 3:20 - Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us - the indwelling, regenerative power of the Holy Spirit is able to do exceeding abundantly above all that we ask or think. This is the [imparted] power that Jesus promised to all of His followers, that we should receive by faith of Jesus Christ. Power actuated by faith to believe that God will save us to the uttermost! See Joh 1:12; Act 1:8; Heb 7:25

Eph 3:20

Eph 3:20 - according to the power that worketh in us - See Isa 26:12; Joh 1:12; Act 1:8; Col 1:28, 29

Eph 3:21

Eph 3:21 - Unto him be glory - See Mt 5:16; Rev 14:6, 7

Eph 4:1

Eph 4:1 - I therefore, the prisoner of the Lord - Paul likens himself to a bondservant and prisoner for Jesus Christ. This first step of surrender serves as an example for the saints as the first step in the path of obedience. The unity he speaks of to be found in the church is made manifest only as this first step is taken by all believers - See Lk 9:23, 24

Eph 4:1

Eph 4:1 - beseech you that ye walk worthy of the vocation wherewith ye are called - we are to walk worthy of the calling/summons of God to salvation. See Rom 12:1-3; Eph 4:17-19; 1Cor 1:26; Col 1:10; 1Thess 2:12

Eph 4:1

Eph 4:1 - vocation - Among divines, a calling by the will of God; or the bestowment of God's distinguishing grace upon a person or nation, by which that person or nation is put in the way of salvation; as the vocation of the Jews under the old dispensation, and of the Gentiles under the gospel. 2. Summons; call; inducement.

Eph 4:2

Eph 4:2 - With all lowliness and meekness, with longsuffering, forbearing one another in love - Paul is encouraging us not to grow weary in our well doing but to look to the Lord and remember that there is a great recompense of reward that awaits us - See Gal 6:9; Heb 10:35-

Eph 4:2

Eph 4:2 - forbearing one another in love - exercising patience and indulgence with on another in love

Eph 4:3

Eph 4:3 - Endeavouring to keep the unity of the Spirit - unity of the Spirit is achieved as we all on one accord, die to self, walk in the Spirit and seek the mind of Christ. See Eph 4:13, Eph 5:21

Eph 4:3

Eph 4:3 - in the bond of peace - See Isa 32:17; Jam 3:17, 18

Eph 4:4

Eph 4:4 - There is one body, and one Spirit - there is one body of Christ, the Church and one Spirit that unites us, the Holy Spirit. We therefore, being one body, led by one Spirit, are to walk in unity of the faith. See 1Cor 12:6; Col 1:18; Eph 1:22, 23, 4:25, 5:23; Act 2:1, 2

Eph 4:4

Eph 4:4 - one Spirit - See Eph 4:5

Eph 4:4

Eph 4:4 - even as ye are called in one hope of your calling - See 1Cor 12:4-11; Titus 2:11-13

Eph 4:5

Eph 4:5 - One Lord - the Lord Jesus Christ is appointed of God to be the Door to our salvation (Joh 10:7-10), the Lamb of God that takes away the sins of the world (Joh 1:36), Our High Priest that makes intercession for us (Heb 8:1-6), the Good Shepherd that feeds, nurtures and gives His life for the flock (Joh 10:11-18); the Rock of our salvation (Ps 95:1) and Chief Cornerstone of His church (Isa 28:16), the Lord of glory (1Cor 2:8; Jam 2:1)!

Eph 4:5

Eph 4:5 - one faith - the apostle Ju counsels us to "earnestly contend for the faith which was once delivered unto the saints" (Ju 3; 1Tim 4:1, 6:3) implying there would be challenges and attempts to introduce counterfeits to the faith of Jesus Christ [i.e. forbidding to marry (1Tim 4:3). We must use the Sword of the Spirit, the Word of God to discern every attempt to pervert the faith once delivered to the saints (Heb 4:12). See 1Cor 1:10

Eph 4:5

Eph 4:8 - one baptism - the example of baptism given by Joh the Baptist and exercised upon Jesus Christ is the only baptism sanctioned by the Bible (Mt 3:3-16). The works of Joh and Jesus established the standard (Mt 28:19, 20) and this verse endorses the standard for future generations. With the baptism of immersion comes the reception of the baptism of the Holy Spirit through faith of Jesus Christ (Act 5:32).

Eph 4:6

Eph 4:6 - One God and Father of all, who is above all, and through all, and in you all - See 1Timothy 6:15, 16

Eph 4:6

Eph 4:6 - who is above all - God the Father is above all! - See Joh 10:29, 14:28; 1Cor 15:27, 28

Eph 4:6

Eph 4:6 - and in you all - John 14:20, 21; Col 1:25-29; Gal 2:20; Rev 3:20

Eph 4:7

Eph 4:7 - But unto every one of us is given grace according to the measure of the gift of Christ - See Rom 5:20; 12:3; Heb 4:16

Eph 4:7

Eph 4:7 - according to the measure of the gift of Christ - each person is given grace according and above their need, according to the gift of God's Son, Jesus Christ. - See Roman 5:20, 6:23

Eph 4:8

Eph 4:8 - Wherefore he saith, When he ascended up on high, he led captivity captive - see Ps 68:18 - Jesus' resurrection has taken captive, the captivity of the grave and the bondage to sin and has given the gift of His Holy Spirit and grace to keep us from falling. The bottom-line idea is that as long as you have a sinful nature, it is inevitable that you must continue sinning. Precisely Satan's point he has been contending for since his rebellion in heaven! But Christ slew the dragon in his last lair, proved that human sin is willful and therefore unnecessary. And in mankind who believe, He created a new abhorrence of sin that leads to its final eradication. Thus He set the captive will of sinful man free to say "No" to sin, and through the faith of Jesus to become pure and holy. Grace on Trial, R. Wieland pg 82}

Eph 4:8

Eph 4:8 - led captivity captive - See Judg 5:12; Isa 61:1; Heb 2:14-18

Eph 4:8

Eph 4:8 - gave gifts unto men - See Ps 68:18 - The primary gift granted to men, both the righteous and wicked is the conquering of the grave that held men in fear all their lives (Heb 2:14, 15). Other gifts granted to men through Christ Jesus include: 1. Repentance - Act 5:31 2. Eternal Life 2. Redemption from our captivity to sin 3. Deliverance from sin 4. Reconciliation with the Father 5. Being grafted back into the family of God, no longer strangers or aliens, but we belong 6. Forgiveness of sins 7. An inheritance in the heavenly kingdom 8. The Holy Spirit as our earnest (downpayment) Who grants us a. Power to become sons of God b. Fruit of the Spirit c. Intercession of our prayers d. Affirmation that we are sons of God. 9. Gifts of the Spirit

Eph 4:9

Eph 4:10 - what is it but that he also descended first into the lower parts of the earth? - Jesus condescended to take on fallen humanity, be numbered among transgressors, be despised and afflicted for our transgressions, be bruised for mankind and lastly die an

ignominious death. Isa 53; Mt 12:40; Rom 6:3-5; Heb 4:4 Jesus was given ever to the powers of the earth which He vanquished - Lk 22:53; Mk 9:31; Mt 12:40, 26:45; Dan 12:1

Eph 4:10

Eph 4:10 - He that descended is the same also that ascended up far above all heavens, that he might fill all things - Jesus, Who condescended to take on humanity and die the most ignominious death on the cross, is the same Who has ascended to heaven. See Phil 2:5-8; Act 1:9-11; Joh 17:12, 13; Mt 3:15

Eph 4:12

Eph 4:12 - For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ - See 1Cor 12:7

Eph 4:12

Eph 4:12 - for the edifying of the body of Christ - See Eph 4:4

Eph 4:13

Eph 4:13 - Till we all come in the unity of the faith - See Joh 17:11, 20-26; Eph 4:3; Isa 52:8 I have been shown that those who have a knowledge of the truth, and yet allow all their powers to be absorbed in worldly interests, are unfaithful. They are not, by their good works, letting the light of truth shine to others. Nearly all their ability is devoted to becoming sharp, skillful men of the world. They forget that their talents were given them of God to be used in advancing His cause. If they were faithful to their duty, the result would be great gain of souls to the Master, but many are lost through their neglect. God calls upon those who know His will to be doers of His word. Weakness, halfheartedness, and indecision provoke the assaults of Satan; and those who permit these traits to grow will be borne helplessly down by the surging waves of temptation. Everyone who professes the name of Christ is required to grow up to the full stature of Christ, the Christian's living head. – {5T 263.2}

Eph 4:13

Eph 4:13 - and of the knowledge of the Son of God - See Jer 9:23, 24

Eph 4:13

Eph 4:13 - knowledge - (Grk - epígnōsis) recognition, i.e. (by implication) full discernment, acknowledgement

Eph 4:13

Eph 4:13 - unto a perfect man - we are no longer to be as children, tossed to and fro with every wind of doctrine, neither are we to be led by a SchoolMaster, the Law, moral law and Law of Moses. Faith must take hold so that we permit Jesus to write the Law upon our hearts so that the works we do are the natural outgrowth of Jesus Christ living within. Rejection of the 1888 message by SDA's left us as children, holding onto the Law as our righteousness. See Gal 3:22-26; 2Tim 3:16, 17; Joh 17:20-26; Heb 5:10-6:3 "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life. – {COL 68.1} When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of

Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. – {COL 69.1}

Eph 4:13

Eph 4:13 - unto the measure of the stature of the fulness of Christ: - See Mal 4:2; Eph 4:15, 3:19; 2Pet 1:4; Lk 2:52; Rom 8:29 All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth.... – {CC 23.3} In order to be candidates for heaven we must meet the requirement of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Lk 10:27). We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect.—Selected Messages 1:394, 395. – {YRP 65.4}

Eph 4:14

Eph 4:14 - That we henceforth be no more children - We are to become mature in Christ; no longer drinking milk but weaned from the breast and eating solid food - See Isa 28:9; *Jer 3:15; 2Pet 3:16, 17; Heb 5:12-14; 1Cor 3:1-3

Eph 4:14

Eph 4:14- tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive - See Col 2:8; 1Tim 6:20, 21; Heb 13:9; 2Thess 2:1-3||Gal 3:1

Eph 4:14

Eph 4:14 - by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive - See 1Tim 6:3-5; Gal 3:1; 2Thess 2:1-3

Eph 4:14

Eph 4:14 - cunning craftiness - See Dan 8:25

Eph 4:15

Eph 4:15 - may grow up into him in all things - See Eph 4:13; Mal 4:2

Eph 4:15

Eph 4:15 - which is the head, even Christ - See Eph 1:22; Col 1:18

Eph 4:16

Eph 4:16 - From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. See Col 2:19

Eph 4:16

Eph 4:16 - according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love - See 1Cor 12:7

Eph 4:17

Eph 4:17 - that ye henceforth walk not as other Gentiles walk, in the vanity of their mind - See Eph 2:1-3

Eph 4:18

Eph 4:18 - Having the understanding darkened - See John 1:4, 5; 1Thess 5:3-8

Eph 4:18

Eph 4:18 - being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: - See Eph 2:1-3; 1Cor 1:18-2:16; 2Tim 2:22-26; Rev 12:9

Eph 4:19

Eph 4:19 - Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness - without any conviction from the Spirit of God, they give themselves over to the passions of the flesh. Rom 1:13-32; 2Pet 2:9-22

Eph 4:19

Eph 4:19 - lasciviousness - Looseness; irregular indulgence of animal desires; wantonness; lustfulness.

Eph 4:21

Eph 4:21 - If so be that ye have heard him, and have been taught by him, as the truth is in Jesus - See John 6:45, 8:31, 32, 10:16

Eph 4:22

Eph 4:22 - That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts - See Rom 13:14; Gal 5:24; Eph 2:3

Eph 4:23

Eph 4:23 - And be renewed in the spirit of your mind - See Rom 12:1, 2

Eph 4:24

Eph 4:24 - And that ye put on the new man, which after God is created in righteousness and true holiness - See 2Cor 5:17, 18; Rom 6:4

Eph 4:24

Eph 4:24 - which after God is created in righteousness and true holiness - See Eph 2:10; Rom 6:19; Lk 1:75

Eph 4:25

Eph 4:25 - for we are members one of another - See Eph 4:4

Eph 4:26

Eph 4:26 - Be ye angry and sin not - See Ps 39:1-4; Jam 1:20

Eph 4:27

Eph 4:27 - Neither give place to the devil - We are not to entertain evils in thought, word or deed. We must resist the devil and he will flee from us. Reconciling quickly will aid in this endeavor. See Jam 4:7; John 14:30

Eph 4:28

Eph 4:28 - Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth - See Ex 20:15

Eph 4:29

Eph 4:29 - Let no corrupt communication proceed out of your mouth - See 1Cor 15:33; Col 3:8; Tit 2:7, 8; Ex 20:7

Eph 4:30

Eph 4:30 - grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption - See Gen 6:5, 6; Mt 12:31, 32; Lk 12:10; Ps 19:13; Gal 2:21; Heb *6:4-6, *10:26-29, 39: God destroys no one. The sinner destroys himself by his own impenitence. When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. –{5T 120.1}

Eph 4:30

Eph 4:30 - whereby ye are sealed unto the day of redemption - See Eze 9:4; Rev 7:2-4; Gen 6:14; Eph 1:13, 14

Eph 4:31

Eph 4:31 - bitterness - See Heb 12:15

Eph 4:31

Eph 4:31 - anger - see Eph 4:26

Eph 4:31

Eph 4:31 - malice - Extreme enmity of heart, or malevolence; a disposition to injure others without cause, from mere personal gratification or from a spirit of revenge; unprovoked malignity or spite. - See Jam 3:14-16

Eph 4:32

Eph 4:32 - forgiving one another, even as God for Christ's sake hath forgiven you - See Mt 6:15, 18:35; Mk 11:26

Eph 5:2

Eph 5:1 - as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour - See Gal 2:20

Eph 5:2

Ephesians 5:2 - an offering and a sacrifice to God for a sweet smelling saviour - It pleased the Lord to bruise Jesus, making His soul a sacrifice for our sins so that He might redeem us unto Himself. What a Wonderful Savior! See Gen 8:20-22; Gal 3:13; Isa 53:10

Eph 5:3

Eph 5:3 - covetousness - which is idolatry. See Col 3:5

Eph 5:4

Eph 5:4 - Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks - Col 3:17

Eph 5:4

Eph 5:4 - but rather giving of thanks - See Phil 4:6

Eph 5:5

Eph 5:5 - For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God - See 1Cor 6:9, 10

Eph 5:5

Eph 5:5 - nor covetous man, who is an idolater - See Col 3:5

Eph 5:6

Eph 5:6 - children of disobedience - See Eph 2:2, 3

Eph 5:8

Eph 5:8 - For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: - See 1Thess 5:4-9

Eph 5:8

Eph 5:8 - but now are ye light in the Lord: walk as children of light - See 1Thess 5:1-4

Eph 5:9

Eph 5:9 - For the fruit of the Spirit is in all goodness and righteousness and truth - See Gal 5:22, 23

Eph 5:10

Eph 5:10 - Proving what is acceptable unto the Lord - testing, weighing, verifying what is acceptable to the Lord - See 1Thess 5:21; Rom 12:1, 2

Eph 5:11

Eph 5:11 - And have no fellowship with the unfruitful works of darkness - See 1Thess 5:5-9

Eph 5:13

Eph 5:13 - But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light - See Joh 3:19-21

Eph 5:13

Eph 5:13 - whatsoever doth make manifest is light - See Heb 4:12, 13; Joh 3:19, 20

Eph 5:14

Eph 5:14-16 - Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. - Paul speaks to an idle people, who were as cumberers of the ground, bearing no fruit. He counsels them to repent, arise and redeem the time lost by applying themselves in faith to the Lord's work. See Ezekiel 37:1-10;

Eph 5:15

Eph 5:15 - See then that ye walk circumspectly, not as fools, but as wise - See Dan 12:10

Eph 5:16

Eph 5:16 - Redeeming the time, because the days are evil - we are to make use of the time which remains so that we be not found wanting. We are to cast off our idleness and work with earnestness in searching for the lost sheep of the House of Israel.

Eph 5:17

Eph 5:17 - Wherefore be ye not unwise, but understanding what the will of the Lord is - See Jer 9:23, 24; 1Thess 4:3

Eph 5:18

Eph 5:18 - And be not drunk with wine, wherein is excess - See Prov 20:1, 23:31-33; 1Thess 5:6-9

Eph 5:18

Eph 5:18 - but be filled with the Spirit - See Joh 4:13, 14, 7:37-39; Act 1:8

Eph 5:19

Eph 5:19 - Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord - See Ps 119:54; Gal 6:7, 8

Eph 5:19

Eph 5:19 - hymns and spiritual songs - See Col 3:16 I saw that all should sing with the Spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers

favorably affected. – {1TT 45.1}

Eph 5:20

Eph 5:20 - Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ - See Phil 4:6, 7

Eph 5:20

Eph 5:20 - unto God and the Father in the name of our Lord Jesus Christ - God the Holy Spirit and the Father are given glory through God the Son, Jesus Christ. See 1Jo 5:7; Isa 48:16

Eph 5:21

Eph 5:21 - Submitting yourselves one to another in the fear of God - See Philippians 2:1-4; Rom 12:10; 1Tim 5:21

Eph 5:22

Eph 5:22 - Wives, submit yourselves unto your own husbands, as unto the Lord - See 1Pet 3:3-6

Eph 5:23

Eph 5:23 For the husband is the head of the wife - See 1Cor 11:3

Eph 5:23

Eph 5:23 - even as Christ is the head of the church - See Col 1:18

Eph 5:23

Eph 5:22 - he is the saviour of the body - Eph 4:

Eph 5:24

Eph 5:24 - Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing - the loving relationship between a man and his wife should ensure safety and respect between individuals. Submission from the wife should come naturally as the two work and agree to be on one accord. See 1Pet 3:5, 6

Eph 5:25

Eph 5:25 - Husbands, love your wives, even as Christ also loved the church, and gave himself for it - Husbands are to sacrifice for their wives, even as Jesus died and sacrificed Himself for the church.

Eph 5:25

Eph 5:23 - love your wives - make her feel special, above all other women on earth (Song of Solomon 6:8-10, 4:1-16, 8:10; Ps 45:10, 11); be patient with them in their mistakes and foibles; submit to her when it is right and appropriate; defend and advocate for her when appropriate; correct her in love; make her feel secure by making every effort to provide for the needs of the family; admit and confess your faults to her when appropriate - See 1Cor 13:4-10; Eph 5:28

Eph 5:26

Eph 5:26 - That he might sanctify and cleanse it with the washing of water by the word - See Joh 17:17, 15:3; Mal 3:2-4

Eph 5:27

Eph 5:27 - That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish - We are to remain unspotted from the world (Jam 1:27) and undefiled/unspotted by the corruptions of the spotted, leopard-like church of Babylon. See Rev 3:4, 14:5, 13:1-3

Eph 5:27

Eph 5:27 - not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish - See Titus 2:11-13 It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. – {COL 361.3} They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, "The Son of man came not to be ministered unto, but to minister." Mt 20:28. This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come. – {COL 361.4}

Eph 5:28

Eph 5:28 - So ought men to love their wives as their own bodies. He that loveth his wife loveth himself - See Eph 5:25

Eph 5:30

Eph 5:30 - For we are members of his body, of his flesh, and of his bones - See Heb 2:14

Eph 5:31

Eph 5:31 - For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh - See Gen 2:24, 25

Eph 5:32

Eph 5:32 - This is a great mystery: but I speak concerning Christ and the church - See Eph 5:30; Heb 2:14

Eph 5:33

Eph 5:33 - Nevertheless let every one of you in particular so love his wife even as himself - See Eph 5:25, 28, 29

Eph 5:33

Eph 5:32 - and the wife see that she reverence her husband - See Eph 5:24; 1Pet 3:5, 6

Eph 6:2

Eph 6:2 - Honour thy father and mother - See Ex 20:12

Eph 6:4

Eph 6:4 - And, ye fathers, provoke not your children to wrath - parents are not to be harsh, unjust, unfair, demeaning, hurtful, and abusive to their children. Parents should not cause children to be grieved for their harsh temperament and treatment.

Eph 6:4

Eph 6:4 - but bring them up in the nurture and admonition of the Lord - See Prov 22:6 It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of "sound speech, that cannot be condemned." Tit 2:8. This is one of the greatest and most responsible of their duties. – {COL 337.4}

Eph 6:5

Eph 6:5 - in singleness of your heart, as unto Christ - in sincerity, loyalty and faithfulness, as unto Jesus Christ. See Eph 6:7

Eph 6:6

Eph 6:6 - Not with eyeservice, as menpleasers. See Col 3:22; Gal 4:18

Eph 6:9

Eph 6:9 - forbearing threatening - rulers/masters are to refrain from threatening their workers. Threats create a hostile environment which breads animosity among parties.

Eph 6:9

Eph 6:9 - neither is there respect of persons with him - God does recognize men's status or cast systems. All men are the same before the Lord, where there is neither servant nor master, but all are equals. See Act 10:28, 34, 35; Mt 5:44, 45; 1Pet 1:17

Eph 6:10

Eph 6:10 - Finally, my brethren, be strong in the Lord, and in the power of his might - The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. – {RH October 9, 1894 Par. 6}

Eph 6:10

Eph 6:10 - in the power of his might - See Zech 4:6; 1Cor 1:23, 24, 2:4; 2Cor 12:9 As Christ's representatives the apostles were to make a decided impression on the world. The fact that they were humble men would not diminish their influence, but increase it; for the minds of

their hearers would be carried from them to the Saviour, who, though unseen, was still working with them. The wonderful teaching of the apostles, their words of courage and trust, would assure all that it was not in their own power that they worked, but in the power of Christ. Humbling themselves, they would declare that He whom the Jews had crucified was the Prince of life, the Son of the living God, and that in His name they did the works that He had done. – {AA 22.3}

Eph 6:11

Eph 6:11 - Put on the whole armour of God - Christian life is likened to warfare - See 2Tim 2:3, 4 Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. – {EW 270.4}

Eph 6:11

Eph 6:11 - that ye may be able to stand against the wiles of the devil - See 1Pet 2:11

Eph 6:12

Eph 6:12 - For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places - these powers in high places Christ has defeated and spoiled. We may be victors over them by faith of Jesus Christ. See Eph 2:2; Col 2:15; Heb 2:14; Gen 3:15

Eph 6:12

Eph 6:12 - principalities - See Jer 13:18

Eph 6:12

Eph 6:12 - rulers of the darkness of this world - the devil and his imps keep this world in darkness. CONTRAST 1Jo 3:1

Eph 6:13

Eph 6:13 - and having done all, to stand - we are to do everything in our power to stand for Christ. We are to put on the whole armor of Christ and watch and pray so that we do not willfully enter into temptation, that we may be counted worthy of God. See Mt 26:41; Lk 21:36; 2Tim 1:8

Eph 6:14

Eph 6:14 - having your loins girt about with truth - truth must govern our every effort and be the essence of our being. Here, the Lord may speak of sexual purity. That which covers our body parts of modesty must be covered in righteousness and truth. See Lk 12:35

Eph 6:14

Eph 6:14 - the breastplate of righteousness - The heart is often associated with one's soul/mind and we are to keep it with all diligence (Prov 4:23, Mt 12:34). The breastplate protects all the vital organs and is therefore essential protection for our spiritual lives. Our hearts must be filled with the righteousness of Christ through the indwelling Holy Spirit. See 1Thess 5:8; Jer 23:5, 6

Eph 6:15

Eph 6:15 - feet shod with the preparation of the gospel of peace - our feet must be prepared to take the gospel message wherever we may be sent. See Isa 52:7; Rom 10:15; Act 26:28, 29

Eph 6:16

Eph 6:16 - Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked - the shield was a large implement used to defend the entire body from airborne darts. The buckler, was a smaller shield worn on the forearm, used in hand-to-hand battle with a sword. The Lord's Truth (God's Word - Joh 17:17) is our Shield and Buckler from the darts of lies and falsehood. See Ps 35:1, 2, 91:4 We are in the time when tribulations such as the world has never yet seen will prevail. “Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” But God has set bounds that Satan cannot pass. Our most holy faith is this barrier; and if we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One. “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” – {5T 297.3}

Eph 6:17

Eph 6:17 - helmet of salvation - the helmet defends the head and mind, where thoughts are developed, where decisions are made. We ought to make all of our decisions with judgment, eternity, our love for God and our salvation always in mind. We must meditate on Christ and His righteousness, Who is OUR RIGHTEOUSNESS, and not give heed to the suggestions and accusations of the devil (Zech 3:1-5). See 1Jo 5:11-13; 1Thess 5:8; Phil 4:6, 7

Eph 6:17

Eph 6:17 - the sword of the Spirit which is the word of God is our only offensive weapon in our spiritual warfare. - See Heb 4:12 Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, “It is written.” This is the way that our Lord met the temptations of Satan, and resisted them.—The Review and Herald, April 10, 1888. – {LDE 67.2} Hang in memory’s hall the precious words of Christ. They are to be valued far above silver or gold.—Testimonies for the Church 6:81 (1900). – {LDE 67.3} Keep a pocket Bible with you as you work, and improve every opportunity to commit to memory its precious promises.—The Review and Herald, April 27, 1905. – {LDE 67.4} The time will come when many will be deprived of the written Word. But if this Word is printed in the memory, no one can take it from us.—Manuscript Releases 20:64 (1906). – {LDE 67.5} Study the Word of God. Commit its precious promises to memory so that, when we shall be deprived of our Bibles, we may still be in possession of the Word of God.—Manuscript Releases 10:298 (1909). – {LDE 67.6}

Eph 6:18

Eph 6:18 - Praying always with all prayer and supplication in the Spirit - we are to make our prayers, supplications and intercessions to the LORD, mindful of the Spirit of God Who knows the Mind of God and works with our spiritual infirmities, weaknesses and lack of understanding to make our petitions effectual before the LORD. The Holy Spirit, our Comforter and our Aid can direct us in what we ought to ask, what would glorify God and be a blessing to others. See 2Kin 6:15-18; Rom 8:26, 27; Jam 4:15; Lk 12:11, 12; Heb 4:16

Eph 6:18

Eph 6:18 - Praying always - See 1Thess 5:17, 25; Rom 1:9

Eph 6:18

Eph 6:18 - in the Spirit - we are to worship the LORD in Spirit and in truth. We must have our prayers transformed and augmented by the Holy Spirit Who makes petitions with groaning on our behalf. See Rom 8:26, 27, 34

Eph 6:18

Eph 6:18 - watching thereunto with all perseverance and supplication for all saints - We are to be vigilant watchmen, praying for all the saints and looking for God's answers to those prayers lifted. Col 4:2-6; 1Jo 5:14, 15

Eph 6:18

Eph 6:19 - for all saints - as we cooperate with the Lord to dawn the armor of God for ourselves, our prayers of intercession for others is to encourage, strengthen and buoy the faith of others. This shows that we have the mind of Christ when we desire the good of all the saints.

Eph 6:19

Eph 6:19 - And for me, that utterance may be given unto me - Paul is asking the saints to pray that utterances from the Lord be given to him that he may speak the mystery of god with boldness. Paul understood that he would face foes among the Jews (Act 13:42-48) and among the Gentiles (Act 19:21-30) and therefore prayed that he not falter in speaking the truth with heavenly boldness. See Rom 15:30

Eph 6:19

Eph 6:19 - open my mouth boldly - See Ps 81:10; 2Cor 2:14-16; Act 18:9

Eph 6:19

Eph 6:19 - to make known the mystery of the gospel - Mk 4:11 - mystery of the kingdom of God. The kingdom dwells inside of us (Lk 17:21) Col 1:27 - Christ in you, the hope of glory Isa 56:1-7; Act 1:7, 8; Rom 16:25-27; Eph 2:13-21, 3:1-9 1Pet 2:9, 10; Joh 11:51, 52 - mystery of the gospel from the foundation of the world, that God would make all His people, who come from a common blood The mystery of the gospel became such from the introduction of sin. With sin came a separation resulting in our loss of a knowledge and love for God. The resulting separation increased with time as two classes of people were formed on the earth, one choosing to live outside of God's will. Even with those who claimed to maintain a knowledge of the true God, the enemy of souls perverted their understanding such that the gospel became covered by sin and man's traditions. For example, Abraham understood the promises to apply to all families of the earth, yet his descendants believed the promises to

be reserved for themselves.

Eph 6:19

Eph 6:19 - mystery of the gospel - They began to realize the nature and extent of their work, to see that they were to proclaim to the world the truths entrusted to them. The events of Christ's life, His death and resurrection, the prophecies pointing to these events, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—to all these things they had been witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour. – {AA 27.1}

Eph 6:20

Eph 6:20 - For which I am an ambassador in bonds - Paul was in bonds for his proclamation of the gospel for the Kingdom of God. See Col 4:3; Rev 1:9; Heb 13:3; 2Cor 5:20

Eph 6:20

Eph 6:20 - an ambassador - See 2Cor 5:19, 20

Eph 6:20

Eph 6:20 - in bonds - Paul had learned to be an ambassador for Christ in season and out of season (2Tim 4:2). No matter his circumstances, Paul was prepared to proclaim the gospel and so should we.

Eph 6:20

Eph 6:20 - as I ought to speak - Paul recognizes that he is not speaking his own words nor on behalf of himself, but as a representative of the omnipotent God, he has heavenly boldness that his message is truth and empowered by the Spirit of God. See Mt 28:18-20 Christ did not tell His disciples that their work would be easy. He showed them the vast confederacy of evil arrayed against them. They would have to fight "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph 6:12. But they would not be left to fight alone. He assured them that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks—the General of the armies of heaven. He made full provision for the prosecution of their work and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe and be assured that My presence will be with you even there. Labor in faith and confidence; for the time will never come when I will forsake you. I will be with you always, helping you to perform your duty, guiding, comforting, sanctifying, sustaining you, giving you success in speaking words that shall draw the attention of others to heaven. – {AA 29.1}

Eph 6:21

Eph 6:21 - Tychicus, a beloved brother and faithful minister in the Lord - See Heb 6:10

Philippians

Phil 1:1 Back to Table of Contents

Phil 1:1 - to all the saints in Christ Jesus which are at Philippi - The Phil were the most loving and truehearted of the apostle's converts, and during the eight days of the feast [Passover] he enjoyed peaceful and happy communion with them. – {AA 390.4}

Phil 1:3

Phil 1:3 - I thank my God upon every remembrance of you - The church at Philippi obviously made a substantial impression upon Paul that by the remembrance of them, thanksgiving is offered to the Lord.

Phil 1:6

Phil 1:6 - Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: See - See Isa 28:29, 55:11; Ps 138:8; Rom 4:21; Heb 12:2; 1Thess 5:24; 1Pet 1:5

Phil 1:6

Philippians 1:6 - Being confident of this very thing - being fully persuaded - See Rom 4:21; Heb 11:13; 1Jo 1:9

Phil 1:7

Phil 1:7 - inasmuch as both in my bonds - Paul writes to his beloved church in Philippi from his prison house in Rome. See Phil 1:12-14

Phil 1:10

Phil 1:10 - That ye may approve things that are excellent - See Eph 5:10

Phil 1:10

Philippians 1:10 - that ye may be sincere and without offence till the day of Christ - we are to be true, without guile, not duplicitous nor feigning sincerity.

Phil 1:11

Philippians 1:11 - Being filled with the fruits of righteousness - See Gal 5:22, 23; Rom 5:5

Phil 1:12

Philippians 1:12 - But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel - See Rom 8:28; Act 8:1-4

Phil 1:15

Philippians 1:15-18 - Some indeed preach Christ even of envy and strife; and some also of

good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. - Paul speaks of false teachers and apostles who in malice and for contention, speak of Christ (Jam 3:14-16) and then also of those who preach of Christ in sincerity (2Cor 2:14-17). Though Paul would much rather those who seek to bring affliction to him and the cause of Christ repent and be converted (Act 3:19; 2Pet 3:9), yet he recognizes the power of God and of the gospel to reach lives, even when preached in contention, and thus he rejoices. This presents an object lesson in our ministry. We must use and rejoice in every opportunity to hear the gospel preached and Jesus Christ being spoken and lifted up. To those who are perishing, the message will be unto destruction. To those who are ordained for redemption, it will do its work of conviction unto eternal life. See 2Cor 2:14-17

Phil 1:16

Philippians 1:16 - The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds - See 2Cor 4:2

Phil 1:18

Philippians 1:18 - What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice - whether in truth or insincerity, that Christ is preached is good with Paul. This

Phil 1:19

Phil 1:19 - For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ - Paul's bondage and hardship would turn to good, to his own salvation by our prayer and the supply of the power of the Holy Spirit abiding in him. See Rom 5:5, 8:28

Phil 1:19

Philippians 1:19 - Spirit of Jesus Christ - the Holy Spirit is One with Christ and the Father and is called the Spirit of God and the Spirit of Christ. He is the very presence of Jesus Christ here upon the earth, in full power and accessible to us all by faith. See Isa 48:16

Phil 1:20

Phil 1:20 - that in nothing I shall be ashamed - Paul purposed to live a life above reproach, one that was wholly pleasing unto the LORD.

Phil 1:20

Phil 1:20 - so now also Christ shall be magnified in my body, whether it be by life, or by death - See Rom 14:8

Phil 1:21

Philippians 1:21 - For to me to live is Christ, and to die is gain - Paul speaks of the singleness of mind in which he lives his life. Paul's life was hid in Christ, he lived for Christ and would eventually die for Christ and His glory. Paul says that all of his focus in life would be toward Christ and his death would mean the end of his life of trials in order to await the crown of life in Jesus Christ. See Col 3:3, 4

Phil 1:21

Philippians 1:21 - and to die is gain - sin no longer wars against the dead. See Rom 6:7

Phil 1:22

Philippians 1:22 - But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not -

Phil 1:23

Philippians 1:23 - For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better - Paul ways the option of remaining alive in the flesh with its trials and labors, or to rest in Christ, sealed with Christ's righteousness until the redemption. We should now note carefully Paul's comparison when he speaks of "departing" to be with Christ as "far better." It was not that to die was better than to live, and that he therefore desired to die. The desire of his heart was to be "with Christ," or "with the Lord," which is vastly different. To the two alternatives (to "live" or to "die"), upon which he could not make up his mind, Paul now adds a third choice, which was his deep desire -- and that was to "depart" and "to be with Christ," which is "very far better" (Philippians 1:23, R.V., A.R.V.). That would be to be caught up with Christ, through translation, to meet the Lord in the air when Christ comes to be "glorified in his saints, and to be admired in all them that believe . . . in that day" (2 Thessalonians 1:10). This sound solution has been set forth by various reputable scholars back through the years, with no theory on the nature of men to sustain. {1966 LEF, CFF1 364.9} This was "very far [pollo mallon, "much more"; "far, far" -- Weymouth] better" -- a double comparative. "Better" than what? Clearly, than either of the two he had just mentioned (living or dying). Therefore it cannot mean death, but some event or means by which alone Paul could be with Christ -- by being "caught up" alive (1 Thessalonians 4:16,17) through translation, either at the Advent, or a special translation, as with Enoch and Elijah. Paul had been in a strait between the first two, having difficulty in choosing between them. But the third alternative ended all indecision. {1966 LEF, CFF1 365.1} Paul's "desire to depart" was mentioned in the midst of his discussion of the alternatives of life amid many perils, and dying and being at rest. He at first did not know which he should choose. But there appears this third consideration, which was "far, far better" -- to "depart," or go to be with Christ through translation, and thus be personally with Christ without dying. That was his heart's deepest desire. {1966 LEF, CFF1 365.2} I have thought of Paul, the great minister who was sent to preach Christ and Him crucified to the Gentiles. On one occasion he was in a strait betwixt two. He was so weighed down with responsibilities that he knew not whether he would rather die or live, whether he would choose for the good of others to abide in the flesh or give up the conflict. "Brethren," he writes, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." – {SW 89.5}

Phil 1:23

Philippians 1:22 - and to be with Christ - Paul's life was hid in Christ and he that has Jesus shall never die, but sleep in Him. See Col 3:3, 4; John 11:25, 26; 1Thess 4:13, 14

Phil 1:27

Philippians 1:27 - that ye stand fast in one spirit, with one mind striving together for the faith of the gospel - See Jude 1:3; Eph 4:5; Isa 52:8; Philippians 2:1-4

Phil 1:28

Philippians 1:28 - And in nothing terrified by your adversaries - See Ps 35:1-6; 1Pet 2:23, 3:14

Phil 1:29

Philippians 1:29 - For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake - See 1Pet 4:12

Phil 1:29

Philippians 1:29 - but also to suffer for his sake - See Act 5:41; 1Pet 2:18-25, 4:12-14, 16, 19; Joh 16:33; Contrast Isa 4:1

Phil 1:30

Philippians 1:30 - Having the same conflict which ye saw in me, and now hear to be in me - See Philippians 1:12, 13; 1Pet 4:12-19

Phil 2:2

Philippians 2:2 - Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind - See 3Jo 1:4; John 3:29

Phil 2:2

Phil 2:2 - that ye be likeminded, having the same love, being of one accord, of one mind - See Joh 13:35; Rom 15:5, 6; Ps 133:1, 2; Act 4:32, 34; 1Pet 3:8

Phil 2:3

Phil 2:3 - Let nothing be done through strife or vainglory - We must have genuine motives in our work of ministry. We should not strive to outdo one another not to gain the applause of men. A prohibition for competitive sports and the like are covered by this verse. See 1Thess 2:6; James 3:14-16; Philippians 1:15

Phil 2:3

Phil 2:3 - vainglory - CONTRAST 1Thess 2:4-6; 1Cor 1:2-5

Phil 2:3

Phil 2:3 - let each esteem other better than themselves - See 1Sam 23:16, 17; Mt 23:11; Joh 13:1-17; Rom 12:10; Lk 22:25-27

Phil 2:4

Phil 2:4 - Look not every man on his own things, but every man also on the things of others - we are to be selfless as the angels are in heaven, seeking how they may serve and minister to others for their good. Similarly, we are to seek the good of others and consider the welfare, needs and happiness of others. In so doing, we fulfill the perfect law of love and liberty and God will heal us of our sin sickness. See Isa 58:10-12; 1Cor 10:24, 33

Phil 2:5

Phil 2:5 - Let this mind be in you which was also in Christ Jesus - See Lk 12:37, 14:10, 11; Ps

97:10 To "Let" the mind of Christ be in us, we must surrender our will to God. He then places His Spirit in us and gives us a new heart that desires His thoughts and purposes. See Ezek 36:26, 27 The mind of Jesus alone can comprehend the righteousness of God. Therefore, unless we have the mind of Christ, it is impossible for us to grasp God's idea of righteousness nor have the righteousness of God, nor understand God's idea of justification by faith. We can not have the mind of Christ without the rest of Him, it follows therefore, that we must have the personal presence of Christ Himself. But Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich. We are to follow in the path He trod. – {DA 416.3} "Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be His disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling Himself, and then as man debasing Himself, till there was no lower point to which He could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf (The Review and Herald, September 4, 1900)!. – {5BC 1128.1}

Phil 2:6

Phil 2:6 - being in the form of God - Jesus possesses the fullness of the Godhead bodily. See Col 1:15, 2:9; Joh 10:30; Heb 1:3

Phil 2:6

Phil 2:6 - thought it not robbery to be equal with God - harpagmós Noun Masculine har-pag-mos' from (726) from ; plunder (properly concrete):--robbery. the act of seizing, robbery a thing seized or to be seized booty to deem anything a prize a thing to be seized upon or to be held fast, retained Jesus did not covet position or title, as one who pridefully jockeys for position [even through fraud and usurpation (theft) - i.e. Herod], the privilege, honor and divine right to be equal with God. In other words, He, knowing fully who He was and that He shared all things with the Father (Joh 13:3, compare Lk 15:29-31), was willing to lay down His divinity for what He saw as a higher calling, to ransom humankind. See Heb 5:5, 12:1-3 Lucifer had said, "I will exalt my throne above the stars of God; ... I will be like the Most High." Isa 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Phil 2:6, 7, R. V., margin. – {DA 22.3}

Phil 2:6

Phil 2:6 - equal with God - See Ps 110:1; Heb 1:8-12; Joh 10:30

Phil 2:7

Phil 2:7 - made himself of no reputation - Jesus emptied Himself of all but Love. 2Cor 8:9; Isa 53:2; Joh 10:15, 17; Mk 12:14; Mt 22:16; Heb 12:2, 3 Jesus was not concerned with what others thought of Him. More so, Jesus was not concerned with what He thought of Himself - He

thought it not robbery to be equal with God, but made Himself of no reputation But Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich. We are to follow in the path He trod. – {DA 416.3} 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus was the Darling of Heaven, the King of the Universe, yet He condescended to take on humanity 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Fallen humanity - a humanity marred by 4000yrs of sin 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh He was born to the humblest of circumstances, born in a stable among animals in Bethlehem 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh He was Born into poverty 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Grew up in the worst of towns and neighborhoods - Nazareth itself had a reputation - Nathaniel asked: "can anything good come out of Nazareth?" 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Satan and his imps marveled at Jesus' condescension and looked at him with contempt for having lowered Himself for the human race 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh In fact, Judas, the seed of Satan shared in the devil's sentiments and was offended when Jesus washed his feet. That was the straw that broke the camel's back in Judas' mind when Jesus condescended to wash his and the disciples feet - Judas thought I could never serve, let alone respect a Master such as He 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus became Servant of servants -ministering to the outcasts of society, finding fellowship, communion and oneness with those who were the "least of these" 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus then was maligned, tried and convicted by a Kangaroo court, and found guilty by the guilty 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh He was numbered with the transgressors and endured death - not any death, the worst, most humiliating death, the death of the Cross

Phil 2:7

Phil 2:7 - took upon Him the form of a servant - See Mk 6:3; Lk 2:51, 22:27, 12:37; Joh 13:3-12

Phil 2:7

Phil 2:7 - made in the likeness of men - Jesus took on our fallen human nature in order to redeem us to His perfect nature. See Gal 4:4; Mt 1:23; Heb 2:14-18; Isa 52:14; Rom 8:3

Phil 2:8

Philippians 2:8 - And being found in fashion as a man - See Rom 8:3; Heb 2:14

Phil 2:8

Phil 2:8 - he humbled himself, and became obedient unto death - See Joh 10:11, 18; Heb 12:2, 3

Phil 2:8

Phil 2:8 - became obedient unto death - Jesus' obedience came through something foreign to the inhabitants of heaven, suffering. He learned and endured suffering until the point of death. See Heb 5:8, 12:2, 2:14, 15

Phil 2:8

Phil 2:8 - even the death of the cross - Jesus' obedience He learned/developed through suffering was taken not only to death, but the worst death, that which signified being cursed of God, crucifixion. See Joh 3:14; 12:32; Ps 22:16; Gen 3:15; Gal 3:13

Phil 2:9

Phil 2:9 - Wherefore god also hath highly exalted Him - See John 13:31, 32; Heb 1:5-12; 1Pet 5:6

Phil 2:9

Phil 2:9 - given Him a name which is above every name - See Ps 148:13; Isa 9:6; Act 4:12; Rev 19:16; Eph 1:21

Phil 2:10

Phil 2:10 - That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth - See Rom 14:11; Rev 5:11-14, 20:11-13

Phil 2:11

Phil 2:11 - And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father - See Rom 14:11; Ps 24:7-10; 1Cor 15:24-27

Phil 2:11

Phil 2:11 - to the glory of God the Father - See Joh 14:13, 12:28, 17:1

Phil 2:12

Philippians 2:12 - Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling - This verse presents a FACT, that our salvation must be pursued with fear and trembling, however, the following verse (v13) completes the thought, making it TRUTH, when we see that it is God Who works in us both to will and to do of His good pleasure. OUR WORKS profit nothing: 1. John 6:63 - the flesh profits nothing 2. Isaiah 64:6 - our righteousness is filthy rags (Mk 2:18; John 3:25) 3. Gal 2:21 - righteousness does not come by the "keeping of the law" - (1Jo 3:4) 4. Rom 3:23 - we all sin and come short of God's glory 5. Rom 6:23 - wages of sin is death The ONLY WORK that produces the righteousness of God (Isaiah 32:17) that we can do is as follows: 1. Realize that without Jesus, we can do nothing (John 15:1-5) 2. Realize that Jesus IS all that we need (Hebrews 11:6) 3. Believe in Jesus' power to save completely (John 6:28, 29; Gal 2:20; Rev 14:12) 4. Accept Jesus' invitation to "come to Me" (Mt 11:28-30) so that He may do His works in us (Heb 13:20, 21; Col 2:12) These are the steps of SURRENDER, being born again (John 3:3-8), the ONE WORK of righteousness we can do - See Hymn #313 Just As I Am

Phil 2:12

Phil 2:12 - work out your own salvation - Salvation is a personal thing and must be entered into through the strait and narrow gate of surrender, individually (Isa 27:12; Eze 14:20; Heb 12:28). Our "work" is a work of faith and righteousness, where we are to SURRENDER by "coming" to Jesus, opening the heart to Him, for without Him we can do nothing (John 15:5; Mt 6:33; Heb 4:11; Isa 32:17; Zechariah 4:6). When we come to Jesus, He comes to us (John 14:16-18; Act 3:20; James 4:8), bringing eternal life; this is the first work appointed to us. See James 2; 1Jo 3:3; Mt 11:28, 29; Heb 11:6; Rev 22:17; Isa 55:1-3; Rom 10:1-4; 2Pet 1:10; 2Cor 5:9; CONTRAST John 5:40 The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. – {RH October 9, 1894 Par. 6} Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. – {1888 811.2} In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of Joh [the Baptist] is to be done. God calls for men who will prepare a people to stand in the great day of the Lord.... In order to give such a message as Joh gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self.—Testimonies for the Church 8:332, 333 (1904). – {LDE 63.1} Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived. We must live a twofold life—a life of thought and action, of silent prayer and earnest work.—The Ministry of Healing, 512 (1905). – {LDE 63.2} Prayer and effort, effort and prayer, will be the business of your life. You must pray as though the efficiency and praise were all due to God, and labor as though duty were all your own.—Testimonies for the Church 4:538 (1881). – {LDE 63.3} No man is safe for a day or an hour without prayer.—The Great Controversy, 530 (1911). – {LDE 64.1} He who does nothing but pray will soon cease to pray.—Steps to Christ, 101 (1892). – {LDE 64.2}

Phil 2:12

Philippians 2:12 - salvation - salvation - Salvation is two-fold. 1. Salvation from sin. This is a progressive work of Christian life. Some mistake and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they must repent; and if they refuse or neglect to repent of them, they stand as indorsing thorn, and then their relation is changed and they must be counted sins of presumption. And there is place for continuance of this work of increasing in knowledge and reforming in life until we become as perfect in knowledge as our circumstances will permit. This is growth in grace, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himse lf to God. It is incumbent upon him to grow up into it. {1882 JHW, JBF 6.2} 2. There is a final salvation which is brought unto us at the appearing of Christ; of

which, salvation from sin (or justification and growth in grace) is the necessary prerequisite. Of this salvation the Scriptures make very frequent mention. The Saviour said: "He that shall endure to the end, the same shall be saved." Matt. 24:13; the same in chap. 10:22, and Mark 13:13. This salvation comes after that which is called "the end." Paul said to his brethren; "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom13:11. Waiving all question as to "the time" to which he referred, we notice that this salvation did not come to them when they believed. It is a future salvation to the believer. {1882 JHW, JBF 7.1}

Phil 2:12

Philippians 2:12 - fear and trembling - In harmony with this experience is the command, “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:12, 13. God does not bid you fear that He will fail to fulfill His promises, that His patience will weary, or His compassion be found wanting. Fear lest your will shall not be held in subjection to Christ’s will, lest your hereditary and cultivated traits of character shall control your life. “It is God which worketh in you both to will and to do of His good pleasure.” Fear lest self shall interpose between your soul and the great Master Worker. Fear lest self-will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life’s pathway without His abiding presence. – {COL 161.1}

Phil 2:13

Philippians 2:13 - For it is God which worketh in you both to will and to do of his good pleasure - We work out our own salvation by surrendering and permitting God to work out His will in us - See *Heb 13:20, 21; John 3:21, *4:34; Isa *26:12, 32:17 It is not you who are to do that which He [the Lord] pleases: but, “It shall accomplish that which I please.” You are not to read or hear the word of God, and say, I must do that, I will do that. You are to open the heart to that word, that it may accomplish the will of God in you... The word of God itself is to do it, and you are to let it. “Let the word of Christ dwell in you.” {Review & Herald, October 20, 1896}

Phil 2:13

Phil 2:13 - worketh in you both to will and to do of his good pleasure - The Lord, through the written Word and the Holy Spirit, both of which abiding within (John 15:7), will through surrender and by faith, work the works of God. See John 6:29, 14:10, 12:49, 50; Isa *26:12; Heb 4:12, 13:21; Ps 143:10 While these youth were working out their own salvation, God was working in them to will and to do of His good pleasure. Here are revealed the conditions of success. To make God’s grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate. The Holy Spirit works in us, that we may work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us. “It is God which worketh in you both to will and to do of his good pleasure” (Phil 2:13). – {YRP 144.2} The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. “Come now, and let us reason together” is the Creator’s invitation to the beings He has made. Isa 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us

the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. – {SC 43.4} Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. – {SC 47.1}

Phil 2:13

Philippians 2:13 - both to will and to do of his good pleasure - Rom 12:1, 2 What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. {SC 47.1} "The statement points out that the right use of the will is composed of two things 1) making a choice, or decision, to obey the Lord and 2) surrendering that choice to Jesus, believing He will give you the power to do what you have chosen to do. These two things give the Lord permission to work in you both to will and to do His good pleasure. This is what it means to "give Him your will.""{Surrender, G. Jackson, pg 55.2}

Phil 2:13

Philippians 2:13 - his good pleasure - He desires our sanctification, our being filled with His Spirit, us reflecting His image so that He may be glorified through us. See

Phil 2:14

Phil 2:14 - Do all things without murmurings and disputings - See Isa 53:7; *Col 3:23; Rev 6:3, 4, 9-11; Isa 53:7; Heb 13:15

Phil 2:15

Phil 2:15 - harmless - See Mt 10:16

Phil 2:15

Phil 2:15 - the sons of God - As Adam was a son of God, so we too are to be elevated in the present age to sons of God, a ruling class with Jesus. See Joh 1:12, 13;

Phil 2:15

Phil 2:15 - in the midst of a crooked and perverse nation - we are to be peculiar people among the crooked and perversities about us. See 2Tim 3:1-5; Tit 2:12

Phil 2:15

Phil 2:15 - among whom ye shine as lights in the world - See Dan 12:3, 10; Mt 5:14, 16; Tit 2:11, 12

Phil 2:16

Philippians 2:16 - Holding forth the word of life - See Joh 6:45-47; 68

Phil 2:16

Phil 2:16 - that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain - See Col 1:29; Heb 10:35-39

Phil 2:17

Philippians 2:17 - Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all - See Rom 12:1, 2; Gal 2:20

Phil 2:20

Phil 2:20 - naturally care for your state - Timothy was singular in his dedication and commitment to the Kingdom of God. His labors were from a genuine love for Christ and souls.

Phil 2:21

Phil 2:21 - For all seek their own, not the things which are Jesus Christ's - See Philippians 2:17; Rom 3:10-18; CONTRAST Philippians 2:1-4; Mt 6:19, 20, 33; Col 3:1, 2

Phil 2:22

Phil 2:22 - But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel - the evidence of Timothy's calling and sincerity in the ministry is seen in his good works, as a faithful son working along side his spiritual father, Paul. See Jam 2:18

Phil 2:25

Philippians 2:25 - Epaphroditus - Epaphróditos Noun Masculine ep-af-rod'-ee-tos from (1909) (in the sense of devoted to) and Aphrodite (Venus) from (in the sense of devoted to) and Aphrodite (Venus); Epaphroditus, a Christian:--Epaphroditus. Compare . Epaphroditus = "lovely" an associate with Paul in the ministry

Phil 2:25

Philippians 2:25 - fellowsoldier - Paul likens the Christian life as a warfare against the enemy and the forces of evil. We must: Have the full armor of God: Eph 6:10-19 Wrestle against spiritual forces: Eph 6:12; Col 2:15

Phil 2:30

Phil 2:30 - Because for the work of Christ he was nigh unto death, not regarding his life - selfless service is commendable to the Lord. - See Philippians 2:17, 20-22

Phil 3:1

Phil 3:1 - Finally, my brethren, rejoice in the Lord - Paul, who is imprisoned in a Roman jail is writing to the saints to rejoice in the Lord. See Ps 37:25

Phil 3:2

Phil 3:2 - beware of the concision - the cutting off. Paul warns of those who will seek to persuade converts to adhere to the Jewish traditions and types which were a shadow of things to come, but were done away with in Christ. Gal 3:1-5

Phil 3:3

Phil 3:3 - For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus - Rom 2:28, 29; Col 2:11

Phil 3:3

Philippians 3:3 - which worship God in the spirit - See Joh 3:5-8, 4:21-24; Rom 8:9; Gal 5:16

Phil 3:3

Phil 3:3 - have no confidence in the flesh - See John 6:63; Rom 7:18, 8:1-4; Jer 17:5, 6, 9:23, 24

Phil 3:4

Philippians 3:4 - Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: - See 1Cor 14:36, 347

Phil 3:5

Philippians 3:5 - Circumcised the eighth day - See Gen 17:7-12

Phil 3:5

Philippians 3:5 - as touching the law, a Pharisee -

Phil 3:6

Philippians 3:6 - Concerning zeal, persecuting the church - See Act 7:58, 9:1, 2

Phil 3:6

Phil 3:6 - touching the righteousness which is in the law, blameless - Paul was a devout Israelite and sought to establish his own righteousness according to the works of the Law, rather than by faith of Jesus Christ. See Rom 10:1-4; Gal 2:21; Mt 19:20|Mk 10:20|Lk 18:21

Phil 3:7

Phil 3:7 - But what things were gain to me, those I counted loss for Christ - the pride, praise of men, and self-righteousness that came from upholding the “righteousness of the law by works” Paul counts as loss for the excellency of the knowledge of Christ according to the faith. Phil 3:18, 19; Rom 10:4; Gal 2:21

Phil 3:8

Philippians 3:8 - Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord - See Eph 1:19-23; Philippians 3:10

Phil 3:8

Phil 3:8 - for Whom I have suffered the loss of all thins, and do count them but dung, that I may win Christ. See parables of the hidden treasure and pearl - Mt 13:44-46; 19:27-30; 2Cor 4:17

Phil 3:9

Phil 3:9 - and be found in Him - See Col 2:10, 3:3; Joh 15:4-8

Phil 3:9

Phil 3:9 - not having mine own righteousness, which is of the law - See Isa 64:6; Rom 9:31-33, 10:2, 3; Gal 2:21, 3:10, 5:1-3

Phil 3:9

Philippians 3:9 - but that which is through the faith of Christ - See Habakkuk 2:4; Heb 10:38; Rom 1:17, 3:21, 22, 4:5; Gal 2:20, *5:5; Jer 23:5, 6

Phil 3:9

Phil 3:10 - the righteousness which is of God by faith - See Jer 23:5, 6; Ps 24:4, 5; Rev 14:12; Heb 11:7; Gen 15:6; Mt 8:5-13, 15:22-28; Rom 3:21, 22, 26, 1:16, 17, 4:4, 5, 9:30, 10:1-4; Gal 2:20

Phil 3:10

Phil 3:10 - That I may know him - to have an experience with Christ that transforms the being. Not mere head knowledge, but that we might know Him and He knows us (Joh 10:14). See Gen 4:1; Eph 4:13; Joh 8:32; 2Cor 4:6; 2Pet 1:2; Jer 9:23, 24 the man born blind who, when he encountered Jesus, fell down and worshipped Him. This was an act of reverent gratitude, something all should express towards Christ. See Jer 9:23, 24; Joh 9:35-38

Phil 3:10

Phil 3:10 - (Grk - ginōskō) - to learn to know, come to know, get a knowledge of perceive, feel. John 3:3, 5

Phil 3:10

Phil 3:10 - power of His resurrection - Jesus' resurrection power, which is the same as His creation power, is that which allows me to be quickened to a new life in Christ; can create in me a clean heart and renew a right spirit in me; it can renew my mind, to prove what is that good and acceptable and perfect will of God; it can make me into a new creation, where old things are passed away and all things have become new; it can give me power to live righteously, soberly, godly in the present age; it can make me a partaker of the divine nature, having escaped the corruptions of the world through lust and it can make me a son of God, born according to His will. See Ps 51:10; Rom 6:13, 12:1, 2; 2Cor 5:17; Tit 2:11-15; 2Pet 1:2-4; Eph 2:5, 6; Gal 2:20, 21; 1Cor 15:50-58; 2Cor 4:7; John 1:12, 13 We must experience resurrection power on a daily basis as we die daily and yet live, with Jesus Christ living within. See 1Cor 15:31; Gal 2:20

Phil 3:10

Phil 3:10 - and the fellowship of his sufferings - blessed are they that suffer for

righteousness sake. See Mt 5:10-12; Rom 8:17; 1Pet 2:18-23, 4:12-19; Act 5:40-42, 13:50-52; Philippians 1:29, 30 1. Jesus was a man of sorrows and well acquainted with grief (Isa 53:3) 2. Jesus walked the winepress alone, no companion to accompany Him (Isa 63:3)

Phil 3:10

Phil 3:10 - being made conformable unto his death - willing to humble myself to the point of death, even the death of the cross - to be crucified with Christ, complete death to self (Phil 2:5-8). See Mt 16:24; Lk 9:23, 24||Gal 2:20; Rev 12:11; Rom 6:4, 5; Col 2:12, 3:3, 4

Phil 3:11

Phil 3:11 - If by any means I might attain unto the resurrection of the dead - that we may be found worthy to partake of the first resurrection, the resurrection of life. See Rev 20:6; Joh 5:24-29; 1Thess 4:14-17; Dan 12:2

Phil 3:12

Philippians 3:12 - but I follow after - See Mt 10:22; John 8:31

Phil 3:12

Philippians 3:11 - apprehend - To take or seize; to take hold of. In this literal sense, it is applied chiefly to taking or arresting persons by legal process, or with a view to trial; as to apprehend a thief.

Phil 3:12

Philippians 3:12 - that for which also I am apprehended of Christ Jesus - that for which I am called to by Christ Jesus - See Col 1:28, 29

Phil 3:13

Phil 3:15 - forgetting those things which are behind, and reaching forth unto those things which are before - We must bury the past with its pains, disappointments, mistakes, lusts and passions; We must set our minds on another time and seek that which is to come. See Tit 2:12, 13 As we are forgiven in Jesus Christ and for God's own sake, He remembers our sins no more, so we must forget those things which are behind and press forward - 1Jo 1:9; Isa 43:25 Paul never forgot his former life of persecution of God's church which kept him humble, yet he did not dwell on those things continually so that he was handicapped from doing God's work.

Phil 3:13

Philippians 3:13 - reaching forth unto those things which are before - reaching for the mind of Christ, the fellowship of the Spirit with those of like mind, the perfected life in Jesus Christ, the fellowship of heavenly angels, the fellowship with God the Father and Jesus Christ. See 2Cor 4:18; 2Tim 4:8; Jam 1:12

Phil 3:14

Phil 3:14 - I press toward the mark - the mark is the standard of Christ, the righteousness of Christ given by grace through faith of Jesus Christ.

Phil 3:14

Phil 3:14 - the prize of the high calling of God in Christ Jesus - the mind of Christ, the character of Christ, the knowledge of Christ, and the gift of God which is eternal life in Christ Jesus the Lord.

Phil 3:15

Phil 3:15 - as many as be perfect - See Job 1:1; Col 2:10, 3:3, 4 Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. – {COL 314.4} "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Joh 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. – {COL 314.5} God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng. – {COL 315.1}

Phil 3:15

Philippians 3:15 - be thus minded - singular in mind, not double minded which is unstable; of one accord in mind. See Philippians 2:1-4

Phil 3:15

Phil 3:15 - and if in any thing ye be otherwise minded, God shall reveal even this unto you - God is going to lead us into ALL truth and understanding as it pertains to attaining and receiving the knowledge of Jesus Christ unto godliness. See Joh 16:13; 1Cor 2:9-13; Jam 1:5

Phil 3:16

Philippians 3:16 - Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing - See Amos 3:3;

Phil 3:17

Philippians 3:17 - Brethren, be followers together of me - See 1Cor 11:1; Philippians 4:9

Phil 3:18

Phil 3:18 - For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: - See 2Tim 3:1-5; Gal 5:10-12; Rev 2:10, 3:9

Phil 3:18

Philippians 3:16 - and now tell you even weeping - See Ezek 9:4

Phil 3:18

Philippians 3:18 - they are the enemies of the cross of Christ - See Philippians 1:15-18

Phil 3:19

Phil 3:19 - whose God is their belly - those who are slaves to appetite (food, sexual, etc.) are here mentioned. See Matt 6:25, 31; Prov 23:2

Phil 3:19

Phil 3:19 - and whose glory is in their shame - they who glory in their flesh (their works, self-righteousness, worldliness, etc.), glory in that which makes for their shame before the Lord. See Rev 16:15; Jam 3:14-16

Phil 3:19

Phil 3:19 - who mind earthly things - See Mt 6:25-34; Rom 8:5, 6

Phil 3:20

Phil 3:20 - For our conversation is in heaven - our lives (citizenship) conduct and discourse is in heavenly places in Christ Jesus. We are citizens of heaven and are to live and act as such. See Joh 17:16; Eph 1:3, 2:6; Heb 11:14, 16; 1Jo 4:17; Col 3:3; 1:13

Phil 3:20

Philippians 3:20 - from whence also we look for the Saviour, the Lord Jesus Christ - See Titus 2:13

Phil 3:21

Phil 3:21 - Who shall change our vile body - flesh and blood can not inherit eternal life. We must be transformed into Christ's image, both in character and body. See 1Cor 15:51-54 So Christ was to come in “the body of our humiliation” (Phil 3:21, R. V.), “in the likeness of men.” In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men. – {DA 23.2}

Phil 3:21

Phil 3:21 - that it may be fashioned like unto his glorious body - See 1Jo 3:2; Ps 17:15

Phil 3:21

Phil 3:21 - His glorious body - See Joh 20:26; 1Jo 3:2

Phil 3:21

Phil 3:21 - He is able even to subdue all things unto Himself - See Col 2:15; 2Cor 10:4-6; Eph 1:19-23

Phil 4:1

Phil 4:1 - so stand fast in the Lord - Paul is encouraging the saints to hold fast to the faith once delivered to the saints - the faith of Jesus Christ according to righteousness for our salvation.

Phil 4:2

Phil 4:2 - I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord - Paul is apparently reproving two individuals that they put aside their differences and be of like mind in things pertaining to the Lord.

Phil 4:3

Phil 4:3 - whose names are in the book of life - See Lk 10:20; Rev 3:5

Phil 4:4

Phil 4:4 - Rejoice in the LORD alway, and again I say rejoice - We are to give thanks to God at all times and in all circumstances. Paul again, wrote as a prisoner in a Roman jail. See Joh 15:10, 11; Act 28:30, 31; Phil 4:22; 1Thess 5:15; 2Cor 6:10

Phil 4:4

Philippians 4:4 - and again I say, Rejoice - See Gen 41:32

Phil 4:5

Phil 4:5 - moderation - no excesses, calmness of mind, restraint, modesty, equanimity, to bear prosperity and adversity with moderation

Phil 4:5

Phil 4:5 - The Lord is at hand - See Hymn #476 Burdens are Lifted at Calvary

Phil 4:6

Phil 4:6 - Be careful for nothing - be anxious for nothing, be preoccupied and concerned for nothing. When we make our challenges, obstacles, situations bigger than God, we walk in the flesh, we lose focus and we lose peace of mind - See Rom 5:9; 8:35; Isa 32:17; 41:10; Heb 6:18, 12:17; 1Pet 5:7 A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. – {SC 70.2}

Phil 4:6

Phil 4:6 - supplication - Petition; earnest request

Phil 4:6

Phil 4:6 - with thanksgiving - See Eph 5:20; 1Thess 5:18; Col 4:2

Phil 4:6

Phil 4:6 - let your requests be made known unto God - we are to ASK the Lord as He is our Father. See Mt 7:7-11; Joh 16:23, 24

Phil 4:7

Phil 4:7 - And the peace of God, which passeth all understanding - God's peace goes beyond our understanding just as His love. Fullness of Joy, peace, rest and refreshing are found in God's presence in the Sanctuary. See Eph 3:19; Rom 8:6; Hag 2:9; Col 3:15; Ps 29:11

Phil 4:7

Phil 4:7 - shall keep your hearts and minds through Christ Jesus - See Prov 4:20-23

Phil 4:8

Phil 4:8 - Finally brethren - The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness. "Gird up the loins of your mind," Peter wrote, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; ... not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." – {AA 518.2}

Phil 4:8

Phil 4:8 - whatsoever things are true - truthful - See Joh 14:6

Phil 4:8

Phil 4:8 - whatsoever things are honest - august, reverend, grave, honorable - See Rev 14:5

Phil 4:8

Phil 4:10 - whatsoever things are just - See Lev 19:36; Prov 16:11; Mic 6:8

Phil 4:8

Phil 4:8 - whatsoever things are pure - See Jam 1:27; Joh 1:46-49

Phil 4:8

Phil 4:8 - whatsoever things are lovely - See Isa 52:7

Phil 4:8

Phil 4:8 - whatsoever things are of good report - See Isa 52:7; Prov 25:25

Phil 4:8

Phil 4:8 - if there be any virtue - See 2Pet 1:5

Phil 4:8

Phil 4:8 - think on these things - There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of Scripture. Because the plain teaching of God's Word condemned their practices, they tried to destroy its force. The same thing is done today. The Word of God is made to

appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practices in His day. He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith. – {LHU 108.4}

Phil 4:9

Phil 4:9 - Those things, which ye have both learned, and recieved, and heard, and seen in me, do - See 2Tim 1:13, 3:10, 14; Phil 3:13-17

Phil 4:9

Phil 4:9 - and the God of peace - It is God Who brings peace. See Phil 4:7; Rom 8:6

Phil 4:11

Phil 4:11 - for I have learned, in whatsoever state I am, therewith to be content - See Phil 4:12; 1Tim 6:6-8

Phil 4:13

Phil 4:13 -I can do all things through Christ which strengtheneth me - See Joh 15:5; Ps 84:7; Mt 17:20 The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper. – {DA 490.5} If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory. Our representative in this victory raised humanity in the scale of moral value with God. – {Confrontation 66.2}

Phil 4:13

Phil 4-13 - which strengtheneth me - those things which strengthen my faith, that draw me closer to Christ, that causes me to loose sight of the world and focus on things above (Col 3:2, 4), can all be done through faith of Jesus Christ.

Phil 4:14

Philippians 4:14 - Notwithstanding ye have well done, that ye did communicate with my affliction - the Philippian church was heedful and mindful of Paul's needs and attended to them as moved by God's Spirit! - See Philippians 4:15

Phil 4:15

Phil 4:15 - no church communicated with me as concerning giving and receiving, but ye only - The Phil did not hesitate in showing their appreciation through their generosity, inquiring of Paul how they may support him, the cause of Christ and those who were in want in Judea. The Phil were the most loving and truehearted of the apostle's converts, and during the eight days of the feast [Passover] he enjoyed peaceful and happy communion with them. –

{AA 390.4}

Phil 4:17

Phil 4:17 - but I desire fruit that may abound to your account - Joh 15:5, 8; Gal 5:22, 23

Phil 4:18

Phil 4:18 - an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God - See Joh 12:3; 2Cor 2:15, 16; Rev 5:8

Phil 4:19

Phil 4:19 - But my God shall supply all your need according to His riches in glory by Christ Jesus - the generosity shown to Paul and the Kingdom of God by the Phil would be exceeding abundantly repaid by the LORD in His provision here on earth and in the eternal inheritance to come. See Matt 6:25-33; 2Cor 3:5 Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet. – {MH 481.2} The Saviour has not promised His followers the luxuries of the world; their fare may be plain, and even scanty; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is far better than worldly good,—the abiding comfort of His own presence. – {DA 367.2}

Phil 4:22

Phil 4:22 - chiefly they that are of Caesar's household - See Act 28:16, 30, 31 During Paul's imprisonment, the converts to Christianity had become so numerous as to attract the attention and arouse the enmity of the authorities. The anger of the emperor was especially excited by the conversion of members of his own household, and he soon found a pretext to make the Christians the objects of his merciless cruelty. – {RH December 28, 1911 Par. 7} About this time a terrible fire occurred in Rome, by which nearly one half of the city was burned. Nero himself had caused the flames to be kindled, but to avert suspicion he made a pretense of great generosity by assisting the homeless and destitute. He was, however, accused of the crime. The people were excited and enraged, and in order to clear himself, and also to rid the city of a class whom he feared and hated, Nero turned the accusation upon the Christians. His device succeeded, and thousands of the followers of Christ—men, women, and children—were cruelly put to death. – {RH December 28, 1911 Par. 8}

Colossians

Col 1:1 Back to Table of Contents

Col 1:1 - an apostle of Jesus Christ by the will of God - See Col 1:25-29

Col 1:1

Col 1:1 - Timotheus our brother - See Phil 2:19-22

Col 1:4

Col 1:4 - Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints - the love of Jesus Christ compels us to love all the saints. See Phil 4:21

Col 1:5

Col 1:5 - For the hope which is laid up for you in heaven - See

Col 1:6

Col 1:6 - bringeth forth fruit - the word of the truth of the gospel had its perfect work in the Colossian believers such that it brought forth fruit in their lives. Lk 8:15; Joh 15:2, 16; Rom 7:4; Jam 2:17-26;

Col 1:6

Col 1:6 - and knew the grace of God in truth - See Titus 2:11

Col 1:9

Col 1:9 - do not cease to pray for you - See 1Thess 5:17; Ex 30:8; 1Thessalonians 5:25; Eph 6:18-20; Lk 18:1

Col 1:9

Col 1:9 - that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding - See Ps 111:10; 1Thess 4:3

Col 1:10

Col 1:10 - That ye might walk worthy of the Lord unto all pleasing - See 1Thess 2:12; Eph 4:1

Col 1:10

Col 1:10 - being fruitful in every good work - See Joh 15:8

Col 1:10

Col 1:10 - increasing in the knowledge of God - See Jer 9:23, 24

Col 1:11

Col 1:11 - Strengthened with all might, according to His glorious power - See Mt 28:18-20; Isa 52:

Col 1:11

Col 1:11 - unto all patience and longsuffering - See Jam 1:3, 4

Col 1:12

Col 1:12 - which hath made us meet to be partakers of the inheritance of the saints in light: -

The Father, by His grace and free redemption, has made us meet to be partakers of the inheritance, the Kingdom of His dear Son by justifying the ungodly,pronouncing them righteous by faith, and reconciling us to Himself in Christ Jesus. See Rom 2:4, 3:25, 4:5; 2Cor 5:19

Col 1:12

Col 1:12 - saints in light - a possible reference to the heavenly hosts of angels. See Jude 1:14; Lk 16:8; 1Thess 5:1-4, 5; 1Jo 1:5-7

Col 1:13

Col 1:13 - Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son - See 1Pet 2:9; Heb 2:14; Eph 2:15; 1Thess 5:3, 4, 7, 9; Joh 5:24; Col 3:1; Philippians 3:20

Col 1:13

Col 1:13 - hath translated us into the kingdom of his dear Son - while here on earth, we dwell in heavenly places in Christ Jesus; as citizens and heirs of the Kingdom of God's dear Son. We are translated by the fact that Jesus is our Creator and His creative power has made us into new creations in Himself (1Cor 5:17). See John 5:24, 6:33; Eph 1:3; Dan 7:13, 14; Lk 17:20, 21; 19:12-15; Philippians 3:20

Col 1:13

Col 1:13 - kingdom of His dear Son - Kingdom of Grace (Hebrews 4:16) and Kingdom of Glory (Psalm 24:7-10)

Col 1:14

Col 1:14 - In Whom we have redemption through His blood, even the forgiveness of sins - Jesus' blood redeems us from the curse of the Law. The same active power in redemption was used in the Creation See Eph 1:7; Heb 9:12; Col 1:16, 17 There has been a great deal of idle speculation as to which is the greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question of which is the greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption is creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin. {The Gospel of Creation by E.J. Waggoner|

Col 1:14

Col 1:14 - redemption through his blood - we have redemption through the blood of Jesus because He is the Creator of all things and in Him all things consist. We were all in Christ through Creation, just as we were all in Adam through procreation See Col 1:21

Col 1:14

Col 1:14 - even the forgiveness of sins - the redemption [winning back that which was lost - Mt 18:12, 13] in the blood of Christ "even" includes the forgiveness of sins. Jesus has made reconciliation for the sins of the people (Heb 2:17). This is a statement of Hebrew parallelism - See 1Jo 1:9, 7; Col 2:13

Col 1:15

Col 1:15 - Who is the image of the invisible God - Jesus said, "If you've seen me, you've seen the Father" Joh 14:9; Heb 1:2, 3; Col 2:9; 2Cor 4:4. Jesus also said "no man has seen God at any time" Joh 1:18. Jesus is also the Power and Wisdom of God, Who bears the fullness of the Godhead bodily. See 1Cor 1:24; Gen 1:26; Col 2:9

Col 1:15

Col 1:15 - firstborn of every creature - Jesus is He who has begotten all of the creation and is before all things. Col 1:16, 17; Joh 1:1-4, 14; 1Cor 15:20

Col 1:16

Col 1:16 - For by Him were all things created - rather, “For IN HIM were all things created”. In Jesus all things have come forth - See Joh 1:1-4, 14; Heb 1:2; Rev 10:6; Col 2:10; Ps 24:2

Col 1:16

Col 1:16 - thrones - rulers over territories and dominions for established time - See Dan 4:1-3, 34-37

Col 1:16

Col 1:16 - dominions - territories owned and ruled over for an appointed period - See Dan 4:3, 34

Col 1:16

Col 1:16 - principalities - The position, authority, or jurisdiction of a prince or princess; sovereignty

Col 1:16

Col 1:16 - powers - authorities, natural and spiritual.

Col 1:16

Col 1:16 - all things were created by him - Jesus made all things, animate and inanimate, natural and spiritual. See John 1:1-4; Rom 11:36

Col 1:16

Col 1:16 - for Him - all things were created to glorify God (Ps 19:1-3; Isa 43:10-12), to grow in Him and to become like Him (Mal 4:2; Eph 4:13). We were created to minister to Him, for Him (Heb 1:14; 2Cor 5:20, 21), and to be ministered to, by Him (Mt 20:28).

Col 1:17

Col 1:17 - And he is before all things - Jesus predates all things in heaven and earth, thus creation has its beginnings in Him. See Rev 3:14 Joh 1:1-4; Ps 8:22-30

Col 1:17

Col 1:17 - by Him all things consist - “in HIM” all things exist and are sustained by the power of Jesus Christ. All life is sustained by the power of the Holy Spirit, ordained by Jesus the

Creator, given to all animate beings. See Ps 22:29, 36:6; Heb 11:3; *Rom 11:36 the mystery of the atom is found in Jesus Christ. Jesus is the power that keeps the atom together. Jesus is the answer to gravitational force. Jesus keeps things together from flying apart. Once Jesus declared these things from their beginnings [principles, forces of nature] He sustains them by the power of His Word that lasts forever (Isa 40:8, 26; 1Pet 1:23, 25). See Joh 1:4; Heb 1:3; Act 17:28 Paul, Peter and the apostles all testified that they were ready to be poured out as a drink offering towards the end of their ministry because they had tasted of the living waters and were complete in Christ. Only their love for Jesus could sustain them in their hour of trial and temptation. No amount of will-power can over come the natural tendencies of the flesh when one's very (temporal) life is at stake. It is only through a love for Jesus could the works of righteousness and the effects of righteousness be perfected - See Isa 32:17 Other Scientific facts in Scripture: 1. The earth is round - Isa 40:22 2. The earth is hung on nothing - Job 26:7 3. Air has weight - Job 28:25 4. Jesus' power is what keeps the atom together from flying apart - Col 1:17; (Isa 40:8, 26; 1Pet 1:23, 25). See Joh 1:4; Heb 1:3; Act 17:28 5. The celestial bodies help to order time - Gen 1:14

Col 1:18

Col 1:18 - And he is the head of the body, the church - See Eph 1:22, 4:4, 15

Col 1:18

Col 1:18 - Who is the beginning, the firstborn from the dead - Jesus is Author of all things (Prov 8:12-31). Jesus is also the Firstborn and Only One from the dead [all others sleep]. He Who conquered sin and the grave so that all may be victorious as well. See Heb 1:6, 2:14-18, 12:23; Act 26:23; Rev 1:5; Rom 7:4

Col 1:18

Col 1:18 - that in all things He might have the preeminence - Jesus is worthy of all honor and praise, having been first in foremost in all things. All superlatives belong to Him

Col 1:19

Col 1:19 - For it pleased the Father that in Him should all fulness dwell - All fullness of the Godhead resides in Jesus Christ. All life, goodness, righteousness, faithfulness, gentleness, peace, love, joy, longsuffering, meekness, hope, self-control, beauty, kindness, honor, wisdom, understanding, majesty, light, glory, power, selflessness belongs to Jesus. See *Col 2:9; Mt 16:27; Mk 8:38; Joh 1:1, 5:21, 22, 26, 27

Col 1:20

Col 1:20 - having made peace through the blood of His cross - Gal 3:13; 2Cor 5:18, 19; Heb 2:17

Col 1:20

Col 1:20 - reconcile all things unto himself - By coming to dwell with us, Jesus was to reveal God both to men and to angel {Desire of Ages 19.1}. See 2Cor 5:18-20 Jesus is the Branch that bridges humanity with Divinity. Jer 23:5,6; Zech 3:8

Col 1:20

Col 1:20 - by him, I say, whether they be things in earth, or things in heaven - In Jesus Christ , God has put down the rebellion and abolished the enmity and has brought heaven and

earth together as one in Himself. See Eph 1:9, 10, 3:14, 15

Col 1:21

Col 1:21 - enemies in your mind by wicked works - the mind is where sin begins. The enmity starts in the mind and is played out in wicked works. See Mt 12:34; Lk 6:45; Rom 5:6-8

Col 1:21

Col 1:21 - yet now hath he reconciled - See Col 1:20; Rom 5:10; 2Cor 5:18-21

Col 1:22

Col 1:21 - In the body of his flesh through death - See Col 1:14

Col 1:22

Col 1:22 - unblameable and unreproveable - See Ju 1:24; Joh 8:11; Rom 8:1

Col 1:23

Col 1:23 - If ye continue in the faith - we must be overcomers, continuing in the faith. See Rev 3:5; Col 2:7

Col 1:23

Col 1:23 - hope of the gospel - See Col 1:5; Tit 2:13

Col 1:23

Col 1:23 - which ye have heard - there is a blessing in the hearing of the gospel. See Isa 52:7; Rev 1:3

Col 1:23

Col 1:23 - which was preached to every creature which is under heaven; - though Paul affirms that the gospel had traversed the earth (Mk 16:20; Rom 1:8), the end could not come until the man of sin, the son of perdition, and the little horn of Dan 7:8 had manifested himself. See 2Thess 2:1-4 More than eighteen centuries have passed since the apostles rested from their labors, but the history of their sacrifices for Christ is still among the most precious treasures of the church. As these messengers of the cross went forth to proclaim the gospel, there was such a revelation of the glory of God as had never before been witnessed. To every nation was the gospel carried in a single generation. – {TT 310.1}

Col 1:24

Col 1:24 - rejoice in my sufferings for you - Paul wrote to the church of Colosse from a Roman prison house. Act 28:16, 30, 31

Col 1:25

Col 1:25 - Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God - See John 3:34

Col 1:25

Col 1:27 - to fulfil the word of God - Paul speaks of his calling as an apostle, to proclaim the gospel of Christ to the Gentiles and to fulfill the prophetic word spoken in times past by the prophets. In so doing, he is emulating Jesus when He spoke: "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." God knows and declares the end from the beginning and orchestrates history so that His desired end will come to pass. *2Chron 6:32, 33; Heb 10:7; Isa 46:9-11, *49:6; *Act 13:47

Col 1:26

Col 1:26 - Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints - Light is progressive (Prov 4:18). The mystery of God, which is the mystery of Jesus' creative power, has been unfolding through time until this present generation. See Mt 13:35; Isa 49:6; Gal 3:14; Eph 1:9, 10, 2:1-22, *3:2-9; 1Pet 1:18-20; *Rom 16:25 The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this.... – {5BC 1130.6}

Col 1:26

Col 1:26 - but now is made manifest to his saints - the mystery that is made manifest to God's saints is being observed by all the unseen worlds (principalities) - See Rom 16:26; Eph 3:9-11

Col 1:27

Col 1:27 - To whom God would make known what is the riches of the glory of this mystery among the Gentiles - See Gen 12:3; *2Chron 6:32, 33; Isa 49:6, 40:5, 60:1-7, 56:1-7; Rom 10:12-21; Eph 1:9, 10, 3:2-9

Col 1:27

Col 1:27 - Christ in you, the hope of glory - The prayer of Jesus was, "Thy Kingdom come, thy will be done" (Mt 6:10). The Kingdom of God is not in observation but the kingdom of God is within me and you (Lk 17:20, 21). Just as the Spirit of God came upon Mary and that Holy Thing within her was to be called the Son of God, so too, Jesus is to be formed within us by the power of the Holy Spirit [this is the true meaning of Christmas] God's will is that we believe unto our sanctification and the saving of our souls. See Lk 1:35; Joh 17:26; Heb 10:35-39; 2Pet 1:19; 1Pet 1:13; 1Jo 5:11-13; Eph 3:16-19; Rev 10:7 "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is "Christ in you, the hope of glory." – {AA 476.1}

Col 1:27

Col 1:27 - the hope of glory - the hope of once again bearing the image and glory of God. those who have the hope of glory, purify themselves even as He is pure - See 1Jo 3:2, 3; CONTRAST Rom 3:23

Col 1:27

Col 1:27 - glory - the glory desired, hoped for, and to be pursued is the restoration of the image of God in mankind. God's glory is that which was lost to sin in Eden and has been longed for since that time. God's glory includes: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God's name (Ex 33:17-19; Rev 14:1) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God's character (Ex 34:5-7) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh God's image and the honor of representing Him as sons with dominion (1Jo 3:2, 3; Ps 8:5||Gen 1:26-28; Rev 18:1)

Col 1:28

Col 1:28 - Whom we preach - We do not preach doctrine, we preach a person. The mystery of the Gospel and its riches and glory is a person, Jesus Christ, the Hope of Glory! We can do nothing outside of Jesus Christ - See Act 3:20; 1Cor 2:1, 2; Heb 10:37; Rom 10:8

Col 1:28

Col 1:28 - preach - preaching involves warning and teaching every man in all wisdom that every man may be presented perfect in Jesus Christ. See Eph 4:11

Col 1:28

Col 1:28 - warning every man, and teaching every man in all wisdom - We warn people to repent, believe the gospel, and be converted: See 2Cor 5:11; Mt 28:19, 20; Act 2:40, 3:19; 2Tim 4:2; Tit 2:15 We teach every man the power of God unto salvation and the mystery of godliness - See Rom 1:16; 1Tim 3:16; Mt 28:19, 20; Tit 2:11-13;

Col 1:28

Col 1:28 - perfect in Christ Jesus - Having the mind of Christ and bringing forth fruit unto righteousness - See Jam 1:4; Col 2:9, 10; 2Tim 3:17; Mt 5:44-48; Rom 5:5; 2Cor 13:9 We are seen as righteous by the Law of God when we believe the gospel and abide in Jesus, the LORD OUR RIGHTEOUSNESS - Rom 3:21, 22, 1:16, 17; Jer 23:4, 5; Gal 5:5; Phil 3:9; Heb 11:7

Col 1:29

Col 1:29 - Whereunto I also labour - the labour that has been appointed to all the saints, heirs of the heavenly Kingdom, is to proclaim the gospel of Jesus Christ. See Mt 6:24-34, 11:28-30; Joh 6:28, 29; 1Cor 15:10, 58; Heb 6:10-12; COL 326.3 As we labor for the Master, sowing to the Spirit, we will real of the Spirit eternal life. See Gal 6:8; Ps 126:6; Eccl 11:1

Col 1:29

Col 1:29 - striving according to his working - It is Christ working mightilly in each of us both to will and to do of His good pleasure. See Eph 3:20; John 3:34; Phil 2:12, 13, 3:12; Gal 2:20

Col 1:29

Col 1:29 - which worketh in me mightily - the power of Jesus, working through the Holy Spirit in Paul mightily enabled Him to labor for the Master effectually such that he could glory in infirmities, reproaches, necessitates, persecutions, and even distresses for Christ's sake. See 1Cor 2:4, 5; 2Cor 12:7-10; Philippians 3:7-10; John 3:34; 1Thess 2:13

Col 2:1

Col 2:1 - See Rev 3:14

Col 2:1

Col 2:1 - and for as many as have not seen my face in the flesh - See Gal 1:20-24

Col 2:2

Col 2:2 - unto all riches of the full assurance of understanding - the riches of our salvation is found in the assurance in understanding the height, length, depth, and breadth of God's love for us, and the fullness of the inheritance we have in Jesus Christ. See Eph 3:18

Col 2:2

Col 2:2 - mystery of God, and of the Father, and of Christ - See 2Cor 13:14; Col 2:9; Mt 3:16, 17

Col 2:3

Col 2:3 - In Whom are hid all the treasures of wisdom and knowledge - the Godhead possess all wisdom and knowledge. See Eph 1:17; Job 12:13, 22:21; Job 37:16; 1Cor 1:24, 25

Col 2:4

Col 2:4 - lest any man should beguile you with enticing words - See Gal 3:1

Col 2:5

Col 2:5 - For though I be absent in the flesh, yet am I with you in the spirit - See 1Cor 5:3; 2Cor 5:8

Col 2:6

Col 2:6 - As ye have therefore received Christ Jesus the Lord, so walk ye in Him - we received Jesus by faith through the hearing of His Word (Mk 10:15; Lk 18:17). All things we receive from God as a gift, even the seed of faith. We are therefore to walk by faith that we remain joint heirs with Abraham and His Seed, and we embrace the mystery of God, gaining victory over the lusts of the flesh. *Heb 10:38; 2Cor 5:7; 1Cor 4:7; Gal 3:1-9

Col 2:7

Col 2:7 - Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving - See Col 1:23, 2:2; Eph 3:17

Col 2:7

Col 2:7 - as ye have been taught - the teaching of the gospel is an ongoing thing that must be repeated, reemphasized, demonstrated and rehearsed. See Mt 28:19; Phil 4:9

Col 2:7

Col 2:7 - abounding therein with thanksgiving - gratitude is a hallmark of the Christian faith. We love and serve God out of gratitude (1Jo 4:19). We can be kind and gracious to others out of gratitude for what God has done for us. See Phil 4:6; Col 3:15

Col 2:8

Col 2:8 - Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ - See Heb 13:9; Eph 4:14; 1Thess 5:21 When you find men questioning the testimonies, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord. –{1SM 45.1}

Col 2:8

Col 2:8 - spoil you though philosophy - See Mt 27:20; Joh 7:46-49; 1Tim 6:20 Greek [and Alexandrian - Egypt] philosophy engulfed the world just as its language during the 200+ years of its world dominance. Philosophy is the love of [man's] wisdom at the exclusion of Bible truth (Act 17:19-21; 2Pet 3:16, 17; Col 2:18). Philosophy entangles the mind with strange doctrine, false sciences, belief systems, perspectives of the divine, and perspectives of human existence. It is nothing more than a form of sorcery (deception, rebellion) which was created by the arch-deceiver, Satan (2Cor 4:3-6; Joh 18:38). Examples: 1. SUPERSTITION - Act 17:22 2. IDOLATRY/POLYTHEISM - Act 17:16, 18, 22, 23 3. RELATIVISM - Joh 18:38 4. NO RESURRECTION - Act 17:18, 31, 32; Mk 12:18 5. DISEMBODIED SOUL, disassociation of body and soul - Joh 11:3-15 6. CHANCE/LUCK (SUPERSTITION) - Joh 5:2-9 7. NEED TO APPEASE THE gods - Jon 1:5, 6; 8. RITUALS INSTEAD OF [Christ's] RIGHTEOUSNESS - Rom 10:1-3; Mt 15:1, 2; Isa 4:1; PK 708.2 9. FALSE SCIENCES - 1Tim 6:20 10. EXALTATION OF MEN - Act 12:22, 23

Col 2:8

Col 2:8 - vain deceit - worthless lies, false sciences, philosophy, false humility, etc. See Col 2:18; 1Tim 6:20

Col 2:8

Col 2:8 - after the traditions of men, after the rudiments of the world - The wisdom of men and this world are far inferior to that of the wisdom and knowledge of the holy, just as the earth is far beneath the heavens (Isa 55:9). We must not be allured by flowery words that give the appearance of knowledge but are self-exalting and gratifying in nature. See Prov 9:10; Mk 7:6-9; Eph 4:14; 1Cor 2:14

Col 2:8

Col 2:8 - rudiments of the world - the first principle of the world is self-exaltation (gadal). The philosophies, teachings, base things, and wisdom of the world is rooted in self-exaltation. 1Tim 6:20; Act 17:16-32; 1Cor 2:14, 15

Col 2:8

Col 2:8 - not after Christ - follow me as I follow Christ. We are to continue in Christ and in His words, then are we His disciples - John 8:31, 32

Col 2:9

Col 2:9 - For in Him dwelleth all the fulness of the Godhead bodily - See Gen 1:11, 29; Col 1:19; Joh *5:26, 16:15; Heb 1:2, 3 God's image - Col 1:15; Joh 14:9; 2Cor 4:4 Fullness of God - Col 1:19 Treasures of God's wisdom and knowledge - Col 2:3 Wisdom and Power of God - 1Cor 1:24 God's Authorship, glory, image, authority and power - Heb 1:2, 3

Col 2:9

Col 2:9 - Godhead - Act 17:29; Rom 1:20; 2Cor 13:14; Mt 3:16, 17

Col 2:10

Col 2:10 - And ye are complete in him - We are complete in God! Jesus fills all our inadequacies and shortcomings. Christ is our Sufficiency. We are all circumcised in Jesus Christ by the circumcision made without hands. Our completeness in Christ dispels the lies that we need, or are dependent/reliant upon another mortal being (Mic 7:7). See *1Cor 1:30; Ps 23:1, 34:8, 9; Rom 3:23, 2:28, 29; *Eph 3:19; 2Cor 3:5; Jam 1:4; Hymn 293 Chorus - Fill My Cup Lord

Col 2:10

Col 2:10 - in him - as we abide in Christ, we are complete in Him - See Joh 15:4-8

Col 2:10

Col 2:8 - which is the head of all principality and power - A principality is the territory that is controlled by a prince. The devil is called the Prince of the Power of the Air (Eph 2:2) and thus the earth is "given" to him as the usurper of the earth from Adam. See Col 1:16; Eph 1:21

Col 2:11

Col 2:11 - In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: - See Rom 2:28, 29; Deut 30:5, 6; Philippians 3:3 God's promise to Abraham had been made long before the time of which we are writing; the making of the covenant is recorded in the fifteenth chapter of Gen. But after the covenant was made, Abraham fell into the error recorded in the sixteenth chapter. He saw his mistake, and repented of it, and turned to the Lord again in full faith, and thus received the assurance of forgiveness and acceptance and circumcision was given as the reminder of it. {The Everlasting Covenant, E.J. Waggoner, pg 82}

Col 2:11

Col 2:11 - the circumcision made without hands - circumcision of the heart by the Holy Spirit. See Deut 10:16, 30:6; Jer 4:4; Rom 2:28, 29; Heb 9:11

Col 2:11

Col 2:11 - in putting off the body of the sins of the flesh by the circumcision of Christ - See Rom 8:1-14; Deut 30:5, 6

Col 2:12

Col 2:12 - Buried with Him in baptism - See 1Cor 10:1, 2; Rom 6:4; Mt 3:15

Col 2:12

Col 2:12 - Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead - See 2Cor 4:10; Rom 6:4; Mt 3:15

Col 2:12

Col 2:12 - wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead - See Gal 2:20; Rom 6:13, 8:10, 11

Col 2:12

Col 2:12 - through the faith of the operation of God - the "new birth" experience is a work completely of God that we enter into by faith. God alone quickens (makes alive) and thus. It is God alone Who will put His Spirit within us - see John 3:1-8; Lk 1:34; Ezekiel 36:26, 27 Col 2:12 explicitly states that the "new birth" experience is a work of God in Jesus' name (Act 19:2-6) that we must pray for and enter into by faith. As illustrated by the blowing winds of whose work we know not, in John 3:1-8, God performs an "operation" on us in giving us a new heart, mind and motivations - Jeremiah 31:31-34. This all happens through the baptism of the Holy Spirit . Consider Lk 1:35 - "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Col 2:13

Col 2:13 - And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses - See Eph 2:1; Rom 4:5, 17, 6:13; Ezekiel 37:1-10

Col 2:13

Col 2:13 - having forgiven you all trespasses - See Rom 4:5; Col 1:14; 1Jo 1:7

Col 2:14

Col 2:14 - blotting out the handwriting of ordinances that was against us - Consider that the ordinances (laws) written against the COI were contained in the Law of Moses (See 2Kin 21:8). In the law of Moses, written in a book, there were written covenant blessings and covenant curses, the latter of which were against the COI for disobedience. That specifically which has been nailed to the cross of Christ are the ceremonial services that were a shadow of Christ Who is the Substance. See Gal 3:10 Ex 18:20, 24:7; Deut 28:58-68 Lev 18:4; Eph 2:15; Heb 9:1-11

Col 2:14

Col 2:14 - nailing it to the cross - the ordinances (laws) that were nailed to the cross pertained to the ceremonial sabbaths (holy feast days), and tokens and types contained in sacrifices which all pointed to the Lamb of God, Jesus Christ, that takes away the sins of the world.

Col 2:15

Col 2:15 - having spoiled principalities and powers - Jesus has disarmed the one and his hosts who have tormented the nations continually. Jesus despoiled the devil, triumphing

over him even in death and has taken the keys of the grave and death from him. See Isa 14:5, 6; Heb 2:14; Gen 3:15; Jude 1:6; Eph 1:21, 6:12; Rev 1:18 The devil has orders of angels overseeing his warfare against God, just as God ordained that there be dominions, principalities and powers to rule over his many worlds.

Col 2:16

Col 2:16 - Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days - Paul, speaking to Gentile converts in Colosse, encourages them not to be swayed by the Jews or Jewish converts to Christianity who sought to enforce the ceremonial laws at the expense of believing and walking in the faith of Jesus Christ for their salvation. See Gal 5:1-10; Rom 14:1-6

Col 2:17

Col 2:17 - Which are a shadow of things to come - See Heb 8:5, 10:1; Rom 10:4

Col 2:17

Col 2:17 - but the body is of Christ - the substance is Christ. In other words, the shadow, the feasts, holy days, etc. are merely a form or representation of the actual substance, that is Jesus Christ.

Col 2:18

Col 2:18 - Let no man beguile you of your reward - deception is a perilous thing, were we may be spoiled/deceived in believing a lie and lose our reward, the crown of life (2Tim 4:3, 4, 6-8). See Col 2:8

Col 2:18

Col 2:18 - voluntary humility and worshipping of angels - the profession of humility or pretentious acts of some are not to beguile God's people. An example is Pope Francis asking people to pray for him, captivating the hearts of the deceived in thinking, "here is a humble man of God". It is also seen in those who neglect to eat certain things because of their sanctimonious attitudes. This is known as “will-worship”. See Joh 18:28; Rev 19:10, 22:8,9; Rom 14:2-7

Col 2:18

Col 2:16 - intruding into those things which he hath not seen, vainly puffed up by his fleshly mind - those professing false visions, dreams, and insights from God. Those worshipping angels and paying false reverence to things they ought not. See Act 8:9-11

Col 2:18

Col 2:18 - vainly puffed up by his fleshly mind - the carnal mind is selfish and self-centered, exalting self rather than condescending as with the mind of Christ - See Rom 8:7; Contrast - Philippians 2:5-11

Col 2:19

Col 2:19 - And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God - Not acknowledging the Headship of Jesus Christ. If the minister does not give God the glory but

assumes praise to himself, his ministry is false. See Joh 3:27; Eph 4:15, 16, 1:22; Col 1:18

Col 2:20

Col 2:20 - Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances - See *Col 3:3; 1Cor 2:8; Mk 7:8-13; Rom 14:14; Col 2:14; Gal 5:1-10

Col 2:20

Col 2:20 - why, as though living in the world - Paul speaks of the Christian who is dead to the world and self but alive to Christ and His kingdom.

Col 2:21

Col 2:21 - Touch not; taste not; handle not - Paul is here commenting on the man made traditions, instituted by the Jews and condemned by Christ (See Mk 7:1-7). Paul in no way was giving sanction to the unlawful consumption of unclean meats which is strictly forbidden by the Law of God. Neither is he suggesting that health related laws that are for the benefit of men, have been abolished.

Col 2:22

Col 2:22 - Which all are to perish with the using - See Mt 15:17

Col 2:22

Col 2:22 - after the commandments and doctrines of men? - Mark 7:7 Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. {FE 187, 188}

Col 2:23

Col 2:23 - Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh - the cloistered, monkish, self-depriving lifestyle has a show of wisdom in godliness but is to no avail. We must worship God in Spirit and in Truth, not through false humility and the like. See 2Tim 3:5; John 4:23

Col 3:1

Col 3:1 - If ye then be risen with Christ - We are risen from death unto life everlasting - See Joh 5:24; Rom 6:4, 5; 1Cor 15:22, 23; Eph 2:1-3; Col 2:12

Col 3:1

Col 3:1 - seek those things which are above - See Col 3:2, Mt 6:33; Gal 6:8; 2Cor 4:18; John 17:15, 16

Col 3:1

Col 3:1 - where Christ sitteth on the right hand of God - See Heb 1:3; Act 2:33; Rom 8:34; Col 1:1; Heb 8:1, 9:11, 12, 10:12, 12:1; Rev 3:21; Eph 1:20; Mt 26:64; Mk 16:19; Lk 22:69

Col 3:2

Col 3:2 - Set your affection on things above, not on things on the earth - See 1Jo 2:15, 16; Mt 6:19-21; 2Tim 2:19; 1Cor 7:32, 33; 2Cor 4:18; Gal 6:7, 8 God would have us place our affections, interests, allegiance and preferences on Him and His kingdom (Col 1:13). The death of Nadab and Abihu, sons of Aaron was a grievous incident and yet The LORD commanded Aaron that he not grieve nor mourn the death of his sons (Lev 10:1-7). To do so would be showing sympathies for ones who dishonored God and took His privileges and works lightly. We are to show deference and allegiance to God and His kingdom above all else. Lev 10:1-8

Col 3:2

Col 3:2 - affection - Desire; inclination; propensity, good or evil; as, virtuous or vile affections. Romans 1:26, 31; Galatians 5:24. A bent of mind towards a particular object, holding a middle place between disposition, which is natural, and passion, which is excited by the presence of its exciting object. Affection is a permanent bent of the mind, formed by the presence of an object, or by some act of another person, and existing without the presence of its object. - See *Eccl 9:6; Col 3:8

Col 3:3

Col 3:3 - For ye are dead, and your life is hid with Christ in God - When we surrender to Jesus, we no longer live but Jesus lives in us. Our lives are hid in God with Jesus Christ and we have passed from death unto eternal life. This is why Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die..." (John 11:25, 26) See Joh 1:4, 11:25; *Gal 2:20; Rom 6:4-6, 7:4; Philippians 3:20; 1Thess 4:13, 14 Many fear and believe that they will lose their identity and will become automatons based on this verse. When in fact, this verse speaks of one reaching his fullest potential, achieving his highest life objective, and fulfilling the purpose they were created to fulfill, namely, glorifying God! We cannot exist outside of God and thus we find our true essence in Him. See Isa 43:7, 10, 12, 15, 21, 44:8; Joh 1:12, 13

Col 3:4

Col 3:4 - When Christ, who is our life, shall appear, then shall ye also appear with him in glory - we are not translated to heaven at death but when Christ appears the Second Time, then shall we also appear with Him in glory. See 1Thess 4:12-14; Joh 11:24; 1Jo 3:2

Col 3:4

Col 3:4 - who is our life - See Gal 2:20; John 11:25, 26; Deut 30:20

Col 3:4

Col 3:4 - shall appear - Before Jesus' Second Coming, He will "suddenly (unexpectedly) come to His temple", our soul temple to purge, purify and make pure.

Col 3:4

Col 3:4 - then shall ye also appear with him in glory - we who dwell in heavenly places in Christ Jesus, have our citizenship registered in heaven and will eventually sit with Him in glory. See Eph 2:6; John 14:19, 17:14, 16 We shall also appear with Christ in glory when He comes to us and God's glory appears in us - See Isa 60:1-3; 1Pet 4:13, 14; Titus 2:11-13; Col 1:27-29; Rev 18:1; 1Jo 3:2, 3

Col 3:5

Col 3:5 - Mortify therefore your members which are upon the earth - See 2Cor 7:1; Gal *5:24, 6:7, 8

Col 3:5

Col 3:5 - inordinate affection - See Eze 23:11; 2Tim 3:6; Tit 3:3; 1Cor 6:9 We should eat and drink more for need than for pleasure. If pleasure is the great end we have in view, then we do not eat and drink to the glory of God, but to the glory of our appetites. Then eating and drinking becomes an inordinate action, because it is not in the way to the end for which it was designed. {1864 DTB, SLH 44.2}

Col 3:5

Col 3:5 - evil concupiscence - excessive sexual desire - See Rom 7:8; 1Thess 4:5

Col 3:5

Col 3:5 - covetousness, which is idolatry - See Lk 12:15; Eph 5:5

Col 3:6

Col 3:6 - For which things' sake the wrath of God cometh on the children of disobedience - See Eph 2:1-3; 1Thess 5:9; Rev 15, 16; *1Cor 6:9, 10

Col 3:7

Col 3:7 - In the which ye also walked some time, when ye lived in them - See Eph 2:2, 3

Col 3:8

Col 3:8, 9 - But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds - See 2Tim 2:16-21

Col 3:8

Col 3:8 - blasphemy - See Ex 20:7; 1Jo 1:8, 10

Col 3:8

Col 3:8 - filthy communication out of your mouth - See Eph 4:29

Col 3:9

Col 3:9 - Lie not one to another, seeing that ye have put off the old man with his deeds - See Ex 20:16; Lev 6:1-5; Prov 6:17; Rev 14:5

Col 3:10

Col 3:10 - And have put on the new man, which is renewed in knowledge after the image of him that created him: - See 2Cor 5:16, 17

Col 3:10

Col 3:10 - which is renewed in knowledge after the image of him that created him - See Rom 12:1, 2

Col 3:10

Col 3:10 - knowledge - epígnōsis Noun Feminine ep-ig'-no-sis from (1921) from ; recognition, i.e. (by implication) full discernment, acknowledgement:--(ac-)knowledge(-ing, - ment). precise and correct knowledge

Col 3:10

Col 3:10 - after the image of him that created him - See Philippians 2:5-11; 1Jo 3:2, 3; Song of Solomon 6:10; Eph 2:10

Col 3:11

Col 3:11 - Where there is neither Greek nor Jew, circumcision nor uncircumcision - See Gal 3:28, 29 There is neither Greek nor Jew, circumcision nor uncircumcision" (Col 3:11), was regarded by his enemies as daring blasphemy, and they determined that his [Paul's] voice should be silenced. – {AA 390.1}

Col 3:11

Col 3:11 - Barbarian - a foreigner. The Greeks and Rom denominated most foreign nations barbarians; and many of these were less civilized than themselves, or unacquainted with their language, laws and manners. But with them, the Word was less reproachful than with us. {Webster's 1828 Dictionary}

Col 3:11

Col 3:11 - Scythian - The Scythians consisted of "all the pastoral tribes who dwelt to the north of the Black Sea and the Caspian, and were scattered far away toward the east. Of this vast country but little was anciently known. Its modern representative is Russia, which, to a great extent, includes the same territories." They were the descendants of Japheth (Gen 9:27). It appears that in apostolic times there were some of this people that embraced Christianity. {Easton's Bible Dictionary}

Col 3:12

Col 3:12 - as the elect of God - the chosen of God who are holy and beloved. See Isa 42:1; Rom 11:5, 7, 28

Col 3:12

Col 3:12 - bowels of mercies - See Philippians 2:1

Col 3:12

Col 3:13 - bowels - The seat of pity or kindness; hence, tenderness, compassion, a scriptural sense

Col 3:13

Col 3:13 - Forbearing - exercising patience and indulgence; longsuffering.

Col 3:13

Col 3:13 - even as Christ forgave you, so also do ye - to the extent that Christ has forgiven me, let me be willing to forgive another. Mk 11:26; Mt 18:35

Col 3:14

Col 3:14 - above all these things put on charity - See 1Cor 13:13

Col 3:14

Col 3:14 - which is the bond of perfectness - love is the bond of perfectness - 2Tim 3:16

Col 3:15

Col 3:15 - And let the peace of God rule in your hearts - See Philip 4:7; Isa 32:17

Col 3:15

Col 3:15 - and be ye thankful - gratitude is a hallmark of the Christian faith. We love and serve God out of gratitude (1Jo 4:19). We can be kind and gracious to others out of gratitude for what God has done for us. See Phil 4:6; Col 2:7

Col 3:16

Col 3:16 - Let the word of Christ dwell in you richly in all wisdom - See Joh 8:31, 32, 15:3, 7; Mt 28:19, 20; Ps 119:11; 2Tim 2:15

Col 3:16

Col 3:16 - teaching and admonishing one another - See Mt 28:19, 20; Col 2:7

Col 3:16

Col 3:16 - psalms and hymns and spiritual songs - God makes known the music that both glorifies Him and would encourage the saints. See Ps 42:8, 119:54; Eph 5:19 I saw that all should sing with the Spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected. – {1TT 45.1}

Col 3:16

Col 3:16 - singing with grace in your hearts to the Lord - singing with gratitude in our hearts to the Lord - Titus 2:11 I saw that all should sing with the Spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the

more is He glorified, the church benefited, and unbelievers favorably affected. – {1TT 45.1}

Col 3:17

Col 3:17 - whatsoever ye do in word or deed, do all in the name of the LORD Jesus - See 1Cor 10:31; Eph 5:4

Col 3:17

Col 3:17 - giving thanks to God and the Father by him - we show our gratitude towards the Father in sending His Son, Jesus Christ for our redemption. See Isa 48:16; Joh 3:16, 14:13, 14, 15:16; Philippians 4:6, 7

Col 3:18

Col 3:18 - Wives, submit yourselves unto your own husbands, as it is fit in the LORD - Marriage is about self-sacrifice, a vow of sacrifice designed to save us. Submitting is a godly power that makes us stronger and makes Jesus proud. Gen 3:16; Eph 5:21

Col 3:18

Col 3:18 - unto your own husbands - See Gen 2:24, 25

Col 3:19

Col 3:19 - Husbands, love your wives and be not bitter against them - Husbands are commissioned not to be hostile, angry, curt, or impatient nor cause them to become exasperated, frustrated or embittered against you. See 1Sam 25:1-38; Heb 12:15 Marriage is a vow of self-sacrifice - marriage was designed to save us. Husband - House-band, designed to bind the family together. Men are as the frame that holds the picture to a wall. Men set the tone of the family life. Men are the thermostat for family life. Husband is the leader of the wife - even as Christ loved the church and gave Himself away. People are to be saved by seeing our marriages. We are to give ourselves completely in Christ.

Col 3:19

Col 3:19 - and be not bitter against them - See Col 3:12-15

Col 3:20

Col 3:20 - obey your parents in all things: for this is well pleasing unto the Lord- Children are to be subject to their parents until the age of accountability. They are to guard their parents counsels and seek to please their parents. Upon the age of accountability, if asked to do something contrary to the will of the LORD, they are to seek the LORD and do His will first. See Ex 20:12

Col 3:21

Col 3:21 - Fathers, provoke not your children to anger, lest they be discouraged - Parents are to conduct their homes and rule over their children with love, dignity, fairness, patience and kindness. Many a childhood has been ruined by the lack of these qualities. These individuals often go on to repeat the same mistakes in parenting.

Col 3:22

Col 3:22 - not with eyeservice, as menpleasures - we are to be genuine in all that we do. We

must work as if we are serving the LORD and not men. We must be honest in our duties and in our service so that God is well pleased and represented by our stewardship. Those who serve only when others are looking or in vainglory (dissembling), to get the praises of men do not please the LORD. See Col 3:23, Eph 6:6; Gal 4:18

Col 3:22

Col 3:22 - singleness of heart, fearing God - uprightness, genuiness, without guile, consistency to truth as one who must give and account to the LORD. - See Rev 14:5

Col 3:23

Col 3:23 - And whatsoever ye do, do it heartily, as to the Lord, and not unto men - our work is to be characterized by a godly zeal and desire to do our very best at all times. - See Phil 2:14, 15; Rom 14:8

Col 3:24

Col 3:24 - Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ - See Heb 10:35-39

Col 3:24

Col 3:24 - the inheritance - See Gal 3:29; Isa 58:14

Col 3:25

Col 3:25 - But he that doeth wrong shall receive for the wrong which he hath done - See Lk 12:46-48; Rom 4:8, 12:19; Ex 32:33; Rev 22:11, 12

Col 3:25

Col 3:25 - and there is no respect of persons - God does not honor any man above another. Each will be rewarded for the good or bad he has done, regardless of status or rank here in this life.- See Rev 22:12; Act 10:34; Eze 18:20

Col 4:1

Col 4:1 - Masters give unto your servants that which is just and equal - See Prov 3:27; James 5:1-6

Col 4:1

Col 4:1 - knowing that ye also have a Master in heaven - no matter what rank we attain here on earth, we all have a Master to Whom we must give an answer for our works. Let us therefore be gracious and fair in how we treat others, especially those under our trust.

Col 4:2

Col 4:2 - Continue in prayer, and watch in the same with thanksgiving - See Mt 26:41; Mk 13:33

Col 4:2

Col 4:2 - with thanksgiving - See Ps 79:13; Phil 4:6; Eph 5:20; 1Thess 5:18

Col 4:3

Col 4:3 - praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ - We are to pray that God give us divine appointments and opportunities to share the gospel message, hidden to the world and unbelievers.

Col 4:3

Col 4:3 - to speak the mystery of Christ - See 1Tim 3:16; Col 1:25-29

Col 4:3

Col 4:3 - for which I am also in bonds - Paul writes to the church of Colosse from his Roman prison house. See Eph 6:20; Rev 1:9

Col 4:4

Col 4:4 - That I may make it manifest, as I ought to speak - See 1Cor 2:4, 5; Col 1:29

Col 4:5

Col 4:5 - Walk in wisdom toward them that are without - We are to be: 1. Wise as serpents and harmless as doves towards the sons of the world (Mt 10:16; Lk 16:8) 2. We are to exercise all the graces of Christ to those who are outside the household of faith so that they may be won to Jesus

Col 4:5

Col 4:5 - redeeming the time - making good use of our time; pressing forward in faith and in truth.

Col 4:6

Col 4:6 - Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man - gracious, godly speech and conduct must become habitual, so that we are always upholding the high standard of Christ. Lord give me discernment and tact in all engagements - See Prov 31:26; Ecc 10:12

Col 4:6

Col 4:6 - seasoned with salt - salt is a cleansing agent, a preservative and it brings out the flavor in those things around it. Therefore our speech and conduct ought always to be edifying and enhancing.

Col 4:7

Col 4:7 - Tychicus - Tychikós Noun Masculine too-khee-kos' from a derivative of (5177) from a derivative of ; fortuitous, i.e. fortunate; Tychicus, a Christian:--Tychicus. Tychicus = "fateful" an Asiatic Christian, friend and companion of the apostle Paul

Col 4:9

Col 4:9 - Onesimus - Onḗsimos Noun Masculine on-ay'-sim-os from (3685) from ; profitable; Onesimus, a Christian:--Onesimus. Onesimus = "profitable or useful" a Christian slave of Philemon - See Philemon 1:10, 11

Col 4:10

Col 4:10 - and Marcus, sister's son to Barnabas - John Mark, who once deserted Paul and Barnabas, was Barnabas' nephew. See Act 15:37-41; 2Tim 4:11

Col 4:12

Col 4:12 - Epaphras - Epaphrâs Noun Masculine ep-af-ras' contracted from (1891) contracted from ; Epaphras, a Christian:--Epaphras. Epaphras = "lovely" a Christian man mentioned in Paul's epistles

Col 4:14

Col 4:14 - Lk, the beloved physician -

Col 4:14

Col 4:14 - Demas - Dēmâs Noun Masculine day-mas' probably for (1216) probably for ; Demas, a Christian:--Demas. Demas = "governor of the people" a companion of Paul, who deserted the apostle when he was a prisoner at Rome and returned to Thessalonica

Col 4:15

Col 4:15 - Nymphas - Nymphâs Noun Masculine noom-fas' probably contracted for a compound of (3565) and (1435) probably contracted for a compound of and ; nymph-given (i.e. -born); Nymphas, a Christian:--Nymphas. Nymphas = "bridegroom" a wealthy and zealous Christian in Laodicea

Col 4:15

Col 4:15 - and the church which is in his house - house churches were common for Christians given the rampant persecution of the Jews and the Christian's inability to worship in synagogues. See Act 2:46, 5:42

Col 4:16

Col 4:16 - cause that it be read also in the church of the Laodiceans - the counsels and loving admonitions written by Paul, though directed a particular church, applied to all of the churches.

Col 4:17

Col 4:17 - Archippus - Árchippos Noun Masculine ar'-khip-pos from (746) and (2462) from and ; horse-ruler; Archippus, a Christian:--Archippus. Archippus = "master of the horse" a certain Christian teacher in Colosse

Col 4:18

Col 4:18 - Remember my bonds - we are to remember Paul's bonds as with the patriarchs as an example of suffering in well doing that we do not grow faint. See Philippians 1:12-18, 29, 30; Heb 12:1-5

---

1 Thessalonians

1Thess 1:1

Back to Table of Contents

1Thess 1:1 - Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: - See 2Thess 1:1

1Thess 1:1

1Thess 1:1 - peace, from God our Father, and the Lord Jesus Christ - John 14:27; Isa 32:17

1Thess 1:2

1Thess 1:2 - We give thanks to God always for you all, making mention of you in our prayers - See Phlm 1:4

1Thess 1:3

1Thess 1:3 - patience of hope in our Lord Jesus Christ, in the sight of God and our Father - Romans 8:24; Rev 14:12

1Thess 1:4

1Thess 1:4 - Knowing, brethren beloved, your election of God - See Eph 2:10

1Thess 1:5

1Thess 1:5 - For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake - See 1Cor 2:4; Act 4:13, 14; Lk 21:12-15; 2Cor 12:12

1Thess 1:5

1Thess 1:5 - and in much assurance - See Isa 32:17

1Thess 1:5

1Thess 1:5 - as ye know what manner of men we were among you for your sake - See 2Tim 3:10, 11, 14

1Thess 1:6

1Thess 1:6 - having received the word in much affliction, with joy of the Holy Ghost - though buffeted and beset with persecutions without, the Thessalonians endured with peace in the Holy Spirit. See 2Cor 12:10; 2Tim 3:13

1Thess 1:6

1Thess 1:6 - with joy of the Holy Ghost - See John 15:11, 16:24; Act 5:41

1Thess 1:8

1Thess 1:8 - the Thessalonian believers had a living faith that was known and read of all men. This gave evidence of the effectual work done by Paul, Timothy and Sylvanus in ministering to them.

1Thess 1:9

1Thess 1:9 - For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God - the zeal of the Thessalonians to spread the gospel proved the work of Paul, Silvanus and Timothy in ministering to them the gospel of Christ. See 2Cor 3:2; 1Cor 9:1, 2

1Thess 1:10

1Thess 1:10 - And to wait for his Son from heaven - See Titus 2:13

1Thess 1:10

1Thess 1:10 - whom he raised from the dead, even Jesus - See Rom 6:4, 9

1Thess 1:10

1Thess 1:10 - which delivered us from the wrath to come - Rom 5:9 Act 2:40

1Thess 2:1

1Thess 2 - For yourselves, brethren, know our entrance in unto you, that it was not in vain - See 1Thess 1:8, 9

1Thess 2:2

1Thess 2:2 - But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention - despite suffering persecutions and reproach at Philippi, Paul and his fellow laborers continued to preach the gospel, even to the Thessalonians.

1Thess 2:3

1Thess 2:3 - For our exhortation was not of deceit, nor of uncleanness, nor in guile - See 2Pet 1:16, 17; Rev 14:5

1Thess 2:4

1Thess 2:4 - not as pleasing men - See 1Cor 2:4, 13; Gal 1:10, 11

1Thess 2:4

1Thess 2:4 - but God, which trieth our hearts - See Ps 11:5; Prov 17:3; Dan 12:10; Mal 3:3-5; Ps 139, 7:9; 1Thess 2:4

1Thess 2:5

1Thess 2:5 - For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness - See 1Cor 2:4, 13

1Thess 2:5

1Thess 2:5 - nor a cloke of covetousness - a hidden agenda based on greed or covetousness - 2Cor 2:17; 1Tim 6:6-11

1Thess 2:6

1Thess 2:6 - Nor of men sought we glory, neither of you, nor yet of others - See Gal 1:10, 11; Phil 2:3; 1Cor 2:1-5

1Thess 2:6

1Thess 2:6 - when we might have been burdensome, as the apostles of Christ - the workman is worthy of his wages (Mt 10:10). However, that the gospel would go even further, Paul took no pay nor compensation for his labors in ministry, but supported himself through tent making when necessary. See 2Cor 11:8; 2Thess 2:9

1Thess 2:9

1Thess 2:10 - because we would not be chargeable unto any of you - perhaps that the apostles would not be faulted with not sharing the good news of the gospel to them, Paul preached day and night the gospel to the Thessalonians. 1Thess 2:6; 2Cor 11:8

1Thess 2:11

1Thess 2:11 - exhorted - Incited by words to good deeds; animated to a laudable course of conduct; advised.

1Thess 2:11

1Thess 2:11 - charged - ordered, commanded, instructed

1Thess 2:12

1Thess 2:12 - That ye would walk worthy of God, who hath called you unto his kingdom and glory - See Eph 4:1; Col 1:10

1Thess 2:13

1Thess 2:13 - ye received it not as the word of men, but as it is in truth, the word of God - See 1Cor 2:4; Joh 14:10; 2Tim 3:16

1Thess 2:13

1Thess 2:13 - the word of God, which effectually worketh also in you that believe - the Word of God is quick (life giving) and sharper than a two-edged sword. It is that which "works" by power in the hearts of those who believe in Jesus. See 1Cor 4:20; 2Tim 3:16, 17

1Thess 2:13

1Thess 2:13 - which effectually worketh also in you that believe - See Joh 1:12; Col 1:29

1Thess 2:14

1Thess 2:14-16 - Paul speaks of the churches of God, being subjected to the persecutions by the Jews (the Synagogue of Satan - Rev 2:9) who were heaping up greater condemnation upon themselves by forbidding the spreading of the gospel to the Gentiles.

1Thess 2:14

1Thess 2:14 - Paul speaks of the churches of God, being subjected to the persecutions by the Jews (the Synagogue of Satan - Rev 2:9) who were heaping up greater condemnation upon themselves by forbidding the spreading of the gospel to the Gentiles. The persecutions of the first century will be repeated by not only those from without the household of faith, but those who are within. See Joh 16:1-3

1Thess 2:14

1Thess 2:14 - for ye also have suffered like things of your own countrymen, even as they have of the Jews - the same persecution the Jewish converts to Christianity experienced of the Jews (ridicule, scorn, false accusation, imprisonment, murder) the Gentile converts to Christianity in Thessolonica experienced of the heathen. See 1Thess 2:15

1Thess 2:15

1Thess 2:15 - Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men - See Act 2:36-38, 3:13-18; 1Cor 2:8; Rom 10:1-5; Isa 30:11, 12

1Thess 2:15

1Thess 2:15 - and they please not God - See Rom 8:7, 8, 9:1-4; Contrast Heb 11:5, 6

1Thess 2:15

1Thess 2:15 - and are contrary to all men - The Jew's religion was an exclusive religion unto themselves and yet, they held a caste system among themselves. This prideful, self-centered farce of truth and godliness was a reproach to the entire world. See Isa 65:1-5; Act 10:28; Mt 27:17, 18||Mk 15:9, 10

1Thess 2:16

1Thess 2:16 - Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost - See Act 13:44-52; Mt 23:13

1Thess 2:16

1Thess 2:16 - to fill up their sins alway - See Mt 23:32

1Thess 2:16

1Thess 2:16 - for the wrath is come upon them to the uttermost - See Lk 21:22; Eph 2:2, 3, 14-16; Mt 23:37-24:4 CONTRAST 1Thess 5:9

1Thess 2:18

1Thess 2:18 - Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us - See Dan 10:13

1Thess 2:19

1Thess 2:19 - For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? - See Titus 2:13

1Thess 3:1

1Thess 3:1 - Wherefore when we could no longer forbear, we thought it good to be left at Athens alone - See 1Thess 3:5

1Thess 3:3

1Thess 3:3 - That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto - Paul states that the saints should not grieve for the afflictions and infirmities which he endures, recognizing this is all part of God's great plan, to His glory! See 2Cor 12:9, 10; 1Pet 4:12, 13

1Thess 3:4

1Thess 3:4 - For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know - See Joh 16:33; 1Pet 4:12-14

1Thess 3:5

1Thess 3:5 - For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain - See 1Thess 3:1

1Thess 3:7

1Thess 3:7 - Therefore, brethren, we were comforted over you in all our affliction and distress by your faith - Paul to joy in the Thessalonians' faith, despite the hardship that was befalling him personally. This is the mind of Christ. See Phil 2:5-9

1Thess 3:10

1Thess 3:10 - Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? - See Eph 6:18-20; 1Thess 4:3

1Thess 3:11

1Thess 3:11 - Now God himself and our Father - Joh 20:17; Heb 2:11

1Thess 3:12

1Thess 3:12 - And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: See Gal 5:14

1Thess 3:13

1Thess 3:13 - To the end he may stablish your hearts unblameable in holiness before God, even our Father - See Jude 1:24, 25; Jam 5:8; 2Thess 3:3; 1Pet 5:10; Col 1:25-29

1Thess 3:13

1Thess 3:13 - at the coming of our Lord Jesus Christ with all his saints - See Jude 1:14; 1Thess 4:15-18

1Thess 4:2

1Thess 4:2 - For ye know what commandments we gave you by the Lord Jesus - See Act 15:19-29; Mt 28:19, 20

1Thess 4:3

1Thess 4:3 - See Heb 10:9, 10; Rom 12:1, 2; Philippians 2:12, 13; 1Thess 5:18; 2Thess 2:13

1Thess 4:3

1Thess 4:3 - For this is the will of God, even your sanctification - Sanctification, the growth and perfection of Christian character in Jesus Christ, by the power of the Holy Spirit, is wholly dependent on the doctrine of the State of the Dead. Rom 6:7-9 says that those who are dead are freed from sin. Unless the dead are truly dead (Eccl 9:5, 6), then sanctification can not take place. We must be dead to self, crucified and buried with Christ so that Jesus may live in us and sanctify us wholly, fulfilling the will of God. See Mt 7:15-21; Ex 33:16; Rom 12:1, 2; Philippians 2:13; 1Thess 3:10, 5:18, 23; 2Thess 2:13; 2Pet 3:9; John 12:50 the Father's will is: 1. Our Sanctification (1Thess 5:23) 2. Jesus should lose none who come to Him but that they should receive eternal life (Joh 6:39)

1Thess 4:3

1Thess 4:3 - that ye should abstain from fornication - Paul wrote to the beloved church of Thesssalonica regarding a specific issues he knew was present among them. God through Paul sought to strengthen their faith so that they would be whole and complete, coming up short in nothing. Yet, fornication is not only in the flesh but spiritual. We are not to have a divided mind, committing fornication with the world, but are to be committed exclusively to Christ. 1Thess 3:5, 10

1Thess 4:4

1Thess 4:4 - That every one of you should know how to possess his vessel in sanctification and honour - See Col 3:5

1Thess 4:5

1Thess 4:5 - Not in the lust of concupiscence - Lust; unlawful or irregular desire of sexual pleasure. In a more general sense, the coveting of carnal things, or an irregular appetite for worldly good; inclination for unlawful enjoyments. - See Rom 7:8; Col 3:5; Gal 5:24

1Thess 4:6

1Thess 4:6 - That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified - See 2Tim 3:5-7; Deut 27:17; Gen 38:8-10

1Thess 4:7

1Thess 4:7 - For God hath not called us unto uncleanness, but unto holiness - Holiness is constant agreement with God, which requires the mind of Jesus Christ. See 1Thess 5:9; Philippians 2:5-11

1Thess 4:8

1Thess 4:8 - He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit - those who despise the counsels of living a holy, pure life, free of concupiscence and inordinate affections do not despise men, but God Who has given to us His Holy Spirit to abide with and in us and to guide us into all truth - See Heb 6:4-6; 1Thess 2:13; 2Tim 3:16, 17

1Thess 4:9

1Thess 4:9 - But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another - See 1Thess 3:12

1Thess 4:9

1Thess 4:10 - for ye yourselves are taught of God to love one another - See John 6:45

1Thess 4:10

1Thess 4:10 - but we beseech you, brethren, that ye increase more and more - Paul restates the necessity to grow in Christian love and graces to the Thessalonians. It appears as if this were an issue, where they felt brotherly love towards those in Macedonia but perhaps not in other areas. Paul may be appealing to their Christian generosity where there was a need to send resources to other Christian saints in Judea and other areas where they encountered financial hardship due to persecutions from without.

1Thess 4:11

1Thess 4:11 - And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you - See 1Tim 5:13; 2Thess 3:11

1Thess 4:12

1Thess 4:12 - That ye may walk honestly toward them that are without, and that ye may have lack of nothing - See Act 2:44-47

1Thess 4:13

1Thess 4:13 - But I would not have you to be ignorant - The Thessalonians had eagerly grasped the idea that Christ was coming to change the faithful who were alive, and to take them to Himself. They had carefully guarded the lives of their friends, lest they should die and lose the blessing which they looked forward to receiving at the coming of their Lord. But one after another their loved ones had been taken from them, and with anguish the Thessalonians had looked for the last time upon the faces of their dead, hardly daring to hope to meet them in a future life. – {AA 258.1}

1Thess 4:13

1Thess 4:13 - concerning them which are asleep - See Col 3:3; Joh 11:3, 4, 11-14; Job 14:7-21; 1Thess 4:14; Ps 76:6; 1Cor 15:51; Mt 9:24-26; *Jer 51:39

1Thess 4:14

1Thess 4:14 - For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him - See 1Cor 15:22, 23

1Thess 4:14

1Thess 4:13 - which sleep in Jesus will God bring with him - the dead in Christ whose bodies rest in the earth but whose lives are hid in Christ, sleeping in Him (John 11:25, 26; Col 3:3; Philippians 1:23; Dan 12:2; Job 7:21, 19:25-27; Isa 26:19; Act 2:29), shall be brought from their sleep of death in like manner as Christ was raised, but not at the same point in time with Christ. See *Heb 12:23; Isa 26:19; 1Cor 15:22, 23. {RH vol7, Jan 10,1856, Hiram Edson}

1Thess 4:14

1Thess 4:14 - bring - bring (forth); to lead. Those who have died in Christ, their lives are hid in Him - their love, their emotions, their character, their lives/spirit live on in the living Christ (Joh 11:23-26; Col 3:3, 4; Heb 12:23). Jesus will come with them and call those same ones forth from the grave, breathing His breath into them (Eccl 12:7) and giving them glorified bodies. God will bring them forth from the dead, leading captivity captive by the power in His Son and will bring them to heaven. See Eph 4:8 "5. The One who brings the saints is God the Father. 6. To bring them, He must do one of two things, either He must come with His Son at the second advent, and take along with Him as He thus comes His sleeping saints, or else He brings His saints to Himself by sending His Son to awaken them, and then to take them into His presence. 7. Two reasons forbid the idea that the Father brings the sleeping saints to the earth. One is, that the Father does not come to our earth, but sends his Son (Act 3:20); and the others is, that the sleepers are not in heaven, but already within the bosom of the earth (Isa 26:19). 8. We cannot, therefore, avoid the conclusion that the act of bringing the saints is into His own presence. 9. The saints are to be brought according to a certain example, which is the resurrection of Christ. 1 Thessalonians 4:14; Heb 13:20." {JN Andrews - The Judgment, It's Events and Their Order", Chet 8 0- the Executive Judgment The Gathering of the Nations}

1Thess 4:15

1Thess 4:15 - we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep - those who are alive shall in no wise precede those who have slept in Christ. We all will receive our reward [crown of life; immortality, incorruptible bodies], whether dead or alive at the same time. See the parable of the workers. Mt 20:1-15; Joh 11:11-15

1Thess 4:15

1Thess 4:15 - prevent - {phthano - meaning to precede, or (already) attain} pre-advent (come before). All the righteous in Christ will acquire their reward, the crown of eternal life (1Cor 15:50-54), at the same time. The living shall not precede the dead, nor the dead the living. All will receive the same reward at the same time. See Ps 119:147, 88:13; Mt 20:1-15; Joh 11:11-15; Heb 11:40

1Thess 4:16

1Thess 4:16 - For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: - the Lord HIMSELF shall descend from heaven with the following to raise the dead: 1. His shout 2. His trumpet 3. His voice, the voice of the archangel

1Thess 4:16

1Thess 4:16 - shall descend from heaven with a shout - The shout of Jesus the Archangel will call forth His sheep, the dead in Christ, who He knows and who know His voice. See Joh 10:3, 14, 16, 5:28, 29; Jer 25:30, 31; Ps 50:3-5; Joe 3:16; 2Pet 3:10

1Thess 4:16

1Thess 4:16 - with the voice of the archangel, and with the trump of God - Jesus Himself, the Archangel, bears the voice of the Archangel. See Ex 19:19; Joh 5:25; Mt 24:31, Mk 13:26; Ju 1:9; Dan 10:13, 21 Other modern translations speak of Jesus descending with the voice of "an" archangel rather than the definite article, "the" archangel. There is only One Archangel,

Michael, also known as Jesus. See Jude 1:9

1Thess 4:16

1Thess 4:15 - the archangel - One above the angels (messenger); the highest, supreme angel (messenger) Who is Michael, also known as Jesus. Jesus said, "if ye had known Me, ye should have known My Father also" (Joh 14:7). See Ju 1:9

1Thess 4:16

1Thess 4:16 - and the dead in Christ shall rise first - those who sleep the sleep of death (Joh 11:11-15; Isa 26:19; Job 14:12, 13, 19:25, 26; Col 3:4) and are lying in their graves who have died having a secured relationship with Jesus Christ. See Lk 14:14; Joh 5:24-29 Facts of Death: Eccl 9:5, 6 - dead know not anything; no feelings or emotions; Ps 146:4 - thoughts perish Job 14:21 - no knowledge of anything done on earth Eccl 9:10 - no work, wisdom, knowledge in death Ps 6:5 - no remembrance of God Ps 115:17 - no praise of God Isa 38:18, 19 - no praise of God in death Job 14:12, 13, 21 - Death is final until a resurrection Job 17:13 - await resurrection in the grave Eccl 12:7 - body and spirit separated (compare Gen 2:7; Jam 2:26; Job 27:3 - a soul can die - see Ezek 18:20; Rev 16:3; compare 1Tim 1:17) We remain in the grave until a resurrection. The dead can not enter heaven until resurrected. Jesus is the Great Exemplar in all things (Mt 10:24, 25): Act 2:31-33 - [Jesus did not ascend to heaven until He was resurrected (see Joh 20:17; Act 2:23-27); Jesus was not a spirit but had flesh and bones as men do (see Lk 24:39, 40; Joh 20:17); Moses was resurrected from death (Deut 34:4-7; Ju 1:9; Mt 17:1-6] Act 2:29, 34 - Even David, the patriarch has not ascended to heaven but remains in the grave to this day The resurrection of the just will occur on the last day: Joh 6:39, 40, 44, 11:23, 24; 1Thess 4:13, 14; 1Cor 5:23

1Thess 4:17

1Thess 4:17 - then we which are alive and remain - Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character ... represent what the lives and characters of all must be, if like Enoch, they are subjects to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. [38] – {CC 29.3} We are living in an evil age. The perils of the last days thicken around us. Because iniquity abounds, the love of many waxes cold.... – {CC 29.4} Enoch's case is before us.... He lived in a corrupt age, when moral pollution was teeming all round him; yet he trained his mind to devotion, to love purity. His conversation was upon heavenly things. He educated his mind to run in this channel, and he bore the impress of the divine. His countenance was lighted up with the light which shineth in the face of Jesus. – {CC 29.5} Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds us. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to the pure joys of heaven. [39] – {CC 29.6} Our present work is to come out from the world and be separate. This is the only way we can walk with God, as did Enoch. 0 – {CC 29.7}

1Thess 4:18

1Thess 4:18 - Wherefore comfort one another with these words - See 2Pet 1:16-18 As Paul's epistle was opened and read, great joy and consolation was brought to the church by the words revealing the true state of the dead. Paul showed that those living when Christ should come would not go to meet their Lord in advance of those who had fallen asleep in Jesus. The voice of the Archangel and the trump of God would reach the sleeping ones, and the dead in Christ should rise first, before the touch of immortality should be given to the living. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." – {AA 258.2} The hope and joy that this assurance brought to the young church at Thessalonica can scarcely be appreciated by us. They believed and cherished the letter sent to them by their father in the gospel, and their hearts went out in love to him. He had told them these things before; but at that time their minds were striving to grasp doctrines that seemed new and strange, and it is not surprising that the force of some points had not been vividly impressed on their minds. But they were hungering for truth, and Paul's epistle gave them new hope and strength, and a firmer faith in, and a deeper affection for, the One who through His death had brought life and immortality to light. – {AA 259.1}

1Thess 5:1

1Thess 5:1 - But of the times and the seasons, brethren, ye have no need that I write unto you - See Mt 24:36

1Thess 5:2

1Thess 5:2 - For yourselves know perfectly that the day of the Lord so cometh as a thief in the night - Jesus' Second Coming will come at an hour not expected when few suspect, therefore, He counsels us, His believers, to Watch and Pray. See Mt 24:36, 42-44, 25:13

1Thess 5:3

1Thess 5:3 - For when they shall say, Peace and safety; then sudden destruction cometh upon them - See Num 16:3-33; Mt 24:44; Joh 12:35; Act 27:13, 14; Jer 7:4, 23:17 The peace and safety messages are complimentary messages of the papacy and False Prophet respectively, used to encourage men in their temporal, worldly pursuits and to ignore the coming crisis to proceed God's eternal reign. The "Secret Rapture" doctrine is one such example, designed to lull men in to complacency so that they may perish - See Jer 6:13, 14 Saith the Lord: "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Jer 8:11; Eze 13:22. – {GC 655.1} There are in the world today many who close their eyes to the evidences that Christ has given to warn men of His coming. They seek to quiet all apprehension, while at the same time the signs of the end are rapidly fulfilling, and the world is hastening to the time when the Son of man shall be revealed in the clouds of heaven. Paul teaches that it is sinful to be indifferent to the signs which are to precede the second coming of Christ. Those guilty of this neglect he calls children of the night and of darkness. He encourages the vigilant and watchful with these words: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." – {AA 260.1} There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If

men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them. – {9T 13.3}

1Thess 5:3

1Thess 5:3 - Peace - the man of sin, the son of perdition masquerades himself as the vicar of Christ and comes as a counterfeit Prince of Peace. The message of the modern papacy has been a message of peace, without having the Spirit of Christ which is essential for promoting peace. The prophet Dan foretold that he, the Man of Sin, would destroy many by peace. See Dan 8:25; Jer 23:16, 17; 1Jo 4:5

1Thess 5:3

1Thess 5:3 - safety - the complimentary message of "safety" or "security" is given by the papacy's accomplice, the beast from the sea, False Prophet, or Protestant America. The message of security (social security, economic security, food security, domestic security, international security, etc.) is to give assurance to men in their temporal, worldly pursuits (eating and drinking, marrying and giving in marriage), rather than to make preparation for God's eternal kingdom.

1Thess 5:3

1Thess 5:3 - then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape - The time of Jacob's trouble for the briars among Adventists, just like the Great Time of Trouble for the wicked in the world will come upon them as the pains of a woman in travail in birth. See Jer 30:4-7; Lk 19:41-44 The world is no more ready to credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape." Verse 3. – {GC 38.1}

1Thess 5:3

1Thess 5:3 - as travail upon a woman with child - See Jer 30:4-7

1Thess 5:3

1Thess 5:3 - and they shall not escape - the calamitous destruction of the world in the Time of Trouble (Dan 12:1) and at Jesus' Second Coming will take the vast majority by surprise. See 2Pet 3:3-7

1Thess 5:4

1Thess 5:4 - But ye, brethren, are not in darkness, that that day should overtake you as a thief - See Prov 4:19

1Thess 5:4

1Thess 5:4 - that that day should overtake you as a thief. - See Mt 24:42-44; Prov 4:19

1Thess 5:5

1Thess 5:5 - Ye are all the children of light, and the children of the day - See 1Chron 12:32; 1Cor 2:6-14; Joh 12:36, 46; Eph 5:8; Ps 97:11; 2Pet 3:11-4; 1Jo 2:10; Prov 4:18

1Thess 5:6

1Thess 5:6 - Therefore let us not sleep, as do others; but let us watch and be sober - as the watchman proclaims "Behold, the Bridegroom cometh, go ye out to meet Him", we must be vigilant, keeping our lamps trimmed and burning but the oil of the Holy Spirit to meet Jesus at His coming. See Mt 24:42-44; 1Pet 4:7 Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Lk 21:25; Mt 24:29; Mk 13:24-26; Rev 6:12-17. Those who behold these harbingers of His coming are to "know that it is near, even at the doors." Mt 24:33. "Watch ye therefore," are His words of admonition. Mk 13:35. They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, "the day of the Lord so cometh as a thief in the night." 1Thess 5:2-5. – {GC 37.2}

1Thess 5:7

1Thess 5:7 - For they that sleep sleep in the night; and they that be drunken are drunken in the night - See Prov 4:16, 19

1Thess 5:8

1Thess 5:8 - putting on the breastplate of faith and love - See Eph 6:14

1Thess 5:8

1Thess 5:8 - and for an helmet, the hope of salvation - See Eph 6:17

1Thess 5:9

1Thess 5:9 - For God hath not appointed us to wrath - See Mt 25:41; Rev 15:1, 16:1; 1Thess 4:7; 1Cor 11:32; Eph 2:1-3

1Thess 5:9

1Thess 5:9 - but to obtain salvation by our Lord Jesus Christ - See John 12:50; 1Jo 5:11-14; 2Pet 3:

1Thess 5:10

1Thess 5:10 - whether we wake or sleep - See 1Cor 15:51; Joh 11:25, 26; 1Thess 4:16, 17

1Thess 5:10

1Thess 5:10 - we should live together with Him - The verse is speaking in the future tense, we should live with Him. Similarly, Jesus spoke to the thief on the cross and said "you shall be with Me". See Joh 14:1-3; 1Thess 4:16, 17; Lk 23:41, 42

1Thess 5:11

1Thess 5:11 - Wherefore comfort yourselves together - See 1Thess 4:18

1Thess 5:13

1Thess 5:13 - And to esteem them very highly in love for their work's sake - See 1Tim 5:1, 19

1Thess 5:14

1Thess 5:14 - feebleminded - weakness of will and vacillation of purpose rather than to idiocy or morbid imbecility - See Jam 1:8

1Thess 5:14

1Thess 5:14 - be patient toward all men - Our patience draws others to God, Our impatience pushes them from God. See Jam 1:3, 4; 1Cor 13:4

1Thess 5:15

1Thess 5:15 - See that none render evil for evil unto any man - See Mt 5:38, 39

1Thess 5:16

1Thess 5:16 - Rejoice evermore - See Phil 4:4

1Thess 5:17

1Thess 5:17 - Pray without ceasing - As we acknowledge God in all of our ways so that He might direct our paths, and as we seek to do all things to the glory of God, it is natural that we will live in an atmosphere of prayer. We will continually be in communion with God, as with a Friend for guidance, counsel, encouragement, and support. See Ex 30:8; 1Thessalonians 5:25; Eph 6:18-20; Lk 18:1; Col 1:9; Ps 55:17 Essentials for the Christian Life: Daily Bible Study - Act 17:11 Daily Prayer - 1Thess 5:17 Daily Meditation upon God's Word - Ps 119:97 Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." – {AA 564.1}

1Thess 5:18

1Thess 5:18 - In every thing give thanks: for this is the will of God in Christ Jesus concerning you - See Phil 4:6, 7, 10-13

1Thess 5:18

1Thess 5:18 - for this is the will of God in Christ Jesus concerning you - See 1Thess 4:3

1Thess 5:19

1Thess 5:19 - Quench not the Spirit - See Eph 4:30; Mk 3:28, 29

1Thess 5:20

1Thess 5:20 - despise not prophesying - The Bereans are an excellent example of they who quenched not the spirit, who despised not prophesying, but proved all things and held fast to that which was good (Act 17:10-12). See 1Cor 14:1-4; Isa 30:8-10

1Thess 5:21

1Thess 5:21 - Prove all things - All doctrine and beliefs are to be proven, and the spirit/character of an individual is to be proven. See *Job 34:3; 2Tim 2:15; Isa 8:20, 28:9, 10; 1Cor 14:37; Eph 5:10; 1Tim 3:10; 1Jo 4:1 Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1 If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are today in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how He is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is today. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives.—(The Review and Herald, July 1, 1909.) – {Pr 20.1}

1Thess 5:21

1Thess 5:21 - hold fast that which is good - after we have proven all things, we are to hold fast to that which has proven to be truth. We are to walk in the light as Christ is in the light.

1Thess 5:22

1Thess 5:22 - Abstain from all appearance of evil - Some may believe that it is alright to look as if you are sinning as long as you really aren't sinning. This is wrong. We should not use our liberty for strange associations and situations without considering how it may look. We must ask ourselves if the "compromising situation" really necessary or have we deceived ourselves? See Gal 5:13; Ps 19:13

1Thess 5:23

1Thess 5:23 - And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. - See Act 20:32; Jude 24, 25; 1Thess 4:3 Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (Joh 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein. – {AA 52.5}

1Thess 5:23

1Thess 5:23 - spirit and soul and body - See Lk 10:27

1Thess 5:24

1Thess 5:24 - Faithful is He that calleth you, Who also will do it - See 1Jo 1:9; Ps 138:8; 2Tim 2:13; Philippians 1:6

1Thess 5:25

1Thess 5:25 - Brethren, pray for us - See Eph 6:18-20

1Thess 5:26

1Thess 5:26 - Greet all the brethren with an holy kiss - Rom 16:16; 1Cor 16:20; 2Cor 13:12; 1Pet 5:14

1Thess 5:27

1Thess 5:27 - I charge you by the Lord that this epistle be read unto all the holy brethren - See Rev 1:3

---

2 Thessalonians

2Thess 1:1 Back to Table of Contents

2Thess 1:1 - Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: - See 1Thess 1:1

2Thess 1:3

2Thess 1:3 - and the charity of every one of you all toward each other aboundeth - See 1Thess 4:9, 10

2Thess 1:4

2Thess 1:4 - in all your persecutions and tribulations that ye endure - See Act 14:22; 2Cor 12:7-10

2Thess 1:5

2Thess 1:5 - Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer - the trials that we endure are a manifest token of God's having chosen us to be part of His Kingdom and the warfare the world wages against both God and us, His people. We suffer for God's kingdom and as we patiently endure we affirm our worthiness of God's kingdom and in so doing, are condemning the world (2Cor 2:15, 16; Heb 11:7). God in judgment draws close to us so that He might reveal all the deep dark sins in our lives so that we might confess them as sin and have Him purge them from us. See Mal 3:5; 1Cor 11:32; Rom 2:5

2Thess 1:6

2Thess 1:6 - Seeing it is a righteous thing with God to recompense tribulation to them that trouble you - Rom 12:19; Isa 63:4

2Thess 1:7

2Thess 1:7 - when the Lord Jesus shall be revealed from heaven with his mighty angels - See Mt 24:30, 31, 27; Rev 1:7; 1Thess 4:15-18

2Thess 1:8

2Thess 1:8 - In flaming fire taking vengeance - See Ps 50:3; Heb 12:29; 1Tim 6:16; 2Thess 2:8 The immortal subjects of the kingdom will ascend with their Lord to the eternal city, and reign with him in the judgment of the wicked a thousand years, during which time the earth will be desolate. We have seen from New-Testament testimony that all wicked men will be destroyed at the second advent. See 2Thess.1:7-9; 2:7,8; Matt.13:26-30,37-43; 3:12; Luke 17:26-30. The prophets of the Old Testament clearly describe the desolation of the earth during the millennium. See Isa.6:8-11; 13:9; 24:1-3; 34:1-15; 28:21,22; Jer.4:20,27; 25:32-38; Zeph.1:2,3; 3:6-8. {1865? JW, TTKGG 11.2}

2Thess 1:8

2Thess 1:8 - on them that know not God - See Joh 16:1-3

2Thess 1:8

2Thess 1:8 - obey not the gospel of our Lord Jesus Christ - See Gal 1:6-9; Rom 1:16, 17

2Thess 1:9

2Thess 1:9 - Who shall be punished with everlasting destruction from the presence of the Lord - the destruction that shall befall the wicked will be everlasting. It is a fallacy to believe the punishing will be everlasting, but rather the effects of the punishment will be everlasting. See Nah 1:9; Ps 1:5, 6; Joh 3:16; Mal 4:1, 3; Mt 25:46

2Thess 1:9

2Thess 1:7 - everlasting destruction - the wicked will perish. See Joh 3:16; Ps 1:6; Mt 25:46; Mal 4:3

2Thess 1:10

2Thess 1:10 - When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day - See Phil 2:9-111

2Thess 1:10

2Thess 1:10 - because our testimony among you was believed - See Joh 17:20; Rom 10:17; Joh 20:29

2Thess 1:11

2Thess 1:11 - Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power - 2Thess 1:5

2Thess 1:11

2Thess 1:11 - and fulfil all the good pleasure of his goodness, and the work of faith with power - God's good pleasure includes: 1. Our sanctification - 1Thess 4:3 2. That we be partakers of the divine nature - 2Pet 1:1-4 3. Mystery of God - Christ in us, the hope of glory - Col 1:26, 27

2Thess 1:12

2Thess 1:12 - That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ - See Isa 60:1-3; Rev 18:1

2Thess 2:2

2Thess 2:1-4 - Paul puts a prohibition on declaring the coming of the Lord until the fulfillment of the coming of the man of sin, the son of perdition. This restraint would be lifted at the time of the end, A.D.1798.

2Thess 2:2

2Thess 2:2 - That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. - Though Christ stated "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.", and the gospel had indeed gone to all persons under the heavens (Col 1:23), yet, Paul puts a prohibition on declaring the coming of the Lord until the fulfillment of the coming of the man of sin, the son of perdition according to the prophet Dan (Dan 7:7, 8). This restraint would be lifted at the time of the end, A.D.1798.

2Thess 2:3

2Thess 2:3 - 2Tim 2;17, 18 - some were already preaching that Christ had returned, to the overthrowing of the faith of many (See 2Tim 2:16-18). The prohibition in teaching the coming of Christ was lifted after A.D.1798, the commencement of the Time of the End when the seal was removed from the Little Book of Dan (Rev 10:1-4, 14:6, 7). See *2Tim 2:16-18 The instruction that Paul sent the Thessalonians in his first epistle regarding the second coming of Christ, was in perfect harmony with his former teaching. Yet his words were misapprehended by some of the Thessalonian brethren. They understood him to express the hope that he himself would live to witness the Saviour's advent. This belief served to increase their enthusiasm and excitement. Those who had previously neglected their responsibilities and duties, now became more persistent in urging their erroneous views. – {AA 264.1}

2Thess 2:3

2Thess 2:3 - Let no man deceive you by any means - some were already preaching that Christ had returned, to the overthrowing of the faith of many (See 2Tim 2:16-18). The prohibition in teaching the coming of Christ was lifted after A.D.1798, the commencement of the Time of the End when the seal was removed from the Little Book of Dan - See Rev 10:1-4, 14:6, 7; *2Tim 2:16-18. The instruction that Paul sent the Thessalonians in his first epistle regarding the second coming of Christ, was in perfect harmony with his former teaching. Yet his words were misapprehended by some of the Thessalonian brethren. They understood him to express the hope that he himself would live to witness the Saviour's advent. This belief served to increase their enthusiasm and excitement. Those who had previously neglected their responsibilities and duties, now became more persistent in urging their erroneous views. – {AA 264.1}

2Thess 2:3

2Thess 2:3 - falling away - See Rom 1:18-32; 2Pet 2:1; Jude 1:3, 4 The turn from truth and righteousness here spoken is first seen in the churches of Pergamos and Thyatira in the Rev 2. The compromising church, Pergamos would give rise to the papacy, Thyatira, the church which entertained that woman Jezabell which called herself a prophetess. The falling away is secondarily seen within the last church, Laodicea, where "many" will turn from the faith and give heed to seducing spirits and doctrines of devils (1Tim 4:1). The "many" here spoken are said to be offended, to hate the righteous (the 144,000) and will betray one another. These are they who have no oil when the overflowing scourge of a Sunday Law is passed and will whither (be overthrown) under its heat. See Dan 11:36, 37, 41; Mt 24:9, 10; Lk 8:13|Mk 4:16, 17|Mt 13:5, 6; Jude 1:3, 4 Paul's words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that the papal power, so clearly described by the prophet Dan, was yet to rise and wage war against God's people. Until this power should have performed its deadly and blasphemous work, it would be in vain for the church to look for the coming of their Lord. "Remember ye not," Paul inquired, "that, when I was yet with you, I told you these things?" – {Act of the Apostles 265.2} Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God's people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side. – {RH August 23, 1892 Par. 3} If Rome is the queen of cities, why should not her pastor be the king of bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy for the ambitious heart of man to reason thus. Ambitious Rome did so. 9 Thus, when pagan Rome fell, she bequeathed to the humble minister of the God of peace, sitting in the midst of her ruins, the proud titles which her invincible sword had won from the nations of the earth. The bishops of the different parts of the empire, fascinated by that charm which Rome had exercised for ages over all nations, followed the example of the Campagna, and aided this work of usurpation. They felt a pleasure in yielding to the bishop of Rome some portion of that honor which was due to the queen of the world. There was originally no dependence implied in the honor thus paid. They treated the Roman pastor as if they were on a level with him. But usurped power increased like an avalanche. Admonitions, at first simply fraternal, soon became absolute commands in the mouth of the pontiff. A foremost place among equals appeared to him a throne. {History of the Reformation, vol 1, chpt 1, pg9, D'Aubigne}

2Thess 2:3

2Thess 2:3 - man of sin - See Eze 28:1-10 This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. – {GC 50.1} Also called the "lawless one" because he makes void the laws of God, thinking to change times and laws. Dan 7:25

2Thess 2:3

2Thess 2:3 - man of sin and son of perdition - the figure here identified is given by the

following prophetic names by other inspired Bible writers: 1. Eze - Prince of Tyrus (Ezek 28) 2. Joh - Antichrist (1Jo 2, 4) 3. Dan - The Little Horn (Dan 7, 8) 4. Joh - The Beast from the Sea (Rev 13) 5. Jesus - Abomination of Desolation 6. Dan - King of the North (Dan 11) 7. Paul - Man of Sin (2 Thess 2:3) 8. Paul - Son of Perdition (2 Thess 2:3) 9. Joh - Babylon the Great (Rev 17) 10. Joh - Jezebel (Rev 2:20) 11. Lion by the way (1Kin 13:24, 25) 12. Paul - That Wicked - (2 Thess 2:8)

2Thess 2:4

2Thess 2:4 - who opposeth and exalteth himself above all that is called God - the spirit of antichrist is that which motivates the son of perdition. Paul is here paraphrasing the words of Daniel the prophet, recorded in Dan 11:36. See Ezek 28:1-10; 2Sam 15:1-6; Rev 13:5; Dan 7:25; GC 51.1 Origins of Antichrist: Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” [Eze 28:12-15, 17.] Little by little, Lucifer came to indulge a desire for self-exaltation. “Thou hast set thine heart as the heart of God.” “Thou hast said: ... I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation.” “I will ascend above the heights of the clouds; I will be like the Most High.” [Eze 28:6; Isa 14:13, 14.] Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer’s endeavor to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield. – {GC88 494.1}

2Thess 2:4

2Thess 2:4 - so that he as God sitteth in the temple of God, shewing himself that he is God - See Ezek 28:2-10; Dan 11:36-39; Isa 47:7 8; Ps 10:6; Prov 30:20

2Thess 2:4

2Thess 2:4 - as God - There is no other God and there is none other like God. The suggestion that one sits “as God” is blasphemous. See Isa 44:8, 43:10, 11, 46:9, 10; Ps 86:8; Jer 10:10-12

2Thess 2:4

2Thess 2:4 - sitteth in the temple of God - the man of sin does not sit in God’s temple above and neither does God have an earthly temple below. Rather, the man of sin, through his deceptions and manipulations sits in the temple of the hearts of men, declaring himself to be the representative of God and thus maligning mens’ understanding and impression of Who God truly is. The pope declares “God is like me, I am His vicar”, and thus men believe God to be a cruel, imperialistic, tyrant who will use coercion, force, and murder to achieve his aims.

2Thess 2:4

2Thess 2:4 - shewing himself that he is God - Satan’s aspirations are to be God. This is the spirit of antichrist. See Isa 14:12-15; Ezek 28:1-18; 1Jo 2:18, 19

2Thess 2:5

2Thess 2:5 - remember ye not, that, when I was yet with you, I told you these things? - See 1Cor 1:4-6; 2Pet 1:12; Jude 1:5 Paul, after reading the writings of the prophets Dan and Eze

understood the spirit of antichrist ("anti" meaning in place of [a substitute for] Christ, rather than against Christ - 1Jo 3:18, 22) that was to manifest itself and deceive God's people. The test for the people of God in understanding and applying Paul's counsels came to the Churches of Pergamum and Thyatira in 538AD (Rev 2:12-29). Recognizing this power had come to its throne, the faithful saints of God [the church, the woman of Rev 12:1, 6, 14] were to flee to the wilderness where the Lord had a place prepared for them (Rev 12:6, 14).

2Thess 2:6

2Thess 2:6 - know what withholdeth - the apostolic church understood the interplay between paganism and apostate Christianity that would arise, primarily through the writings of Dan and Paul. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They “endured a great fight of afflictions.” Heb 10:32. They “had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.” Heb 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy. – {GC 39.2}

2Thess 2:6

2Thess 2:6 - that he might be revealed in his time - the man of sin would be revealed at an appointed time, denoted by the fall of paganism (the daily) and the setting-up of the abomination of desolation (Dan 12:111). This would only happen as pagan Rome would be divided into 10 parts and arms (military might/force) would stand on the part of the abomination that makes desolate (the papacy) to take away or subdue paganism (the daily) (Dan 11:31).

2Thess 2:7

2Thess 2:7 - mystery of iniquity - spiritualism (witchcraft); the mixing of the holy with the unholy [Ezr 9:1, 2; Gen 6:1-5], the unholy union of church and state, another gospel - the denying of the righteousness of Christ as complete to save us and adding works as a means of salvation. The roots of what would be fully manifested in time as the papacy was already at work in the time of Paul (Act 15:1, 5, 18:12-16). This mystery would be fully established as of A.D.533 when Justinian surrendered his great authority over the state to the Bishop of Rome who would then have preeminence over church and civil authorities. Here marks the rise of Mystery, Babylon the Great. See Rev 17:5 “Satan is busily laying his plans for the last mighty conflict, when all will take sides. . . . “Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan’s altar. Listen to the music, to the language, called higher education. But what does God declare it?—The mystery of iniquity.” Pamphlets, 004, 11. “The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher

education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done. “Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.” Fundamentals of Christian Education, 535–536. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin. – {ST February 22, 1910 Par. 6}

2Thess 2:7

2Thess 2:7 - only he who now letteth will let, until he be taken out of the way - Paganism or "the daily" (Dan 8:11, 12) is that which "letteth" or restrained, delayed, or occupied the space of (see Rom 1:13) Rome, preventing the Papal system from coming to power. In time paganism would be "taken out of the way", or absorbed by Papalism. Paganism marks the first desolating power which is followed by the second desolating power, the Papacy. See Dan 12:11; Isa 43:13

2Thess 2:7

2Thess 2:7 - Paganism or "the daily" (Dan 8:11, 12) is that which "letteth" or restrained, delayed, or occupied the space of (see Rom 1:13) Rome, preventing the Papal system from coming to power. In time paganism would be "taken out of the way", or absorbed by Papalism. Paganism marks the first desolating power which is followed by the second desolating power, the Papacy. See Dan 12:11; Isa 43:13

2Thess 2:8

2Thess 2:8 - that Wicked - the masterpiece of Satan is the papacy which masquerades Christianity but is actually antichrist. See Zech 5:6-8; 2Thess 2:9

2Thess 2:8

2Thess 2:8 - whom the Lord shall consume with the spirit of his mouth - See Ps 97:5; Isa 11:4; Rev 19:20; Eph 6:17

2Thess 2:8

2Thess 2:8 - shall destroy with the brightness of His coming - God’s glory destroys sin not people. See Ps 68:1, 2, 97:5; Nahum 1:5; Dan 7:11; Isa 33:14, 66:15, 16; Mal 3:2; 1Tim 6:16; Heb 12:29; 2Thess 1:7, 8 The seventy elders were to assist Moses in the government of Israel, and God put upon them His Spirit, and honored them with a view of His power and greatness. “And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.” They did not behold the Deity, but they saw the glory of His presence. Before this they could not have endured such a scene; but the exhibition of God’s power had awed them to repentance; they had been contemplating His glory, purity, and mercy, until they could approach nearer to Him who was the subject of their meditations. – {PP 312.3}

2Thess 2:9

2Thess 2:9 - Even him - the text is applied (italicized) and creates a bit of confusion. Without the applied text, the last subject/object mentioned in the prior verse, Jesus Christ, remains the subject in the current verse.

2Thess 2:9

2Thess 2:9 - whose coming is after the working of Satan - Jesus' Second Coming occurs after the manifestation of the workings of Satan here on earth, with all power and signs and lying wonders. See Ezek 28:1-10

2Thess 2:9

2Thess 2:9 - all power and signs and lying wonders - Speaking of the 3-fold power of Dragon, Beast and False Prophet that works signs and wonders before those deceived into worshipping the Beast, his Image and receive his Mark. See Rev 12:9, 13:13, 14; 2Cor 11:13-15; 19:20, 21

2Thess 2:10

2Thess 2:10 - deceivableness of unrighteousness - See Jer 23:31, 32, 28:13-17, 5:12-14 part of the devil's snare is to bewitch his victims, coddling their pet sins (Jam 3:15, 16) and convincing them that their perspectives, motives, intentions and works are just. Even when reproved and shown their error, the devil increases the bewitching through pridefulness, suggesting that the ensnared person is again with cause for his/her course. Saul's bewitching by a Satanic spirit is a case study in this matter. The devil played upon Saul's sins of pride, jealousy, greed and self-exaltation. When reproved of these sins, he saw himself slighted and unjustly victimized (1Sam 15:8-30) while seeking to deftly/subtly justify himself by shifting blame. All of Saul's works, rejecting God's initial command, using deception to cover his rebellion, and refusing to accept the fault when reproved show the step-wise path of the deceivableness of unrighteousness crafted by Satan. False prophets and teachers will be held accountable for their delusive works in the last days. See Zech 13:2-5

2Thess 2:10

2Thess 2:10 - in them that perish - the subject changes from the man of sin, spoken of in verse 9. The subject here are they who have engaged in the deceivablness of unrighteousness that works within those who are caught in Satan's snare. His signs and lying wonders are done to lure his captives, but the deceivablness of unrighteousness is that which is committed by those caught by Satan's lies. They do not believe in Jesus nor in His words - See John 3:16; 2Tim 2:25, 26 those that perish have not embraced the truth that JESUS SAVES. They seek to establish their own righteousness through their own works (Rom 10:1-4, 4:4)

2Thess 2:10

2Thess 2:10 - because they received not the love of the truth - There is a need to gladly receive and love [present] truth when offered by the Holy Spirit (2Pet 1:12). God’s purpose and desire is to place truth before man's eyes and seek to lead him into all truth (Joh 16:13, 8:32; 1Tim 2:4). Man must then choose whom he will serve, whether God (by comparing Scripture with Scripture and submitting to the righteousness of God [Jesus] - Isa 8:20; Rom 10:1-3; Jam 4:7; Jer 23:5, 6) or mammon (himself, his opinions, his lusts, his preferences) Joshua 24:15; Lk 16:13; Rom 1:21. As truth enters in, the devil quickly seizes the opportunity to wage a counter attack, presenting falsehood through lying spirits that one must either immediately reject (giving no heed to evil spirits - Matt 24:4; Jam 4:7), or if the one's deeds

are evil, he will choose to believe the lie (Mk 4:16, 17, 7:7, 8; Rev 22:14, 15; Joh 3:19-21; *2Tim 2:25, 26). See *Jer 5:31, 8:5; Hos 4:6-11; Jon 2:8; Amos 7:10-13 In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's word, we may be sure proceeds from Satan. – {PP 55.2} – PP 55.2 "It is a fearful thing to treat lightly the truth which has convinced our understanding and touched our hearts. We cannot with impunity reject the warnings which God in mercy sends us. A message was sent from heaven to the world in Noah's day, and the salvation of men depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate.' Looking down to the last days, the same infinite power declares, concerning those who 'received not the love of the truth, that they might be saved,' 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love."] – {EW 45.4} Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed. If hearers had desired a knowledge of divine things, they might have understood His words; for He was always willing to explain them to the honest inquirer.-- Christ's Object Lessons, p. 20. And so it went on throughout the plagues. All the steps in each case are not recorded, but we see that it was the longsuffering and mercy of God that hardened Pharaoh's heart. The same preaching that comforted the hearts of many in the days of Jesus, made others more bitter against Him. The raising of Lazarus from the dead fixed the determination in the hearts of the unbelieving Jews to kill him. The Judgment will reveal the fact that every one who has in hardness of heart rejected the Lord, has done so in the face of the revelation of His mercy. {1900, EJW, EVCO 188.2} God speaks to men through His servants, giving cautions and warnings, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be corrected, divine power does not interpose to counteract the tendency of his own action. He finds it more easy to repeat the same course. He is hardening the heart against the influence of the Holy Spirit. A further rejection of light places him where a far stronger influence will be ineffectual to make an abiding impression. – {PP 268.2} He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest. "Whatsoever a man soweth, that shall he also reap." Galatians 6:7. He who manifests an infidel hardihood, a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. It is thus that multitudes come to listen with stoical indifference to the truths that once stirred their very souls. They sowed neglect and resistance to the truth, and such is the harvest which they reap. – {PP 268.3}

2Thess 2:10

2Thess 2:10 - love of the truth - See Zech 8:19 The truth: 1. Is Convicting and biting (Joh 16:8) 2. Casts the die, making all things either black or white (Joh 3:20, 21) 3. Exposes

motives and intent (Heb 4:12) 4. Cleanses and sanctifies (Joh 17:17; 2 Cor 7:11) to love the truth means to face the mirror of truth (Joh 3:20, 21), to be convicted by it [not shifting blame or faulting others] so that it yields godly repentance (2 Cor 7:10), and then to be cleared of guilt, sanctified by God's forgiveness and grace (2 Cor 7:11).

2Thess 2:10

2Thess 2:10 - that they might be saved - a love of truth is essential for salvation. Jesus will return a second time, for all those who love Him and love His appearing (Joh 14:15 23; 2Tim 4:8). It is essential therefore, that we become lovers of Truth (Joh 18:37). See Ps 119:142, 151; Isa 65:16 - The AMEN, the Faithful and True Witness: Rev 3:14 - Jesus is the Living Word and God's Words are Truth: John 17:17, 1:1-3, 14 - Truth will make you free: John 8:32, 36 - We are commanded to love truth: Zech 8:19; 2Thess 2:10

2Thess 2:11

2Thess 2:11 - God shall send them strong delusion; that they should believe a lie: - God does not send but rather He removes His hand of protection so that lying and enticing spirits may deceive those who do not have a love for truth. See 2Chron 18:20-22; Jer 44:15-23; Isa 19:13, 14, 66:4; *Mt 13:15; Rom 1:24, 28-32, 11:7; Eze 20:22-26; Jer 9:23, *44:15-19; 1Kin 22:21-23 That generation had their day of opportunity and privilege while Noah was sounding the note of warning of the coming destruction; but they yielded their minds to the control of Satan rather than of God, and he deceived them, as he did our first parents. He set before them darkness and falsehood in the place of light and truth; and they accepted his sophistry and lies, because they were acceptable to them, and in harmony with their corrupt lives, while truth that would have saved them was rejected as a delusion.—The Signs of the Times, April 1, 1886. – {YRP 254.5} The Pharisees to whom Jesus spoke this warning did not themselves believe the charge they brought against Him. There was not one of those dignitaries but had felt drawn toward the Saviour. They had heard the Spirit's voice in their own hearts declaring Him to be the Anointed of Israel, and urging them to confess themselves His disciples. In the light of His presence they had realized their unholiness, and had longed for a righteousness which they could not create. But after their rejection of Him it would be too humiliating to receive Him as the Messiah. Having set their feet in the path of unbelief, they were too proud to confess their error. And in order to avoid acknowledging the truth, they tried with desperate violence to dispute the Saviour's teaching. The evidence of His power and mercy exasperated them. They could not prevent the Saviour from working miracles, they could not silence His teaching; but they did everything in their power to misrepresent Him and to falsify His words. Still the convicting Spirit of God followed them, and they had to build up many barriers in order to withstand its power. The mightiest agency that can be brought to bear upon the human heart was striving with them, but they would not yield. – {DA 322.1} It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power. – {DA 322.2} Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. "Out of the abundance of the heart the mouth speaketh." But the words are more than an indication of character; they

have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are. It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger, until he was ready to criticize and reject the work of the Holy Spirit. Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." – {DA 323.1}

2Thess 2:11

2Thess 2:11 - that they should believe a lie - There will go from this meeting men who claim to know the truth who are gathering about their souls the garments not woven in the loom of heaven. The spirit that they have received here will be carried with them. I tremble for the future of our cause. Those who do not in this place yield to the evidence God has given will war against their brethren whom God is using. They will make it very hard, when opportunities shall come where they can carry forward and onward the same kind of warfare they have hitherto engaged in. These men will have opportunities to be convinced that they have been warring against the Holy Spirit of God. Some will be convinced; others will hold firmly their own spirit. They will not die to self and let the Lord Jesus come into their hearts. They will be more and still more deceived until they cannot discern truth and righteousness. They will, under another spirit, seek to place upon the work a mold that God shall not approve; and they will endeavor to act out the attributes of Satan in assuming control of human minds and thus control the work and cause of God. – {1888 831.2}

2Thess 2:12

2Thess 2:12 - That they all might be damned who believed not the truth, but had pleasure in unrighteousness. - The fearful result of believing a lie is outlined by the prophet Isa. See Rom 2:8, 9, 1:32; Isa 8:19-22, 28:17-21; Am 8:11-14; Col 2:18; Jer 13:24, 25 Disregarding the counsels of the Faithful and True Witness, we believe not the truth but have pleasure in unrighteousness. The pleasure of being praised of men, of the pride of life, of enjoying the lusts of the world 6days a week and claiming holiness on the 7th day.

2Thess 2:12

2Thess 2:11 - who believed not the truth - Sanctify them through thy truth, thy word is truth. See 2Tim 4:3, 4; 2Cor 4:4; Joh 17:17; Ps 119:142; 1Jo 2:21

2Thess 2:12

2Thess 2:12 - but had pleasure in unrighteousness - See Gal 6:8

2Thess 2:13

2Thess 2:13 - because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: - God has chosen all men to salvation through His sanctifying Spirit that leads us to a life of obedience, and belief in the Truth - God's eternal purposes towards men founded in His Son. See Ps 85:9;Ju 1:1; Eph 3:11; John

4:23

2Thess 2:13

2Thess 2:13 - sanctification of the Spirit - See Act 20:32; Gal 5:5, 6; 1Thess 4:3

2Thess 2:13

2Thess 2:13 - belief of the truth - See Joh 17:17, 8:31, 32 CONTRAST 2Thess 2:12

2Thess 2:14

2Thess 2:14 - Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ - See Rom 1:16, 17, 5:2; Eph 4:13; 2Pet 1:4; Phil 2:5-8; Gal 5:22, 23; Col 1:28, 29

2Thess 2:15

2Thess 2:15 - Therefore, brethren, stand fast, and hold the traditions which ye have been taught - See Jude 1:3

2Thess 2:15

2Thess 2:15 - hold the traditions which ye have been taught, whether by word, or our epistle. - The traditions are the faith once delivered to the saints in God, not vain rituals, philosophy and teachings of men. See Jude 1:3; Contrast Mark 7:7; Col 2:8

2Thess 2:16

2Thess 2:16 - and God, even our Father, which hath loved us - See Mt 6:9; Joh 3:16, 20:17; Eph 2:4

2Thess 2:16

2Thess 2:16 - which hath loved us - See Joh 3:16; Isa 48:16

2Thess 2:16

2Thess 2:16 - and hath given us everlasting consolation - See 2Cor 1:5-7

2Thess 2:16

2Thess 2:16 - everlasting consolation and good hope through grace - See Rom 8:24; John 16:33

2Thess 2:16

2Thess 2:16 - consolation - Comfort; alleviation of misery, or distress of mind; refreshment of mind or spirits; a comparative degree of happiness in distress or misfortune, springing from any circumstance that abates the evil, or supports and strengthens the mind, as hope, joy, courage and the like. See John 16:33

2Thess 2:16

2Thess 2:16 - good hope through grace - See Rom 8:24

2Thess 2:17

2Thess 2:17 - stablish you in every good word - See Mt 12:36; Ps 1:1-3

2Thess 3:1

2Thess 3:1 - pray for us, that the word of the Lord may have free course, and be glorified - See Eph 6:18, 19

2Thess 3:2

2Thess 3:2 - And that we may be delivered from unreasonable and wicked men - See Ps 37:7-13; 1Jo 5:19

2Thess 3:2

2Thess 3:2 - for all men have not faith - though all men have been given a measure of faith from the Lord, some have ahs infidels rejected the wisdom and knowledge of God. See Rom 12:3

2Thess 3:3

2Thess 3:3 - But the Lord is faithful, who shall stablish you, and keep you from evil - See 1Jo 5:18

2Thess 3:5

2Thess 3:5 - And the Lord direct your hearts into the love of God, and into the patient waiting for Christ - The Lord here referred to is the Holy Spirit, Who guides us into all truth. See Ps 119:32; John 16:13; Rom 5:5

2Thess 3:5

2Thess 3:4 - and into the patient waiting for Christ - See Heb 10:35-39; Jam 5:7; 2Thess 3:13

2Thess 3:6

2Thess 3:6 - ye withdraw yourselves from every brother that walketh disorderly - See 2Tim 3:5

2Thess 3:6

2Thess 3:6 - and not after the tradition which he received of us - See 2Thess 2:15

2Thess 3:7

2Thess 3:7 - for we behaved not ourselves disorderly among you - disorderly would imply outside the spirit and expressed commands of God. The apostles were examples to the people in all respects of life. They did not take for themselves where they had not labored nor sown of God's word. They were diligent in their labors in spreading the gospel and supporting the work of the church. This is descent and orderly in the sight of God.

2Thess 3:8

2Thess 3:8 - Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you - See 1Cor 4:11, 12 ;

1Thess 2:6; 2Thess 3:10

2Thess 3:9

2Thess 3:9 - Not because we have not power - Paul speaks of power meaning that he had a right and title to the fruit of his labor. An ox is not to be muzzled as it works (See Deut 25:4; 1Cor 9:9), and the laborer is worthy of his wages (1Tim 5:18). Paul had labored diligently as an apostle of Jesus Christ and could rightfully be supported by the tithes collected for the support of the work and the ministry. He however, sought to make full use of his time and talents and sought to further the work of the gospel by not being a burden, but by supporting himself in his labor.

2Thess 3:10

2Thess 3:10 - that if any would not work, neither should he eat - This true statement which speaks of our need for continual diligence does in way negate the fact that God is our Provider (Mt 6:33). We are to work the works of God: first to believe in Jesus and His power to save; secondly to abide in Him; and lastly to let our light so shine before men that they may see our "good works" and glorify our Father which is in heaven. See Prov 13:25, 16:26; John 6:29; 15:1-6; Mt 5:16

2Thess 3:11

2Thess 3:11 - working not at all, but are busybodies - See 1Thess 4:11

2Thess 3:12

2Thess 3:12 - Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread - See 2Thess 3:10

2Thess 3:13

2Thess 3:13 - But ye, brethren, be not weary in well doing - See Gal 6:9; Rom 2:7; TItus 3:8; Heb 6:10-12, 10:36

2Thess 3:14

2Thess 3:14 - And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed - See 1Cor 14:37

---

1 Timothy

1Tim 1:1 Back to Table of Contents

1Tim 1:1 - an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ - Paul gives his credentials as an apostle of Christ, called by both God the

Father and Christ to ministry. See Gal 1:1, 11-19

1Tim 1:1

1Tim 1:1 - and Lord Jesus Christ, which is our hope - See Col 1:25-29; Rom 8:24; Titus 2:13; 1Joh 3:2, 3

1Tim 1:2

1Tim 1:2 - Unto Timothy, my own son in the faith - See 1Tim 1:18; 2Tim 1:2

1Tim 1:3

1Tim 1:3 - that thou mightest charge some that they teach no other doctrine - See Gal 1:6-9, 5:1-13

1Tim 1:4

1Tim 1:4 - Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith - apparently, the people (particularly of Jewish heritage) to whom Timothy and Paul were ministering were concerned with one's heritage, lineage, genealogy, pedigree, credentials, "right" and "authority" to be a minister of the gospel. See 1Cor 1:10-22; Phil 3:3-7; Joh 7:45-49; Rom 14:1; Tit 3:9

1Tim 1:5

1Tim 1:5 - Now the end of the commandment is charity - See Rom 10:4; Gal 5:14

1Tim 1:5

1Tim 1:5 - out of a pure heart, and of a good conscience, and of faith unfeigned - a purified heart is given by receiving the Holy Spirit by sincere faith. See Act 15:8, 9; 2Tim 2:21, 22; Heb 9:14; Gal 5:26; 1Pet 1:22

1Tim 1:5

1Tim 1:7 - a good conscience - See 1Tim 1:19

1Tim 1:5

1Tim 1:5 - faith unfeigned - no pretense, no false piety, no self-righteous boasting, pomp or show but genuine faith exercised in meekness and humility. See Gal 5:26

1Tim 1:6

1Tim 1:6 - jangling - a noisy dispute; wrangling; quarreling; sounding discordantly. See Rom 14:1; 1Tim 6:20

1Tim 1:7

1Tim 1:7 - Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm - See 2Tim 2:25, 26

1Tim 1:7

1Tim 1:7 - understanding neither what they say, nor whereof they affirm - See 2Pet 3:16;

2Tim 3:7

1Tim 1:8

1Tim 1:8 - But we know that the law is good, if a man use it lawfully - The Law is a mirror and guide. It was never intended to be a source or means of righteousness. This application would be to use it unlawfully. See Rom 7:12; 3:19-22; Gal 3:22-26

1Tim 1:9

1Tim 1:9, 10 - Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; - The Law is intended for those who do not have the Law written upon their hearts. Before the advent of sin, the heavenly hosts abode by the law that was written upon their hearts without knowing of its existence. Since the entrance of sin however,, it is necessary that all recognize God's standard of righteousness and abide in it. See Rom 3:19, 5:20; Gal 5:16-24

1Tim 1:9

1Tim 1:9 - unholy and profane - those who make no distinction between the holy and common. Those who scorn sacred things. See Heb 12:16

1Tim 1:9

1Tim 1:9 - for murderers of fathers and murderers of mothers, for manslayers - See Gen 4:8, 23, 24, 10:8, 9

1Tim 1:10

1Tim 1:10 - for them that defile themselves with mankind - See Rom 1:26, 27; Dan 11:36-38; Lev 20:13; 1Cor 6:9, 10

1Tim 1:10

1Tim 1:10 - for menstealers - kidnappers - Ex 21:16; Nahum 3:4; Rev 18:11-13

1Tim 1:10

1Tim 1:10 - for liars - CONTRAST Rev 14:5

1Tim 1:10

1Tim 1:10 - perjured persons - those who have sworn falsely. That men go before courts of law today and perjure themselves openly, shows the lack of integrity, the disregard and contempt for God and for oaths taken.

1Tim 1:10

1Tim 1:10 - and if there be any other thing that is contrary to sound doctrine - this shows the completeness of the law and the commandments of God. Everything that is contrary to sound doctrine is herein included as condemnable before God and His perfect law.

1Tim 1:11

1Tim 1:111 - According to the glorious gospel of the blessed God, which was committed to my trust - See Gal 1:1-6, 11, 12; 2Cor 5:19, 20

1Tim 1:11

1Tim 1:11 - which was committed to my trust - See Col 1:29

1Tim 1:12

1Tim 1:12 - And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; - See Gal 1:11, 12; Col 1:28, 29

1Tim 1:13

1Tim 1:13 - Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief - See Gal 1:13-24; Act 17:30

1Tim 1:14

1Tim 1:14 - And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus - See Rom 5:20

1Tim 1:14

1Tim 1:15 - exceeding abundant - God's grace towards us all is exceeding abundant, so that no man may boast in anything but Christ and Him crucified. See Rom 5:20; Eph 3:20

1Tim 1:15

1Tim 1:15 - This is a faithful saying, and worthy of all acceptation - See 1Tim 4:9

1Tim 1:15

1Tim 1:15 - worthy of all acceptation - worthy of all joyful acceptance, receiving with great approbation.

1Tim 1:15

1Tim 1:15 - that Christ Jesus came into the world to save sinners - See Mt 1:21; Lk 1:31; 19:10; Ps 33:18; Joh 4:42

1Tim 1:15

1Tim 1:15 - of whom I am chief - Paul spoke not these words at the point of his conversion, after having persecuted the church of Christ, but many years after (Act 26:9-11) - after raising up countless churches on behalf of God's Kingdom. Paul's humility and recognition of his nothingness stems from having seen Jesus in His glory (Act 9:3-18), being transported into the 3rd heaven and seeing sights too glorious to speak of (2Cor 12:2-5) and recognizing his own insignificance in the light of it all. So too, we all must behold the glory of Jesus as Moses requested of God (Ex 33:18-34:8) and our comeliness will be turned to corruption (Dan 10:7,8) and cast into the dust. See Eph 3:8 The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. – {SC 64.2}

1Tim 1:16

1Tim 1:16 - Howbeit for this cause I obtained mercy - See Eph 2:4, 5

1Tim 1:16

1Tim 1:16 - that in me first Jesus Christ might shew forth all longsuffering - Paul states that Jesus showed abounding longsuffering in patiently waiting for Paul to surrender in order to be a model for others to receive the grace of God and eternal salvation in kind.

1Tim 1:16

1Tim 1:16 - for a pattern to them which should hereafter believe on him to life everlasting - See Joh 17:20

1Tim 1:17

1Tim 1:17 - Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen - See Ps 90:2

1Tim 1:17

1Tim 1:17 - immortal - See 1Tim 6:15, 16; Hymn 21 - Immoral, Invisible, God Only Wise

1Tim 1:17

1Tim 1:17 - invisible - See 1Tim 6:16; Deut 4:12, 15; 1Jo 4:12, 20; Joh 1:18, 5:37, 6:46; Ex 33:20; Mt 11:27

1Tim 1:17

1Tim 1:17 - the only wise God - See Prov 8; Rom 16:27; Ju 1:25

1Tim 1:17

1Tim 1:16 - be honour and glory for ever and ever - God is worthy of all honour and glory because He created all things and for His good pleasure they all exist. See Ju 1:25; Rev 4:11, 5:13

1Tim 1:18

1Tim 1:18 - son Timothy - See 1Tim 1:2

1Tim 1:18

1Tim 1:18 - according to the prophecies which went before on thee - Paul admonishes Timothy based on the prophetic revelations given to Paul and previously conveyed to TImothy. These revelations are to encourage Timothy to fight the good fight of faith, knowing the great reward that lies before us all.

1Tim 1:18

1Tim 1:18 - that thou by them mightest war a good warfare - See 1Tim 6:12; 2Tim 4:7; Eph 6:10

1Tim 1:19

1Tim 1:19 - Holding faith - See Heb 10:23

1Tim 1:19

1Tim 1:19 - which some having put away concerning faith have made shipwreck - See Heb 10:35-39

1Tim 1:20

1Tim 1:20 - Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme - the fearful statement regarding two have drawn away to perdition. - See 2Tim 2:16, 17, 25, 26

1Tim 1:20

1Tim 1:20 - that they may learn not to blaspheme - not to be self-exalting, contentious and possessing the spirit of antichrist - See 1Jo 2:18, 19; 2Tim 2:16, 17, 25, 26

1Tim 2:1

1Tim 2:1 - I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men - See 1Tim 2:8; Phil 4:6, 7

1Tim 2:2

1Tim 2:2 - For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty - See Dan 2:17-23

1Tim 2:3

1Tim 2:3 - For this is good and acceptable in the sight of God our Saviour - See Mic 6:8

1Tim 2:4

1Tim 2:4 - Who will have all men to be saved - See 2Pet 3:9; Joh 4:41, 12:50

1Tim 2:4

1Tim 2:4 - and to come unto the knowledge of the truth - See Joh 8:31, 32; 16:7-14; Lk 11:9-13

1Tim 2:5

1Tim 2:5 - For there is one God - See Deut 6:4; Mk 12:29

1Tim 2:5

1Tim 2:5 - and one mediator between God and men - “The mystic Ladder of his [Jacob’s] dream represented Jesus, the only Medium of communication between God and man” {SC 20.1}. See *Job 9:33,16:21; Joh 1:18; 14:6, 9, 13, 14, 16:23; Mt 11:27; Rom 10:13; Heb 9:15 Man broke God’s law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God’s treasures to be faithfully expended for the benefit of man. Every gift is

stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son. – {1888 814.2}

1Tim 2:5

1Tim 2:5 - the man Christ Jesus - Jesus is the Second Adam (1Cor 15:22, 45; Rom 5:19), "crowned with glory and honour" who stands before the Father in heaven. Jesus has redeemed (won back) the lost possession of the kingdom that He once entrusted to Adam. See 1Tim 3:16; Heb 2:14-18

1Tim 2:6

1Tim 2:6 - Who gave himself a ransom for all, to be testified in due time - See Mt 20:28; Gal 3:13, 14; Philippians 2:5-8; Rom 3:24-26; Mark 10:45; Hosea 13:14; 1Tim 2:6; Ps 85:10, 89:14; Isa 45:21, 53:4-6, 10

1Tim 2:6

1Tim 2:6 - to be testified in due time - See Joh 17:4, 5; Phil 2:9-11; Rev 5:8-14; Heb 1:8-12

1Tim 2:7

1Tim 2:7 - Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity - See Rom 11:13; 2Tim 1:11; Eph 3:1-7; Col 1:25-27

1Tim 2:8

1Tim 2:8 - I will therefore that men pray everywhere - See 1Tim 2:1

1Tim 2:8

1Tim 2:8 - doubting - Jam 1:6-8; 1Joh 5:14, 15

1Tim 2:9

1Tim 2:9 that women adorn themselves in modest apparel - Contrast Rev 17:3-6; 2Kin 9:30

1Tim 2:9

1Tim 2:9 - shamefacedness - bashfulness, modesty

1Tim 2:9

1Tim 2:9 - sobriety - habitual freedom from inordinate passion, enthusiasm, overheated imagination

1Tim 2:9

1Tim 2:9 - not with broided hair, or gold, or pearls, or costly array - See 1Pet 3:4; 2Kin 9:30; Rev 17:3-6; 1Cor 11:15

1Tim 2:11

1Tim 2:11 - with all subjection - "The state of being under the power, control and government of another" The wife is to be first submitted to Christ and then to her husband - See 1Tim 2:12

1Tim 2:12

1Tim 2:12 - But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence - Paul, under inspiration of God, and affirmed by the Apostle Peter, forbids women from teach or usurp authority of a man. Paul speaks nothing regarding cultural preferences but refers to God's ordained order at Creation and the fact that Eve was in transgression, being deceived of the enemy as the source of his theological position. Just as Eve was deceived and failed to see the danger in rebellion then, similarly, women today who exalt themselves do not perceive the danger in their actions. See 2Pet 3:15, 16; 1Tim 2:13, 3:2; Titus 1:6

1Tim 2:12

1Tim 2:12- nor to usurp authority over the man - this is the spirit of self-exaltation, the same spirit of antichrist that infected Eve. The premise for this position is taken back to mankind's original fall to sin and the actions of Eve - See Gen 3:16; Isa 3:4, 5, 12; 1Jo 2:18, 19||2Thess 2:3-7

1Tim 2:13

1Tim 2:13 - For Adam was first formed, then Eve - Paul speaks of the preeminence of men ordained by God, having been created before women. See Gen 2:7-23

1Tim 2:14

1Tim 2:14 - but the woman being deceived was in the transgression - Eve was deceived into engaging with the serpent, she was then lured to heed his counsel and reject God. See Gen 3:1-6; 2Cor 11:3

1Tim 2:15

1Tim 2:15 - Notwithstanding she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety - See Gen 3:16; 1Tim 2:10

1Tim 3:1

1Tim 3:1 - If a man - Paul, in harmony with his prior statements that a woman ought not teach a man, speaks of the position of a bishop/elder being reserved for men. See 1Tim 2:11-14

1Tim 3:1

1Tim 3:1 - the office of a bishop - Paul in the following chapters outlines the qualifications and works of an elder (and deacon) in the church of Christ.

1Tim 3:2

1Tim 3:2 - blameless - law abiding, above reproach, and confirmable by all. See Tit 1:5-9

1Tim 3:2

1Tim 3:2 - the husband of one wife - Paul speaks of the role and gender of the elder or

bishop, that as a male having headship over his wife and household, it is a male that alone should assume the role of elder/bishop. The elder's wife, as his helpmate, would compliment him in ministry, serving the needs of the women as he, the men. See 1Tim 2:11-15, 1Tim 3:12

1Tim 3:2

1Tim 3:2 - given to hospitality - See 2Kin 4:9, 10; 1Pet 4:9, 10; Heb 13:2

1Tim 3:2

1Tim 3:2 - apt to teach - women are forbidden to hold the post of teacher of men according to Scripture. See 1Tim 2:11, 12

1Tim 3:3

1Tim 3:3 - Not given to wine - See Prov 20:1; 23:31-33, 31:4-7; Isa 5:11-14, 22; Rev 12:9

1Tim 3:3

1Tim 3:3 - no striker - not a quarrelsome man. See Tit 1:7

1Tim 3:3

1Tim 3:3 - not greedy of filthy lucre - See Jer 17:11; 2Cor 12:17, 18; 1Tim 6:6-10

1Tim 3:3

1Tim 3:3 - not a brawler - See Prov 20:3

1Tim 3:3

1Tim 3:3 - not covetous - See Col 3:5

1Tim 3:4

1Tim 3:4 - One that ruleth well his own house - has ordered his home such that he honors God, receives genuine respect from those who abide within.

1Tim 3:4

1Tim 3:4 - having his children in subjection with all gravity - he has instilled a reverence (fear) for his authority and therefore commands respect, not through physical force, but through consistent, adherence to Godly principles demonstrated.

1Tim 3:5

1Tim 3:5 - For if a man know not how to rule his own house, how shall he take care of the church of God? - See 1Sam 3:11-14

1Tim 3:6

1Tim 3:6 - Not a novice, lest being lifted up with pride he fall into the condemnation of the devil - filled with pride, he assume the self-exalting character of the devil. See Ezekiel 28:4, 5, 17; Isa 14:12-14; 1Cor 8:1; Contrast 2Cor 12:10 ; 1Tim 6:1-4

1Tim 3:7

1Tim 3:7 - Moreover he must have a good report of them which are without - those outside the church must see the bishop/elder as honorable so that he not bring reproach upon the church of God.

1Tim 3:8

1Tim 3:6 - deacons be grave, not doubletongued - sincere, thoughtful, and not hasty in words; no deceiver.

1Tim 3:8

1Tim 3:8 - not given to much wine - See Prov 20:1; 23:31-33, 31:4-7; Isa 5:11-14, 22; Rev 12:9

1Tim 3:8

1Tim 3:8 - not greedy of filthy lucre - See Jer 17:11; 2Cor 12:17, 18; 1Tim 6:6-10

1Tim 3:9

1Tim 3:9 - Holding the mystery of the faith in a pure conscience - upholding the truth and the power of God within, with a clear conscience; not hypocritical and no double lives. - See Col 1:27-29; Rev 10:7; 1Tim 3:16

1Tim 3:10

1Tim 3:10 - And let these also first be proved; then let them use the office of a deacon, being found blameless - Just as we are to prove all things [doctrine] Scripturally, one's character must be proven by the Word of God. See 1Thess 5:21; 1Tim 5:22

1Tim 3:11

1Tim 3:11 - Even so must their wives be grave, not slanderers, sober, faithful in all things - this speaks of the blessing of being equally yoked with a mate chosen by the Lord. The wife will compliment her husband in faithful service to the Lord, in character and will support and encourage him in his ministry. See Tit 2:3-5

1Tim 3:11

1Tim 3:11 - wives be grave, not slanderers - women must not be gossipers, talebearers or liars.

1Tim 3:12

1Tim 3:12 - Let the deacons be the husbands of one wife - like the elder, the role of a deacon is specific to the male gender. Having a helpmate, the deacon's wife would compliment him in service such that she would minister to the needs of women as he to men. God's original plan for marriage is here emphasized for the Christian church. See 1Tim 3:2

1Tim 3:13

1Tim 3:13 - For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus - those who uphold their call to ministry faithfully have stored up treasures in heaven and also here on earth,

gaining the respect of men so that they may effectively serve in the cause of the Lord.

1Tim 3:15

1Tim 3:15 - that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God - All things must be done in decency and order in God's House, the Church of God. See 1Cor 14:40; 1Cor 14:26, 33

1Tim 3:15

1Tim 3:15 - the house of God, which is the church of the living God - See Isa 56:7; Mt 21:13; Mk 11:17; Lk 19:46

1Tim 3:15

1Tim 3:15 - pillar and ground of the truth - the church or house of God, is to be built upon Christ alone, the solid Rock, so that it can not be moved. The teachings of Christ, His doctrine, the holy Scriptures and He Himself is the foundation, the Chief Cornerstone and the Head of the faith and of the church. See Eph 2:20; 1Pet 2:6-8; Isa 28:16; Lk 20:14-18

1Tim 3:16

1Tim 3:16 - and without controversy great is the mystery of godliness - without question or any doubt, great is the mystery of God's love, kindness, mercy, grace, forbearance, and righteousness. The mystery of godliness, ordained before the foundation of the world but fully manifested in the life and experience of Jesus Christ, is to be perfectly reproduced in the lives of the 144,000. See Eph 3:18, 19; 1Cor 2:7; Rom 8:3 If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory. Our representative in this victory raised humanity in the scale of moral value with God. – {Confrontation 66.2} Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips, for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed. – {FLB 226.4}} But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done. – {5BC 1129.3} Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Revelation 3:18. – {COL 311.3} This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is

no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. – {COL 311.4}

1Tim 3:16

1Tim 3:16 - God was manifest in the flesh - Immanuel, God with us. See Isa 7:14; 1Tim 2:5; 1Jo 3:8, 4:3; 2Jo 1:7; Heb 2:14-18; Rom 14:9 Wresting Scripture: Many modern translations remove "God" and state "He was manifest in the flesh", again, challenging the Co-Eternal Divine nature of Christ. See Eph 3:9; Joh 5:39

1Tim 3:16

1Tim 3:16 - justified in the Spirit - Jesus was attested to by both the Father and the Spirit. See Mat 3:13-17; Joh 15:26; Rom 4:4, 5; 1Jo 5:7, 8; Isa 48:16||Zech 6:12, 13 (Council of Peace) "He went to battle with the mystery of iniquity so that the mystery of godliness might be verified. He submitted to the struggle with self to prove that Lucifer need not have been overcome as he was when he surrendered to his ego, and became the slave of his own will. Jesus came not to do His own will, but the will of His Father that sent Him (John 6:38). He is waiting for His Bride to grow up and cease her playful infatuation with the human honor that comes one of another, but which destroys faith (John 5:44)." {Then Shall the Sanctuary Be Cleansed, pg 86, Donald Karr Short}

1Tim 3:16

1Tim 3:16 - seen of angels - See Lk 2:9-14, 24:1-7; Mt 4:11, 28:1-7, 27:45; The mystery of godliness, spoken in 1Cor 10:16 speaks of angels beholding the mystery. The mystery, first seen in Christ is to be last beheld through the church - Eph 3:10

1Tim 3:16

1Tim 3:16 - preached unto the Gentiles - See Joh 4:3-42, 12:20, 21; Mt 8:5-13, 15:22-28, 12:21-24, 27:54; Mk 7:25-30; Lk 17:12-19; Isa 49:6 The mystery of God, first seen in Christ, is to be seen in His saints who permit Him to abide in them. See Eph 3:8

1Tim 3:16

1Tim 3:16 - believed on in the world - See Act 1:8; Joh 1:12, 8:30-32, 17:1-10; Isa 49:6, 53:1; Mt 24:14, 28:181-20 The mystery first seen in Jesus Christ, is to be revealed in all the world through His saints through the power of the indwelling Spirit of God - Eph 3:9

1Tim 3:16

1Tim 3:16 - received up into glory - See Act 1:9-12, 3:21; Heb 1:3

1Tim 4:1

1Tim 4:1 - Now the Spirit speaketh expressly - the Holy Spirit speaks to and through holy

men of God the revelations here spoken. See 2Pet 1:21

1Tim 4:1

1Tim 4:1 - that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils - vain heresies, lies against the truth as clearly expressed in Scriptures. See Rom 1:28-32; 2Tim 3:1-5; Rev 16:14; Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1Tim 4:1. Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ's second coming, he declares that it is "after the working of Satan with all power and signs and lying wonders." 2Thess 2:9. And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways." 2Pet 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved Joh declares: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1Jo 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist. – {PP 686.1}

1Tim 4:1

1Tim 4:1 - doctrines of devils - Paul was shown the heresies that would enter the faith and corrupt the pure faith once delivered to the saints: 1. An Immortal Soul 2. Consciousness in death 3. The church as the path to salvation rather than Christ 4. Adoration of saints and relics 5. Indulgences 6. Atheism 7. Nicolatian doctrine - body decoupled from the soul 8. Sunday sacredness - man's ability to transfer holiness of God 9. Perversions of marriage and man - homosexuality, fornication, sexual impurity, gender neutrality 10. Ruinous health practices - consumption of forbidden foods 11.

1Tim 4:2

1Tim 4:2- Speaking lies in hypocrisy - false apostles of Christ who make a profession of faith but are inwardly ravening wolves. See Mt 7:15; Act 20:29 Peter urged home upon the convicted people the fact that they had rejected Christ because they had been deceived by priests and rulers; and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him. These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. They were not willing to come to Christ to receive light. – {AA 43.3}

1Tim 4:2

1Tim 4:2 - having their conscience seared with a hot iron - They have rejected the light of truth for filthy lucre and have pierced themselves through with many vain sorrows so that they can no longer hear nor respond to the promptings of God's Holy Spirit. Those who receive the Mark of the Beast will be as such, unable to respond to the promptings of the Holy Spirit but whose minds will dwell upon sin continually. see Heb 3:13, 6:4-6; Gen 6:5; Compare 2Cor 10:5; Ps 19:13

1Tim 4:2

1Tim 4:2 - seared - Burnt on the furface; cauterized; hardened

1Tim 4:3

1Tim 4:3 - forbidding to marry - See Dan 11:37

1Tim 4:3

1Tim 4:3 - commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth - The promotion of an unhealthy diet, supported through false science, may here be described. The western diet, which emphasizes the consumption of meat, dairy and animal products above and at the expense of vegetable products (Gen 1:29, 30), robs people of sound minds and good health, weakening and shortening their lives. See Lev 11:1-47; Deut 14:1-22

1Tim 4:3

1Tim 4:3 - which God hath created to be received with thanksgiving of them which believe and know the truth - See Gen 1:29, 30

1Tim 4:4

1Tim 4:4 - For every creature of God is good, and nothing to be refused - in this statement, understanding context is essential. Timothy, who was raised under Jewish customs by His mother and grandmother (though his father was a Greek) is fully aware of the health principals ordained for men by God. He understands that in no way does Paul give sanction to the consumption of animals deemed unclean for food. Short of this understanding, one would deduce that Paul is, as in Peter's dream, saying all animals, even abominable things (Isa 66:17) have been made clean by God and Timothy should also, "arise, slay and eat" anything he chooses (Act 11:5-10).

1Tim 4:4

1Tim 4:4 - if it be received with thanksgiving, for it is sanctified by the Word of God and prayer - God will not honor false sacrifices, as in Cain's false offering, nor will He heed profane prayers, offered by those who fail to do His will. The consumption of unclean animals, contrary to His Word (Lev 11; Deut 14:3-21), defiles the body and any prayer of thanksgiving for its consumption is a profane jesture. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" 1Cor 10:31.

1Tim 4:5

1Tim 4:5 - For it is sanctified by the word of God and prayer - Clean meats offered to idols are sanctified by the word of God and prayer provided it does not cause a saint to stumble. Unclean foods are an abomination to God and will never be sanctified by God. See 1Cor 10:27-33

1Tim 4:6

1Tim 4:6 - If thou put the brethren in remembrance of these things, thou shall be a good minister of Jesus Christ - See 2Tim 4:2; Tit 2:15; Mt 24:45, 46

1Tim 4:6

1Tim 4:6 - nourished up in the words of faith and of good doctrine, whereunto thou hast attained - elders are to be well fed, nourished up in the words of faith and of the doctrine of our Lord Jesus Christ. See 1Tim 6:1-3

1Tim 4:7

1Tim 4:7 - But refuse profane and old wives' fables - See Tit 1:14, 10

1Tim 4:7

1Tim 4:7 - exercise thyself rather unto godliness - we are not to neglect bodily exercise which strengths the soul temple (1Cor 3:16, 17). Yet there is a greater exercise to be pursued in exercising oneself unto godliness which profits us to eternal life.

1Tim 4:8

1Tim 4:8 - For bodily exercise profiteth little, but godliness is profitable of all things, having promise of the life that now is, and of that which is to come - See Ju 1:20

1Tim 4:9

1Tim 4:9 - This is a faithful saying and worthy of all acceptation - See 1Tim 1:15

1Tim 4:9

1Tim 4:9 - acceptation - Kind reception; a receiving with favor or approbation

1Tim 4:10

1Tim 4:10 - because we trust in the living God, who is the Saviour of all men, specially of those that believe - See Joh 4:42; Isa 49:6, 40:5; Rom 5:18; Joh 1:29; Act 13:47; 2Cor 5:19

1Tim 4:10

1Tim 4:10 - who is the Saviour of all men - Though Jesus has given His life a ransom for the entire world (Mt 20:28, Mk 10:45; Gal 3:13) and all men have salvation, only those who believe will receive the gift of eternal life (Joh 1:12, 13). See Rom 3:24, 5:6-10, 18; Eph 1:4; 1Tim 1:15; Joh 4:42

1Tim 4:10

1Tim 4:10 - specially of those that believe - Jesus saves those who believe to the uttermost, giving them complete victory and deliverance from sin by faith of Jesus Christ. The bottom-line idea is that as long as you have a sinful nature, it is inevitable that you must continue sinning. Precisely Satan's point he has been contending for since his rebellion in heaven! But Christ slew the dragon in his last lair, proved that human sin is willful and therefore unnecessary. And in mankind who believe, He created a new abhorrence of sin that leads to its final eradication. Thus He set the captive will of sinful man free to say "No"t o sin, and through the faith of Jesus to become pure and holy. Grace on Trial, R. Wieland pg 82}

1Tim 4:11

1Tim 4:11 - These things command and teach - as a mentor and Senior elder, Paul instructs Timothy, also an elder, what he should model and teach the body of Christ. See 1Tim 4:13

1Tim 4:12

1Tim 4:12 - Let no man despise thy youth - See Jer 1:6, 7; Tit 2:15; 1Cor 16:10, 11 Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. Timothy was a mere youth when he was chosen by God to be a teacher, but his principles had been so established by his early education that he was fitted to take his place as Paul's helper. And though young, he bore his responsibilities with Christian meekness. – {AA 203.3}

1Tim 4:12

1Tim 4:12 - in conversation - in lifestyle

1Tim 4:13

1Tim 4:13 - Till I come, give attendance to reading, to exhortation, to doctrine - The work of an elder is here outlined by Paul. See 1Tim 5:17

1Tim 4:13

1Tim 4:13 - reading - reading the words of Scripture is to be encouraged and modeled to the flock.

1Tim 4:13

1Tim 4:13 - exhortation - the act of inciting to laudable deeds; incitement to that which is good or commendable.

1Tim 4:13

1Tim 4:13 - doctrine - the teaching of sound doctrine is critical to godliness and Christlike living.

1Tim 4:14

1Tim 4:14 - Paul, a prophet of God, was shown through prophetic revelation that the Lord had a special calling upon Timothy's life, to be a minister of the gospel. This was then affirmed by the laying on of hands upon him by the elders of the church. See 1Tim 1:2-6

1Tim 4:14

1Tim 4:14 - presbytery - A body of elders in the christian church

1Tim 4:15

1Tim 4:15 - Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all - See 1Sam 3:19, 20

1Tim 4:16

1Tim 4:16 - Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee - personal accountability is here encouraged to the young disciple of Paul. Paul encourages us to meditate upon our calling and in carefulness, pursue righteous living to the saving of ourselves and others who will hear us (Joh 17:20). Help me Lord!!! See Heb 2:1, 3

1Tim 5:1

1Tim 5:1 - Rebuke not an elder, but intreat him as a father - An elder ought to be treated with respect and courtesy as one would regard one's father. They are not to be chastised or scolded indiscreetly - See 1Tim 5:19, 20

1Tim 5:1

1Tim 5:1 - and the younger men as brethren - we are to have godly tact when correcting one another. Our words must be seasoned with grace.

1Tim 5:4

1Tim 5:4 - But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God - sons and nephews ought to care for their mothers and aunts, which is acceptable to the Lord. They are to render noble service, honoring their mothers with love. Contrast Mk 7:10-12

1Tim 5:5

1Tim 5:5 - Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day - the widow who has no earthly support puts her trust in the Lord and makes supplication for His protection and provisions in her life continually. See Isa 54:1-6

1Tim 5:8

1Tim 5:8 - But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel - See 1Tim 5:4; Mk 7:10-12

1Tim 5:9

1Tim 5:9 - Let not a widow be taken into the number under threescore years old, having been the wife of one man - Paul makes an age limitation on those widows who should be considered for support. Any younger than 60yrs will long for the companion of a mate and should be given the opportunity to purse so. They should be physically capable of supporting themselves as well. Those over 60 however, are to be cared for and watched over as mothers in Zion.

1Tim 5:10

1Tim 5:10 - Well reported of for good works - See Prov 31:30-31

1Tim 5:10

1Tim 5:10 - if she have brought up children, if she have lodged strangers if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work - if she has raised children not her own, or housed those who are homeless. See Isa 54:1, 2, 58:8-10

1Tim 5:11

1Tim 5:11 - wanton - Wandering or roving in gaiety or sport; sportive; frolicsome; darting aside, or one way and the other

1Tim 5:12

1Tim 5:12 - Having damnation, because they have cast off their first faith - to pursue a

husband is not a damnable offense to God (1Tim 5:14), but to pursue a husband and turn one's back on one's calling and faith is so. Further to, become an idle busybody, not working for the Lord but becoming a reproach to the faith is damnable. See 1Tim 5:14, 15

1Tim 5:13

1Tim 5:13 - And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not - Paul speaks of unprofitable servants who, unlike the virtuous woman, do not mind their own homes and the things appointed for them to do. See Proverbs 31:27

1Tim 5:13

1Tim 5:13 - speaking things which they ought not - in their idleness, they become gossips, and tale bearers, speaking things which they out not.

1Tim 5:14

1Tim 5:14 - I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully - See 1Tim 5:11

1Tim 5:14

1Tim 5:14 - give none occasion to the adversary to speak reproachfully - See Zech 3:1-3

1Tim 5:15

1Tim 5:15 - For some are already turned aside after Satan - See 1Tim 5:11-14

1Tim 5:17

1Tim 5:17 - Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine - those who are diligent in building the kingdom and are continually in service, laboring in the word and doctrine are worthy of honor. See 1Tim 4:11-13

1Tim 5:18

1Tim 5:18 - For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn - See Deut 25:4; 1Cor 9:9

1Tim 5:18

1Tim 5:18 - And, The labourer is worthy of his reward - 1Cor 9:11, 12; 2Thess 3:9

1Tim 5:19

1Tim 5:19 - Against an elder receive not an accusation, but before two or three witnesses - the pressures placed upon elders by the enemy is here noted by Paul. The elder is to be brought before the church upon the testimony of two or three witnesses and not haphazardly for the reproach it will bring upon the church.

1Tim 5:19

1Tim 5:19 - but before two or three witnesses - The Word of God is the standard by which all things are to be proven and specifies the rules/counsels/guidelines for conducting all

matters. See Deut 17:6

1Tim 5:21

1Tim 5:21 - all the elders are to be healed to the same standard and treatment, without partiality.

1Tim 5:21

1Tim 5:21 - observe these things without preferring one before another, doing nothing by partiality - See Jam 2:1-9

1Tim 5:22

1Tim 5:22 - lay hands suddenly on no man - Like Tit, Paul is giving Timothy counsel to appoint elders but to observe the candidates, not laying on hands hastily but prove their faith and sincerity in the work. See 1Tim 2:8; 3:10, 4:14; 2Tim 1:6; 1Thess 5:21; Tit 1:5; James 3:1 The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly. – {DA 294.1} The disciples had been much disappointed that Jesus had not tried to secure the co-operation of the leaders in Israel. They felt that it was a mistake not to strengthen His cause by securing the support of these influential men. If He had repulsed Judas, they would, in their own minds, have questioned the wisdom of their Master. The after history of Judas would show them the danger of allowing any worldly consideration to have weight in deciding the fitness of men for the work of God. The co-operation of such men as the disciples were anxious to secure would have betrayed the work into the hands of its worst enemies. – {DA 294.2}

1Tim 5:22

1Tim 5:22 - neither be partaker of other men's sins: keep thyself pure - ordaining a person of questionable integrity means to partake of another's sin. We are to reprove the unprofitable works of unrighteousness, not to affirm them in those who are suspected of sin. In so doing, we become partakers of their sins, giving assent to them rather than correction. Additionally, showing partiality, not reproving those who are known to have committed sin is to partake in their sin. See 1Tim 5:21; Rev 18:4 The Lord would have His people BURY POLITICAL QUESTIONS. On THESE THEMES SILENCE is ELOQUENCE. Christ calls upon His followers to COME into UNITY on the PURE GOSPEL PRINCIPLES which are plainly revealed in the word of God. We CANNOT with Safety Vote for Political Parties, for we do not know whom we are voting for. We CANNOT with Safety Take Part in ANY Political Schemes. We CANNOT Labor to Please men who will use their influence to Repress Religious Liberty, and to Set in Operation Oppressive Measures to Lead or Compel their Fellow men to Keep Sunday as the Sabbath. The first day of the week is not a day to be reverenced. It is a spurious sabbath, and the members of the Lord's family CANNOT Participate with the men who exalt this day, and Violate the Law of GOD by trampling upon His Sabbath. The people of God are NOT to Vote to Place Such Men in Office; for when they do this, they are Partakers with them of the SINS which they Commit while in office. {FE 475.2} Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The

Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene. – {1888 810.2}

1Tim 5:22

1Tim 5:22 - keep thyself pure - See 1Jo 3:2, 3; Rev 16:15

1Tim 5:23

1Tim 5:23 - but use a little wine for thy stomach's sake and thine often infirmities - whether Paul was speaking of the use of unfermented wine (grape juice) or fermented wine, he speaks in terms of it being used for medicinal purposes.

1Tim 5:24

1Tim 5:24 - Some men's sins are open beforehand, going before to judgment; and some men they follow after - some men's sins are known and made public while others will come forth in the judgment. Lord keep me from presumptuous sins! See Ps 19:13

1Tim 5:24

1Tim 5:24 - some men they follow after - the sins of some will be revealed in the judgment in heaven; they are concealed from men's eyes but will be seen when the books are opened for the saints to behold and review. See Rev 20:4

1Tim 6:1

1Tim 6:1 - Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed - If one is servant to a hard and difficult master, keeping him "under the yoke" Paul advises that he act in meekness towards him, showing him honour even if he may not seem to deserve it. See Mt 11:28; Tit 2:9, 10

1Tim 6:2

1Tim 6:2 - And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit - we are not to become overly familiar with others of the faith, but to render to them the due regard, whether as a master/boss or as a servant. Phlm 1:16

1Tim 6:3

1Tim 6:3 - If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness - if anyone promote another "gospel" than that which has been stated in the prior two verses, that person is proud. See 1Tim 6:4; 2Tim 1:13; Gal 1:3-9; 1Cor 14:37

1Tim 6:4

1Tim 6:4 - He is proud, knowing nothing - See 1Tim 3:6; *2Tim 2:25, 26

1Tim 6:4

1Tim 6:4 - but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. See Rom 14:1; 1Tim 1:4-7

1Tim 6:4

1Tim 6:4 - doting - Regarding with excessive fondness

1Tim 6:4

1Tim 6:4 - evil surmisings - See 1Cor 13:5; Zech 8:17

1Tim 6:5

1Tim 6:5 - Perverse disputings of men of corrupt minds, and destitute of the truth - See 2Tim 2:25, 26

1Tim 6:5

1Tim 6:5 - supposing that gain is godlines - a possible reference to the prosperity gospel in thought, pursuit and deed. Those who make riches a god are ever pursuing it and associate their prosperity with the blessings of God. They believe their "sacrifices" should be multiplied with blessings for themselves rather than the spirit of a true sacrifice that is consumed for the benefit of others. See Mt 19:25; Mk 10:26; Lk 18:26; Jam 2:1-9 Seeing the failure of his efforts to crush out the truth by persecution, Satan had again resorted to the plan of compromise which led to the great apostasy and the formation of the Church of Rome. He had induced Christians to ally themselves, not now with pagans, but with those who, by their devotion to the things of this world, had proved themselves to be as truly idolaters as were the worshipers of graven images. And the results of this union were no less pernicious now than in former ages; pride and extravagance were fostered under the guise of religion, and the churches became corrupted. Satan continued to pervert the doctrines of the Bible, and traditions that were to ruin millions were taking deep root. The church was upholding and defending these traditions, instead of contending for "the faith which was once delivered unto the saints

1Tim 6:6

1Tim 6:6 - But godliness with contentment is great gain - to honor and uphold the righteousness of God and find contentment in yields peace for one's soul. See Ps 37:16; Prov 15:16, 16:8, 19:23; *Phil 4:11, 12; Eccl 2:24, 4:6; Lk 3:14

1Tim 6:7

1Tim 6:7 - For we brought nothing into this world, and it is certain we can carry nothing out - See Job 1:21; Eccl 2:18, 19

1Tim 6:8

1Tim 6:8 - And having food and raiment let us be therewith content - we should be content with the clothing on our backs, the food that we eat and the roofs over our head. We must not strive for bigger and greater barns, but seek to be rich unto the poor and to God's Kingdom. See Mt 6:25-34; Eccl 2:24

1Tim 6:9

1Tim 6:9 - will be rich - those who desire to be rich - See Prov 1:19, 23:4-6; Mt 6:19-21

1Tim 6:9

1Tim 6:9 - and a snare - See Lk 21:25

1Tim 6:9

1Tim 6:9 - and into many foolish and hurtful lusts - See 1Jo 2:16

1Tim 6:10

1Tim 6:10 - For the love of money is the root of all evil - the love of money is the self-exalting, idolatrous love of self. Loving money, one covets all that money can supposedly bring, power, material things, fame, respect of men, etc. Money is used by the god of this world (2Cor 4:4) to empower men to seek a life without God. Men of this world believe that they are all powerful based on their wealth, and thus can be as god (Gen 3:5). Money and the love of it is thus the root of all evil. See Mt 19:26: Proverbs 1:19, 12:12, 28:20, 22

1Tim 6:10

1Tim 6:10 - which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows - See Ju 1:11; 2Pet 2:15; Prov 1:19; Eccl 5:10; 1Thess 2:5

1Tim 6:11

1Tim 6:11 - But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness - See Ps 19:9, 10; Mt 6:24, 33

1Tim 6:11

1Tim 6:11 - and follow after righteousness, godliness, faith, love, patience, meekness - See Mt 6:26-34

1Tim 6:12

1Tim 6:11 - lay hold on eternal life - See Joh 17:3; 1Jo 5:11-14, 39; Jer 9:23, 24, 23:6

1Tim 6:12

1Tim 6:12 - whereunto thou art also called - we are called, chosen and predestined for eternal life in Christ Jesus. Eph 1:3-14

1Tim 6:13

1Tim 6:13 - I give thee charge in the sight of God, who quickeneth all things - See Rom 4:17

1Tim 6:13

1Tim 6:13 - who quickeneth all things - See Eph 2:1; Act 17:28

1Tim 6:13

1Tim 6:13 - who before Pontius Pilate witnessed a good confession - See John 18:37

1Tim 6:14

1Tim 6:14 - That thou keep this commandment without spot, unrebukeable - I can do all things through Christ which strengthens me. See 1Tim 6:12; Rev 16:15; Eph 5:27

1Tim 6:15

1Tim 6:15 - who is the blessed and only Potentate, the King of kings, and Lord of lords - Jesus alone has won our redemption. He alone was worthy to unseal the scroll/book in heaven. See Rev 5:4-10

1Tim 6:16

1Tim 6:16 - Who only hath immortality - the Godhead alone has inherent immortality. We will receive this as a gift with our glorified bodies. However, our immortal lives will be borrowed and derived from His. See 1Cor 15:50-54

1Tim 6:16

1Tim 6:16 - dwelling in the light which no man can approach unto - See Ps 104:2; Heb 1:3; 1Jo 1:5; Jam 1:17

1Tim 6:16

1Tim 6:16 - whom no man hath seen, nor can see - no man has seen the Father at any time. See Joh 1:18, 5:37, 6:46; Heb 11:27, 12:29||2Thess 2:8

1Tim 6:17

1Tim 6:17 - Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy - Wealth gives an illusion of power and invincibility such that it becomes a god to the possessor - See Mt 6:24; Jer 9:23; Jam 5:1-6

1Tim 6:17

1Tim 6:17 - nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy - See Lk 12:16-211

1Tim 6:18

1Tim 6:18 - That they do good, that they be rich in good works - See Act 2:44, 45; Isa 58:7;

1Tim 6:18

1TIm 6:18 - ready to distribute - See Act 2:43-47

1Tim 6:19

1Tim 6:19 - Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life - the wise build on the Foundation, Jesus Christ with gold and precious things that can withstand the testing fires - See Mt 6:19, 20, 33, 34; 1Cor 3:12

1Tim 6:20

1Tim 6:20 - avoiding profane and vain babblings - See 1Tim 1:6, 7

1Tim 6:20

1Tim 6:20 - oppositions of science falsely so called - See Col 2:8 1) Evolutionary theory 2)

Old earth theory 3) Two Creations even in Paul's day, men sought to rationalize and justify the revealed and hidden things of God through vain philosophy and science. Paul used the Word “Gnosis” for “science”, from which Gnosticism (Knowledge) is derived. The modern evolutionist, natural scientists that deny God's creative and sustaining powers are here described. See Col 2:8 The Creator, in definitely stating what should constitute food for man, did not mention flesh. If he had formed the human teeth to tear the flesh of animals, as some urge, and designed that we should subsist largely upon animal food, flesh would have been at least mentioned in Adam’s bill of fare. {BHY 169.5} Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God’s word is to be tested by the teachings of “science falsely so called.” 1Tim 6:20. The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments too often go a step further and doubt the existence of God and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity. – {GC 522.3} Misuse of Sciences Pertaining to the Mind—In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. – {1MCP 19.1} This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, [Note: In this statement as published in the The Signs of the Times, November 6, 1884, Mrs. White drew heavily from, and somewhat clarified a statement published originally in, the The Review and Herald, February 18, 1862, now in Testimonies for the Church 1:290-302. – {1MCP 19.2} False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, seduced many of them from their loyalty. – {CCh 322.1} Having lost his place in heaven, Satan presented his temptations to our first parents. Adam and Eve yielded to the enemy, and by their disobedience humanity was estranged from God, and the earth was separated from heaven. – {CCh 322.2} If Adam and Eve had never touched the forbidden tree, the Lord would have imparted to them knowledge, knowledge upon which rested no curse of sin, knowledge that would have brought them everlasting joy. All that they gained by their disobedience was an acquaintance with sin and its results. – {CCh 322.3} The field into which Satan led our first parents is the same to which he is leading men today. He is flooding the world with pleasing fables. By every device at his command he seeks to prevent men from obtaining that knowledge of God which is salvation. [578] – {CCh 322.4}

1Tim 6:21

1Tim 6:21 - Which some professing have erred concerning the faith - False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, seduced many of them from their loyalty. – {CCh 322.1}

---

2 Timothy

2Tim 1:1 Back to Table of Contents

2Tim 1:1 - Paul, an apostle of Jesus Christ by the will of God - See Act 9:13-15

2Tim 1:1

2Tim 1:1 - according to the promise of life which is in Christ Jesus - See Ps 133:3; 1Joh 5:11-14

2Tim 1:2

2Tim 1:2 - To Timothy, my dearly beloved son - See 1Tim 1:2, 18

2Tim 1:3

2Tim 1:3 - Paul speaks of having served God with a pure conscience while still in the loins of his forefathers. He speaks as one who comes from a lineage of godly men, and one who like Levi, who paid tithes to Melchizedek while still in the loins of his forefather Abraham, Paul also worshipped God while in the loins of his forefathers. See Phil 3:4-6; Heb 7:9, 110

2Tim 1:3

2Tim 1:3 - that without ceasing I have remembrance of thee in my prayers night and day - See 1Thess 5:17

2Tim 1:4

2Tim 1:5 - being mindful of thy tears - See Ps 56:8; Mal 3:16

2Tim 1:5

2Tim 1:5 - unfeigned faith that is in thee - See Joh 1:47-51; Rev 14:5; 1Tim 1:5; 1Pet 1:22

2Tim 1:5

2Tim 1:5 - which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also - See 2Tim 3:15

2Tim 1:5

2Tim 1:5 - Lois - Lōís Noun Feminine lo-ece' of uncertain origin of uncertain origin; Lois, a Christian woman:--Lois. Lois = "agreeable" the grandmother of Timothy

2Tim 1:5

2Tim 1:5 - Eunice - Euníkē Noun Feminine yoo-nee'-kay from (2095) and (3529) from and ; victorious; Eunice, a Jewess:--Eunice. Eunice = "good victory" the mother of Timothy

2Tim 1:6

2Tim 1:6 - stir up the gift of God, which is in thee by the putting on of my hands - 1Tim 4:14, 5:22

2Tim 1:7

2Tim 1:7 - spirit of fear - 2Tim 1:7 - Demonic Influences: The Bible reveals that the enemy of souls utilizes spiritual influences upon the subconscious mind through suggestion and our senses. When actuated, these subconscious thoughts evoke emotions that if not arrested and brought into captivity, will cause us to sin (2Cor 10:3-5). God desires to take away the negative emotions tied to past feelings, experiences (pains, hurts, anger, inadequacy) so that we may not fear, but have His power, love and a sound mind in the midst of any situation. See Heb 2:14, 15

2Tim 1:7

2Tim 1:7 - Demonic Influences: The Bible reveals that the enemy of souls utilizes spiritual influences upon the subconscious mind through suggestion and our senses. When actuated, these subconscious thoughts evoke emotions that if not arrested and brought into captivity, will cause us to sin (2Cor 10:3-5). God desires to take away the negative emotions tied to past feelings, experiences (pains, hurts, anger, inadequacy) so that we may not fear, but have His power, love and a sound mind in the midst of any situation.

2Tim 1:7

2Tim 1:7 - power - All power has been given to Jesus in heaven and on earth and He is with us to the end of the world. The gospel is the power of God unto salvation. See Mt 28:18-20; Rom 1:16; Ps 68:35; Joh 1:12; 2Tim 1:14

2Tim 1:7

2Tim 1:7 - love- the Spirit of Love is from above. See Jam 3:16

2Tim 1:7

2Tim 1:7 - sound mind - good judgment; right and healthful thoughts; right motives; right thinking; righteousness; unfeigned love and faith; the mind of Christ. See Phil 2:5-8

2Tim 1:8

2Tim 1:8 - Be not thou therefore ashamed of the testimony of our Lord - See Rom 1:16

2Tim 1:8

2Tim 1:8 - be thou partaker of the afflictions of the gospel - Endure hardship as a Christian; live by the rules given by God, unlike the world that lives by its own rules. See 2Tim 2:3-7, 3:12, 1:12; Joh 16:33; Mk 13:9-13; Heb 11:25, 26

2Tim 1:8

2Tim 1:8 - according to the power of God - the Holy Spirit is He Who gives us power to stand while partaking of the afflictions of the gospel. See Eph 6:13

2Tim 1:9

2Tim 1:9 - Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the

world began - See Eph 2:8, 9; Rom 5:6-10; Rev 13:8

2Tim 1:9

2Tim 1:10 - and called us with an holy calling - See Rom 8:30, 9:24; Eph 1:4

2Tim 1:9

2Tim 1:9 - not according to our works - See Eph 2:9; Rom 3:27, 11:6; 1Cor 1:29-31; Jer 9:23, 24

2Tim 1:9

2Tim 1:9 - but according to his own purpose and grace - God's own free will, loving kindness, eternal purposes of good towards us has saved us all. See Jam 1:17; Eph 1:7, 9, 11, 19, 2:10; Phil 4:19

2Tim 1:9

2Tim 1:9 - which was given us in Christ Jesus before the world began - See Eph 1:4; Rev 13:8;

2Tim 1:10

2Tim 1:10 - But is now made manifest by the appearing of our Saviour Jesus Christ - See 1Pet 1:19, 20; Col 1:25-29; TIt 2:13

2Tim 1:10

2Tim 1:10 - Who hath abolished death, and hath brought life and immortality to light through the gospel - See Joh 11:25, 26; Heb 2:14, 15; 1Cor 15:54, 55

2Tim 1:10

2Tim 1:10 - and hath brought life and immortality to light through the gospel: - See Joh 11:25; 1Jo 5:11-13; 1Cor 15:49-54; 2Pet 1:4

2Tim 1:10

2Tim 1:10 - and immortality to light through the gospel - See 1Cor 15:51-54

2Tim 1:11

2Tim 1:11 - Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles - See 1Tim 2:7; Rom 11:13; Gal 2:2, 8

2Tim 1:12

2Tim 1:12 - For the which cause I also suffer these things - See 2Tim 1:8; Heb 11:25, 26

2Tim 1:12

2Tim 1:12 - I am not ashamed: for I know Whom I have believed - Rom 1:16; Job 19:25; 2Tim 1:8

2Tim 1:12

2Tim 1:12 - and am persuaded that He is able to keep that which I have committed unto Him

against that day - See Ju 1:24; Mt 6:20, 21; 1Pet 1:5, 4:19; Philippians 1:6; Ps 138:8; Heb 3:14

2Tim 1:12

2Tim 1:12 - against that day - the day of the Lord; Jesus' Second Coming. See 2Tim 1:18

2Tim 1:13

2Tim 1:13 - Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus - Compare 2Tim 4:2-5; 1Tim 6:3, 4; 1Cor 11:1

2Tim 1:14

2Tim 1:14 - That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us - the sound doctrine given to us by the Holy Spirit, we are to keep and hold firm to. See Joh 16:13, 8-10; Gal 2:20; Eph 1:13, 14

2Tim 1:16

2Tim 1:16, 17 - The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me - See Act 28:30, 31. Compare 2Tim 4:14

2Tim 1:16

2Tim 1:16 - and was not ashamed of my chain - Onesiphorus was not ashamed to call Paul, though imprisoned and bound by fetters, his spiritual father. He sought Paul out while a prisoner in Rome and sought to comfort him despite his shameful imprisonment.

2Tim 1:18

2Tim 1:18 - that he may find mercy of the Lord in that day - in the day of Judgment, when all men must stand before the judgment bar of Christ and give an answer for the things done in the flesh, Paul wishes that Onesiphorus be found faithful.

2Tim 1:18

2Tim 1:18 - in that day - the day of the Lord; Jesus' Second Coming. See 2Tim 1:12

2Tim 2:2

2Tim 2:2 - the same commit thou to faithful men, who shall be able to teach others also - See Mt 5:19, 9:37, 38; Isa 32:20; 2Tim 2:14; Tit 1:5

2Tim 2:3

2Tim 2:3 - Thou therefore endure hardness - Paul counsels Timothy and the church to "endure". The word speaks of trial, temptation, hardship and suffering. He encourages us to endure, even as he himself has endured the same for the elect's sake. See 2Tim 2:10; 1:8

2Tim 2:4

2Tim 2:4 - No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier - Paul's comments have application on different levels. Primarily, Paul speaks of being in the world but not of the world so that we are not tainted by the world and its allurements (2Pet 1:4; 1Jo 2:16)). We are also to be a peculiar people, where we are to remain separate from the world, not being numbered with

the world and its norms (Num 23:9). See Col 3:2; Phlm 2

2Tim 2:5

2Tim 2:5 - And if a man also strive for masteries, yet is he not crowned, except he strive lawfully - We must run the Christian race in a lawful, godly manner. We must do justly, love mercy and walk humbly with God in order to win the prize. See Mic 6:8

2Tim 2:5

2Tim 2:6 - except he strive lawfully - we are to be God fearing and keepers of the Law of God, not transgressors.

2Tim 2:6

2Tim 2:6 - The husbandman that laboreth must be first partaker of the fruits - those who labor in the gospel work must first themselves partake of the "fruit of the spirit". They must eat so that they be found true witnesses in teaching others to eat of the fruit of righteousnes. See Gal 5:22, 23; 1Cor 9:27; Contrast Mt 23:4

2Tim 2:7

2Tim 2:7 - Consider what I say; and the Lord give thee understanding in all things - See Act 17:11, 12

2Tim 2:8

2Tim 2:8 - Remember that Jesus CHrist of the seed of David was raised fro the dead according to my gospel: Paul to the Corinthians (1Cor 3:11) asserts that there is no other gospel/foundation message but the message of Jesus Christ, the Messiah, crucified and raised from the dead. He affirms to Timothy that such is the message he preaches and so he too, should teach others. 2Tim 2:2; Tit 1:5

2Tim 2:9

2Tim 2:9 - Wherein I suffer trouble, as an evil doer, even unto bonds - Paul was often accused of sedition and provoking the peace by both religious and secular figures in his day. In all these trials of affliction emotionally and in the flesh- even unto bonds, he maintained a Christ-like disposition so that the gospel message would not be profaned. See Act 28:30, 31; 2Tim 1:

2Tim 2:9

2Tim 2:9 - but the word of God is not bound - though Paul may be constrained and bound in prison, God’s Word was freely going forth, finding lodging in the hearts of all those who hungered and thirsted for righteousness.

2Tim 2:10

2Tim 2:10 - Therefore I endure all things for the elect’s sakes - See 2Tim 2:3

2Tim 2:11

2Tim 2:11 - For if we be dead with him, we shall also live with him: - See Rom 6:8; Gal 2:20; Mt 16:25; Col 3:3-5; 2Cor 13:4

2Tim 2:12

2Tim 2:12 - If we suffer, we shall also reign with him - See Rom 8:18; Mt 16:24, 25, 19:28; Rev 20:4-6

2Tim 2:12

2Tim 2:12- if we deny him, he also will deny us - See Mt 10:33; Rev 3:5

2Tim 2:13

2Tim 2:13 - If we believe not, yet he abideth faithful: he cannot deny himself - See *Mk 9:24; Rom 3:3, 4

2Tim 2:13

2Tim 2:13 - yet He abideth faithful: he cannot deny Himself - See Rev 3:14, 19:11; 1Thess 5:24; 1Cor 1:9; Isa 27:5

2Tim 2:13

2Tim 2:13 - he cannot deny himself - God will not contradict Himself. See Mk 10:18; Jam 1:17; Heb 13:8; Num 23:19; 1Sam 15:29

2Tim 2:14

2Tim 2:14 - Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers - of the things conveyed to Timothy, Paul admonishes that he teach those appointed to be elders the same things (2Tim 2:2). He also counsels that they avoid vain disputes that bring no profit but undermine those who do hear.

2Tim 2:14

2Tim 2:14 - charging them before the Lord that they strive not about words to no profit - See 2Tim 2:16

2Tim 2:14

2Tim 2:14 - but to the subverting of the hearers - See 2Tim 2:16-18

2Tim 2:15

2Tim 2:15 - study to shew thyself approved unto God - God gives the command to "study" through the apostle Paul (See Joh 5:39). God expects us to know, understand and interpret for ourselves the Words of life, especially that which would lead us to Christ for our salvation (Lk 10:25, 26; Joh 5:39). We are admonished to know "what is the breadth, and length, and depth and height" of God's work in our salvation (Eph 3:17-19) by using God's prescribed method of study, line-upon-line, precept-upon-precept, here a little and there a little (Isa 28:10). See Col 3:16; {TDG 93.2, 3} As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God’s word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another’s mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the

mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord". {DA 390.4} Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1 I have been shown many who will claim to be especially taught of God, and will attempt to lead others, and from mistaken ideas of duty they will undertake a work that God has never laid upon them. Confusion will be the result. Let everyone seek God most earnestly for himself that he may individually understand His will.—Selected Messages 2:72 (1893). – {LDE 20.4}

2Tim 2:15

2Tim 2:15 - shew thyself approved unto God - the approval we seek is from the Lord, that He might see us as fit and qualified workmen (laborers) to be sent into His fields to gather in His harvest. See Mt 9:36-38; 2Tim 2:21; 2Cor 5:9; Lk 10:26

2Tim 2:15

2Tim 2:15 - approved unto God - we are approved by God as we allow God to renew our minds and we prove, test, taste for ourselves, His good and acceptable will for us spoken through His written Word and the Living Word that abides in us. See Rom 12:1, 2; 2Pet 3:18

2Tim 2:15

2Tim 2:15 - a workman - a laborer See Mt 9:35-38

2Tim 2:15

2Tim 2:15 - needeth not to be ashamed - the man who built upon the sand watched his home stumble to his despair, embarrassment and peril. Our works must not suffer because of lack of knowledge or ignorance in God's Word. We are not to wrest Scriptures nor malign them through our lack of study and preparation. See 1Jo 2:28

2Tim 2:15

2Tim 2:15 - rightly dividing the word of truth - In order to accurately discern and understand God's Words of truth, it is essential that we be led in humility by the Holy Spirit, the Spirit of Truth (Joh 16:13; Rom 8:14; 1Cor 2:14). We must then employ God's method of study, Proof Texting, to affirm and prove all things by the Living Word (Isa 28:9, 10, 13; 1Thess 5:21; Isa 8:20). See Ezra 7:10; Mt 13:52; 2Pet 3:14-16; 2Tim 2:25, 26; Tit 2:7 Rightly dividing may also speak to having discernment to speak or not to speak a word in season

2Tim 2:15

2Tim 2:15 - the word of truth - See Joh 17:17 We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems.

We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth. – {GC 599.1}

2Tim 2:16

2Tim 2:16 - shun profane and vain babblings - See 2Tim 2:23

2Tim 2:17

2Tim 2:17 - canker - A virulent, corroding ulcer; or any thing that corrodes, corrupts or destroys.

2Tim 2:18

2Tim 2:18 - saying that the resurrection is past already; and overthrow the faith of some - See 2Thess 2:1-3

2Tim 2:18

2Tim 2:18 - and overthrow the faith of some - See 2Tim 2:14

2Tim 2:19

2Tim 2:19 - Nevertheless, the foundation of God standeth sure - Jesus and the teachings through His apostles stand as the foundation of God's church. See 1Pet 2:6 Despite the warnings of evil against God, the foundation of God stands sure and secure. Reve 12:7

2Tim 2:19

2Tim 2:19 - having this seal - See Rev 7:1-4; Isa 8:16||Rev 12:17

2Tim 2:19

2Tim 2:19 - The Lord knoweth them that are His - Those that belong to the LORD have His testimonies (prophecies) bound up and are sealed (4th commandment) by His commandments. See Joh 5:41-44, 10:14, 15; Isa 8:16

2Tim 2:19

2Tim 2:19 - Let every one that nameth the name of Christ depart from iniquity - See Ex 20:7; Col 3:1-5; 1Jo 3:2, 3

2Tim 2:20

2Tim 2:20 - But in a great house there are not only vessels of gold and of silver, but also of wood and of earth - Jesus is speaking of two classes of people, those who are honorable and those who are dishonorable, the good and the bad, the wheat and the tares - See Mt 13:29, 30; Gen 25:23

2Tim 2:20

2Tim 2:20 - honour, and some to dishonour - See Rom 9:21 Satan’s special temptations are directed against the ministry. He knows that ministers are but human, possessing no grace

or holiness of their own; that the treasures of the gospel have been placed in earthen vessels, which divine power alone can make vessels unto honor.

2Tim 2:21

2Tim 2:21 -purge himself from these - purge himself as a son of Levi (Mal 3:3) from these - "departing from iniquity" v19; "shunning profane babbling" v16; "striving about words to no profit" v14; "foolish and unlearned questions" v23; "youthful lusts" v22 - See Col 3:5, 8, 9; 1Jo 3:3; 1Cor 3:17; Heb 9:14 Satan's special temptations are directed against the ministry. He knows that ministers are but human, possessing no grace or holiness of their own; that the treasures of the gospel have been placed in earthen vessels, which divine power alone can make vessels unto honor.

2Tim 2:21

2Tim 2:21 - he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work - See 1Thess 4:4; Rom 9:21

2Tim 2:21

2Tim 2:21 - meet for the master's use, and prepared unto every good work. - See 2Tim 2:4, 15, 3:17; Mt 9:38 Great truths must be brought into little things. Practical religion is to be carried into the lowly duties of daily life. The greatest qualification for any man is to obey implicitly the word of the Lord. – {COL 359.1}

2Tim 2:22

2Tim 2:22 - Flee also youthful lusts - See Ps 119:9, 37; 1Jo 2:16; Eccl 11:9, 10; Jer 31:18, 19

2Tim 2:22

2Tim 2:22 - with them that call on the Lord out of a pure heart - See 2Cor 4:2; 1Tim 1:5; Act 15:8, 9

2Tim 2:23

2Tim 2:23 - But foolish and unlearned questions avoid, knowing that they do gender strifes - See Tit 3:9 Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God we should quietly drop words or introduce a subject that will turn the conversation into a profitable channel. – {COL 337.3}

2Tim 2:23

2Tim 2:23 - unlearned questions - unlearned questions offered by unlearned men (2Pet 3:16) are posed that: 1. are merely the voice of controversy 2. are caviling, cynical

2Tim 2:24

2Tim 2:24 - the servant of the Lord must not strive - See Phil 4:5

2Tim 2:25

2Tim 2:25 - In meekness instructing those that oppose themselves - humbly and meekly directing those who sin against their own souls through pride or ignorance. Some may not

genuinely desire to do God's will (Joh 7:17), and even they must be dealt with with patience and meekness. Others cavil (Rom 14:1; 2Tim 3:7) or wrest Scriptures to their own destruction (2Pet 3:16, 17). See Mt 18:15; 3:7-10; 1Tim 1:20, *6:3-5; Tit 1:9, 2:8, 3:10, 11; 2Tim 3:8 The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light. – {GW92 127.3}

2Tim 2:25

2Tim 2:25 - if God peradventure will give them repentance to the acknowledging of the truth - that the person may humble themselves and be willing to submit themselves to the truth - See 2Sam 12:13; 2Cor 7:10, 11; Jam 5:20; 2Thess 2:10; Rom 10:1-4

2Tim 2:25

2Tim 2:25 - give them repentance - See Rom 2:4; Rev 3:19

2Tim 2:25

2Tim 2:25 - the acknowledging of the truth - Those who deny the truth are bringing condemnation upon themselves because they are choosing bondage over sin. See Rev 12:7-9; John 8:31, 32; Rom 1:28-32

2Tim 2:26

2Tim 2:26 - And that they may recover themselves out of the snare of the devil - See Ps 91; Rom 6:16, 8:7; 2Cor *4:3, 4; 1Tim 1:20; Rev 12:9; 2Tim 3:8 Satan a Student of the Mind—For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.— Letter 244, 1907 – {1MCP 18.1}

2Tim 2:26

2Tim 2:26 - who are taken captive by him at his will - Jesus died to deliver us from the bondage and captivity of Satan (Ex 20:1, 2; Heb 2:14, 15; Rom 7:21-24). However, we must surrender our will and be born again through the Holy Spirit to receive the provisions of Jesus' deliverance. 2Thess 2:10-12; *2Cor 4:4; CONTRAST John 8:31, 32, 36 Those who yield themselves to unrighteousness are slaves of sin and of the devil, being taken captive by him at his will - See Rom 6:16

2Tim 3:1

2Tim 3:1-7 - This know also, that in the last days perilous times shall come - See Mic 7:5, 6; 1Cor 6:9; 1Jo 5:19; 2Thess 3:2

2Tim 3:2

2Tim 3:2 - For men shall be lovers of their own selves - See Rom 1:28-32. Self love is seen in the vain habits so popular today (selfies, lewd dress, self promotion, etc.)

2Tim 3:2

2Tim 3:2 - covetous - covetousness is idolatry. See Col 3:5; Mk 10:17-22

2Tim 3:2

2Tim 3:2 - proud - Prov 13:10

2Tim 3:2

2Tim 3:2 - blasphemers - See Joh 10:33, Luk 5:21, Mk 2:5-11

2Tim 3:2

2Tim 3:2 - disobedient to parents - not showing due regard to parents; dishonoring parents; neglecting parents in their time of need. This is a possible commentary on the way children will be reared in the last days, where there will be a lack of discipline (contrast - Heb 12:9), much coddling and empowering of bad behavior, leading to future reproach. See Isa 3:4, 12; Mark 7:9-13; 1Sam 3:11-18; Prov 13:24, 23:13, 14, 29:15; Mt 10:21

2Tim 3:3

2Tim 3:3 - Without natural affection - lacking the sympathies, affections, love that is common among family, friends, brethren. - See Mt 10:21

2Tim 3:3

2Tim 3:3 - trucebreakers - not holding to one's word, agreement, covenant, promise, or vow for peace. War-like and belligerent.

2Tim 3:3

2Tim 3:3 - false accusers - slanderers, perjurers. See Tit 2:3; Mt 10:21

2Tim 3:3

2Tim 3:3 - incontinent - uncontrolled not restrained; unchaste; lewd

2Tim 3:3

2Tim3:3 - fierce - Vehement; violent; furious; rushing; impetuous; as a fierce wind.

2Tim 3:3

2Tim 3:3 - despisers of those that are good - such was the experience of Christ, His disciples and all who will live godly, they will be held in contempt by the workers of iniquity.

2Tim 3:4

2Tim 3:4 - heady - headstrong or impetuous, hasty, acting impulsively without thought.

2Tim 3:4

2Tim 3:4 - highminded - pretentious; having high moral standards outwardly; haughty, proud and arrogant

2Tim 3:4

2Tim 3:4 - lovers of pleasures more than lovers of God - loving the world and the things of this world (entertainment, possessions, status, wealth, persons) more than God - Rom 1:24, 26-32

2Tim 3:5

2Tim 3:5 - Having a form of godliness - See Rom 10:1-3, 2:20; 2Cor 3:6 A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. – {CCh 42.1} FORMALISM - Cain was the first to exhibit formalism in his adherence to the ritual of sacrifice, without the obedience motivated by love and appreciation that should have preceded the works. The Jews, in establishing the Old Covenant (Ex 20:8) demonstrated the same spirit of pagan, self-exaltation in thinking they could keep God's covenant in their own strength. Following the Babylonian captivity, the Jews perfected formalism in establishing corollaries to every commandment so that they would supposedly never again violate God's Law and fall into captivity. The formalism demonstrated in the time of Christ made for a dead, oppressive religion, devoid of faith and based on rituals and rites (compare Rev 6:8): 1. "wash their hands oft, eat not, holding the tradition of the elders... and many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables... Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" Mark 7:3, 4, 13 2. "ye devour widows' houses, and for a pretence make long prayer:" Mt 23:14 3. "compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Mt 23:15 4. "pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Mt 23:23 5. "strain at a gnat, and swallow a camel." Mt 23:24 6. "make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Mt 23:25 7. "ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Mt 23:27 8. "ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Mt 23:28 All of these things are done in the name God and of religious service and observances, but are devoid of the life-transforming, love, joy, and power of God, the gospel of Jesus Christ (Rom 1:16, 17). Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin. – {PP 72.5} – PP 72.5 Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God's people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side. – {RH August 23, 1892 Par. 3}

2Tim 3:5

2Tim 3:3 - denying the power thereof - they deny God's power, Jesus Christ, Who alone can give victory over sin through their rejection of light regarding Christ's righteousness, available to all men (Jer 23:5, 6), and through persistent cherishing and practicing of sin. See Joh 1:12; 2Pet 1:1-4

2Tim 3:5

2Tim 3:5 - form such turn away - The LORD counsels us to depart company from those who openly display such behavior as He Himself will turn away from them, spewing them out of His mouth. See 2Thess 3:6; Rev 3:16

2Tim 3:6

2Tim 3:6 - For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts - See 2Pet 2:12-22

2Tim 3:6

2Tim 3:6 - silly women laden with sins, led away with divers lusts - See Col 3:5; Eze 23:11; Prov 5:1-23

2Tim 3:7

2Tim 3:7 - Ever learning, and never able to come to the knowledge of the truth - Our challenge is not in needing to know new things but rather applying ourselves to those things which we already know (Joh 8:54, 55). We often overlook the things that we know in pursuit of some new truth, but we will be held accountable for that which we already know (and do not perform). Knowledge brings accountability - we must now live up to the light imparted to us. Yet, ignorance is deadly! - See Gal 2:20; Rom 10:1-4

2Tim 3:7

2Tim 3:7 - Ever learning, and never able to come to the knowledge of the truth - Our challenge is not in needing to know new things but rather applying ourselves to those things which we already know (Joh 8:54, 55). We often overlook the things that we know in pursuit of some new truth, but we will be held accountable for that which we already know (and do not perform). Knowledge brings accountability - we must now live up to the light imparted to us. Yet, ignorance is deadly! See Gal 2:21; Rom 10:1-4; Ezekiel 33:30-33

2Tim 3:7

2Tim 3:7 - knowledge of the truth - epígnōsis Noun Feminine ep-ig'-no-sis from (1921) from ; recognition, i.e. (by implication) full discernment, acknowledgement:--(ac-)knowledge(-ing, -ment). precise and correct knowledge used in the NT of the knowledge of things ethical and divine to perceive or fully discern

2Tim 3:8

2Tim 3:8 - Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith - See 2Tim 2:24-26

2Tim 3:8

2Tim 3:8 - Jannes and Jambres -"According to Jasher, were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that

their father, Balaam, had exercised. The deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do.... This is an example of the two-horned beast [Rev 13:11-18]; 2 Tim 2:24-26

2Tim 3:9

2Tim 3:9 - for their folly shall be manifest unto all men - the foolishness of the infidel and perverters of truth will be made known before all. See Ps 14:1; Jer 28:10-17; Mt 23:35, 36

2Tim 3:10

2Tim 3:10 - But thou hast fully known my doctrine - See Joh 7:17; 1Cor 4:14-16; Phil 4:9; 2Tim 3:10; Act 20:17-21; 1Thess 1:5

2Tim 3:11

2Tim 3:11 - but out of them all the Lord delivered me - See Judges 6:9; Ps 54:7, 34:4

2Tim 3:12

2Tim 3:12 - Yea, and all that will live godly in Christ Jesus shall suffer persecution - Once God's people have been sealed, then a Time of Trouble will arise to try the faith of all. Persecution is thought by many to cause the church to reform but the verse speaks the opposite. It is godly living that will bring persecution - See Joh 16:33; Mt 5:10-12, 10:21, 22; Rom 8:17, 18; Dan 12:1; 1Pet 4:12

2Tim 3:13

2Tim 3:13 - evil men and seducers - See Rev 22:14, 15 All who will exalt and worship the idol Sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use. Inspired by another spirit which blinds their discernment, they cannot see that the exaltation of Sunday observance is entirely the institution of the Catholic church.... – {8MR 344.2}

2Tim 3:13

2Tim 3:13 - seducers - góēs Noun Masculine go'-ace from goao (to wail) from goao (to wail); properly, a wizard (as muttering spells), i.e. (by implication) an imposter:--seducer. a wailer, a howler a juggler, enchanter (because incantations used to be uttered in a kind of howl) a deceiver, imposter See Isa 8:19; 2Tim 3:6, 7; Ps 91:3

2Tim 3:13

2Tim 3:13 - shall wax worse and worse deceiving and being deceived - See 2Tim 3:1-5;

2Tim 3:13

2Tim 3:13 - being deceived - See 2Tim 2:26

2Tim 3:14

2Tim 3:14 - But continue thou in the things which thou hast learned and hast been assured of - See Joh 8:31, 32; Isa 32:17; Heb 10:35-39

2Tim 3:14

2Tim 3:14 - knowing of whom thou hast learned them - See 1Cor 4:14-16; Phil 4:9; 2Tim 3:10; 1Thess 1:5

2Tim 3:15

2Tim 3:15 - that from a child - See Isa 28:9-11; Isa 7:15; 2Tim 1:5 Timothy's father was a Greek and his mother a Jewess. From a child he had known the Scriptures. The piety that he saw in his home life was sound and sensible. The faith of his mother and his grandmother in the sacred oracles was to him a constant reminder of the blessing in doing God's will. The word of God was the rule by which these two godly women had guided Timothy. The spiritual power of the lessons that he had received from them kept him pure in speech and unsullied by the evil influences with which he was surrounded. Thus his home instructors had co-operated with God in preparing him to bear burdens. – {AA 203.2} You and I would give a great deal to be able to act as wisely as Jesus did. Every time he knew the right thing to say, and the right thing to do, and when not to say anything. Was there a person in the world who was as keen of intellect, who knew just how to meet every emergency as did Jesus. You know he was wiser than Solomon. How did he get that wisdom?... How did it come to him? (A voice) [someone in the congregation:] "It was intuition." Then he was not like us at all. We read that "it behooved him to be made in all things like unto his brethren": that is, in every particular. We do not want to put the Lord off away from us, but he is one of us.... How did he come by his wisdom?... He studied God's Word.... He was wholly given to the Lord, knowing that there is no other use for man in this world but to serve the Lord. {Grace on Trial, pg 189, R. Wieland}

2Tim 3:15

2Tim 3:15 - the holy scriptures - the Scriptures are holy, just as God is holy. Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {In Heavenly Places 33.4}

2Tim 3:15

2Tim 3:15 - the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus - Paul is encouraging Timothy to continue to pursue his study in the Science of Salvation through faith in Jesus Christ - Prov 4:5-9; Joh 5:39, 46, 47; Jam 1:21, 3:17; 1Peter 1:9, 12; Lk 10:26; Ps 19:8

2Tim 3:16

2Tim 3:16, 7 - All Scripture - Proof Texting is the God centered method of Bible exposition, interpretation, and translation that is wholly reliant upon the Holy Spirit's revelation of the truths of God (Joh 16:13). The method requires that the Bible be its own interpreter and therefore affirms all doctrine and teachings upon the testimony of two or more witnesses (Deut 19:15; Joh 8:17; 2Cor 13:1. The method requires the user to rely upon the following Bible Principles: Complete faith in God and His Word: 2Pet 1:20, 21 2Tim 3:16, 17 Ps 33:11 Isa 8:20 Faith and reliance upon the Holy Spirit to bring revelation: Joh 16:13 Heb 11:6 1Cor 2:13-16 Deut 29:29 The superiority of the wisdom of God over all others: 1Cor 1:18-25 Col 2:6-9 Isa 29:13, 14 The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Timothy 3:16); yet they are

expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language. – {GC v.3} The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position. – {1888 259.2} God's Word Not to Be Dissected—It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God. Do not let any living man come to you and begin to dissect God's Word, telling what is revelation, what is inspiration and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, "This I will reject, and this will I receive," but we want to have implicit faith in the Bible as a whole and as it is. { 7BC 919.9 } We call on you to take your Bible, but do not put a sacrilegious hand upon it, and say, "That is not inspired," simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man's ideas to bind Him about. { 7BC 920.1 } THE SCIENCE OF SALVATION The teaching of the Bible has a vital bearing upon man's prosperity in all the relations of this life. It unfolds the principles that are the cornerstone of a nation's prosperity—principles with which is bound up the well being of society, and which are the safeguard of the family—principles without which no man can attain usefulness, happiness, and honor in this life, or can hope to secure the future, immortal life. There is no position in life, no phase of human experience, for which the teaching of the Bible is not an essential preparation. Studied and obeyed, the Word of God would give to the world men of stronger and more active intellect than will the closest application to all the subjects that human philosophy embraces. It would give men of strength and solidity of character, of keen perception and sound judgment—men who would be an honor to God and a blessing to the world. – {RC 115.3} In the study of the sciences also we are to obtain a knowledge of the Creator. All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God. Rightly understood, both the book of nature and the Written Word make us acquainted with God by teaching us something of the wise and beneficent laws through which He works.... – {RC 115.4}

2Tim 3:16

2Tim 3:16, 17 - All Scripture - Proof Texting is the God centered method of Bible exposition, interpretation, and translation that is wholly reliant upon the Holy Spirit's revelation of the truths of God (Joh 16:13). The method requires that the Bible be its own interpreter and therefore affirms all doctrine and teachings upon the testimony of two or more witnesses (Deut 19:15; Joh 8:17; 2Cor 13:1. The method requires the user to rely upon the following Bible Principles: Complete faith in God and His Word: 2Pet 1:20, 21 2Tim 3:16, 17 Ps 33:11 Isa 8:20 Faith and reliance upon the Holy Spirit to bring revelation: Joh 16:13 Heb 11:6 1Cor 2:13-16 Deut 29:29 The superiority of the wisdom of God over all others: 1Cor 1:18-25 Col 2:6-9 Isa 29:13, 14 The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take

the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position. – {1888 259.2}

2Tim 3:16

2Tim 3:15 - given by inspiration of God - This statement gives the following assurances: 1. Scripture are authoritative - they define what is right and wrong - Isa 8:20; 1Thess 2:13 2. Scripture are consistent and will not contradict themselves - 2Tim 2:13; Ps 12:6, 7 3. Scripture are divinely inspired - 1Thess 2:13; 2Pet 1:21 The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers. – {YRP 225.4} It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God.—Selected Messages 1:20, 21. – {YRP 225.5}

2Tim 3:16

2Tim 3:16 - and is profitable for doctrine, for reproof, for correction, for instruction in righteousness - God Word brings a great return on the time invested in reading it. Faith comes by hearing and hearing by the Word of God (Rom 10:17). Faith overcomes the world (1Jo 5:4). Faith pleases God and opens the channel of blessings that God desires to reward us with (Heb 11:6). · Doctrine - teachings and beliefs. Correct doctrine is essential for proper understanding, perspectives, faith, conduct, and is lastly an expression of Jesus (John 5:39) · Reproof - chastening and objection. The counsels of the Bible are to bring conviction to the wayward so that they may ask forgiveness and repent, turning from evil · Correction - direction and guidance. Once reproved, the Bible directs the repentant to the right way to walk · Instruction in Righteousness - godliness, holiness uprightness. The Bible gives direction for pleasing God and living uprightly in His sight (See Act 20:32)

2Tim 3:16

2Tim 3:16 - reproof - to convict, enlighten, reveal, to scold, to point out wrong behavior or thought - See Heb 4:12

2Tim 3:16

2Tim 3:16 - correction - the right way to go - Ps 25:4, 119:26

2Tim 3:16

2Tim 3:16 - instruction in righteousness - The purpose of the Bible is to provide all the instructions we need to perfectly live a life that glorifies God - See Mt 5:14-16; 2Cor 1:19, 20 He who reads the writings of Moses, and the entire Old Testament, with any other expectation than to find Christ, and the way of life through Him, will utterly fail of understanding them. His reading will be in vain." {The Everlasting Covenant, E.J. Waggoner, pg 49}

2Tim 3:16

2Tim 3:16 - righteousness - to straighten that which is crooked; holiness, uprightness; godliness, god-likeness.

2Tim 3:17

2Tim 3:17 - That the man of God may be perfect - Perfection means to meet God's standard of uprightness/completeness in Jesus Christ; to live up to the light that has been given for righteousness. There is no perfection outside of Jesus Christ - See Col 2:9, 10, 1:28, 3:14; 2Cor 12:9; Eph 4:13; Heb 12:23; 2Tim 2:21, 15; Mt 5:44-48; Rom 5:5, 10:4; 1Thess 2:13 The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. – {LHU 130.6} We all need a guide through the many strait places in life as much as the sailor needs a pilot over the sandy bar or up the rocky river, and where is this guide to be found? We point you, dear brethren, to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and holy joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. Take it as the man of your counsel, the rule of your daily life. – {5T 264.1} Every means of grace should be diligently improved that the love of God may abound in the soul more and more, "that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness." Your Christian life must take on vigorous and stalwart forms. You can attain to the high standard set before you in the Scriptures, and you must if you would be children of God. You cannot stand still; you must either advance or retrograde. You must have spiritual knowledge, that you "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ," that you may "be filled with all the fullness of God." – {5T 264.2}

2Tim 3:17

2Tim 3:17 - throughly furnished unto all good works - See Joh 6:28, 29, 15:4-8; 2Pet 1:3 to be equipped for every good work, the first and most important of which is to "believe" in Him Whom God has sent. This will equip us to meet every challenge in Christ Jesus: We are to: 1. Believe in Jesus and seek to abide in Him - John 6:28, 29 2. Continue in His words by faith, studying to shew ourselves approved - rightly dividing the word of truth - John 8:33, 34; Lk 11:9-13; 2Tim 2:15 3. Pray without ceasing - to meet the wiles of the devil and that we not enter into temptation - 1Thess 5:17; Lk 22:40||Mt 26:41 4. Fast and Pray - deny ourselves, learning self-denial so we may gain the victory over the devil and the world - Mt 16:24||Mk 8:34||Lk 9:23

2Tim 3:17

2Tim 3:17 - good works - Eph 2:10; Philippians 2:12, 13; Mt 11:28-30; Titus 2:14

2Tim 4:1

2Tim 4:1 - judge the quick and the dead at His appearing and His kingdom - See 1Pet 4:5; Act 10:42; Rom 14:9, 12 the apostle identifies two of three phases of judgment that take place, one at Jesus' appearing and secondly, at His kingdom. According to the prophet Mal 3:2, 3, Jesus would appear suddenly in the Most Holy Place of the heavenly sanctuary on October 22, 1844, when He would begin the judgment of those who claim to be alive in Christ, or Christians (Rom 6:11-13). Then, following His Second Coming and the gathering in of His kingdom, Jesus will judge the wicked, or those who are dead in their trespasses and sins

(Eph 2:1; Col 2:13) during the Millennium (Rev 20:4, 5). Once the wicked are judged and the penalty has been executed, then shall all things be placed under Jesus' feet. See 1Cor 15:22-28;

2Tim 4:1

2Tim 4:1 - at his appearing and his kingdom - Jesus appeared suddenly (unexpectedly) in the Most Holy Place where He is receiving His kingdom, before His Second Coming. See Mal 3:1, 2; Dan 7:13, 14; Rev 20:3, 4

2Tim 4:2

2Tim 4:2 - Preach the word - See Rom 10:14; Lk 7:7

2Tim 4:2

2Tim 4:2 - be instant in season, out of season - See 1Pet 3:15

2Tim 4:2

2Tim 4:2 - reprove, rebuke, exhort with all longsuffering and doctrine - the work of the watchman is here stated. The watchman is given a flinty forehead so that he himself is not offended when he is reproved for speaking the word of God. See Ezek 3:8, 9; Habakkuk 2:1

2Tim 4:2

2Tim 4:2 - exhort with all longsuffering - we are to be patient and longsuffering to wards others, so that they may repent and receive the gospel of Jesus Christ.

2Tim 4:3

2Tim 4:3 - For the time will come when they will not endure sound doctrine - those who will not "endure sound doctrine", see it as contemptible, passe, overly restrictive or not relevant. See Jer 44:15-17; 42:11-43:4; 2Tim 3:1-5 By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and by disrelish for the truths of God’s word, many who profess to be Christians, and who feel competent to teach others, will be led to turn away from the requirements of God. Paul declared to Timothy, “The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” – {AA 504.2} The apostle does not here refer to the openly irreligious, but to the professing Christians who make inclination their guide, and thus become enslaved by self. Such are willing to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ and choose teachers who praise and flatter them. And among professing ministers there are those who preach the opinions of men instead of the word of God. Unfaithful to their trust, they lead astray those who look to them for spiritual guidance. – {AA 504.3}

2Tim 4:3

2Tim 4:3 - endure sound doctrine - established, unrefutable, uncontestable, set-in-stone (10 Commandments) holy and true doctrine will be questioned, reinterpreted, second-guessed, undermined, and ultimately cast aside. Such is the case with the 4th Commandment of God. See 1Tim 4:1, 2; 2Tim 3:1-5; Ex 20:8-11

2Tim 4:3

2Tim 4:3 - but after their own lusts - the covetous desiring of men will lead them to pursue teachers who pervert the gospel and teach messages that please their unconsecrated desires. See 1Jo 2:16; Isa 57:17

2Tim 4:3

2Tim 4:3 - heap to themselves teachers - The masses will seek to follow teachers lacking the fire of the Holy Spirit but walking after the sparks of their own kindling who teach smooth says that are well received. They forsake the strait testimony for the messages of peace and safety, leading to sudden destruction. See Rev 22:14, 15; 2Thess 2:9-12; Isa 30:9-11; Hos 4:6-11; Joh 3:19-21; Rom 16:18

2Tim 4:4

2Tim 4:4 - they shall turn away their ears from the truth, and shall be turned unto fables - See Rom 1:21-32

2Tim 4:5

2Tim 4:5 - watch thou in all things - we are to be watchful, vigilant, aware of the things that make for our faith and may cause our doom. See 1Pet 5:8

2Tim 4:5

2Tim 4:5 - endure afflictions - Jesus said, "in the world ye shall have tribulation but be of good cheer, I have overcome the world" Joh 16:33; Ezek 3:8, 9

2Tim 4:5

2Tim 4:5 - do the work of an evangelist, make full proof of thy ministry - See 2Tim 4:16, 17; 2:21; Joh 8:29

2Tim 4:6

2Tim 4:6 - For I am now ready to be offered, and the time of my departure is at hand - Paul, who had offered himself in life as a living sacrifice (Rom 12:1, 2), was now ready to be offered as a dead sacrifice to the Lord. Paul was to appear before Nero a second time, this time for false charges of sedition and for inciting the burning of the city of Rome.

2Tim 4:7

2Tim 4:7 - I have fought a good fight - See 1Cor 9:25-27 When souls are converted, their salvation is not yet accomplished. They then have the race to run; the arduous struggle is before them to “fight the good fight of faith”.... The battle is lifelong, and must be carried forward with determined energy proportionate to the value of the object you are in pursuit of, which is eternal life.... – {OHC 163.2}

2Tim 4:7

2Tim 4:7 - I have finished my course - See Heb 12:1; 1Cor 9:24-27

2Tim 4:8

2Tim 4:8 - Henceforth there is laid up for me a crown of righteousness, which the Lord, the

righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing - Crowns Bestowed by Christ—In that day of final punishment and reward, both saints and sinners will recognize in Him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ—those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life (The Review and Herald, November 22, 1898). – {7BC 958.2}

2Tim 4:8

2Tim 4:8 - there is laid up for me a crown of righteousness - God has reserved the crown of life for all who keep His commandments and patiently await His appearing. See Jam 1:12; Rev 2:10

2Tim 4:8

2Tim 4:8 - the righteous judge - See Job 34:12; Ps 9:8; Jer 4:2; Act 17:31; Rev 19:11; Rom 3:26

2Tim 4:8

2Tim 4:8 - shall give me at that day - See Joh 11:24-26; Titus 2:13; Joh 6:39, 44

2Tim 4:8

2Tim 4:8 - but unto all them also that love his appearing - See Rev 22:20; Isa 25:9; 1Thess 4:13-18; Titus 2:13

2Tim 4:10

2Tim 4:10 - having loved this present world - See 1Jo 2:15; 2Tim 3:4

2Tim 4:11

2Tim 4:11 - Only Lk is with me - See Lk 1:1, 2

2Tim 4:11

2Tim 4:11 - for he is profitable to me for the ministry - Paul had a change of heart regarding Mark, who he felt once felt abandoned the work. Act 15:37-39

2Tim 4:14

2Tim 4:14 - Alexander the coppersmith did me much evil: the Lord reward him according to his works: - See Act 19:24-41; Ps 27:2

2Tim 4:14

2Tim 4:14 - the Lord reward him according to his works - See Rev 22:12

2Tim 4:15

2Tim 4:15 - greatly withstood our words - a satanic spirit, working in and through Alexander, challenged the words of the Apostle to those in Rome. See Dan 10:13; 3Jo 1:9, 10

2Tim 4:16

2Tim 4:16 - At my first answer no man stood with me - Pauls first appearing before Emperor Nero, he stood alone but the LORD upheld him and gave him boldness so that none could gainsay.

2Tim 4:16

2Tim 4:17 - I pray God that it may not be laid to their charge - See Lk 23:34; Act 7:60

2Tim 4:17

2Tim 4:17 - Notwithstanding, the Lord stood with me, and strengthened me - when all forsake us, the Lord will never forsake us but will stand with us. See Dan 11:1, 10:16-18; Joh 8:29; Isa 49:15, 16; Ps 27:10; Heb 13:6; Rom 8:31

2Tim 4:17

2Tim 4:17 - I was delivered out of the mouth of the lion - Paul, after his first appearing before Nero, was released because no fault could be found in him and the Spirit of God moved mightily upon all who heard him, including Nero. See Dan 6:22; Contrast Am 3:12

2Tim 4:18

2Tim 4:18 - And the Lord shall deliver me from every evil work - Isa 54:17; 2Tim 3:17; Ps 23, 27, 91

2Tim 4:18

2Tim 4:18 - and will preserve me unto his heavenly kingdom - See Dan 7:13, 14

Titus

Tit 1:1 Back to Table of Contents

Tit 1:1 - according to the faith of God's elect - See 1Pet 1:2; Col 3:12

Tit 1:2

Tit 1:2 - God, that cannot lie, promised before the world began - See 2Pet 3:13; Jam 1:17; Rom 3:4; Heb 6:18

Tit 1:2

Tit 1:2 - promised before the world began - See Zech 6:13; Jer 23:6; Rev 13:8; 1Jo 5:11-14

Tit 1:4

Tit 1:4 - To Tit, mine own son after the common faith - like Timothy, Paul made Tit, a Greek, to be a son in labor and ministry for the Lord. Tit fully embraced the gospel, becoming a Jew by faith though never circumcised in the flesh. Paul, in writing to Titus emphasizes the "common faith" that is shared by both Jew and Gentile converts to Christianity. See Gal 2:3; 1Tim 1:2; 2Tim 1:2; Jude 1:3

Tit 1:5

Tit 1:5 - For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting - See Tit 1:12, 13

Tit 1:5

Tit 1:5 - ordain elders in every city, as I had appointed thee - Like Timothy, TItus was ordained to appoint elders who would manage the affairs of the household of God. See 1Tim 3:1, 2, 5:22; 2Tim 2:2, 14

Tit 1:6

Tit 1:6 - If any be blameless, the husband of one wife, having faithful children - See 1Tim 3:2-5

Tit 1:6

Tit 1:6 - not accused of riot or unruly - See 2Pet 2:

Tit 1:7

Tit 1:7 - not selfwilled - headstrong, pursuing his own aims outside of the collective works and body of believers.

Tit 1:7

Tit 1:7 - not soon angry - slow to wrath. See Prov 14:29; Jam 1:19; Eccl 7:9

Tit 1:7

Tit 1:7 - not given to wine, no striker, not given to filthy lucre - See Jer 17:11; 1Tim 3:3

Tit 1:8

Tit 1:8 - But a lover of hospitality - one how enjoys hosting and accommodating those who are in need.

Tit 1:8

Tit 1:8 - temperate - not given to extremes; balanced; doing things and living in moderation.

Tit 1:9

Tit 1:9 - Holding fast the faithful word as he hath been taught - See Jude 1:3

Tit 1:9

Tit 1:9 - that he may be able by sound doctrine both to exhort and to convince the gainsayers - See 2Tim 2:25, 26; Titus 2:8

Tit 1:10

Tit 1:10 - For there are many unruly and vain talkers and decievers, specially they of the circumcision - See 2Pet 2:1-3, 10-19

Tit 1:10

Tit 1:10 - specially they of the circumcision - See Gal 5:1-12; Tit 1:14

Tit 1:11

Tit 1:11 - teaching things they ought not, for filthy lucre's sake - See 2Pet 2:2, 15; Act 8:18-24

Tit 1:12

Tit 1:12 - One of themselves, even a prophet of their own - a false prophet among those who spoke vanities, coveting money and leading households away from the truth.

Tit 1:12

Tit 1:12 - The Cretians are alway liars, evil beasts, slow bellies - See Tit 1:5

Tit 1:14

Tit 1:14 - Not giving heed to Jewish fables, and commandments of men, that turn from the truth - See Tit 1:10; 1Tim 4:7

Tit 1:14

Tit 1:14 - commandments of men, that turn from the truth - See Mk 7:7, 8

Tit 2:3

Tit 2:3 - that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things - See 1Tim 3:11

Tit 2:3

Tit 2:3 - not false accusers - gossips and slanderers. See 2Tim 3:3

Tit 2:3

Tit 2:3 - teachers of good things - See Tit 2:1

Tit 2:4

Tit 2:4 - to love their husbands, to love their children - See Proverbs 31:11, 12, 15, 21, 27-29

Tit 2:5

Tit 2:5 - keepers at home - attending to the business of her own home and household - See Proverbs 31:13, 14-19, 27-29

Tit 2:5

Tit 2:5 - obedient to their own husbands - keeping family matters at home and confiding only in the husband of her youth. Giving honor to her husband.

Tit 2:5

Tit 2:5 - that the word of God be not blasphemed - See Rom 2:23, 24

Tit 2:7

Tit 2:7 - In all things shewing thyself a pattern of good works - See Rom 12:1, 2; Tit 3:1

Tit 2:7

Tit 2:7 - in doctrine shewing uncorruptness, gravity, sincerity - See 2Tim 2:15; 2Pet 3:14-16

Tit 2:7

Titus 2:7 - gravity - Seriousness; sobriety of manners; solemnity of deportment or character.

Tit 2:8

Tit 2:8 - Sound speech, that cannot be condemned - See Eph 4:29; 1Cor 15:33; Col 3:8

Tit 2:8

Titus 2:8 - that he that is of the contrary part may be ashamed, having no evil thing to say of you - See Titus 1:9; 2Tim 2:24-26

Tit 2:9

Tit 2:9 - Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again - See 1Tim 6:1, 2

Tit 2:9

Titus 2:9 - not answering again - not showing contempt or insubordination by murmuring or back talking.

Tit 2:10

Tit 2:10 - purloining - stealing; taking advantage of

Tit 2:10

Tit 2:10 - but shewing all good fidelity - showing nobility of character and loyalty to their masters.

Tit 2:11

Tit 2:11 - the grace of God that bringeth salvation - we are saved by grace through faith of Jesus Christ(Eph 2:8, 9). This grace, embodied in Christ - the Lamb slain from the foundation of the world, that precedes the creation of the world (Heb 9:24-26; Rev 13:8) has been extended to all men so that all may have the choice to choose eternal life or destruction. See Eph 2:8; Rom 1:19, 5:2; 1Pet 3:18, 19; Isa 40:5; Lk 3:6, 2:25, 30; Heb 4:2; Jude 1:3; Act 15:7-9; 1Cor 1:4 Repentance is one of the first fruits of saving grace. Our great Teacher, in His lessons to erring, fallen man, presents the life-giving power of His grace, declaring that through this grace men and women may live the new life of holiness and purity. He who lives this life works out the principles of the kingdom of heaven. Taught of God, he leads others in straight paths. He will not lead the lame into paths of uncertainty. The working of

the Holy Spirit in his life shows that he is a partaker of the divine nature. Every soul thus worked by the Spirit of Christ receives so abundant a supply of the rich grace that, beholding his good works, the unbelieving world acknowledges that he is controlled and sustained by divine power, and is led to glorify God.—God's Amazing Grace

Tit 2:12

Tit 2:12 - Teaching us - Gods grace instructs us that we may have power to be victorious over sin.

Tit 2:12

Tit 2:12 - denying ungodliness and worldly lusts - See Mt 16:24; Mk 8:34; Lk 9:23 CONTRAST Jude 1:15

Tit 2:12

Tit 2:12 - worldly lusts - See 1Jo 2:16

Tit 2:12

Tit 2:12 - we should live soberly, righteously, and godly, in this present world - sound, and clear minded; wine of Babylon See 2Pet 1:1-4; 1Thess 5:1-8

Tit 2:12

Titus 2:12 - righteously - Rom 8:3, 4, 12:1, 2

Tit 2:12

Titus 2:12 - in this present world - 1Cor 2:9, 10; 2Pet 1:1-4

Tit 2:13

Tit 2:13 - Looking for that blessed hope - blessed hope is Christ in us, the hope of glory; to become Christ-like as God originally purposed; righteousness by faith - See Philippians 3:8, 9; Col 1:25-29; *Gal 5:5; 1Jo 3:2, 3; Heb 3:6, 9:28, 10:35-39; 1Pet 4:13; Isa 60:1-3 We are saved by hope: Rom 8:24||Gal 5:5||Eph 2:8 the complete redemption of the purchased possession through the blood of Jesus - See Col 1:5, 23; 1Cor 13:13; Ps 31:24, 33:18, 22; 2Tim 4:8; 1Thess 2:19; Act 3:21

Tit 2:13

Tit 2:13 - glorious appearing - Jesus is to come to us and appear in us BEFORE His Second Coming. This glorious appearing is longed to be beheld since the fall of man (Num 14:21) - See 1Pet 4:13; Isa 60:1, 2; Col 1:25-29; 1Jo 3:2, 3; 4:1-3; Heb 10:35-39; Mt 24:14; 2Tim 1:10; Rev 18:1 Jesus will come and all eyes will see Him. See Heb 9:28; Rev 1:7; 1Jo 3:2; Joh 6:39, 44, 11:24; 2Tim 4:6-8

Tit 2:14

Tit 2:14 - Who gave himself for us - See Zech 6:13||Joh 3:16||Isa 48:16||Gen 3:15; Joh 10:18; Gal 2:20; Mark 10:45

Tit 2:14

Tit 2:14 - that he might redeem us from all iniquity - See Mt 1:21

Tit 2:14

Titus 2:14 - redeem - To purchase back; to ransom; to liberate or rescue from captivity or bondage, or from any obligation or liability to suffer or to be forfeited, by paying an equivalent; as, to redeem prisoners or captured goods; to redeem a pledge. - Philippians 2:5-8; Rom 3:24-26; Mark 10:45; Gal 3:13, 14; Hosea 13:14; 1Tim 2:6; Ps 85:10, 89:14; Isa 45:21, 53:4-6, 10 2. To repurchase what has been sold; to regain possession of a thing alienated, by repaying the value of it to the possessor.

Tit 2:14

Tit 2:14 - purify unto himself - See 2Cor 11:2; 1Jo 3:1-3; Mal 3:2-4

Tit 2:14

Tit 2:14 - a peculiar people - See Ex 19:5, 6; 2Pet 1:1-4 The NKJV Bible restates the word "peculiar" with the word "special". This is INCORRECT! This change takes away the natural reproach that comes with following Christ, a reproach that is to be expected of the world which does not know Christ. See Isa 4:1; Joh 14:17, 15:18; 1T 136, 283 Will Christ's followers be special to the world or peculiar? This change may have something to do with the desire of mainstream churches to be politically correct. Would true Christians ever be popular? The Bible says, "Marvel not, my brethren, if the world hate you" (1Jo 3:13). {What's New in the New King Jam Version, by Max Klein}

Tit 2:14

Tit 2:14 - zealous of good works - the true servants of God do not find God's service grievous nor burdensome. They delight to serve their master in gratitude for His continual service to them. See John 6:29; Lk 17:10; Gal 6:9; 2Thess 3:13; 2Tim 3:17

Tit 2:15

Titus 2:15 - with all authority - the Holy Spirit is He Who gives us heavenly boldness to declare the words of life. See Mk 1:27

Tit 2:15

Tit 2:15 - let no man despise thee - See 1Tim 4:12

Tit 3:1

Tit 3:1 - Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work - See 2Pet 2:10; Rom 13:1-6

Tit 3:1

Tit 3:1 - to be ready to every good work - See Tit 2:6, 7

Tit 3:2

Tit 3:2 - to be no brawlers - See 1Tim 3:3

Tit 3:2

Tit 3:2 - shewing all meekness unto all men - See Mt 5:5; Gal 5:23; 2Tim 2:24-26

Tit 3:3

Titus 3:3 - For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another - See Eph 2:2, 3

Tit 3:3

Tit 3:3 - deceived - See Rev 12:9, 14:8

Tit 3:3

Tit 3:3 - serving divers lusts and pleasures - See Col 3:5

Tit 3:3

Tit 3:3 - living in malice and envy - See Prov 14:30; Jam 3:14, 15

Tit 3:3

Titus 3:3 - hateful, and hating one another - See Eph 2:2, 3

Tit 3:5

Tit 3:5 - Not by works of righteousness which we have done, but according to his mercy he saved us - See *Eph 2:9; Rom 3:27, 11:6; 2Tim 1:9; 1Cor 1:29-31; Jer 9:23, 24; John 6:63; Isa 57:12

Tit 3:5

Tit 3:5 - by the washing of regeneration - See Rom 6:3-11;

Tit 3:5

Tit 3:5 - and renewing of the Holy Ghost - See Rom 8:1-10, 12:1, 2

Tit 3:6

Tit 3:6 - Which he shed on us abundantly through Jesus Christ our Saviour - See Rom 5:5; Eph 1:13, 14

Tit 3:7

Tit 3:7 - That being justified by his grace - See Rom 3:24

Tit 3:7

Tit 3:7 - we should be made heirs according to the hope of eternal life - Gal 3:27-29, 14; Col 1:26-28

Tit 3:8

Tit 3:8 - that they which have believed in God might be careful to maintain good works - See 2Thess 3:13; Gal 6:9; Rom 2:7

Tit 3:9

Tit 3:9 - But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain - See 1Tim 1:4; 2Tim 2:23

Tit 3:10

Tit 3:10 - heretick - schismatic, factious, a follower of a false doctrine

Tit 3:11

Tit 3:11 - Knowing that he that is such is subverted, and sinneth, being condemned of himself - See 2Tim 2:25

Philemon

Phlm 1:2 Back to Table of Contents

Phlm 1:2 - Archippus our fellowsoldier - Paul uses language that denotes the Christian warfare fought in the lives of every individual and against the forces of evil corporately. See 2Tim 2:3, 4

Phlm 1:2

Phlm 1:2 - to the church in thy house: - See Act 2:46, 47, 12:12

Phlm 1:4

Phlm 1:4 - I thank my God, making mention of thee always in my prayers - See 1Thess 1:2

Phlm 1:6

Phlm 1:4 - every good thing which is in you in Christ Jesus - any good that is within us by virtue of and by impartation of Jesus Christ and the Holy Spirit. See Rom 7:18; Isa 40:17

Phlm 1:9

Phlm 1:9 - Paul the aged, and now also a prisoner of Jesus Christ - See Phlm 1:1

Phlm 1:10

Phlm 1:10 - I beseech thee for my son Onesimus, whom I have begotten in my bonds: - Paul is standing in the gap for Onesimus, appealing to the brotherly love of Phlm on his behalf. See Isa 59:16; Eze 22:30

Phlm 1:11

Phlm 1:11 - Which in time past was to thee unprofitable - apparently Onesimus in times past was more bad than good to Phlm. See Mt 25:30; Lk 17:9, 10

Phlm 1:14

Phlm 1:14 - But without thy mind would I do nothing - without Phlm's consent, Paul would not retain Onesimus without Phlm's consent

Phlm 1:16

Phlm 1:16 - Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? - See Gal 3:28, 29; 1Tim 6:1, 2

Phlm 1:18

Phlm 1:18 - If he hath wronged thee, or oweth thee ought, put that on mine account - See Jam 5:20

Phlm 1:19

Phlm 1:19 - albeit I do not say to thee how thou owest unto me even thine own self besides - See 2Cor 3:1-3

Phlm 1:21

Phlm 1:21 - Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say - Paul appeals to Phlm's Christian liberality. See 2Cor 8:1-5

Phlm 1:21

Phlm 1:21 - knowing that thou wilt also do more than I say - See Lk 17:10

Hebrews

Heb 1:1 Back to Table of Contents

Heb 1:1 - God who at sundry times - Heb chapter 1 and chapter 2 can be summarized as follows: 1. Heb Chapter 1 emphasizes the contrast between Jesus and the angels, showing that He is exceedingly higher than they because He is divine, God Almighty. The chapter highlights the divinity of Christ as the Creator and Sustainer of all things, the One given honor by the Father as His Son and the God of the Father. One bearing the full nature of God. 2. Heb Chapter 2 emphasizes the contrast between Jesus Christ and the angels, showing that He was made to be so much beneath them, having become part of the human race in order to redeem mankind. The chapter highlights the humanity of Christ, that He bore our nature fully.

Heb 1:1

Heb 1:1- spake in time past unto the fathers by the prophets - See 2Chron 36:15; Rom 1:2; Rev 10:7

Heb 1:2

Heb 1:2 - Hath in these last days spoken unto us by his Son - See Mt 4:23

Heb 1:2

Heb 1:2 - whom he hath appointed heir of all things - Jesus, Who is Heir of all things, will share His inheritance with us. See Mt 21:38; Phil 2:9-11; Rev 21:7

Heb 1:2

Heb 1:2 - by Whom also He made the worlds - See Job 1:6-12; Joh 1:1-3, 14; Eph 3:9; Rev 10:6

Heb 1:2

Heb 1:2 - worlds - God has other inhabited worlds that He has Created. See Heb 11:3; Rev 12:12; Job 1:6, 7, 2:1 God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in rebellion, he could carry also the other worlds. {GC 497.1} It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation—that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand... – {PP 69.3}

Heb 1:3

Heb 1:3 - Who being the brightness of his glory - Jesus, the righteous One has never fallen short of God's glory and therefore reflects God's glory in its fullness. See Rom 3:23; Ps 104:1, 2; 1Tim 6:16; Col 2:9

Heb 1:3

Heb 1:3 - express image of His person - Jesus bears the fulness of the Godhead bodily. Col 1:15; 2:9

Heb 1:3

Heb 1:3 - and upholding all things by the word of his power - See Act 17:28; Col 1:16, 17; 1Pet 1:5; Rom 11:36

Heb 1:3

Heb 1:3 - by himself purged our sins - See Isa 4:3, 4; Mic 7:19; 1Jo 1:7; Heb 9:11-14

Heb 1:3

Heb 1:3 - sat down - Christ being seated (gr - ekathisen) at the right hand of the Father need not mean that He is in a position of repose, but that He "took His seat" or is seated (in office) until His work of redemption is completed; similar to a delegat at a convention "taking his seat". See Act 2:33; Rom 8:34; Col 3:1; Heb 8:1, 9:11, 12, 10:12, 12:1; Rev 3:21; Eph

1:20; Mt 26:64; Mk 16:19; Lk 22:69

Heb 1:4

Heb 1:4 - A son receives his name, title, authority and possessions/gifts by inheritance. Therefore, Jesus, the Son of God receives The name, God, by being the Son of God the Father and by being God by nature, substance and form. It is this name that is higher than that of angels, as God is higher than the angels.

Heb 1:4

Heb 1:4 - as he hath by inheritance obtained a more excellent name than they - A son receives his name, title, authority and possessions/gifts by inheritance. Therefore, Jesus, the Son of God receives The name, God, by being the Son of God the Father and by being God by nature, substance and form. It is this name that is higher than that of angels, as God is higher than the angels.

Heb 1:5

Heb 1:5 - Thou art my Son, this day have I begotten thee - See Ps 2:7

Heb 1:5

Heb 1:5 - this day have I begotten thee - See Lk 1:26-45;

Heb 1:5

Heb 1:5 - And again, I will be to him a Father, and he shall be to me a Son? - 1Chron 17:13, 28:6; 2Sam 7:14

Heb 1:6

Heb 1:6 - And again, when he bringeth in the firstbegotten into the world - Lk 2:9-14

Heb 1:6

Heb 1:6 - firstbegotten - Jesus is the Second Adam, the First Fruit of the dead, the Author of our Redemption, and is before all things. See 1Cor 15:45-47; Col 1:18

Heb 1:6

Heb 1:6 - And let all the angels of God worship him - Lk 2:9-14; Rev 5:8-14 First at His birth and then in His glorification, Jesus was worthy of the angel's adoration. When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until he had presented the request, “I will that they also, whom thou hast given me, be with me where I am.” [Joh 17:24.] Then with inexpressible love and power came forth the answer from the Father’s throne, “Let all the angels of God worship him.” [Heb 1:6.] {GC 501.3}

Heb 1:7

Heb 1:7 - maketh his angels spirits - See Ps 104:4

Heb 1:7

Heb 1:7 - and his ministers a flame of fire - Gen 3:24; Ps 104:4

Heb 1:8

Heb 1:8 - thy throne, O God, is for ever and ever - God the Father speaks of His Son, and says "thy throne O God, is for ever and ever" (Ps 45:6). The Father gives witness that Jesus is the eternal God, His equal. See Zech 13:7; Prov 8:30; Ps 90:1, 2; 1Jo 4:15, 5:6, 7; Joh 8:58; Rev 19:5 God's people are called by His name (2Chron 7:14). However, the Angel of the Lord, Jesus, the Second Person of the Godhead, Has God's name in Himself. See *Ex 23:20, 21; Isa 42:8

Heb 1:8

Heb 1:8 - a sceptre of righteousness is the sceptre of thy kingdom - See Gen 49:10; Ps 45:6; Num 24:17

Heb 1:9

Heb 1:9 - Thou hast loved righteousness and hated iniquity - See Ps 45:7

Heb 1:9

Heb 1:9 - loved righteousness - See Ps 11:7; Isa 7:15

Heb 1:9

Heb 1:9 - hath anointed thee with the oil of gladness - See Ps 23:5; 45:7, 133:2; Ex 29:4-9

Heb 1:10

Heb 1:10 - And, Thou, Lord - God the Father address Jesus, the Son as Lord, affirming what Jesus said: "I and my Father are One.". - See John 10:30

Heb 1:10

Heb 1:10 - hast laid the foundations of the earth - See Isa 48:12, 13, 16; Ps 104:5; Heb 3:4; Rev 10:6

Heb 1:11

Heb 1:11, 12 - They shall perish; but thou remainest; and they all shall wax old as doth a garment - See Isa 40:7, 8

Heb 1:11

Heb 1:11 - wax old as a garment - See Ps 102:26; Isa 50:9, 51:6

Heb 1:12

Heb 1:12 - and as a vesture shalt thou fold them up - See Rev 6:14

Heb 1:12

Heb 1:12 - but thou art the same - See Heb 13:8; Mal 3:6; Jam 1:17, 18

Heb 1:13

Heb 1:13 - Sit on my right hand, until I make thine enemies thy footstool - See Ps 110:1; Mt

22:44; Mk 12:36; Heb 10:13

Heb 1:14

Heb 1:14 - ministering spirits - See Ps 103:21, 104:4; GC 631.2-632.1; Mk 1:13; Lk 1:19; 2Pet 2:11 The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages—both the just and the unjust—they can truthfully say, "All is thine. Of Thine own do we give Thee." Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan's snares. How different would be the conduct, the religious sentiment! – {1888 815.2} The LORD utilizes His angels to work on behalf mankind, particularly the sons of redemption. They are seen as relaying messages, counsel, aid and protection to men. God has however, not entrusted the communication of the gospel throughout the ends of the world to heavenly messengers (angels) but to the sons of men. In certain instances, angels ministered to individuals to convey light of the Scriptures and a prophetic revelation (see Dan 10-12 and William Miller in EW 229.1), however, the commission to take the gospel to each individual throughout the ends of the world has been entrusted to men. See Rom 10:13-15; Mt 28:18-20; Act 1:8; Rev 14:6 As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom.... Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. – {Mar 192.6}

Heb 2:1

Heb 2:1 - Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip - See Heb 2:3, 3:2; 1Tim 4:16; 2Pet 1:19

Heb 2:2

Heb 2:2 - For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward - See Rev 12:3, 4, 7-9, 12, Mt 25:41; Jude 1:6

Heb 2:3

Heb 2:3 - if we neglect so great salvation - See Gen 3:15; Rom 1:21; Heb 2:9, 6:4-6, 12:16; Act 13:26-41 The True Witness says, "Behold, I stand at the door, and knock." Rev 3:20. Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth. – {DA 489.5}

Heb 2:3

Heb 2:3 - salvation - Salvation is two-fold. 1. Salvation from sin. This is a progressive work of Christian life. Some mistake and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they must repent; and if they refuse or neglect to repent of them, they stand as indorsing thorn, and then their relation is changed and they must be counted sins of presumption. And there is place for continuance of this work of increasing in knowledge and reforming in life until we become as perfect in 7 knowledge as our circumstances will permit. This is growth in grace, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himse lf to God. It is incumbent upon him to grow up into it. {1882 JHW, JBF 6.2} 2. There is a final salvation which is brought unto us at the appearing of Christ; of which, salvation from sin (or justification and growth in grace) is the necessary prerequisite. Of this salvation the Scriptures make very frequent mention. The Saviour said: "He that shall endure to the end, the same shall be saved." Matt. 24:13; the same in chap. 10:22, and Mark 13:13. This salvation comes after that which is called "the end." Paul said to his brethren; "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom13:11. Waiving all question as to "the time" to which he referred, we notice that this salvation did not come to them when they believed. It is a future salvation to the believer. {1882 JHW, JBF 7.1}

Heb 2:3

Heb 2:3 - which at the first began to be spoken by the Lord - The Plan of Redemption and God's salvation was first spoken by God in the Garden of Eden - Gen 3:15; LK 4:16-21

Heb 2:3

Heb 2:3 - confirmed unto us by those who heard Him - the righteous, who hear, believe and embrace God's salvation confirm His words to be true! See Joh 17:20; Rom 10:17; Joh 20:29; 2Thess 1:10

Heb 2:4

Heb 2:4 - God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost - Act 2:43, 3:6-9, 19:11, 12

Heb 2:5

Heb 2:5 - For unto the angels hath he not put in subjection the world to come, whereof we speak - it is not unto angels that God has reserved (Rom 4:17) the Earth made new, but to redeemed humanity - See Mt 5:5; Rev 21:1-7, 24-27

Heb 2:6

Heb 2:6, 7 - What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: - See Ps 8:4-9

Heb 2:6

Heb 2:6 - What is man, that thou art mindful of him? - what is man that You, the Eternal God, give such attention and pay such interest to him?

Heb 2:6

Heb 2:6 - or the son of man, that thou visitest him? - why would God seek to be in mankind's company?

Heb 2:7

Heb 2:7 - Thou madest him a little lower than the angels; thou crownedst him with glory and honour - mankind was crowned with glory and honour in that we were created in God's image and likeness. This verse also is an allusion to the fact that mankind would be doubled and eternally honored with God becoming part of the human race, God with us, Immanuel! See Heb 2:9

Heb 2:7

Heb 2:7 - and didst set him over the works of thy hands - See Gen 1:26

Heb 2:8

Heb 2:8 - Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him - This is speaking of Christ's rulership over all things through His conquest over sin, death, the grave and the enemy of souls. Jesus, the Second Adam embodies humanity and it is to Him that all things are given. See Ps 8:6; 1Cor 15:22, 45, 46, 27, 28; Eph 1:22

Heb 2:8

Heb 2:8 - But now we see not yet all things put under him - the rebellion of Satan and his seed still rages on for a short time until Christ shall put an end of him and all who follow in his footsteps for good. See Joh 12:31; 2Thess 2:8; Philippians 2:9-11

Heb 2:9

Heb 2:9-18 - Compare Ps 8:4-9 where the pre-fallen Adam is described as being one: 1. Created lower than the angels 2. Crowned with glory and honour 3. Given Dominion over the works of God's hands 4. Given dominion over all creatures on land, in sea and in the air However, after sin, Adam lost his dominion, was made even lower than his original state as he was now subject to fear, pain, suffering and death. It is into this fallen state that Jesus entered the world so that He may share in our infirmities and suffer death for all men.

Heb 2:9

Heb 2:9 - But we see Jesus, who was made a little lower than the angels - Compare Ps 8:4-9 where the pre-fallen Adam is described as being one: 1. Created lower than the angels 2. Crowned with glory and honour 3. Given Dominion over the works of God's hands 4. Given dominion over all creatures on land, in sea and in the air However, after sin, Adam lost his dominion, was made even lower than his original state as he was now subject to fear, pain, suffering and death. It is into this fallen state that Jesus entered the world so that He may share in our infirmities (Isa 53) and suffer death for all men. Heb 5:8, 9, 10:5

Heb 2:9

Heb 2:9 - for the suffering of death - Jesus has tasted our Second Death, the ultimate horror of our deepest despair. See Rom 6:23; Heb 2:14; Rev 20:5, 6 The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to

fathom. Christ did in reality unite the offending nature of man with his own sinless nature, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has made it possible for us to partake of his nature. By making himself an offering for sin, he opened a way whereby human beings might be made one with him. He placed himself in man's position, becoming capable of suffering. The whole of his earthly life was a preparation for the altar. – {RH July 17, 1900 Par. 8}

Heb 2:9

Heb 2:9 - by the grace of God should taste death for every man - See 2Cor 5:14, 15, 19, 21; Rom 3:24; 5:18; 1Jo 2:2, Joh 4:42; Ps 118:23; Mt 21:42, 27:26, Mk 12:11; 2Cor 8:9; Joh 3:16; Gal 3:13; 1Jo 2:2 The Reason Why Christ Can Save Every Sinner on Earth 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Christ has tasted our Second Death, the ultimate horror of our deepest despair - See Heb 2:9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus was made perfect through His sufferings - See Heb 5:8, 9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus is "One" with us - See Heb 2:11, 14-17; 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus calls us "brethren", that is, He is closer to us than family members are to one another - See Heb 2:11; Mk 3:33-35

Heb 2:10

Heb 2:10 - For it became Him - it was the Father's good pleasure that the One Who made all things, and for Whom all things were made, should also become the Captain of our Salvation. See Isa 53:10

Heb 2:10

Heb 2:10 - for whom are all things, and by whom are all things - See Isa 43:7; Joh 1:3; Col 1:17; Rev 10:6; Heb 1:2, 10, 3:4

Heb 2:10

Heb 2:11 - and by whom are all things - See Act 17:28

Heb 2:10

Heb 2:10 - in bringing many sons unto glory - See Isa 53:10, 11; Heb 12:2

Heb 2:10

Heb 2:10 - captain of their salvation perfect through sufferings - See Isa 53; Heb 5:8, 2:18

Heb 2:11

Heb 2:11 - For both He that sanctifieth and they who are being sanctified are the all of one - See Joh 17:19; 1Jo 4:2; Rom 3:26 The Reason Why Christ Can Save Every Sinner on Earth 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Christ has tasted our Second Death, the ultimate horror of our deepest despair - See Heb 2:9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus was made perfect through His sufferings - See Heb 5:8, 9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus is "One" with us - See Heb 2:11, 14-17;

0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus calls us "brethren", that is, He is closer to us than family members are to one another - See Heb 2:11

Heb 2:11

Heb 2:11 - for which cause he is not ashamed to call them brethren - See Deut 18:18, 19; Joh 20:17; Zech 13:6; Act 3:22; *Rom 8:16, 17; Heb 11:13-16; Ps 22:22

Heb 2:12

Heb 2:12 - Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee - See Ps 22:22; Joh 17:4, 6, 8, 14

Heb 2:13

Heb 2:13 - Behold I and the children which God hath given me - See Joh 17:9

Heb 2:14

Heb 2:14 - Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same - Jesus partook of flesh and blood like His children [His brethren], for the expressed purpose of tasting death for them. See Isa 9:6, 7; Joh 1:14; Heb 2:17; Rom 8:3; Eph 5:30 He in turn will allow His children who are flesh and blood to partake of His divine nature. See 1Cor 15:49-54; 2Pet 1:4 But if He comes no nearer to us than in a sinless nature, that is a long way off; because I need ... someone to help me who knows something about sinful nature; for that is the nature that I have; and such the Lord did take. He became one of us. {Grace on Trial, pg 188, R. Wieland} Since the Fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. – {1SM 268.2} From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness. – {DA 117.4}

Heb 2:14

Heb 2:14 - that through death - Jesus took on flesh and blood so that He might be able to experience death for us, in order to save us - See Heb 2:9; John 6:51; Rom 5:10; 1Jo 3:8

Heb 2:14

Heb 2:14 - destroy him that had the power over death, that is, the devil - See 1Jo 3:8, 5:18; Mt 12:29; Hos 13:14; Rom 5:10

Heb 2:14

Heb 2:14 - power of death - The devil takes that which he cannot give, life, making him a robber and a thief - See 1Cor 15:56; John 10:10

Heb 2:15

Heb 2:15 - And deliver them who through fear of death were all their lifetime subject to bondage - the love and power of Christ delivers us from the bondage of sin and fear of death through His shed blood. See Jer 31:11; 1Jo 4:18; 2Tim 1:7, 10; Hos 13:14; Rev 1:18; Ps 33:19, 107:2

Heb 2:15

Heb 2:15 - fear of death - fear of death is a bondage that involves torment (1Jo 4:8). Yet the followers of Christ do not fear death, understanding that it is defeated foe (Isa 25:8; 1Cor 15:54-58; Joh 11:24) and will not hold captive any that are in Christ. Further the fear of death brings to mind judgment which is to follow death. This the fear of death, judgment and our own inner sense of condemnation due to our sins have kept us in bondage until Jesus set the captives free. See Job 18:14; 1Pet 3:19

Heb 2:15

Heb 2:15 - were all their lifetime subject to bondage - there is no fear in death because Jesus has conquered Satan, the one having power over the grave and death for all mankind. See Ps 23:4; 1Jo 4:18 The one who has learned to die daily to Christ, has no fear of death, as their will is being constantly surrendered to God's will. 1Cor 15:31

Heb 2:16

Heb 2:16 - For verily he took not on him the nature of angels - though higher than the nature of man, the nature of angels is infinitely inferior to God's own divine nature. See Ps 8:4-6; Heb 1:14 Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. – {5BC 1131.1}

Heb 2:16

Heb 2:16 - He took on him the seed of Abraham - Jesus did not take on the fallen nature of the sons of Adam, but rather the sons of Abraham. The sons of Adam are children of wrath, dead in trespasses and sins (Eph 2:1-3). The sons of Abraham are they who, despite having a corruptible flesh, have been born again by the Spirit of God and walk in the Spirit, not fulfilling the lusts of the flesh. They are born of promise and thus miracles of God, created by God for His glory (Isa 43:7; 1Pet 2:9) - See Lk 1:35; Gal 3:16, 26-29, 4:4, 6:8; Rom 8:1-14 QUESTION: Why does it not read that Jesus took on the seed of Adam? Why Abraham? Abraham is the father of the faithful, who by faith, are counted righteous by God. Jesus took our sinful flesh, but He did not take on the sinful nature of all sons of Adam. Jesus was born of the Spirit of God and therefore, was a seed of Abraham.

Heb 2:17

Heb 2:17 - Wherefore in all things it behoved him to be made like unto his brethren - Jesus became one with the fallen human race and so remains in order to be our High Priest in heaven - See Gal 4:4; Joh 1:14, 5:27, 3:16; Dan 7:13; Lk 24:36-39; Rom 8:3

Heb 2:17

Heb 2:17 - made like unto his brethren - Jesus inherited a flesh nature like our own, but was made like unto those who accept His gift of forgiveness and grace and become partakers of

His divine nature. Only those who are born again, Born of God, a creation of God, are brethren to Christ. The children of wrath are not Jesus' brethren, but those who do the will of God are His brethren - See *Heb 2:11; Eph 2:3; Mk 3:33-35; Rom 8:29 QUESTION: Are all sons of Adam, members of the human race, brethren of Jesus, or only those who by faith, have accepted His provisions of grace and are being sanctified? Heb 2:11

Heb 2:17

Heb 2:17 - that he might be a merciful and faithful high priest in things pertaining to God - Jesus bears the name of His people upon His breast continually today (Ex 28:29, 30; Heb 7:25). In all righteousness, god-likeness and majesty, Jesus can be merciful to mankind while being holy, faithful, and without fault towards God and His law. Jesus is the Bridge to our Redemption, being able to succor (help, have compassion, lift us up) us when we are tempted and are in need. See 1Jo 1:9; Ex 28:29, 30; Rom 3:26, 8:34; Heb 4:14-16

Heb 2:17

Heb 2:17 - and faithful - Jesus can be merciful to mankind while being holy, faithful and without fault towards His Father. Jesus is the Bridge to our Redemption, being able to succor (help, have compassion, lift us up) us when we are tempted and are in need. See Ex 28:29, 30; Rom 8:34; Heb 4:14-16, 5:1

Heb 2:17

Heb 2:17 - high priest - a Mediator, an Intercessor; One Who stands in the gap and Advocates for another. As Mediator, He is fully aware of the things which pertain to God and godliness and has Himself, satisfied the requirements thereof. Similarly, He has partaken of flesh and blood and understands the trying of our faith and the temptations we endure so that He may be merciful towards us. Gal 4:4, 5; Rom 8:3 QUESTION: Is Jesus High Priest for everyone, all humanity, or only those who have received of His grace by faith?

Heb 2:17

Heb 2:17 - to make reconciliation for the sins of the people - to make payment for the sins of the people and peace with God for all who believe in Him. While we were dead in trespasses and sins, Jesus reconciled us to His Father. This gift is given to all and is for all. As we take hold of His strength in faith (Isa 27:5), we are counted righteous and receive of the provisions made available to us. See Col 1:14, 20; Gal 3:13, 14; Eph 2:15, 16

Heb 2:17

Heb 2:17 - reconciliation - See Dan 9:24; 2Cor 5:19; Eph 2:14, 15 - The act of reconciling parties at variance; renewal of friendship after disagreement or enmity. Reconciliation and friendship with God, really form the basis of all rational and true enjoyment. 2. In Scripture, the means by which sinners are reconciled and brought into a state of favor with God, after natural estrangement or enmity;

Heb 2:18

Heb 2:18 - For in that he himself hath suffered being tempted, he is able to succour them that are tempted - Jesus surely took on our fallen human nature, being subject to sin and temptation. God, Who can not be tempted with sin, permitted His Son to share in corporate humanity in order to understand sin, temptation and all that appertains to them. See Heb 4:15, 5:8 The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the

weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was "in all points tempted like as we are, yet without sin." Heb 4:15. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "telleth the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." Ps 147:4, 3. – {MH 71.5} The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with his own sinless nature, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has made it possible for us to partake of his nature. By making himself an offering for sin, he opened a way whereby human beings might be made one with him. He placed himself in man's position, becoming capable of suffering. The whole of his earthly life was a preparation for the altar. – {RH July 17, 1900 Par. 8} Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us." – {DA 24.1}

Heb 2:18

Heb 2:18 - succour - to bear one up on eagles wings, to counsel and encourage. See Ex 19:4 Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured. – {DA 117.2}

Heb 3:1

Heb 3:1 - holy brethren - See 1Cor 1:2, 6:2; Ps 16:3 Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {In Heavenly Places 33.4}

Heb 3:1

Heb 3:1 - consider the Apostle and High Priest of our profession, Christ Jesus - we are to meditate and consider Jesus, for by beholding we are changed. We become conformed to His image as we behold more and more of Him. Heb 12:1-3

Heb 3:1

Heb 3:1 - the Apostle - See Isa 48:16

Heb 3:1

Heb 3:2 - and High Priest - See Heb 2:14-18

Heb 3:2

Heb 3:2 - Who was faithful to him that appointed him - Jesus was faithful iun bringing salvation to the human race (John 12:49, 50) - See Joh 17:4-6, 4:34, 5:36

Heb 3:2

Heb 3:2 - as also Moses was faithful in all his house - Moses not only ordered his house according to God's purposes (Ex 4:25, 26), but he vindicated God's character and the principle of His kingdom, love. When offered the riches of Egypt, Moses rejected them and chose to suffer with the people of God, esteeming God's promises of eternal glory much better. Further, when tested by being offered to be made the father of a great nation in place of the rebellious COI, Moses considered the people whom God loved and God's reputation before the world, all above selfish ambition or gain. This act showed that man can love God selflessly and that God's principle of love triumphs over Satan's principle of selfishness. See Heb 11:24-29, Ex 32:9-14, 26, 29-32

Heb 3:3

Heb 3:3 - For this man was counted worthy of more glory than Moses - See Phil 28-11

Heb 3:3

Heb 3:3 - He who hath builded the house - Jesus is the Builder of the Spiritual House, His church - See Mt 12:6; Heb 3:6; Zech 6:12, 13; 1Pet 2:5

Heb 3:3

Heb 3:3 - he who hath builded the house hath more honour than the house - He Who was before all things has more glory than the things which He created. See Joh 1:15, 30; Col 1:17; Heb 3:6

Heb 3:4

Heb 3:4 - but he that built all things is God - See John 1:1-3; Heb 1:2, 10, 2:10; Rev 10:6

Heb 3:5

Heb 3:5 - And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after - Moses not only ordered his house according to God's purposes (Ex 4:25, 26), but he vindicated God's character and the principle of His kingdom, love. When offered the riches of Egypt, Moses rejected them and chose to suffer with the people of God, esteeming God's promises of eternal glory much better. Further, when tested by being offered to be made the father of a great nation in place of the rebellious COI, Moses considered the people whom God loved and God's reputation before the world, all above selfish ambition or gain. This act showed that man can love God selflessly and that God's principle of love triumphs over Satan's principle of selfishness. See Heb 11:24-29, Ex 32:9-14, 26, 29-32

Heb 3:6

Heb 3:6 - But Christ as a son over his own house - See Mt 21:38; Mk 12:7; Lk 20:14

Heb 3:6

Heb 3:6 - whose house are we - we remain the temple of God's Holy Spirit (1Cor 3:16, 17) as long as we remain faithful to Christ unto the end. See 1Pet 2:5

Heb 3:6

Heb 3:6 - if we hold fast the confidence and the rejoicing of the hope firm unto the end - we remain Jesus' spiritual house as long as we hold fast and continue in the Truth, the words of Christ - See Joh 8:31; Mt 10:22; Heb 3:14, 10:35-39

Heb 3:6

Heb 3:6 - the confidence - See Heb 10:35

Heb 3:6

Heb 3:6 - the rejoicing of the hope - the hope is to become Christ-like again and to see Jesus in peace when He comes again - See Col 1:25-29; Rom 8:24; 1Jo 3:2, 3

Heb 3:7

Heb 3:7, 8 - Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: - Ps 95:7, 8; Heb 3:15

Heb 3:7

Heb 3:7 - To day if ye will hear his voice - The Lord does not speak to us as He once did to the COI upon Mt Sinai, with fire, smoke and an earthquake. The Lord speaks most effectively through His still small voice of the Holy Spirit, prompting, beckoning, reproving, convicting and wooing us to Himself. See 1Kin 19:11-13; Heb 3:15

Heb 3:8

Heb 3:8 - Harden not your hearts, as in the provocation, in the day of temptation in the wilderness - See Zech 7:12; Heb 3:15, 18, 12:17

Heb 3:9

Heb 3:9 - When your fathers tempted me, proved me, and saw my works forty years - The COI proved and tempted the Lord 10x before He determined that the rebellious generation would not enter into His rest. See Num 14:22; Heb 3:17; Gen 6:6; Ps 95:9, 10

Heb 3:10

Heb 3:10 - I was grieved with that generation - God and His Spirit were grieved with those who err in their heart and had not known the ways of God due to self-inflicted ignorance. See Heb 3:17-19; Gen 6:5, 6

Heb 3:10

Heb 3:11 - They do alway err in their heart - the COI had not surrendered their heart, mind and will to God and thus were always seeking to establish their own righteousness through works - See Jer 17:9; Ps 95:10 "Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything

depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him." – {SC 47.1}

Heb 3:10

Heb 3:10 - they have not known my ways - the generation that God took out of Egypt quickly forgot the foundations of their faith, the miracles wrought in Egypt and God's mighty deliverance. Therefore, they found themselves out of the way, not walking in God's old paths and therefore stumbled in unbelief. See Jer 6:16, 17, 23, 24; Isa 28:13, 57:15

Heb 3:11

Heb 3:11 - So I sware in my wrath, They shall not enter into my rest. - The Lord God is a Spirit and all who worship Him must worship Him in Spirit and in truth [sincerity/integrity/honesty](Joh 4:23, 24). God's rest therefore, is a spiritual rest, entered into by faith, meaning He offers us rest from striving, from fear, worry and anxiety and He teaches us to put our complete trust in His works of creation and salvation/redemption (re-creation), finished from the foundations of the world (compare Heb 4:3). The Lord is Our Righteousness - He will be exalted in all the earth! Jer 23:5, 6; Ps 46:10; Heb 3:18, 19

Heb 3:12

Heb 3:12 - evil heart of unbelief, in departing from the living God - See Rom 1:18-32; Gen 4:16; Ps 1:1, Heb 3:16 Unbelief is the one sin Jesus has not died for. If we persist in unbelief we will be lost - this is the unpardonable sin. We are to have an overcoming faith that believes in God and in His promises, no matter the circumstances. Unbelief has been a root cause and downfall for all who fall to sin: Eve (self-exaltation/unbelief): PP 59.1 Adam: Cain: Abraham: Jacob and Rebekah: PP 180.3, 197.2

Heb 3:12

Heb 3:12 - in departing from the living God - See Gen 4:16; Deut 5:24, 26 Leaving the gospel, that Jesus saves, and seeking to establish righteousness by the works of the law - See Gal 5:1-6, 2:21, Gal 3:10-12

Heb 3:13

Heb 3:13 - But exhort one another daily, while it is called To day - the Bible describes an immediacy, urgency and persistency that is required in our Christian walk and ministry.

Heb 3:13

Heb 3:13 - lest any of you be hardened through the deceitfulness of sin - See 1Tim 4:2; Rom 1:28; 2Thess 2:10-12

Heb 3:13

Heb 3:13 - deceitfulness of sin - the love of money, lust of the flesh, lust of the eyes, and pride of life all appeal to our senses and deceive the unweary - See Mt 13:22; Mk 4:19; 1Tim 6:9, 10; 1Jo 2:16

Heb 3:14

Heb 3:14 - For we are made partakers of Christ - we will become partakers of Jesus' divine nature as we receive of His righteousness. 2Pet 1:1-4, 19; Phil 3:10; Joh 17:22, 23; 1Jo 2:24, 3:2; Jer 23:5, 6 All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. – {DA 668.3}

Heb 3:14

Heb 3:14 - if we hold the beginning of our confidence - the faith once delivered to the saints; the old paths, the foundations of the faith - See Col 2:6; *Rom 5:1, 10:4; Ju 1:3; Jer 6:16, 17; Heb 3:6, 10:35-39; 1Jo 2:24; 2Tim 1:12

Heb 3:15

Heb 3:15 - While it is said, today if ye will hear his voice, harden not your hearts - Heb 3:7, 8; Ps 95:7, 8 In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease. – {DA 587.1} Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that after casting all their influence on the side of the great rebel, in a moment of utmost extremity, when danger compasses them about, they will change leaders. But this is not so easily done. The experience, the education, the discipline of a life of sinful indulgence, has so thoroughly molded the character that they cannot then receive the image of Jesus. Had no light shone upon their pathway, the case would have been different. Mercy might interpose, and give them an opportunity to accept her overtures; but after light has been long rejected and despised, it will be finally withdrawn. – {PP 269.1} Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. – {COL 342.1} The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment. – {COL 342.2}

Heb 3:15

Heb 3:15 - To day if ye will hear his voice - The Lord does not speak to us as He once did to the COI upon Mt Sinai, with fire, smoke and an earthquake. The Lord speaks most effectively through His still small voice of the Holy Spirit, prompting, beckoning, reproving, convicting, and wooing us to Himself. See 1Kin 19:11-13; Heb 3:7, 10; Joh 14:16-20, 16:7, 8

Heb 3:16

Heb 3:16 - For some, when they had heard, did provoke - the Lord is not provoked by the ignorant and those who never have heard truth. God is provoked by those who have heard and have chosen disbelief. The COI saw the mountain on fire, they felt the earth quaking and they heard the voice of God with all His angels upon Mt. Sinai. Yet, the people demanded a golden calf and worshipped it as God. The 10 spies saw God's deliverance from Egypt and they saw the land of flowing with milk and honey as God promised. Yet they caused the people to murmur by bringing a bad report of God's ability to defeat their enemies and cause them to inherit the promised land. See 1Cor 10:1-6; Heb 3:12 God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. – {SC 30.1}

Heb 3:16

Heb 3:16 - howbeit not all that came out of Egypt by Moses - the exception were Moses, Joshua, Caleb and the two sons of Aaron, the priests, Eleazar and Ithamar. See Num 14:6, 24, 30; Lev 10:12

Heb 3:17

Heb 3:17 - But with whom was he grieved forty years? - See Heb 3:9; Num 14:22, 23; Ps 95:9, 10

Heb 3:17

Heb 3:17 - was it not with them that had sinned, whose carcases fell in the wilderness - their sin was unbelief, not abiding in the God who through signs, miracles, and wonders wrought a marvelous deliverance for them (Heb 11:6) - See Num *14:11, 22-35, 37, 38; Jude 1:5

Heb 3:18

Heb 3:18 - And to whom sware he that they should not enter into his rest, but to them that believed not? - See Heb 3:10, 11

Heb 3:18

Heb 3:18 - enter into His rest - See Ex 31:16, 17; *Num 14:23; Mt 11:28-30

Heb 3:18

Heb 3:18 - to them that believed not - CONTRAST - Rom 10:4, 5:1

Heb 3:19

Heb 3:19 - they could not enter in because of [the sin of] unbelief - The unpardonable sin is the sin of unbelief, grieving God's Spirit by denying God to be God Almighty and thus making self or something else our god. It is also doubting in God's Omnipotence to see His words and promises through. The COI failed to see that the time of God's Promise is near at

hand and He would give them the eternal Kingdom if only they believed. In unbelief they doubted the possibility of receiving an earthly kingdom and sought to return to Egyptian bondage - See Isa 7:9; Rom 9:30-33, 11:20; Heb 11:6 The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Heb at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. – {GC 457.2} It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But "they could not enter in because of unbelief." Heb 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out. – {GC 458.1}

Heb 4:1

Heb 4:1 - Let us therefore fear - we are to take heed and guard against the calamitous mistake of repeating the errors of those of the past (1Cor 10:1-6, 11), not entering God's rest. We must understand that unbelief was the downfall of Ancient Israel and will be ours if we do not take heed. See Heb 4:11; 2Chron 30:8

Heb 4:1

Heb 4:1 - any of you should seem to come short of it - through sin we all will fall short of God's promise of rest. We must fear never to come short, to wallow in unbelief, or seek to do the works in our own strength, but to stand tall in faith in God Whose works were completed from the foundation of the world. Our only works to be done are works of faith. See Rom 3:23; Gal 2:21; Heb 11:6

Heb 4:2

Heb 4:2 - For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it - The gospel was given to Ancient Israel as unto us (Ex 6:4-8; Deut 4:1-9; John 4:22). The knowledge of the Lamb slain from the foundation of the world (Gen 3:15) was conveyed to them as to us, but it did not kindle faith in them. The knowledge of the Seed of Abraham Who would be a blessing to all families of the earth, did not resonate with them (Gen 12:3, 28:14). The gospel was even preached to Pharaoh, that is, the power of God to save and deliver His people and yet it was wholly rejected by Pharaoh (Ex 9:16). We must not however, follow in Israel and Pharaoh's footsteps of unbelief. The process requires the mixing of truths conveyed (Rom 10:17) with the faith granted to us as a gift by God (Rom 12:3), through our personal experiences of God's goodness and faithfulness towards us and trusting in His promises, seen by faith (Heb 11:1). See Lam 3:22, 23; Titus 2:11; 1Pet 3:18-20, *4:6; Gen 6:8 Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is

not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. We cannot expect to be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy.—Signs of the Times, May 22, 1884. – {PH048 40.1}

Heb 4:2

Heb 4:2 - but the word preached did not profit them, not being mixed with faith in them that heard it - the conveyed truth, the living Word of God had no power in their lives; it was as a closed (sealed) book to them who doubt God that He is. See Heb 11:6, 1; Isa 29:10-13; Zech 7:11, 12; Rom 9:30-32, 10:1-4, 16; Ps 78:9-22

Heb 4:2

Heb 4:2 - not being mixed with faith - See Heb 11:1, 6; Jam 2:18-26; Rom 10:1-4

Heb 4:3

Heb 4:3 - For we which have believed do enter into rest - Those who accept the gift of God in Jesus Christ and His righteousness by faith unto the saving of their souls (Heb 10:39), enter into the rest that He has foreordained and promised Mt 11:28-30; 1Joh 5:11-13; Heb 4:6, 9, 10; Jam 2:19-26): 1. The rest of salvation through the shed blood of the Lamb, slain from the foundation of the world 2. The Sabbath rest, a sign of our sanctification by Christ (Eze 20:12, 20), the Creator and Redeemer of the world (Ex 20:8-11; Deut 5:12-15) 3. Rest from our labors to earn salvation but to trust that we are sons of God (Mt 11:28, 29; 1Jo 3:1; 5:13) 4. Trust that we shall be partakers in the eternal rest, sons of Redemption, the heritage of Jacob (Isa 58:13, 14) 5. Rest in God perfecting those things which concern us. God has imputed and will impart His righteousness to us (Jer 23:5, 6; Rom 4:4, 5, 21; Phil 1:6; Isa 28:29; Ps 138:8)

Heb 4:3

Heb 4:3 - As I have sworn in my wrath, if they shall enter in to my rest - rest means. much more than the cessation of work, but rather it means to have a relationship with God based upon faith. See Ps 95:10, 11;

Heb 4:3

Heb 4:3 - although the works were finished from the foundation of the world - Jesus, the Lamb slain from the foundation of the world (Eph 1:4; Rev 13:9; Zech 6:13) has purchased eternal salvation for all who believe by faith. The Lord's works are spoken proleptically as His Words contain creative power (Rom 4:17). There is no need to work to earn that which is free. See Isa 55:1, 2; Mt 11:28-30; Rom 10:4

Heb 4:3

Heb 4:3 - from the foundation of the world - a foundation is the first thing laid when building a structure. Therefore, God had completed/finished the works of our redemption from the foundation of the world (Job 38:4-7). God made a way to save us even before we messed-up; that Way is Jesus, the Way, the Truth and the Life (John 14:6) - See Eph 1:4; 1Pet 1:20; Rev 13:8; 2Tim 1:9 The patriarchs and we are to understand that Jesus was slain before the foundation of the world and yet lived. The resurrection is integral to understanding the plan of redemption and that Jesus would die but rise again. Abraham understood the resurrection of Jesus and that is why he, with confidence and without hesitation, could take

Isaac's life, believing he would be resurrected as the son of promise. See Rev 1:18

Heb 4:4

Heb 4:4 - For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works - As God rested on the Sabbath day, so too did Adam and all of the creation enter God's rest. The rest was accompanied by songs of praise, worship and bowing down before the LORD, the Maker of heaven and earth. See Gen 2:2; Ex 20:11; Ps 95:1-7

Heb 4:5

Heb 4:5 - And in this place again, If they shall enter into my rest - God did rest on the seventh-day from all of His works and He does so again and for all who too will enter into His rest. This may be a statement of the perpetuity of the Sabbath and the rest God has ordained from eternity past to eternity future. See Isa 66:23

Heb 4:6

Heb 4:6 - Seeing therefore it remaineth that some must enter therein - There remains a rest for the people of God, sons of Abraham who are circumcised in the heart. See Heb 4:3, 9, 10; Gal 3:29

Heb 4:6

Heb 4:6 - and they to whom it was first preached entered not in because of unbelief - God is no respecter of persons but will acknowledge those who acknowledge Him. See Heb 4:2, Act 13:44-52, 10:34, 35; Rom 3:1-4, 10:1-4

Heb 4:7

Heb 4:7 - limiteth - to ordain - horízō Verb hor-id'-zo from (3725) from ; to mark out or bound ("horizon"), i.e. (figuratively) to appoint, decree, specify:--declare, determine, limit, ordain. to define to mark out the boundaries or limits (of any place or thing) 1b to determine, appoint that which has been determined, acc. to appointment, decree to ordain, determine, appoint

Heb 4:7

Heb 4:7 - saying in David, To day, after so long a time - the reference is to David, through the power of the Holy Spirit, appealing to the people to turn with their hearts towards the Lord and to enter into His rest. The long time here spoken whence the appeal went forth either refers back to the creation or ~530yrs prior when Israel was delivered from Egyptian bondage.

Heb 4:7

Heb 4:7 - To day if ye will hear his voice, harden not your hearts. - See Ps 95:7, 8, 119:59, 60; Isa 55:6, 7 Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that after casting all their influence on the side of the great rebel, in a moment of utmost extremity, when danger compasses them about, they will change leaders. But this is not so easily done. The experience, the education, the discipline of a life of sinful indulgence, has so thoroughly molded the character that they cannot then receive the image of Jesus. Had no light shone

upon their pathway, the case would have been different. Mercy might interpose, and give them an opportunity to accept her overtures; but after light has been long rejected and despised, it will be finally withdrawn. – {PP 269.1}

Heb 4:8

Heb 4:8 - The Lord gave the land rest (Josh 21:43, 44, 22:4) in the time of Josh as He fulfilled all His promises to bring the Children of Israel into the promised land. This however, is still not the rest that remains for the children of God.

Heb 4:8

Heb 4:8 - The Lord gave the land rest (Josh 21:43, 44, 22:4) in the time of Josh as He fulfilled all His promises to bring the Children of Israel into the promised land. This however, is still not the rest that remains for the children of God. God had purposed to grant them the eternal rest in that day, but because of unbelief, it could not be realized. See Act 7:17

Heb 4:9

Heb 4:9 - There remaineth therefore a rest to the people of God - See Heb 4:6; Isa 11:10

Heb 4:9

Heb 4:9 - people of God - See Gal 3:9, 26-29

Heb 4:10

Heb 4:10 - For he that is entered into His rest, he also hath ceased from his own works, as God did from His - those who are in Christ, who neither work nor pay money for their redemption but receive it by grace through faith (Rom 4:4-8; Eph 2:8, 9; Isa 55:1-3) are obedient in resting from labors, just as God rested after finishing His work of creation at the foundations of the world. See Isa 52:3, 55:1-3, 6, 7; Mt 11:28-30; Heb 4:3

Heb 4:10

Heb 4:10 - as God did from his - See Gen 2:2

Heb 4:11

Heb 4:11 - Let us labour therefore to enter into that rest - We are to labour to do the righteous works of God, first of which is to surrender to Him (Joh 15:5) and to diligently seek Him (Heb 11:6; Mt 11:28-30) - See Philippians 2:12, 13; Isa 32:17; Zechariah 4:6

Heb 4:11

Heb 4:11 - lest any man fall after the same example of unbelief - See Heb 4:1, 2, 3:16-19

Heb 4:11

Heb 4:11 - same example of unbelief - See Num 13:31-14:4; 1Cor 10:1-6, 11

Heb 4:12

Heb 4:12 - For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart - See Isa 49:2

Heb 4:12

Heb 4:12 - quick - God's word is alive and life giving. The Bible is not comprised of dead letters, but living bread, fresh manna from heaven for those who choose to partake of it. It is not to be interpreted by men's traditions or creeds, but rather the Spirit which moved upon men to pen the Scriptures is the same Spirit which gives inspiration to men to discern its hidden truths. We must view the Scriptures with new and fresh eyes daily, bringing forth things "old and new" (Mt 13:52), not merely following the teachings or doctrines of a particular sect or of former eras which may not have had the light of truth given for this time (Dan 12:4), but permitting God to speak and reveal the words of truth to us by His Holy Spirit. When all in humility are led by the same Spirit of Truth, they will come to the unity of the faith and will see eye to eye (Eph 4:13; Isa 52:8). See 1Cor 15:45; 1Pet 1:23; Prov 13:14; Joh 10:35

Heb 4:12

Heb 4:12 - powerful - God's word enlightens, revives, and gives strength to them who put their trust in God. See 1Sam 14:26-30; Rev 10:10; Eze 3:3; Jer 15:16, 23:29

Heb 4:12

Heb 4:12 - piercing even to the dividing asunder of soul and spirit, and of the joints and marrow - the Bible is the great Cleaver of Truth and like Jesus, divides the world. See Lk 2:34

Heb 4:12

Heb 4:12 - discerner of the thoughts and intents of the heart - Jesus searches the reins through the Holy Spirit and through His written word. Scriptures shed light, helping us to see ourselves for who we are and reveals to us our true self, our motives, our passions, our flaws and our character as it is in Christ. See *Mk 4:22; Ps 139; Rev 2:23; Eph 5:13; Eccl 12:14

Heb 4:12

Heb 4:13 - intents of the heart - the inclinations of the heart; our motives, our will and true self. Mt 12:34

Heb 4:13

Heb 4:13 - Neither is there any creature that is not manifest in his sight - See Ps 139; Joh 3:19-21

Heb 4:13

Heb 4:13 - but all things are naked and opened unto the eyes of Him with whom we have to do - See Ps 51:6, 94:9-11, 139; Joh 3:20, 21;

Heb 4:14

Heb 4:14 - Seeing then that we have a great high priest, that is passed into the heavens - Jesus is High Priest for the sons of Abraham - See Heb 8:1, 2, 2:17, 18, 9:11

Heb 4:14

Heb 4:14 - that is passed into the heavens - See Act 1:9-11

Heb 4:14

Heb 4:14 - Jesus the Son of God - See Heb 5:5

Heb 4:14

Heb 4:14 - let us hold fast our profession - See Heb 10:35-39

Heb 4:15

Heb 4:15 - For we have not an high priest which cannot be touched with the feeling of our infirmities - See 1Pet 5:7; Joh 11:33; Heb 2:17, 18, 5:2; Hymn 181 - Does Jesus Care?

Heb 4:15

Heb 4:15 - but was in all points tempted like as we are, yet without sin. - As each of us are different and are tempted in different ways and to different degrees, Jesus needed to be tempted in all points to the maximum extent, in order to sympathize with us in our infirmities and weaknesses. See 1Cor 10:13; Mt 20:23; Lk 12:50; Joh 12:27; Heb 2:17, 18; Joh 5:20||Joh 15:5; 1Pet 2:21, 22 These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity. – {5BC 1128.6} Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behooved Him to be made like unto His brethren." Heb 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "in all points tempted like as we are." Heb 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. – {DA 24.2} Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. There were those who tried to cast contempt upon Him because of His birth, and even in His childhood He had to meet their scornful looks and evil whisperings. If He had responded by an impatient word or look, if He had conceded to His brothers by even one wrong act, He would have failed of being a perfect example. Thus He would have failed of carrying out the plan for our redemption. Had He even admitted that there could be an excuse for sin, Satan would have triumphed, and the world would have been lost. This is why the tempter worked to make His life as trying as possible, that He might be led to sin. – {DA 88.2} It is impossible for man to know the strength of Satan's temptations to the Son of God. Every temptation that seems so afflicting to man in his daily life, so difficult to resist and overcome, was brought to bear upon the Son of God in as much greater degree as his excellence of character was superior to that of fallen man. – {Con 31.1} Christ was tempted in all points like as we are. As man's representative He stood

the closest test and proving of God. He met the strongest force of Satan. His most wily temptations Christ has tested and conquered in behalf of man. It is impossible for man to be tempted above what he is able to bear while he relies upon Jesus, the infinite Conqueror. – {Con 31.2} There are wonderful, highly respected people who tell us, no, this cannot be. Christ could not have been tempted as we are, for there were no TVs in His day, no 31 Flavors, no vodka, no Masseratis, etc. But that idea fails to appreciate what the Bible says. Every temptation to sin that we can experience is directed at our primal love of self; and Christ knows every avenue of that appeal. Knowing how strong the temptation is, He sympathizes with us, but even that is not all. Mere sympathy and pity would not help. You can sympathize with your injured dog and pity him. But Christ "succors" us. His full-time job is saving us from yielding to temptation. We "come boldly," not timidly, in a prayer of faith to "obtain" that help. {Grace on Trial, 204, 205, Robert Wieland} Doubts come from the devil, and no man is so good that he is free from the suggestions of Satan. Even the Lord Himself had to bear them. He “was tempted in all points like as we are, yet without sin.” Heb 4:15. The sin does not consist in the devil’s whispering doubts in our ears, but in our acting upon them. This Christ did not do. {The Everlasting Covenant, E.J. Waggoner, pg 87} In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan’s wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path (Manuscript 140, 1903). – {5BC 1130.1}

Heb 4:16

Heb 4:16 - Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need - Job longed for a Daysman, a Mediator, a Great High Priest Who could stand in the gap for Him so that He may reason with the Lord. He did not know that he already had that in Jesus. See Job 9:33, 16:21; Isa 59:16; Lk 22:32; Heb 7:25

Heb 4:16

Heb 4:16 - come boldly - See Eph 3:12; Heb 10:19, 21, 22 Unlike earthly monarchs, who were known to execute at their discretion any who approached their throne unsolicited (Esther 4:15, 16, 5:1-3), Jesus bids us to come boldly to the throne of grace that we may obtain mercy from Him. Our boldness is not done in irreverent presumption, but in acknowledging His love for us, His identification and sympathy with our frail humanity, in trusting in His promise to abundantly pardon. Jesus mercifully holds out His scepter of righteousness (Heb 1:8) towards us and welcomes our petition for grace! THANK YOU LORD!!! Boldness and confidence is seen in: 1. All Things, whatsoever we ask in prayer, believing, we shall receive (Matt 21:22) 2. Peace Jesus leaves with us and gives to us, unlike what the world gives (Joh 14:27) And let not those who kneel round the family altar put their faces in their hands and in their chair when they address God. Let them lift up their heads and, with holy awe and boldness, come to the throne of grace. [8] – {AH 435.3} Let those who desire the blessing of God knock and wait at the door of mercy with firm assurance, saying, For Thou, O Lord, hast said, “Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”(Thoughts from the Mount of Blessing, 131.) – {Pr 9.1}

Heb 4:16

Heb 4:16 - throne of grace - Kings sit upon thrones, therefore, Jesus sat down on His throne, next to the Father, as the King of Grace in His Kingdom of Grace (Rom 5:21; Joh 1:14). Contrast Mt 25:31, 32 As used in the Bible, the expression “kingdom of God” is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is

brought to view by Paul in the Epistle to the Heb. After pointing to Christ, the compassionate intercessor who is “touched with the feeling of our infirmities,” the apostle says: “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace.” Heb 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression “the kingdom of heaven” to designate the work of divine grace upon the hearts of men. – {GC 346.4} The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, “It is finished,” then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established. – {GC 347.2} THRONE OF THE SON Christ will reign in the kingdom of glory forever. God speaks of the eternal kingdom of his Son by his servant David in these words: "His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon." Ps.89:36,37. And the angel speaking of Christ addresses Mary in those words: "He shall be great and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32,33. At the close of human probation, Christ delivers up the kingdom of grace, which there has an end, 1Cor.15:24-28, and receives from the Father the immortal kingdom of glory: {1865? JW, TTKGG 3.2}

Heb 4:16

Heb 4:16 - Obtain mercy - “give us this day our daily Bread, and forgive us our debts, as we forgive our debtors” Mt 6:11 The Lord is very pitiful, and of tender mercy and seeks to impart His forgiveness and blessings to His wayward children. See Jam 5:11 That is, secure forgiveness for sins (see on 1Jo 1:9). At the throne of judgment all will find strict justice untempered by mercy. The sinner’s only hope is God’s mercy, offered while probation lingers. {7BC

Heb 4:16

Heb 4:16 - and find grace to help in time of need - “and lead us not into temptation, but deliver us from evil” Mt 6:13

Heb 5:1

Heb 5:1 - For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: - Every High Priest, chosen from among men by God (Heb 5:4) were ordained to minister and make intercession on behalf of men through gifts and sacrifices. See Lev 21:6-15

Heb 5:1

Heb 5:1 - gifts - offerings

Heb 5:2

Heb 5:2 - Who can have compassion on the ignorant, and on them that are out of the way - See 2Tim 2:24-26; Tit 1:9, 3:10, 11

Heb 5:2

Heb 5:2 - for that he himself also is compassed with infirmity - the priest is himself a man of infirmities (sin sickness) and can have compassion on the erring. See Heb 2:18

Heb 5:3

Heb 5:3 - And by reason hereof he ought, as for the people, so also for himself, to offer for sins. - Just as for the people, a sin offering must be offered for the earthly High Priest himself. See Lev 16:5, 6

Heb 5:4

Heb 5:4 - And no man taketh this honour unto himself, but he that is called of God, as was Aaron. - The calling of the High Priest is of God, Who Himself anoints him to the sacred office and work. This sacred office was to be entered into through much prayer and the counsels of God only. Ironically, in the time of Christ, the office had been relegated to a political role that was appointed by a governor. Nevertheless, God saw fit to have Caiphas, a wiley man, serve in this role to fulfill all righteousness. See Heb 5:7;

Heb 5:5

Heb 5:5 - So also Christ glorified not Himself to be made an high priest - See Phil 2:6; Heb 5:6, 10

Heb 5:5

Heb 5:5 - but he that said unto him, Thou art my Son, to day have I begotten thee - Jesus did not take it upon Himself to be made High Priest, but was called by the same One Who declared Him to be His Son, begotten of Him. See Ps 2:7; Heb 4:14; Mt 3:17

Heb 5:6

Heb 5:6 - As he saith also in another place, Thou art a priest for ever after the order of Melchisedec - See Ps 110:4; Heb 4:14, 5:10, 6:20

Heb 5:6

Heb 5:5 - order of Melchisedec - See Heb 7:3

Heb 5:7

Heb 5:7 - Who in the days of His flesh - Jesus became part of the human race, God became one with us in order to save us, Emmanuel. Isa 9:

Heb 5:7

Heb 5:7 - had offered up prayers and supplications with strong crying and tears unto him that was able to save Him from death - Jesus made petition and intercession for the people as a faithful High Priest (Lk 22:31, 32). He however, also petitioned His Father for another way to fulfill the Plan of Redemption, yet, He willingly submitted to His Father's will. His Father, Who too, could have delivered His Son from the pain and anguish, would not for the sake of humanity. See Mt 26:39; Mk 14:36; Lk 22:42

Heb 5:7

Heb 5:7 - unto him that was able to save him from death - See John 10:17, 18 CONTRAST Mt 27:42; Mk 15:31; Lk 23:35

Heb 5:7

Heb 5:7 - from death - from death of sin - Eph 2:1; Rom 7:24

Heb 5:7

Heb 5:7 - and was heard in that he feared - Those that honor God by hearing and heeding His words, God will honor by hearing their prayers. See Ps 34:6; Joh 8:47, 11:41, 42 Compared Joh 9:31; Prov 1:22-31

Heb 5:7

Heb 5:7 - in that he feared - "..., He feared to trust the weakness of His flesh because He knew He would fall. So every morning, a great while before the time of need, He would agaonize in prayer with 'strong crying and tears unto him that was able to save him from death', not the death of the cross, but the death of sin. And He was heard." {Surrender, G. Jackson, pg 61}

Heb 5:8

Heb 5:8 - Though he were a Son, yet learned he obedience by the things which he suffered - Jesus, though the exalted Son of God, learned obedience to God in His humanity through the trials of suffering: See Joh 8:35; 1Pet 2:20-24, 4:12, 13; Heb 2:10, 18 1. Self-denial: through fasting, Jesus learned to deny His carnal feelings and desires and submit Himself to prayer, meditation, and communion with God. This discipline He took throughout His ministry to endure hardship and temptation (Mt 4:1, 2) 2. Self-restraint: Jesus was continually tempted to exercise His divine perrogatives to deliver Himself or silence His apponants, yet He yielded to the Holy Spirit and would not allow Himself to be drawn into the temptation 3. Self-control: Jesus never spoke a harsh word, though others spoke roughly towards Him. Jesus always sought to bless, even when derided by His adversaries. (Mt 27:42) 4. Self-abasement: Jesus came to reveal the Father and not to glorify Himself. Jesus never took credit for any good, but pointed all to the Father, the giver of every good and perfect gift 5. Self-crucifixion: Jesus humbled Himself, submitted Himself to His Father's will, and crucified Himself before allowing others to crucify Him (Joh 10:17, 18; Mt 16:24, 25; Gal 2:20)

Heb 5:8

Heb 5:8 - by the things which he suffered - another aspect of Jesus' condescension is that in His humiliation in partaking of humanity, he subjected Himself to suffering, something foreign to heaven. Jesus was tempted in all points like we are, yet without sin - See Phil 2:5-11; Lk 9:22; Heb 2:10, 18, 4:15; 1Pet 4:12, 13 The Reason Why Christ Can Save Every Sinner on Earth 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Christ has tasted our Second Death, the ultimate horror of our deepest despair - See Heb 2:9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus was made perfect through His sufferings - See Heb 5:8, 9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus is "One" with us - See Heb 2:11, 14-17; 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus calls us "brethren", that is, He is closer to us than family members are to one another - See Heb 2:11

Heb 5:9

Heb 5:9 - And being made perfect - speaking of the victorious faith of Jesus Christ which allowed Him to fulfill [fill fully] all righteousness. See Mt 3:15; Rev 14:12 The Reason Why Christ Can Save Every Sinner on Earth 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Christ has tasted our Second Death, the ultimate horror of our deepest despair - See Heb 2:9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus was made perfect through His sufferings - See Heb 5:8, 9 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus is "One" with us - See Heb 2:11, 14-17; 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Jesus calls us "brethren", that is, He is closer to us than family members are to one another - See Heb 2:11

Heb 5:9

Heb 5:9 - He became the author of eternal salvation unto all them that obey Him - Jesus is the Author of our salvation and the Author and Finisher of our faith. He fulfills all righteousness for those who put their trust in Him. An author creates ideas through the words they pen. Jesus, the Living Word of God, has spoken and declared eternal life for all See Heb 12:1; Rom 3:23||Mt 3:15; Jer 23:5, 6; John 4:42, 12:50

Heb 5:9

Heb 5:9 - unto all them that obey Him - See Joh 14:15, 23; Rev 22:14; Mt 19:17, 7:21; Heb 2:11

Heb 5:10

Heb 5:10 - Called of God an high priest after the order of Melchisedec - See Ps 110:4; Heb 5:6, 6:20, 7:3

Heb 5:11

Heb 5:11 - Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing - Paul could speak much on Jesus' eternal priesthood after the order of Melchizedek, however, due to our dullness in comprehension, he apparently will refrain. See 2Pet 3:15, 16; Heb 7:3

Heb 5:11

Heb 5:11 - seeing ye are dull of hearing - We are often too dull to understand that which God seeks to communicate to us. See Joh 16:12; 1Cor 3:2, 3

Heb 5:12

Heb 5:12 - For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat - See 1Cor 3:1

Heb 5:12

Heb 5:12 - first principles of the oracles of God - the doctrine of Christ including keeping the commandments of God, repentance from dead works (Rom 2:4; 2Cor 7:9-10), faith towards God (Heb 11:1, 6), baptisms (Rom 6:3-13), laying on of hands, resurrection of the dead (1Thess 4:14-18), eternal judgment - See Heb 6:1, 2

Heb 5:12

Heb 5:12 - strong meat - See Mt 24:45, 46

Heb 5:13

Heb 5:13 - For every one that useth milk is unskilful in the word of righteousness: for he is a babe - See Isa 28:9, 10; 1Cor 3:2, 3

Heb 5:14

Heb 5:14 - But strong meat belongeth to them that are of full age - See Isa 28:9, 10

Heb 5:14

Heb 5:14 - even those who by reason of use have their senses exercised to discern both good and evil. - Those who are humble in spirit, diligent in study, constant in prayer, and dutiful in application of those things which they have learned, have come to a level of maturity where they may discern good from evil, and are those who are weaned from the milk and able to eat solid food. See 1Cor 2:9-16; Rom 5:4, 5; Ps 37:27; Isa 7:15

Heb 6:1

Heb 6:1 - Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God - leaving the fundamentals of the faith, the doctrine of Jesus Christ (including keeping the commandments), move upward to perfection or completeness in Christ through self-surrender and obedience. See Heb 5:12-14; Mk 12:29, 30; Mt 19:17; Joh 15:14||Joh 14:23, 24||1Jo 5:3

Heb 6:1

Heb 6:1 - let us go on unto perfection - move upward into perfection of character (not nature) in Jesus Christ: 1. Full surrender - Gal 2:20, 21 2. Strict obedience and conformity to God's will and word - 2Tim 2:1-13 3. Turning away from sin - 2 Tim 2:19-22 4. Embracing the faith of Jesus Christ - a victorious faith - 2Tim 2:24-26; Gal 3:24-29 5. Permitting the Holy Spirit to bring every thought into captivity and subjection to Jesus Christ - 2 Cor 10:4, 6. Grow into the fullness stature and measure of Christ - Eph 4:11-13

Heb 6:1

Heb 6:1 - the foundation of repentance from dead works - See Act 2:38; Rom 2:4; 2Cor 7:10-12

Heb 6:1

Heb 6:1 - faith toward God - Trusting in God; promises, word - See Heb 11:1, 6; Mt 11:28-30

Heb 6:2

Heb 6:2 - Of the doctrine of baptisms - See Joh 3:3, 5-8; Act 2:38; Rom 6:1-14

Heb 6:2

Heb 6:2 - laying on of hands - laying on of hands for the purpose of ordination as well as for the healing of the sick. See 1Tim 5:22, 4:14, 2Tim 1:6; Tit 1:5; Jam 5:14; Act 8:17

Heb 6:2

Heb 6:2 - resurrection of the dead - See Joh 5:28, 29, 11:20-44; 1Thess 4:14-18; Rev 20:1-8;

Heb 6:2

Heb 6:2 - eternal judgment - Rev 3:5; 14:9-11; Jude 1:14, 15

Heb 6:3

Heb 6:3 - And this will we do, if God permit - go onto perfection in Christ Jesus - See Col 1:25-29

Heb 6:4

Heb 6:4 - who were once enlightened - Ones who no longer under the devils deception but have come to the light of truth; who have been made free. See Joh 17:3, 8:31, 32, 36; Rom 1:19; Eph 1:18; Heb 5:14, 10:26-29;

Heb 6:4

Heb 6:3 - tasted of the heavenly gift - See Isa 32:17; 1Cor 2:9, 10

Heb 6:4

Heb 6:4 - and were made partakers of the Holy Ghost - those who were baptized into Christ, have received the gift of the Holy Spirit and have been convicted by the light of truth are here mentioned. Their eyes have been opened and enlightened to know, understand and accept the truth. See John 14:16-20; Act 1:4, 5, 8, 2:38; Rom 8:1-7; Isa 32:17; Gal 2:20

Heb 6:5

Heb 6:5 - And have tasted the good word of God, and the powers of the world to come - those who have tasted of the good word of God, as honey for sweetness, and by faith have embraced the promise of seeing a land very far off (Isa 33:17) are they to whom the Son has made free from the bondage of deception. See Ps 34:8; Ezek 3:3||Rev 10:10, 12:9; Joh 8:31, 32, 36, 17:17

Heb 6:5

Heb 6:5 - and the powers of the world to come - See Eph 2:6; 2Pet 1:1-4; Tit 2:11-14

Heb 6:6

Heb 6:6 - If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. - Those who have been given such light and have willfully turned their backs against the Light of Truth would have grieved the Holy Spirit; they will have forsaken the goodness of God that leads us all to repentance. See Ps 85:8; Prov 21:16, 26:11; John 6:66; Rom 2:4; 2Pet 2:22; Heb 10:26, 38, 39 Apostasy: An abandonment of what one has professed; a total desertion of, or departure from, one's faith, principles, or party.

Heb 6:6

Heb 6:6 - fall away - to all away is to cease to abide in God, to reject Jesus' power to keep us from falling; to abandon and lose sight of the commandments of God; to turn back to the

weak and beggarly works of the flesh and even self-righteousness. John 15:6||Isa 27:11; Jude 1:24; Hosea 4:1-6; Gal 4:9

Heb 6:6

Heb 6:6 - seeing they crucify to themselves the Son of God afresh - those who willfully turn and reject the light granted them are as the Jews who when asked "What then shall I do with this Jesus of Nazareth" reply "Crucify Him, give us Barabbas, we have no king but Caesar!" They of and for themselves, cast Jesus aside. CONTRAST Job 35:5-8

Heb 6:6

Heb 6:6 - put him to an open shame - as they reject the Light of Truth, Jesus, they profane and blaspheme His holy name and deny the power once entrusted to them. See Ex 20:7; 2Tim 3:1-5

Heb 6:7

Heb 6:7, 8 - For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned - See 2Tim 2:20

Heb 6:7

Heb 6:7 - the rain that cometh oft upon it - the Holy Spirit that moves often upon God's people in the early and latter rains, both to will and to do of His good pleasure. See Joh 3:5-8; Jer 14:22; Zech 10:1; Phil 2:13

Heb 6:7

Heb 6:7 - and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God - we, as good ground bring forth pleasant herbs, a blessing to the One Who has sown them. See Mk 4:8, 20; Jam 5:7

Heb 6:7

Heb 6:7 - receiveth blessing from God - We, as good ground upon which the rains of the Holy Spirit falls upon often, causing us to bring forth good fruit, receive blessings from the Lord.

Heb 6:8

Heb 6:8 - But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned - those who bring forth thorns and briars, causing hurt and pain to others, are rejected and are given to cursing, to be burned. See Isa 5:1-4, 27:4; John 15:2, 6

Heb 6:8

Heb 6:8 - whose end is to be burned - The fate of briers and thorns, the rebellious among Adventism is the flames. See Isa 9:18, 10:17, 27:4; Rev 20:13-15

Heb 6:9

Heb 6:9 - But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak - Paul has confidence in the faith of the Hebrew believers,

that they will take part in the blessed hope of salvation, despite his warnings and admonitions - See Heb 10:39

Heb 6:10

Heb 6:10 - For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister - God is a Righteous Judge and will not forget the works of godly service we render to edify the body of Christ. God is faithful to recompense justly. See Eph 4:11, 12, 6:21; Mal 3:16; Ps 37:28; Heb 10:23, 35-39; Ps 126:6; 1Pet 4:19; 1Cor 15:58; Gal 5:6; Prov 13:21; CONTRAST Isa 57:12

Heb 6:10

Heb 6:10 - labour of love - See Gal 5:6

Heb 6:11

Heb 6:11 - And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: - the apostle's desire is that we continue in well doing. 2Thess 3:13; Rom 2:7; Gal 6:9

Heb 6:11

Heb 6:11 - full assurance of hope unto the end - See Rom 8:24; Heb 6:19; Isa 32:17

Heb 6:12

Heb 6:12 - That ye be not slothful, but followers of them who through faith and patience inherit the promises - See Heb 11:4-40, 12:1, 2; Ps 37:37

Heb 6:13

Heb 6:13 - For when God made promise to Abraham - See Gen 22:15-18; 12:1-3, 15:1-6

Heb 6:13

Heb 6:13 - because he could swear by no greater, he sware by himself - So it was in the giving of the Everlasting Covenant (Gen 3:15), God gave a promise based on His own fidelity and goodness. Similarly, in reconfirming the Everlasting Covenant to Abraham, God vowed upon His Own life to fulfill His promises by passing through the sacrifices Himself. See Gen 15:12-18; Rev 10:6; Dan 12:7; Amos 4:2, 6:8

Heb 6:14

Heb 6:14 - Saying, Surely blessing I will bless thee, and multiplying I will multiply thee - See Gen 22:17, 12:2

Heb 6:15

Heb 6:15 - And so, after he had patiently endured, he obtained the promise - Abraham waited 25years as an older person, to receive the promise of an heir, born of his and Sarah's body. God is showing that the faithful must be willing to endure delay patiently, trusting that God will fulfill His promises when the timing is best. See Rom 4:13; Heb 10:35-39

Heb 6:16

Heb 6:16 - For men verily swear by the greater: and an oath for confirmation is to them an end of all strife - Men swear by One Who is Greater than themselves, binding themselves by the oath and the assurance that they will make good on their word, lest they be held accountable to the One Who is Greater. This act of oath taking usually ends contention, strife and debate as the one has pledged himself to honor his word.

Heb 6:17

Heb 6:17 - Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: - God once again condescends to affirm and assure the heirs of promise His steadfastness and faithfulness by making an oath. God is not One Who should lie nor repent of the things that have gone forth from His mouth. And yet, God gives us this added assurance in humility. What a Wonderful Savior! See Num 23:19; 1Sam 15:29

Heb 6:17

Heb 6:16 - the heirs of promise - To be born of promise means a person is: 1. A creation of God by faith in Jesus Christ - 2 Cor 5:17; Rom 1:16, 17 2. Born of a promise like Isaac - Rom 9:6-8 3. A miracle of God - Col 1:25-29 4. Born of the Spirit of God - John 1:12, 13, 3:8; Rom 8:1-7; 5. An heir of Abraham Gal 3:26-29

Heb 6:17

Heb 6:17 - the immutability of his counsel - the words which the LORD speaks will accomplish what they set forth. God does not change. See Isa 55:11; Mal 3:6; Heb 13:8; Num 23:19; Jam 1:17

Heb 6:18

Heb 6:18 - That by two immutable things - an oath was given by God (swearing by Himself, upon Himself) to give strong consolation that God's counsels are first immutable and secondly that God can not lie. See Rev 10:5, 6

Heb 6:18

Heb 6:17 - in which it was impossible for God to lie - See Num 23:19; 1Jo 1:5

Heb 6:18

Heb 6:18 - we might have a strong consolation - we may have strong comfort, alleviation of misery or distress of mind; refreshment of mind and spirit through God's oath and the fact that He can not lie. God desires that we be anxious for nothing but through prayer, supplication, thanksgiving receive His abiding peace. See Phil 4:6, 7

Heb 6:18

Heb 6:18 - consolation - meaning comfort, alleviation of misery or distress of mind; refreshment of mind and spirit.

Heb 6:18

Heb 6:18 - who have fled for refuge - we flee for refuge in the Most Holy Place of the sanctuary, where we have a great High Priest Who can succor us. See Ps 46:1; Heb 2:18, 6:20; Prov 18:10; Isa 33:16 When it is in the heart to obey God, when efforts are put forth to this

end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating, crossless religion. But Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—The Signs of the Times, June 16, 1890. – {1SM 382.2}

Heb 6:19

Heb 6:19 - Which hope we have as an anchor of the soul, both sure and stedfast - the hope in God's promise to have a people who will perfectly reflect the character of Jesus Christ (Gen 3:15||12:1-3), is guaranteed by His immutable oath and the fact that He can not lie serves as an anchor to our soul, steadfast and sure while the billows roll, fastened to the Rock which can not more, grounded firm and deep in the Savior's love. See Rom 8:24, 5:1-5; Titus 2:11, 12; Col 1:25-29; 1Pet 4:13; Isa 60:1-3; Rev 18:1; Hymn 534 - Will Your Anchor Hold? Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5}

Heb 6:19

Heb 6:19, 20 - and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec - The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Heb 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God. – {GC 489.1}

Heb 6:20

Heb 6:20 - Whither the forerunner is for us entered - Jesus, as the Firstfruit of the Resurrection and our Elder Brother, is also our Forerunner in entering in behind the veil to make petitions for us. We must follow Him by faith within the veil, where we receive atonement and eternal righteousness, the blotting out of sins. The way into the Most Holy was made available after October 22, 1844. Jesus is also our Forerunner in preparing a kingdom for us to inhabit and share with Him. See Dan 8:14; Joh 14:2, 3, 13:36; Heb 9:24-26

Heb 6:20

Heb 6:20 - even Jesus, made an high priest for ever after the order of Melchisedec - See Heb 5:6, 10

Heb 7:1

Heb 7:1 - For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him - See Gen 14:18-20

Heb 7:1

Heb 7:1 - Melchizedec - Malkiy-Tsedeq Proper Name Masculine mal-kee-tseh'-dek from (04428) and (06664) from and ; king of right; Malki-Tsedek, an early king in Palestine:--Melchizedek. Melchizedek = "my king is Sedek" Sedek - tsedeq Noun Masculine tseh'-dek from (06663) from ; the right (natural, moral or legal); also (abstractly) equity or (figuratively) prosperity:--X even, (X that which is altogether) just(-ice), ((un-))right(-eous) (cause, -ly, -ness). justice, rightness, righteousness what is right or just or normal, rightness, justness (of weights and measures) righteousness (in government) of judges, rulers, kings of law of Davidic king, Messiah of Jerusalem as seat of just government of God's attribute righteousness, justice (in case or cause) rightness (in speech) righteousness (as ethically right) righteousness (as vindicated), justification (in controversy), deliverance, victory, prosperity of God as covenant-keeping in redemption in name of Messianic king of people enjoying salvation of Cyrus

Heb 7:1

Heb 7:1 - King of Salem - meaning King or Ruler of Peace (see Heb 7:2), Melchizedek was a type of Jesus Christ who was both a king and priest - See Isa 9:6; Ps 110:4

Heb 7:1

Heb 7:1 - priest of the most high God - See Ps 110:4

Heb 7:1

Heb 7:1 - returning from the slaughter of the kings, and blessed him - See Gen 14:1-17

Heb 7:2

Heb 7:2 - To whom also Abraham gave a tenth part of all - See Gen 14:18-20; Heb 7:4

Heb 7:2

Heb 11:2 - King of righteousness, and after that also King of Salem, which is, King of peace - Abraham gave tithes to Melchizedek ; the Melchizedek priesthood is a priesthood by which righteousness and peace come; it is the priesthood by which we are saved."

Heb 7:3

Heb 7:3 - Without father, without mother, without descent, having neither beginning of days, nor end of life - the Biblical record gives no account or mention of Melchizedek's lineage and yet he was King and Prince of Salem, a foreshadowing of Jesus Christ.

Heb 7:4

Heb 7:4 - Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils - Abraham honored Melchizedek with a tenth of the spoils he gained from his warfare, paying homage to God and to this man as a priest of God. Melchizedek, as a type of Christ, being both king and priest of Salem [Peace and Righteousness], establishes that Abraham was also a Christian. Gen 14:18-20; Heb 7:2 But the main point with reference to Melchizedek, is that Abraham lived under the same "dispensation" that we do. The priesthood was the same then as now. Not only are we the children of Abraham, if we are of faith, but our great High Priest, who is passed into the heavens, is by the oath of God made an High Priest for ever, "if we are Christs, then are ye

Abraham's seed, and heirs according to the promise." "You father Abraham rejoiced to see My day, and he saw it, and was glad." John 10:56 {The Everlasting Covenant, E.J. Waggoner, pg 59}

Heb 7:5

Heb 7:5 - And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham - See Deut 14:22; Prov 3:9, 10; 1Chron 29:14

Heb 7:5

Heb 7:5 - though they come out of the loins of Abraham - the Levites, who come from the loins of Abraham, are to take tithes of all others who too come from the loins of Abraham as a statute. Melchizedek who was not of Abraham's loins took tithes of Abraham (and Levi).

Heb 7:6

Heb 7:6 - But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises - Melchizedek, who is not of the descent of the Levites, received tithes of Abraham and blessed Abraham, to whom the promises of God were conveyed. See Gen 12:1-3; 15:1-6

Heb 7:6

Heb 7:6 - and blessed him that had the promises - See Gen 12:1-3, 15:1-6; Gal 3:29

Heb 7:8

Heb 7:8 - of whom it is witnessed that he liveth - See 1Cor 15:5, 6

Heb 7:9

Heb 7:9, 10 - And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. - by the principle set forth in these verses, we too can claim the good works of Jesus Christ as we by faith, claim to be in Christ and to have become aligned with His ministry as the Second Adam. See 2Cor 5:19; 1Cor 15:21-23, 45-49; Gal 3:26-29; 2Tim 1:3 As God imputes and imparts His righteousness to us, it is because of the aforementioned principle. God sees Christ in us and our lives are hid in Christ (Col 3:3) and thus, His righteousness is credited to us. The paying of tithes is not of the Leviticus priesthood, but predates it Abraham when he paid tithes to Melchizedek

Heb 7:11

Heb 7:11 - If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) - the Levitical priesthood, which was established by the Law of Moses was insufficient to bring about perfection (spiritual maturity) since it, like the law, was merely a school tutor, designed to bring us to light and love of Jesus Christ. See Heb 7:19

Heb 7:11

Heb 7:10 - after the order of Melchisedec - Melchisedec was a priest from an unknown order (not of Levi) that pre-exists the Lev order ordained by God under the Laws of Moses.

Melchisedec, who has no known lineage, no personal beginning or end according to the Biblical record, is a fitting type of the High Priestly ministry of Jesus Christ. See Heb 7:3

Heb 7:12

Heb 7:12 - For the priesthood being changed, there is made of necessity a change also of the law - as the priesthood, which was established by the Law was changed, so the law itself must be changed. A new order must be established both in priesthood and in law. Out is the law of sin and death and in is the law of grace, righteousness and the Spirit of Life in Christ Jesus. See Rom 8:2, 6:14, 15

Heb 7:13

Heb 7:13 - For He of whom these things are spoken pertaineth to another tribe - Jer also bore witness of the coming Redeemer as a Prince of the house of David: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord Our Righteousness." And again: "Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Jer 23:5, 6; 33:17, 18. – {AA 223.3}

Heb 7:14

Heb 7:14 - For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood - See Gen 49:10; Rev 5:5

Heb 7:15

Heb 7:15 - And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest - Just like Melchisdek, there arises another priesthood.

Heb 7:16

Heb 7:18 - but after the power of an endless life - See 1Tim 6:15, 16; 1Cor 15:45-47; Heb 7:24; Rom 8:2

Heb 7:17

Heb 7:17 - For he testifieth, Thou art a priest for ever after the order of Melchisedec - Jesus' priesthood establishes peace and righteousness. See Psa 110:4; Num 25:13

Heb 7:18

Heb 7:18 - For there is verilly a disannulling of the commandment - the disannulling is of the ceremonial laws and ordinances that specified the priestly and sanctuary services. See Eph 2:15; Rom 8:3

Heb 7:18

Heb 7:18 - for the weakness and unprofitableness thereof - the weakness and unprofitableness is seen in the following: 1. The ones officiating over the priesthood were temporal and perished - Heb 7:23 2. The law and associated priesthood were incapable of bring forth perfection in those ministering and being ministered to - Heb 7:11, 19 3. The

former priesthood was established without an oath or promise of everlasting blessings

Heb 7:19

Heb 7:19 - For the law made nothing perfect - the Law was never intended to make anything perfect, it was merely to be a mirror to reveal sin in the life (Rom 3:20, 7:7; Gal 3:24). The Law was powerless to make anything perfect. That is why Jesus Christ came, to fulfill all righteousness and to impute and impart His righteous life to all who will accept and believe by faith. See Heb 7:11

Heb 7:19

Heb 7:19 - but the bringing in of a better hope did; by the which we draw nigh unto God - the new priesthood, the new law and the new hope has done what the law was never intended to do, nor could do. The everlasting ministry of Jesus Christ, established upon better promises and an oath by He Who changes not and Who can not lie, is the better hope we have. See Heb 7:8, 16, 21, 22

Heb 7:19

Heb 7:19 - by the which we draw nigh unto God - we are reconciled to the Father and draw nigh unto Him through the blood and ministration of Jesus' eternal priesthood. See 2Cor 5:18-21

Heb 7:20

Heb 7:20 - And inasmuch as not without an oath he was made priest: - See Heb 7:28

Heb 7:21

Heb 7:21 - but this with an oath by him that said unto him, The Lord sware and will not repent - contrasting the Levitical priesthood with that of Christ, the Levites were ordained High Priest by men through the Law, whereas Jesus was ordained eternal High Priest by oath of God. See Heb 7:28

Heb 7:21

Heb 7:21 - The Lord sware and will not repent - God swairs and will not withdraw, nor regret having made His vow. God did repent of making man after seeing how we corrupted ourselves. See Num 23:19 Compare Gen 6:6

Heb 7:21

Heb 7:21 - Thou art a priest forever - Jesus' priesthood is superior to that of Levi and like that of Melchisedec in that: 1. Jesus, like Melchisedec has an unchangeable priesthood with not succession or series like Melchisedec 2. Jesus' priesthood is superior to Levi's (Aaron's) in that Levi blessed and paid tithes to Melchisedec through his forefather Abraham. See Heb 7:1, 7, 9, 10 3. Jesus is both King and Priest, being born of the tribe of Judah and ordained a priest of His Father by an oath, after the order of Melchisedec. See Heb 7:14, 21 4. In that His priesthood continues forever, He is able to "perfect forever" and "save them to the uttermost" all who come to Him

Heb 7:21

Heb 7:21 - order - meaning succession or series. Melchisedec had no beginning or end and

therefore Jesus' eternal priesthood follows after the same order. See Heb 7:24

Heb 7:22

Heb 7:22 - By so much was Jesus made a surety of a better testament - Jesus was made a Guarantor of a better promise, everlasting righteousness.

Heb 7:22

Heb 7:22 - surety - Guarantor; Guarantee, Certainty; indubitableness; Jesus became a hostage in our place, paying our ransom.

Heb 7:24

Heb 7:24 - But this man, because he continueth ever, hath an unchangeable priesthood - See Heb 7:16, 18, 28

Heb 7:25

Heb 7:25 - Wherefore he is able also to save them to the uttermost that come unto God by him - The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness. – {3SM 172.2} "The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer (Rom 5:10) that he might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take his righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. – {3SM 172.3} - See Num 25:10-13; Ps 138:8; 2Cor 3:5;

Heb 7:25

Heb 7:25 - come unto God by him - See Joh 14:6

Heb 7:25

Heb 7:25 - seeing he ever liveth to make intercession for them - Jesus' eternal ministry as High Priest after the order of Melchizedek (Heb 5:4-10), is able to save to the uttermost all who come to Him by faith. Jesus' eternal ministry makes provision for our sins, long before we committed them and for eternity. See Heb 7:24, 2:14-18; Rom 8:26, 34

Heb 7:26

Heb 7:26 - separate from sinners - Jesus is the Perfect and Spotless Lamb of God that takes away the sins of the world. He, unlike the Levitical priests need not offer up sacrifices for Himself because He is separate from sin. See Heb 7:27

Heb 7:27

Heb 7:27 - Who needeth not daily - Unlike the earthly priests who needed daily to present sacrifices of blood for the atonement of the nation, Jesus, with His own blood, offered up once and for all payment for the sins of the world (see Rom 6:10). This verse negates the interpretation of "the daily" in Dan 8:12 being Jesus' High Priestly ministry. According to this verse, He need not offer up daily as the Levitical priests.

Heb 7:27

Heb 7:27 - Unlike the earthly priests who needed daily to present sacrifices of blood for the atonement of the nation, Jesus, with His own blood, offered up once and for all payment for the sins of the world (see Rom 6:10). This verse negates the interpretation of "the daily" in Dan 8:12 being Jesus High Priestly ministry. According to this verse, He need not offer up daily as the Levitical priests.

Heb 7:27

Heb 7:27 - for this He did once, when He offered up Himself - See Num 20:8-12; Rom 6:9, 10; Heb 9:28, 10:10; 1Pet 3:18; Joh 10:17, 18

Heb 7:28

Heb 7:28 - high priests which have infirmity - mortal men who are defiled, cause harm, unholy, are sinners and conduct themselves according to the ways of this world (earthly), thus needing to offer up sacrifices for themselves before they offer up sacrifices for the people. See Heb 7:27

Heb 7:28

Heb 7:28 - but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore - the oath of God (Heb 7:21) makes Jesus, the Son High Priest, Who is consecrated with an eternal priesthood. See Heb 7:24, 25

Heb 8:1

Heb 8:1 - We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens - See Heb 1:3, 4:14, 7:26, 10:12; Rom 8:34

Heb 8:1

Heb 8:1 - right hand of the throne of the Majesty in the heavens - Jesus, like Melchizedek, is both a High Priest and a King in that He is a Priest by an oath of God, without beginning nor end, and He sits on a throne and rules with His Father.

Heb 8:2

Heb 8:2 - sanctuary - (Hagion, Holies) the sanctuary of the New Covenant, established on better promises. See Heb 8:6; Ex 15:17

Heb 8:2

Heb 8:2 - the true tabernacle, which the Lord pitched, and not man - the true tabernacle was pitched, not by men, but by God. See Ex 25:8, 9; Heb 8:5, 11:10; Rev 21:22; Zech 6:12, 13

Heb 8:3

Heb 8:3 - For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer - Jesus, a High Priest of a higher order than the Levitical priesthood in that His priesthood is eternal and is established by an oath of God offers Himself, a Sacrifice for sin and Himself, a perpetual Gift to humanity and of an eternal Priesthood, Minister, and Mediator of the gospel. See Ex 18:1, 12; Joh 3:16

Heb 8:4

Heb 8:4 - For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: - Jesus would not be an earthly priest because the Levitical Law establishes others, of the tribe of Levi to fulfill that role. See Heb 7:11-16

Heb 8:5

Heb 8:5 - Who serve unto the example and shadow of heavenly things - priests on earth, as actors, serve of the example and shadow of heavenly things. The true tabernacle in heaven bears the actual articles and is where the true service by the True High Priest is performed. See Col 2:17; Heb 10:1

Heb 8:5

Heb 8:5 - for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount - See Ex 25:9

Heb 8:6

Heb 8:6 - He is the Mediator of a better covenant - Jesus mediates on behalf of the human race before an offended law. His mediation must continue until all sin has been put away by His people. When this is completed then He will stand up and dawn His Kingly garments. His Priesthood nevertheless remains forever, as He will present gifts (Himself and the redeemed) forever. See Mt 26:26-29; Joh 6:55, 56; Rev 22:11; Dan 12:1; Jer 31:31-34

Heb 8:6

Heb 8:6 - which was established upon better promises - Jesus, our Living Hope, ordained a High Priest by an oath of God Who changes not and can not lie, is the foundation of the better promises upon which our faith and confidence is based. The better promises are founded upon His eternal priesthood, where He ever lives to make intercession for us. See 1Pet 1:3; Heb 7:16, 22-28; Jer 31:31-34

Heb 8:7

Heb 8:7 - For if that first covenant had been faultless, then should no place have been sought for the second - See Ex 19:8; Rom 8:3; Deut 31:16, 20; Jer 31:31, 32

Heb 8:8

Heb 8:8 - For finding fault with them - the fault in the Old Covenant was not the promises made by God but the response of men and their failure to live up to the covenant they established with God. See Ex 19:1-6

Heb 8:8

Heb 8:8 - Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: - See Jer 31:31-34

Heb 8:9

Heb 8:9 - Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord - See Ex 19:3-8

Heb 8:9

Heb 8:9 - because they continued not in my covenant - The COI rejected God's Everlasting Covenant, restated in Ex 19:3-6 in exchange for the Old covenant which they established in Ex 19:8

Heb 8:10

Heb 8:10 - For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: - The New Covenant (Law of Faith) is nothing more than an explicit restatement of the Everlasting Covenant (Gen 3:15) spoken from the Garden of Eden which Abel and the other patriarchs embraced by the faith of Jesus Christ. See Jer 31:31-34; Ezek 36:26, 27; Rom 3:27; Heb 11:4

Heb 8:10

Heb 8:10 - I will put my laws into their mind, and write them in their hearts - when God puts the law in our mind and writes them upon our hearts, it is then and only then, that the first great commandment can be kept, to love the Lord with all the heart, soul, mind, and strength. See Mt 22:38; Rom 7:22

Heb 8:12

Heb 8:12 - For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more - God will show mercy to those who strive for the mastery and yet fall short. God promises to be merciful where we sin and fall short of the glory of God (Rom 3:23) and will cast our sins into the sea of forgetfulness. See Mic 7:18-20; Jer 31:31-34; Ps 23:6

Heb 8:12

Heb 8:12 - and their iniquities will I remember no more - this speaks of the blotting out of sins and the sealing of God's people. He will no longer remember our sins and neither will we. Praise God! See Ps 32:1, 5, 6, 103:12; Isa 33:24, 43:25; Heb 10:17

Heb 8:13

Heb 8:13 - In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away - the Old Covenant based on men's merits and the related Laws of Moses consisting of types, services that were added because of sin, are passing away, being superseded by the New Covenant, based on better promises. See Ex 19:8; Gal 3:19; Heb 8:6;

Heb 8:13

Heb 8:13 - made the first old - See Ex 19:3-8; Heb 8:7

Heb 9:1

Heb 9:1 - Then verily the first covenant had also ordinances of divine service - The Lord marked out divine services and ordinances to be performed annually by the priests and the people of Israel under the Old Covenant (Ex 19:1-8). See Lev 23:4-37

Heb 9:1

Heb 9:1 - and a worldly sanctuary - the worldly sanctuary was modeled after the heavenly

sanctuary, shown to Moses by God. See Ex 25:8

Heb 9:2

Heb 9:2 - the first - the first apartment of the tabernacle.

Heb 9:2

Heb 9:2 - the candlestick - Jesus is the Light of the World and the Light of every man's life. See Joh 1:9, 8:12, 9:5, 12:46

Heb 9:3

Heb 9:3 - And after the second veil - beyond the veil of the inner court.

Heb 9:4

Heb 9:4 - golden censer - a receptacle for the incense to create a cloud over the Ark and Mercy Seat. The incense represents Christ's forgiveness which permits us to entree into the Most Holy Place

Heb 9:4

Heb 9:4 - golden pot that had manna - See Ex 16:32-34 Manna, angel's food that was fed to the COI for 40yrs during their wilderness sojourn, was memorialized in the Ark of the Covenant. It served as: 1. A symbol of God's daily provision for His people (Ex 16:4-9; Mt 6:11) 2. A call to health reform among a people who had developed perverted appetites while dwelling in Egypt [the world] (Deut 7:15, 4:5-9; Lk 24:42, 43||Mt 26:26) 3. A message of health temperance where the COI were only to eat that which they needed, they were not to store up any additional manna lest it spoil. This was to test their faith in God's daily provision 4. The manna may have been given with God's intention to soon bring the COI into the heavenly promised land were it not for their unbelief (1Cor 10:1-6, 11). 5. Just as the manna fell from heaven upon the earth, so the Living Bread, Jesus, came down from heaven to walk upon the earth 6. A reminder of the Sabbath and its hollowed nature (Ex 16:22-30)

Heb 9:4

Heb 9:4- Aaron's rod that budded - was placed in the Ark of the Covenant as a memorial of the priesthood that the LORD had established by His own choosing among the tribes of Israel (Num 17:1-10; Deut 10:8). The Sons of Levi typify the faithful throughout time: 1. Who do not bow to the Image of the Beast (Ex 32:1-28; Rev 15:2-4) 2. Who are a holy priesthood unto the LORD, ministering to others on His behalf - See 1Pet 2:9; Isa 60:1-4 3. Who behold the glory of the LORD and whose sins are purged - those with clean hands and a pure heart (Isa 6:1-7; Mal 3:3, 4; Ps 24:4) 4. Who blossom and bud out, providing fruit of righteousness to be beheld and partaken of by the world. See Isa 27:6

Heb 9:4

Heb 9:4 - the tables of the covenant - the covenant of which the tables represent is the Everlasting Covenant spoken in the Garden of Eden, written on tables at Sinai and reconfirmed in the heart and flesh of Jesus Christ (Heb 8:6-13, 9:11-23, 10:1-9; Jer 31:31-34). The testimony, another name for the tables of the covenant, is God's Self-declaration of His Own character (testimony of Jesus Christ - the Spirit of Prophecy), written in tables of stone. The covenant inscribed on tables were marital vows God made to humanity and humanity in turn makes to God as God writes the laws upon the tables of the heart. See Ex 20:1-17; 34:1-

10; Jer 31:31-34 The commandments of God are a wall of protection around God's people to protect them from corruption - See Zech 2:4, 5

Heb 9:5

Heb 9:5 - cherubims of glory shadowing the mercy seat - the cherub angels atop of the mercy seat symbolize the hosts of angels that steadfastly behold God's merciful works in the plan of redemption. See 1Pet 1:12

Heb 9:5

Heb 9:6 - of which we cannot now speak particularly - Paul may not have been able to speak more on the topic perhaps because of the dullness of understanding on the part of the listeners? Heb 5:11-14

Heb 9:6

Heb 9:6 - Now when these things were thus ordained - Now when these things were thus ordained - when the tabernacle was completed, consecrated and commissioned for service.

Heb 9:6

Heb 9:6 - the priests went always into the first tabernacle, accomplishing the service of God - the daily (ha tamiyd) services are here referenced.

Heb 9:7

Heb 9:7 - But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: - See Lev 16; Heb 9:25-27

Heb 9:8

Heb 9:8 - The Holy Ghost this signifying - For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2Pet 1:21)

Heb 9:8

Heb 9:8 - the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing - the true ministration in the Most Holy Place (the blotting out of sins and the perfecting of God's people) was not made manifest while the first tabernacle stood. God takes away the first to establish the second. See Heb 10:9; See 1Cor 15:

Heb 9:8

Heb 9:8 - holiest - literally interpreted in the Greek as “the way of the holy places”, which speaks of the two compartments of the heavenly sanctuary. See Heb 9:24; Ex 26

Heb 9:9

Heb 9:9 - Which was a figure for the time then present - the way in to the heavenly was not established until God took away the services of the shadow, the earthly. The shadow and the true can not coexist.

Heb 9:9

Heb 9:9 - that could not make him that did the service perfect, as pertaining to the

conscience - the sacrifices and services could not purifying and atone for sin. In God's forbearance He did not impute our sins towards us but withheld them in order to place them on the head of His Son. See Rom 3:25; Heb 10:1

Heb 9:9

Heb 9:9 - perfect - to make complete, mature, sound, whole

Heb 9:9

Heb 9:9 - conscience - meaning "to know with". To have knowledge with someone or our own selves. Knowledge with God allows us to function properly; an ability to appreciate/assess my own thinking. This speaks of the "spirit of a man" (1 Cor 2:11), that is able to evaluate ourselves. We are not merely a body and thoughts. Just because we think something, doesn't make it right. This is where the conscience or spirit of a man helps us to assess where we stand in light of God and the light He has shed upon us. How do you give a person their honor/dignity back when taken? How do you give back a broken heart? The cross of Christ allows God to silence the tapes, the recordings, the images and experiences in our mind. God can heal the things we have broken. Jesus died to give men a knowledge again WITH God

Heb 9:10

Heb 9:10 - Which stood only in meats and drinks, and divers washings, and carnal ordinances - the figure of the true was to be conducted through meats, drinks, divers washings, and ordinances. See Heb 9:9; Rom 9:4

Heb 9:10

Heb 9:10 - the time of reformation - the time when the types and ordinances would meet antitype and their fulfillment. Heb 1:1-3, 8:1, 2

Heb 9:11

Heb 9:11 - But Christ being come an high priest of good things to come - See Ps 110:4; Heb 4:14, 15, 5:6, 7:11-17, 21; Num 23:19

Heb 9:11

Heb 9:11 - by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building - See Zech 6:12, 13; 1Pet 2:4-8

Heb 9:11

Heb 9:11 - that is to say, not of this building - not of the form of building made with man's hands.

Heb 9:12

Heb 9:12 - but by his own blood - We must put on Christ, our Best and Greatest Friend in order to be acceptable to the Father.

Heb 9:12

Heb 9:12 - He entered in once into the holy place - At Christ's ascension, He entered the Holy Place of the heavenly tabernacle and sat down at the right hand of God. This is

contrasted with the daily offerings made by the earthly priests (Heb 9:6). - See Heb 1:3; Act 2:33; Rom 8:34; Col 1:1; Heb 8:1, 9:11, 12, 10:12, 12:1; Rev 3:21; Eph 1:20; Mt 26:64; Mk 16:19; Lk 22:69

Heb 9:12

Heb 9:12 - having obtained eternal redemption for us - See Heb 1:3; 2:14-18

Heb 9:13

Heb 9:13 - For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh - See Lev 16; Num 19

Heb 9:14

Heb 9:14 - How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? - See 1Jo 1:7; Heb 12:24

Heb 9:14

Heb 9:14 - offered himself without spot to God - See Joh 10:17, 18; Mt 26:42

Heb 9:14

Heb 9:14 - purge your conscience from dead works to serve the living God - Our consciences are purged by believing in Him who justifies the ungodly and imparts His Holy Spirit to us, burning off the dross and impurities in our lives. See Act 15:8, 9; 1Tim 1:5; 2Tim 2:22; Gal 3:14

Heb 9:15

Heb 9:15 - And for this cause he is the mediator of the new testament - Jesus as High Priest and Mediator of the New Testament, acquits those who were called and received His redemption under the Old Covenant. See 1Tim 2:5; Mt 26:28; Mk 14:24; Lk 22:20; 1Cor 11:25; 2Cor 3:6; Heb 12:24

Heb 9:15

Heb 9:15 - for the redemption of the transgressions that were under the first testament - Jesus' death made reconciliation for all who transgressed under the Old Covenant. God' forbore their sins and placed the guilt upon Christ.

Heb 9:15

Heb 9:15 - they which are called might receive the promise of eternal inheritance - See Eph 1:10-13

Heb 9:16

Heb 9:16 - For where a testament is, there must also of necessity be the death of the testator - Where there is a [Will] and Testament, this can only go into effect with the death of the testator. See Heb 9:17; Joh 12:50

Heb 9:17

Heb 9:17 - For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth - a [will and] testament has no effect and can be altered while the person, the testator is alive. Therefore, Jesus spoke His New Testament in anticipation of His death, marking its going into effect. See Mt 26:26-28

Heb 9:18

Heb 9:18 - Whereupon - upon which; by this

Heb 9:18

Heb 9:18 - Whereupon neither the first testament was dedicated without blood - the Old [First] Covenant was accordingly ratified by the death of the Testator, symbolized proleptically (Rom 4:17) through the blood of oxen sprinkled upon the books of the covenant [testament of Jesus Christ] written by Moses, and upon the people. See Ex 24:3-8

Heb 9:19

Heb 9:19 - For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people - See Ex 24:4-8

Heb 9:20

Heb 9:22 - This is the blood of the testament which God hath enjoined unto you - this the blood of the covenant that God has ordered, urged, commanded of you. See Gen 3:21, 4:3-5; Ex 12:

Heb 9:21

Heb 9:21 - Moses purified and consecrated all the articles in the temple with blood. So, too, the Heavenly was consecrated by the blood of Christ, once and for all. See Heb 9:12

Heb 9:22

Heb 9:22 - And almost all things are by the law purged with blood - the sanctuary with the record of our sins, our consciences filled with dead works.

Heb 9:22

Heb 9:22 - without shedding of blood is no remission - we are cleansed through the shed blood of Jesus. There is no forgiveness without shedding of blood. Gen 4:3-5 The offering of Cain was an offense to God, because it was a Christless offering. {GW 162.2} The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. – {DA 35.2}

Heb 9:22

Heb 9:22 - remission - Release; discharge or relinquishment of a claim or right; as the remission of a tax or duty.

Heb 9:23

Heb 9:23 - It was therefore necessary that the patterns of things in the heavens should be purified with these - it was essential that the pattern of the earthly sanctuary shown to

Moses (Ex 25:8), must also of necessity be purified as was the tabernacle in the wilderness. See Ex 24:4-8

Heb 9:23

Heb 9:23 - but the heavenly things themselves with better sacrifices than these - the heavenly was to be purified by better sacrifices than that of bulls and goats.

Heb 9:24

Heb 9:24 - For Christ is not entered into the holy places made with hands, which are the figures of the true - Christ did not ascend to a sanctuary of two holy places, made with [man's] hands, as the sanctuary in the wilderness, which was a figure/type of the actual sanctuary in heaven. See Heb 8:2, 9:8, 12, 24, 10:19 After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. – {CCh 347.6}

Heb 9:24

Heb 9:24 - but into heaven itself - See Ps 102:19; Heb 6:20

Heb 9:24

Heb 9:25 - now to appear in the presence of God for us - Jesus ever lives to make prayers and intercessions for us to His Father. See Heb 7:25; Rom 8:34, 26

Heb 9:25

Heb 9:25 - Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others - Jesus was not to offer Himself continually, a sacrifice for sin as the earthly high priests ministered daily and annually, for if so He would have had to suffer constantly from the foundation of the world. This is however, the messaging and symbolism in Catholicism and the occult, that Jesus continually suffers for sin and is thus always portrayed as hanging upon the cross. See Heb 9:7, 26, 28

Heb 9:26

Heb 9:26 - For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself - the Catholic communion is sacrilege, not only in its assertion that the consuming of the bread and wine are literally eating of the transfigured body and blood of Jesus Christ, a feat of cannibalism, but further, that Jesus is crucified afresh with each communion service which clearly goes against Scripture. See Mt 26:26-28

Heb 9:26

Heb 9:26 - suffered since the foundation of the world - Jesus' atonement precedes the foundation of the world and goes to the end of time.

Heb 9:26

Heb 9:26 - but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself - See John 10:17, 18

Heb 9:27

Heb 9:27 - And as it is appointed unto men once to die, but after this the judgment - See 2Cor 5:10; Rom 14:10

Heb 9:28

Heb 9:28 - So Christ was once offered to bear the sins of many - Jesus became sin, accursed, so that He might free us from the curse (Gal 3:13). Jesus' sacrifice is sufficient to cover the sins of the world once and for all. See Num 20:8-12; Heb 7:27, 9:25, 26, 10:10, 12 The false Catholic doctrine of the Eucharist and transubstantiation perpetuates the sacrifice of Christ indefinitely, where His flesh and body are continually being offered up as a sacrifice for sin.

Heb 9:28

Heb 9:28 - and unto them that look for him shall he appear - Christ is come once again in the flesh for those who look for the glorious appearing of Jesus Christ - See 1Pet 3:2, 3, 4:13; Titus 2:11-15; 1Jo 4:1-3 CONTRAST Mt 24:48 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5}

Heb 9:28

Heb 9:28 - shall He appear - See 1Jo 3:2; Tit 2:13

Heb 9:28

Heb 9:28 - the second time without sin unto salvation - Jesus took on humanity at His first coming in order to save humanity (Rom 8:2, 3; Philippians 2:5-8; Heb 2:14). He was given a plaited crown of thorns, given a reed as a scepter, spat upon and the knees were bowed to Him in contempt (Mt 27:29, 30). Thus Jesus bore the curse that was upon both Adam and this earth (Gal 3:13; Gen 3:17, 18). When He returns as KING of Kings and LORD of Lords, He will return, not for sin, but with His glorified body to give salvation to all who wait upon Him - See 1Jo 3:2, 3; 2Cor 5:16, 15:45

Heb 10:1

Heb 10:1 - having a shadow of good things to come, and not the very image of the things - The good things to come is Jesus Christ and His righteousness, manifest in sinful human flesh, where Jesus is come in the flesh. See Heb 8:5, 9:9; Col 1:27-29, 2:17; 1Jo 4:1-4; Rom 10:4

Heb 10:1

Heb 10:1 - and not the very image of the things - Jesus is the very image of God and godliness (Col 1:9, 15). The letter of the Law is only a shadow of God and not the substance. Christ is the full image and substance of what the Law reflects and is therefore the fulfillment of the Law. See Rom 10:4; Rom 3:21, 22

Heb 10:1

Heb 10:1 - can never with those sacrifices which they offered year by year continually make the comers thereunto perfect- made pure, complete, whole - See Heb 9:9, 10:4

Heb 10:2

Heb 10:2 - For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins - if those annual feats that were a shadow of the true could make one perfect [entire, complete, mature, whole in Christ] there would not be the need to continue to perform the services because all would be made whole. See Isa 1:25; Heb 9:14; Col 2:9, 10

Heb 10:2

Heb 10:2 - no more conscience of sins - See Rom 7:21, 6:11-14

Heb 10:3

Heb 10:3 - But in those sacrifices there is a remembrance again made of sins every year - the daily and yearly sacrifices of themselves were a reminder that the blood of bulls and goats could not remove sins. Those sacrifices were merely a promise of future removal of sin, as Jesus would ascend to the sanctuary in heaven with His own blood. See Heb 9:12

Heb 10:4

Heb 10:4 - For it is not possible that the blood of bulls and of goats should take away sins - it is impossible for the blood of bulls and goats to remove or “cut-off” sins. They can neither atone for sin nor give power to have one’s sins cut-off so that they may not return. Contrast 1Jo 1:7

Heb 10:4

Heb 10:4 - take away - {aphairéō, Gk} Verb af-ahee-reh'-o from and ; to remove (literally or figuratively):--cut (smite) off, take away. to take from, take away, remove, carry off, to cut off

Heb 10:5

Heb 10:5 - Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not - See Ps 40:6, 51:16, 17; Gal 4:4, 5

Heb 10:5

Heb 10:5 - Sacrifice and offering thou wouldest not - God takes no pleasure in the slaying of animals, His creation. He would rather obedient and selfless service from those who call upon His name. See Ps 40:6; Jer 7:22; 1Sam 15:22, 23; Micah 6:7

Heb 10:5

Heb 10:5 - but a body hast thou prepared me - The Lord declares the end of the Old Covenant, with its ritual sacrifices and offerings which could never cleans men of sin (Heb 10:11). He then introduces the New Covenant in His flesh and blood wherein the Law of God is written, not on tables of stone as in the Old Covenant, but upon the tables of the heart. See Heb 2:14, 15, 10:8, 9; Jer 31:31 The ultimate body prepared for Christ is the Body of Christ, the Bride prepared for her Groom. Jesus prayed that we may be one in Him as He is One with the Father - John 17:21, 23; Heb 2:11 “When Moses was about to build the sanctuary as a dwelling- place for God, he was directed to make all things according to the pattern

shown him in the mount. . . . So to Israel, whom He desired to make His dwelling-place, He had revealed His glorious ideal of character. The pattern was shown them in the mount when the law was given from Sinai. . . . Israel had chosen their own ways. They had not builded according to the pattern; but Christ, the true temple for God's indwelling, moulded every detail of His earthly life in harmony with God's ideal. . . . So our characters are to be builded "for an habitation of God through the Spirit. Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright.

Heb 10:6

Heb 10:6 - In burnt offerings and sacrifices for sin thou hast had no pleasure - See Isa 1:11-13; Hos 6:6

Heb 10:7

Heb 10:6 - Lo I come (in the volume of the book it is written of me,) to do thy will, O God - See Ps 40:7; Joh 5:39, 6:38, 14:31 The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy. – {AA 227.3}

Heb 10:7

Heb 10:7 - in the volume of the book it is written of me - See Gen 3:15; Ps 40:7; Joh 5:39

Heb 10:7

Heb 10:7 - to do thy will, O God - the will and commandment of the Father was righteousness and life everlasting for those who come to God in faith. See Ps 11:7, 33:5; Prov 15:9; Joh 12:50, 14:31; Rom 8:3-4

Heb 10:8

Heb 10:8 - Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein - Sacrifices and offerings were ordained by the Law of Moses and yet God had no pleasure in them because the COI had made the symbol the reality. They COI had made a religion out of sacrifices and offerings when they were intended to merely typify, to be a symbol to point the viewer to the real, the Lamb of God that takes away the sins of the world, Jesus Christ.

Heb 10:8

Heb 10:8 - which are offered by the law - See Heb 10:1

Heb 10:9

Heb 10:9 - The Father's will, articulated by Christ in Heb 10:5-11, conveys that the Father desired for the Son, Jesus Christ, to come and remove the shadow and figures of the sacrificial system with His own body, that He not continue to offer up sacrifices and offerings of lambs and bulls for sin, but that He would establish the Second Covenant (v9), based on better promises. The will of God is that we be sanctified through the offering of the body of Jesus Christ, once and for all (v10).

Heb 10:9

Heb 10:9 - The said He, Lo, I come to do Thy will, O God - See Ps 40:8. The Father's will, articulated by Christ in Heb 10:5-11, conveys that the Father desired for the Son, Jesus Christ, to come and remove the shadow and figures of the sacrificial system with His own body, that He not continue to offer up sacrifices and offerings of lambs and bulls for sin, but that He would establish the Second Covenant (v9), based on better promises. The will of God is that we be sanctified through the offering of the body of Jesus Christ, once and for all (v10). Eph 3:11 Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1Jo 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." Joh 15:10. {COL 311.4}

Heb 10:9

Heb 10:9 - He taketh away the first, that he may establish the second - Paul declares a principle found throughout the Scriptures (2Cor 3:10, 11): 1. First tabernacle made with man's hands is taken away to establish the 2nd, which is in heaven: Heb 9:1-11 2. The glory of the ministration of death contained in the Law by the Old Testament is superseded by the glory of the righteousness of Jesus Christ by faith in the New Testament: 2Cor 3:6-9 3. The first Adam who was of flesh and who brought death is "taken away" to establish the Second Adam Who is a life giving Spirit bringing eternal life: 1Cor 15:22, 45 4. Jesus is Mediator of the New Testament based on better promises, based on His blood and not the blood of bulls and of goats: See Heb 8:6-13, 9:11-15 5. The High Priestly ministry of the Levites is superseded by an eternal ministry of Christ, after the order of Melchizedek - Heb 7, 10:12 The Devil seeks to counterfeit this principle as he takes away the daily (paganism) to establish the second, papalism. See 2Thess 2:7 Thus it is seen that a law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the church, as represented in the general council of Nice, so as to cause the members of that council to establish their annual festival of the passover upon Sunday. 2 Paganism had prepared the institution from ancient days, and had now elevated it to supreme power; its work was accomplished. {JNA, History of the Sabbath and First Day of the Week; Pt2, chpt 19, pg 349}

Heb 10:10

Heb 10:10 - By the which will we are sanctified through the offering of the body of Jesus Christ once for all - through the willing sacrifice of Jesus, Who without force, but of His own free will (Joh 10:17, 18), came to do His Father's will, which was to make His soul an offering for the sins of the world, we have salvation in Jesus Christ. See Isa 53:10; John 12:50

Heb 10:10

Heb 10:9 - offering of the body of Jesus Christ once for all - See Num 20:8-12; Heb 7:27, 10:12, 14, 9:28 Contrast Heb 10:2, 11

Heb 10:10

Heb 10:10 - once for all - Jesus offered Himself one time for all mankind. He need not offer up Himself daily. See Heb 10:12

Heb 10:11

Heb 10:11 - And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: - See Heb 10:4

Heb 10:12

Heb 10:12- He had offered one sacrifice for sins for ever - Christ need not offer up daily (Dan 8:11). See Ex 17:6; Num 20:8-12; Heb 7:27, 10:10, 9:28

Heb 10:12

Heb 10:12 - sat down on the right hand of God - See Heb 1:3, 12:2

Heb 10:13

Heb 10:13 - henceforth expecting till His enemies are made his footstool - See Ps 110:1; Mt 22:44, Heb 1:13; Phil 2:9-11

Heb 10:14

Heb 10:14 - For by one offering he hath perfected for ever them that are sanctified - Jesus' blood has perfected (made complete, mature, whole, made complete atonement) for all time (Col 2:9, 10). Though it took place in the past, it covers all sin from the fall of man and continues to be effectual in our lives today and for eternity through the indwelling Holy Spirit (1Pet 1:18-20) - Christ in you/me the hope of glory (Col 1:27, 28; 1Jo 4:1-3). I am being sanctified. Jesus declares those things that be not as though they were!!! See Heb 10:10; Act 20:32; Rom 15:16, 4:17

Heb 10:14

Heb 10:14 - them that are sanctified - those who are set apart, made complete/mature by the refining power of the Holy Spirit - Heb 2:11; 1Pet 1:22, 23; Rom 9:18-26; 1Cor 1:2 1. Refiner purifies silver until He sees His reflection: Mal 3:3-6 2. We come to reflect Christ - measure of the stature of the fullness of Christ Who abides in us - Col 2:9, 10; Eph 4:12-16

Heb 10:15

Heb 10:16 - Wherefore the Holy Spirit also is a Witness to us - The Holy Spirit is Witness and He Who sanctifies us. We receive the Holy Spirit as an earnest or downpayment of the full redemption we are to receive at Jesus' Second Coming. The Holy Spirit refines our characters and allows God's glory to shine forth so that we may behold Christ in His glory, and in the glory of His Father and the glory of the angels. Our refinement of character through sanctification will be wedded to our incorruptible and immortal bodies that will be given in the twinkling of an eye at Jesus' coming. See Eph 1:13, 14

Heb 10:15

Heb 10:15 - Whereof the Holy Ghost also is a witness to us - The Holy Spirit is Witness and He Who sanctifies us (Joh 8:18; Rom 8:16). We receive the Holy Spirit as an earnest or downpayment of the full redemption we are to receive at Jesus' Second Coming (Eph 1:13, 14). The Holy Spirit, through the conviction of sin, righteousness and judgment, refines our characters and allows God's glory to shine forth so that we may behold Christ in His glory, and in the glory of His Father and the glory of the angels. Our refinement of character through sanctification will be wedded to our incorruptible and immortal bodies that will be given in the twinkling of an eye at Jesus' coming. See 1Cor 15:51-58

Heb 10:16

Heb 10:16 - I will put my laws into their hearts, and in their minds will I write them - See Jer 31:33; 2Cor 3:3; Heb 12:2

Heb 10:16

Heb 10:16 - and in their minds will I write them - See Heb 12:2

Heb 10:17

Heb 10:17 - And their sin and their iniquities I will remember no more - This is Day of Atonement language - See Lev 16; Jer 31:34; Isa 33:24, 43:25, 1:25; Heb 8:12, 10:19-22; Act 3:19

Heb 10:18

Heb 10:18 - Now where remission of these is, there is no more offering for sin - there is no more offering for sins where pardon for sins have been remitted once and for all by the blood of the lamb. There is no more need for sprinkling blood upon the veil where a sin has been repented of, and turned from, and blood has already been offered for the sin. This is the mystery of the Holy Place: God is waiting to cleans our soul temple so that the heavenly temple may be cleansed of sins. See Rom 6:1-11

Heb 10:18

Heb 10:18 - there is no more offering for sin - with the final blotting out of sins comes the close of probation. Once sins are forgiven and remembered no more, Jesus will cease His High Priestly ministry and dawn His Kingly attire to reign as KING of Kings and LORD of Lords.

Heb 10:19

Heb 10:19 - Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus - we may enter into the sanctuary, even the Most Holy Place because of the ministration of Jesus Christ and His blood. No longer as the High Priest which entered with bells and a rope around his feet, lest there be sin in the camp and he instantly die, but through the blood and mediation of our eternal High Priest who makes intercession and atonement for us, we can come with reverent boldness. See Heb 4:14-16; 10:21

Heb 10:20

Heb 10:20 - By a new and living way - Jesus, the Way, the Truth and the Life is the New and Living Way by which we may appear before God, even in the Most Holy Place: Our death to this life and sin, our being born-again with Christ dwelling within through the power of the Holy Spirit - Christ in you/me the hope of glory. Col 1:27, 28

Heb 10:20

Heb 10:20 - which he hath consecrated for us - See Eph 2:14, 15

Heb 10:20

Heb 10:20 - through the veil, that is to say, His flesh - the veil of the earthly tabernacle was a type of the body of Christ which veiled or enshrouded Christ's divinity by His humanity.

Just as Jesus' body was broken, bruised and torn for our sins, so too, the veil was rent from top to bottom, signifying the end of the Old Covenant and the introduction of the New. Christ's incarnation was also a stumbling block for the Jews who foresaw the Messiah not in His simplicity and humility, but with the prideful, boastful, self-exalting spirit that they clung to. Therefore in reading the Old Testament, the veil of Christ's righteousness blinded them to the realities of the Messiah and His calling. See 2Cor 3:14-16

Heb 10:21

Heb 10:21 - And having an high priest over the house of God - the House of God, the heavenly sanctuary and temple; but more so, the spiritual house which He is building, comprised of living stones, Himself being the Chief Cornerstone- is officiated by Jesus, eternal High Priest after the order of Melchizedek. See 1Pet 2:4-8

Heb 10:22

Heb 10:22 - Let us draw near with a true heart - a clean heart, a sincere and genuine heart, a singular (focused) and steadfast heart (consistent). See Ps 51:10; Jer 31:31-35; Col 1:14, 16, 17; 2Cor 5:17; Eph 2:8-10

Heb 10:22

Heb 10:22 - in full assurance of faith - See 1Jo 5:11-14; Isa 32:17; Philippians 1:6; Rom 4:20, 21; Heb 11:13

Heb 10:22

Heb 10:22 - having our hearts sprinkled from an evil conscience - Just as Moses sprinkled the people and sanctified them with blood, our hearts are to be sprinkled from an evil conscience (guilt, regret, evil thoughts and surmising) by the blood of Jesus Christ. See Ex 24:8; Jer 31:31-34; Ezek 36:36, 37; Rom 5:5; Jam 3:14-16

Heb 10:22

Heb 10:22 - and our bodies washed with pure water - Baptism. See Joh 3:3, 5; Rom 6:1-14; Col 2:12

Heb 10:23

Heb 10:23 - Let us hold fast the profession of our faith without wavering - See Heb 10:35-39; 1Tim 1:19

Heb 10:23

Heb 10:23 - for he is faithful that promised - See Heb 6:10, 13-20; Num 23:19; Philippians 1:6; Ps 138:8

Heb 10:24

Heb 10:24 - And let us consider one another to provoke unto love and to good works - we are to encourage, inspire, bless one another unto good works. See Lk 3:18; Rom 12:8; James 3:13; 1Cor 14:3 Contrast - James 3:14-16

Heb 10:25

Heb 10:25 - Not forsaking the assembling of ourselves together, as the manner of some is -

we are to gather and encourage one another in the faith. We are not to live lives of isolation, cloistered or monastically but rather to be the salt of the earth and let our lights shine for Jesus. See Mt 5:16

Heb 10:25

Heb 10:25 - and so much the more, as ye see the day approaching - let our exhortations, encouragements and admonition be constant as we see the day of the Lord quickly approaching. This is an example of the prophets speaking more for our times than for their own. See 1Pet 1:9-12

Heb 10:26

Heb 10:26 - For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins - See Heb 6:4-6, 10:18

Heb 10:27

Heb 10:27 - such was the experience of Judas Iscariot when he felt the condemnation of betraying the Lord of glory. See Mt 27:3, 4

Heb 10:27

Heb 10:27 - fiery indignation - See Mal 4:1, 3; Rev 14:9-11, 20:14, 15

Heb 10:28

Heb 10:28 - under two or three witnesses - See Gen 41:32; Deut *17:1-6, 19:15; Joh 8:17; 2 Corinthians 13:1

Heb 10:29

Heb 10:29 - Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? - our guilt will stand if we do not turn from our selfish lives of sin. We tread upon the blood of Christ and act despitefully towards the Holy Spirit, the Spirit of Grace Who is given to be our Companion, Counselor and Guide. See Heb 10:31, 12:16, 17

Heb 10:29

Heb 10:29 - and hath counted the blood of the covenant, wherewith he was sanctified - See Heb 10:4-10

Heb 10:29

Heb 10:29 - hath done despite unto the Spirit of grace - has grieved the Spirit of Grace - See Mk 3:29; Eph 1:13, 14, 4:30; Gal 2:21; Heb 10:15

Heb 10:30

Heb 10:30 - Vengeance belongeth unto Me, I will recompense - See Deut 32:35; Rom 12:19

Heb 10:30

Heb 10:30 - The Lord will judge His people - God will reveal what is in our hearts and to the

repentant, "deliver" His people as the judges were deliverers for Israel, causing them to dwell in peace. To those who reject the Discerner of heart's revelation, they condemn themselves. See Deut 32:41; 2Sam 7:11; Mal 3:5; John 9:39

Heb 10:31

Heb 10:31 - It is a fearful thing to fall into the hands of the living God - See Mt 10:28; Heb 12:29; 1Pet 4:17, 18; Rev 14:6

Heb 10:32

Heb 10:32 - But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions - Bearing the cross of Christ and His shame, was a test to strengthen us and harden us for the fiery trials that are to assail us. See 1Thess 2:14-16; 1Pet 4:12-14; Heb 11:25, 26; CONTRAST Isa 4:1

Heb 10:33

Heb 10:33 - Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used - See Jer 15:15-21

Heb 10:33

Heb 10:33 - whilst ye became companions of them that were so used - See 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Philippians 1:12-18, 29, 30; Heb 12:1; James 5:10-11

Heb 10:34

Heb 10:34 - For ye had compassion of me in my bonds - See Philippians 1:12-18, 29, 30; 1Jo 3:17||Jam 2:16

Heb 10:34

Heb 10:34 - took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance - the people gave willingly and joyfully to promote the advancement of the gospel, recognizing they had riches stored up in heaven. Act 2:41-47; Mt 6:28-33; Heb 12:2; Jam 2:16||1Jo 3:17

Heb 10:35

Heb 10:35 - Cast not away therefore your confidence, which hath great recompence of reward - We are not to throw in the towel and turn from the faith once delivered to the saints. We are to gird up the loins of our minds and fight the fight of faith until the end. See Jude 1:3; 1Pet 1:13, 4:19; Heb 3:6, 4:14, 6:10, *11:26, 12:2; Isa 32:17; 1Cor 15:58; Jam 1:12 "The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim." {Ms32-1896.}

Heb 10:35

Heb 10:35 - We are not to cast away our confidence in the Old Paths, the faith once delivered to the saints.

Heb 10:36

Heb 10:36 - For ye have need of patience, that, after ye have done the will of God, ye might

receive the promise - See Rom 2:7, 10, 5:3-5; Heb 12:1, 6:10-12, 15; 1Cor 9:24-27; Jam 1:3, 4, 5:7; Gal 6:9, 2Thess 3:13; Isa 30:18; 1Pet 4:19 - Hymn #600 Hold Fast Till I Come

Heb 10:36

Heb 10:36 - the will of God - the will of God is the exercise of our faith in belief leading to sanctification - See Heb 10:38, 39; 1Thess 4:3

Heb 10:36

Heb 10:36 - ye might receive the promise - to be God-like, sealed in the Holy Spirit and to receive the crown of life in Christ Jesus - See Jam 1:12; Gal 3:14, *5:5; Rom 8:32; Eph 1:13, 14; Col 1:27-29; Rev 7:1-4, 14:1; Rev 2:10; 1Pet 4:19; 1Jo 3:2, 3

Heb 10:37

Heb 10:37 - For yet a little while, and He that shall come will come, and will not tarry - See Hab 2:3; John 14:18; Act 3:20; Mal 3:5; 1Jo 4:1-3; Col 1:25-29

Heb 10:37

Heb 10:37 - he that shall come will come - Jesus, the Once and Future King will come into our hearts, shedding His love abroad in our hearts through the Holy Spirit to love God and our fellowmen selflessly. Jesus will come to us through the Holy Spirit to bring comfort and cheer. See Ps 50:3; Mal 3:1; John 3:1-8, 14:8; Rom 5:5; Act 3:20; 1Jo 4:1-3

Heb 10:38

Heb 10:38 - Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him - The just will live by the faith of Jesus Christ. See Hab 2:4; Rom 1:17, 14:23; Gal 2:20, 3:11

Heb 10:38

Heb 10:38 - but if any man draw back, my soul shall have no pleasure in him - those who draw back unto perdition will be castaways. See John 6:66; Gal 2:21, 5:1; 1Cor 9:27; 2Pet 2:20-22; Heb 6:4-6, 10:26, 27; Rev 3:5; 1Jo 2:18, 19; Jer 15:19

Heb 10:39

Heb 10:39 - But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul - See Heb 6:9; Jer 15:19; Prov 21:16

Heb 10:39

Heb 10:39 - draw back unto perdition - draw back to the sins of the world, to lawlessness, to unbelief and ceasing to abide in Jesus Christ - See 2Tim 2:3; Mk 4:17; Prov 26:11; 2Pet 2:22; John 15:6; Gal 2:21

Heb 10:39

Heb 10:39 - but of them that believe to the saving of the soul - See Heb 10:22, 35; 1Pet 1:9; John 8:31, 32, 15:10

Heb 11:1

Heb 11:1 - Now faith is the substance of things hoped for, the evidence of things not seen - Faith is to believe in the word of God only - See Mt 8:5-8 Therefore since faith means to build upon Jesus [our Rock - Ps 92:15] and His holy word, it is self-evident that faith must be righteousness to the one who possesses and exercises it. {The Everlasting Covenant, E.J. Waggoner, pg 64} Victorious faith is grounded in the words/promises and character of God - Looking unto Jesus, the Author and Finisher of our Faith. See 1Pet 1:8; Heb 4:21,12:2; Rom 8:24, 25 It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, Who gave the understanding, Who moved on the heart, Who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. – {FW 25.2} True faith comes by hearing, believing and submitting to the Word of God - See Rom 10:17 When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;" but this is not faith. James 2:19. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." Romans 8:1. { SC 63.2} There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Heb 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. – {1888 818.1} The knowledge of the alphabet is one of the most common things in the world. It lies at the very foundation of all learning. No one ridicules the child for saying that he knows the letters of the alphabet, and for declaring most positively, in spite of all contradiction, that "A" is "A." And yet he knows that only by faith. He has never investigated the subject for himself; he has accepted the statement of his teacher. The teacher himself had to learn the alphabet in the same way--by faith. It was not demonstrated to him that "A" is "A." It could not have been. If he had refused to believe the fact till it was demonstrated to him, he never would have learned to read. He had to accept the fact by faith, and then it would prove itself true under every circumstance. There is nothing of which people are more absolutely sure than they are of the letters of the alphabet, and there is nothing for which they are more absolutely dependent on faith. {The Gospel of Creation, by E.J. Waggoner} Faith is a heart appreciation of the agape love of Christ seen in the cross of Calvary {Grace on Trial, pg 41, R. Wieland} Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. We cannot expect to be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy.—Signs of the Times, May 22, 1884. – {PH048 40.1} There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Heb 11:1. It is an assent of

the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. – {1888 818.1} Confound not faith and feeling together. They are distinct. Faith is ours to exercise. This faith we must keep in exercise. Believe, believe. Let your faith take hold of the blessing, and it is yours. Your feelings have nothing to do with this faith. When faith brings the blessing to your heart, and you rejoice in the blessing, it is no more faith, but feeling. – {1T 167.2}

Heb 11:1

Heb 11:1 - substance - that which has mass and occupies space

Heb 11:1

Heb 11:1 - hoped for - See Rom 8:24, 25, 5:4, 5 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more sickness 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more death 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more struggles with sin 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more suffering 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more anxiety 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more depression 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more cause for worry, concern 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more uncertainty and fear 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more separation 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more injustice 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more inequality 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more error and deception 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more confusion 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more waiting and anticipation 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh No more rebellion See Rom 8:24, 25

Heb 11:1

Heb 11:1 - evidence - a thing or set of things helpful in forming a conclusion or judgment; something indicative; an indication or st of indications

Heb 11:2

Heb 11:2 - For by it the elders obtained a good report - through faith, the patriarchs obtained a good report - See Rom 4:3, 5, 17-24

Heb 11:3

Heb 11:3 - Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear - See Rom 1:19, 20;

1Cor 2:10 Faith gives knowledge. That is its special work. Knowledge gained by faith is not vague and uncertain, but is the most absolutely certain of any knowledge. In fact, there is no real knowledge that does not spring from faith. Knowledge that comes in any other way is speculation. The unbelieving soul regards faith as folly, but the faithful soul knows that faith makes for it a solid foundation. Whoever will believe may know. {The Gospel of Creation, by E.J. Waggoner}

Heb 11:3

Heb 11:2 - worlds were framed by the word of God - It is creative power that made the heavens, the earth and all the unseen worlds about us. The power and substance is of God through the Holy Spirit Who wrote all things through the spoken Word. See Ps 33:6; Joh 1:1-4; Heb 1:2

Heb 11:3

Heb 11:3 - so that things which are seen were not made of things which do appear - Faith in God and His Word presents a different standard by which we are to evaluate and understand all truths, whether in the natural or the spiritual. The Christian rejects evolutionary theories of the origins of the earth and universe because they do not agree with Biblical truth. Geology attempts to explain natural origins and establish chronologies based on faulty tools for measuring time. It fails because of the very principle mentioned in this verse. The things that are seen have not come from pre-existing matter but were called forth in their day from the mouth of the all-powerful Creator of the heavens and the earth. Science attempts to mark the age of matter but again fails due to its inability to understand apparent age; the fact that God called things into existence in their complete and perfected form, without millions of years of evolutionary processes. Consider that the ground upon which Adam stood, the day in which he was created, was not millions of years old but rather, only three days old (see Gen 1:9-31).

Heb 11:4

Heb 11:4 - By faith Abel offered unto God a more excellent sacrifice than Cain - Abel's sacrifice was motivated by faith (unto salvation in Jesus Christ - Act 4:12), whereas Cain's was not. Abel was justified by his faith in the promise of a Savior. See 1Jo 3:10-12; Rom 1:17

Heb 11:4

Heb 11:4 - by which he obtained witness that he was righteous - Abel demonstrated righteousness by faith in believing in God's promise of a Savior (Gen 3:15) and acting upon his belief by presenting that which was asked of him. See Rom 2:13; Gen 15:6; 1Jo 3:12

Heb 11:4

Heb 11:4 - God testifying of his gifts: and by it he being dead yet speaketh - God testified of Abel's noble work and his witness of righteousness stands unto this day.

Heb 11:5

Heb 11:5 - By faith Enoch was translated that he should not see death - Enoch had a continual, ever increasing, living faith, the faith of Jesus Christ. See Gen 5:24

Heb 11:5

Heb 11:5 - for before his translation he had this testimony, that he pleased God - Enoch was

one who walked in the Spirit and therefore pleased God (Rom 8:8). Those who please God should expect the same fate of Enoch, translation to heaven. Contrast Rom 8:8

Heb 11:6

Heb 11:6 - But without faith it is impossible to please him - Anything that is not of faith is sin, and sin can not please God - Heb 3:17-19, 11:3; Rom 8:8, 14:23; Gal 5:6; Jam 1:6-8 the just are to live by faith, believing in God and in His words. See Heb 10:35-39 An hour was occupied in reading, and in talking to them about the necessity of their understanding how to exercise faith. This is the science of the gospel. The Scripture declares, "Without faith it is impossible to please God." The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul. { RH October 18, 1898, par. 7 }

Heb 11:6

Heb 11:6 - faith - an illustration of genuine faith is found in the Centurion who came to Jesus on behalf of his sick servant: See Mt 8:5-10

Heb 11:6

Heb 11:6 - he that cometh to God - those who "come to God" must deny themselves and go to Him, recognizing He is the answer to all of our questioning. Those who go to God receive Him Who is Everlasting Life - See Lk 9:23, 24 "Come": Isa 1:18, 19, 55:1-3 Mt 5:40, 11:28-30 Isa 1:18, 19 Heb 11:6 Rev 22:17 CONTRAST: John 5:39, 40

Heb 11:6

Heb 11:6 - believe that he is - Believe that God is EVERYTHING that we need. He is Who completes us. Job 5:8; Ps 73:25; John 3:16; Col 2:9, 10 Those who come to God, a RIGHTEOUS WORK, must believe that He is exactly Who He said He is, the Almighty God, Creator of heaven and earth, the I AM THAT I AM Who never lies (Ex 3:14; Jam 1:6). We must acknowledge Him for His: Omnipotence - All Power Omniscience - All Knowing (Ps 147:5) Omnipresence - In all places at all times Eternal Nature - Eternal existence Eternal Love - All loving, All Goodness (1Jo 4:8; Jam 1:17) Most of all, for His supreme character of love and justice. Anything short of acknowledging these things, we fail to give Him just regard and rob Him of the honor, glory and praise due His name. See Ps 89:7

Heb 11:6

Heb 11:6 - and that he is a rewarder of them that diligently seek him - The reward of them which diligently seek God is Himself - His character, His nature, His disposition, His fruit. God gives us Himself so that we may become partakers of the divine nature. See 2Pet 1:4; Joh 17:21; Jer 29:13; Lam 3:25 The boy who finds a use for his lesson becomes doubly interested and successful in his studies. What was idle knowledge, only half understood, becomes practical wisdom full of zest and power. Especially is this true of Bible knowledge, whose superficial study is of slight effect, but whose profounder learning changes the whole man. "The letter killeth; the spirit giveth life." {The Seven Laws of Teaching - pg 128.1}

Heb 11:6

Heb 11:6 - diligently seek Him - though the LORD desires to reveal Himself to all men (John 5:40, 12:32; Rom 10:14-21; Act 17:27), He does not want men to have a superficial relationship and knowledge of Him, nor has He made all of His wisdom readily available to the convenience of the casual reader (Ps 25:2). As with any quality relationship, field of study, or pursuit of knowledge, it requires effort. God would distinguish His true and sincere followers from the haphazard readers as they who pursue the greatest science, the Science of Salvation with diligence. See Mt 11:28-30; Jer 29:13; Act 17:11, 12; Heb 5:11-14; Isa 28:9-13; Joh 7:17, 8:31; Ps 27:8; Jam 2:19, 20

Heb 11:7

Heb 11:7 - being warned of God of things not seen as yet - being given a prophetic message from the LORD. See Isa 46:9, 10; Rom 4:17; Rev 1:19; John 14:29 God has always given men warning of coming judgments. Those who had faith in His message for their time, and who acted out their faith in obedience to His commandments, escaped the judgments that fell upon the disobedient and unbelieving. – {LDE 13.1} The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city" (Gen 7:1; 19:14). Lot placed himself under the guardianship of the heavenly messengers and was saved. So Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin, and fled from the city, escaped the destruction. So now we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved.—The Desire of Ages, 634 (1898). – {LDE 13.2}

Heb 11:7

Heb 11:7 - moved with fear - Noah did not waiver on the word and promise of God but moved with reverent obedience. See Rom 4:1-5, 18, 19 More than one hundred years before the flood the Lord sent an angel to faithful Noah to make known to him that he would no longer have mercy upon the corrupt race. But he would not have them ignorant of his design. He would instruct Noah, and make him a faithful preacher to warn the world of its coming destruction, that the inhabitants of the earth might be left without excuse. Noah was to preach to the people, and also to prepare an ark as God should direct him for the saving of himself and family. He was not only to preach, but his example in building the ark was to convince all that he believed what he preached. – {1SP 69.2}

Heb 11:7

Heb 11:7 - prepared an ark to the saving of his house - Noah received the command to build the ark at the age of 480yrs old and began immediately. He had not as yet born children but would do so in 20yrs, at the age of 500yrs old. This was faith the believe that God would grant him children (triplets) at the age of 500 - See Gen 6:11-22, 5:32, 7:6

Heb 11:7

Heb 11:7 - by the which he condemned the world - Noah's righteous obedience and works in building the ark, were a rebuke to the unbelief of the antediluvian world. 2Pet 2:5, 3:3, 4 "It is a fearful thing to treat lightly the truth which has convinced our understanding and touched our hearts. We cannot with impunity reject the warnings which God in mercy sends us. A message was sent from heaven to the world in Noah's day, and the salvation of men depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty

inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate.' Looking down to the last days, the same infinite power declares, concerning those who 'received not the love of the truth, that they might be saved,' 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love."] – {EW 45.4}

Heb 11:7

Heb 11:7 - righteousness which is by faith - to be fully persuaded in God's promises and to walk and act as if the promise has been fulfilled and thus, be declared righteous by God. See *Gal 5:5||Phil 3:9; Rom 3:21, 22, 4:18-21; Mt 1:18-24; 2Cor 5:21; Rev 14:12 Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. – {COL 312.2} "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai. – {SC 61.1} God's Righteousness.-The righteousness of God is something besides a name. It is something far different from a form of words, or even the mere statement of a law. It is nothing less than the life and character of God. As there cannot be sweetness apart from something that is sweet, so there is no such thing as abstract righteousness. Righteousness must necessarily be connected with some living being. But God alone is righteous. See Mk x. 18. Therefore wherever righteousness is, there God must be active. Righteousness is the essential characteristic of God. {January 31, 1895 EJW, PTUK 67.2} Doing to Live and Living to Do.-The righteousness which is of the law, that is, men's own righteousness (see Phil. iii. 9), is on the principle of doing something in order to live. The mere statement of the case is sufficient to show its impossibility; for life must necessarily precede action. A dead body does not do something in order that it may live, but it must be given life in order that it may do something. Peter did not tell the dead Dorcas to do some more charitable work, to sew some more garments, in order that she might live, but in the name of Jesus he restored her to life, in order that she might pursue her good works. The man that doeth those things shall live in them, but he must first live before he can do them. Therefore the righteousness which is of the law is but an empty dream. Christ gives life, even the eternal and righteous life of God, which works righteousness in the soul that it has quickened. {January 31, 1895 EJW, PTUK 67.9}

Heb 11:8

Heb 11:8 - By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went - See Gen 12:1-9; Mk 6:4

Heb 11:9

Heb 11:9 - By faith he sojourned in the land of promise, as in a strange country - Both Abraham and His Seed, Who is Christ, are the heirs of the promises of God. Both were called out of a foreign land, Abraham out of Babylon [Ur of the Chaldees - Gen 12:1] and Jesus out of Egypt [Mt 2:15] and both considered themselves pilgrims here on earth, claiming the heavenly country {Joh 18:36; 1Cor 4:11; Ps 119:19). So too, we also as heirs of the promise must consider ourselves pilgrims on this earth. See *Jer 35:9, 10; Act 7:5; 1Pet 2:11; Lk 9:58; Mt 8:20 Though pilgrims here, we dwell in heavenly places through Christ Jesus. See Eph 2:6; Ps 39:12, 107:1-7; Joh 18:36

Heb 11:9

Heb 11:9 - the heirs with him of the same promise - See Gal 3:29, 4:23, 28, 31

Heb 11:10

Heb 11:10 - For he looked for a city which hath foundations, whose builder and maker is God - Abraham understood the promises of God and saw them afar off (v13). The land which Abraham sought was not of earthly Palestine (Mt Sinai) where earthly Jerusalem resides, but the eternal New Jerusalem where righteousness and the righteous (the offspring of the once barren Sara) dwells. Abraham experienced righteousness by faith, where he had the mind of Christ, a desire for God's glory to fill the earth and was in harmony with God's thoughts and feelings. See *Dan 2:34, 35, 45; John 14:1-3; Gal 4:22-28; 2Cor 5:1; Ps 107:1-7; Mt 6:19-21; Heb 8:2, 11:16, 13:14; Rev 21:10-27; *Jer 9:2

Heb 11:11

Heb 11:11 - God performed the miracle of resurrecting Sarah's dead womb that she might conceive, and then strengthening her to carry the child to full term for a successful delivery. What a Wonderful Savior, what a Wonderful God! See Gen 21:1, 2

Heb 11:11

Heb 11:11 - because she judged him faithful who had promised - Praise God that He does not see us where we began, but where we finish. Sarah initially laughed at the idea of her bearing a son at the age of 90 (Gen 18:13-15, 21:6) and yet, she came to believe, trust and expect good things of the Lord Who is faithful to His promises. See Gen 21:1, 2; Rom 4:19

Heb 11:12

Heb 11:12 - and him as good as dead - See Rom 4:18, 19

Heb 11:12

Heb 11:12 - so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable - See Gen 15:5

Heb 11:13

Heb 11:13 - These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them - the faith of the upright make God's promises substantive and tangible. They die holding onto the promises of life forever more with Jesus. See *Lam 3:26; Heb 11:1, 6, 9, 10, 39, 40; 1Thess 4:14-18; See 1Cor 15:50-58; John 11:23-26; Job 19:25-27; Revelation 1:7, 22:12; Rom 8:18-25; Ps 39:12

Heb 11:13

Heb 11:13 -but having seen them afar off, and were persuaded of them, and embraced them - By faith, they saw, were persuaded and embraced the rewards promised of God. Heb 11:1; Eph 2:7; 1Cor 2:9; Isa 64:4

Heb 11:13

Heb 11:13 - and were persuaded of them - See Rom 4:21

Heb 11:13

Heb 11:13 - and confessed that they were strangers and pilgrims on the earth - those who walk by faith are citizens of the heavenly kingdom and are mere ambassadors to the earth, serving their term while awaiting their redemption. See Gen 12; Job 1:21; Phil 3:7-21; Joh 17:16; *Ps 39:12; 1Chron 29:15; *1Pet 2:11; Jer 9:2; Heb 13:14

Heb 11:14

Heb 11:14 - For they that say such things declare plainly that they seek a country - they who do not claim the earth as their home seek for a country, far superior than any place upon the earth. They have fixed their minds on another time and place. See Heb 11:16, *13:14; Phil 3:20, 21; Ps 119:19

Heb 11:15

Heb 11:15 - And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned - If the faithful had been mindful, that is kept in mind and in their heart their former country, they would have longed to return to it. Yet, they have forsaken their former country, lands, dwellings for that which they could not see but longed for. So we must renounce the world and embrace God's Kingdom - See Gen 12:1; John 17:14, 16

Heb 11:16

Heb 11:16 - But now they desire a better country, that is, an heavenly - See John 17:14, 16, 8:23, 18:36; Heb 11:13, 14, 13:14; Phil 3:20, 21

Heb 11:16

Heb 11:16 - wherefore God is not ashamed to be called their God - God claims us as His own. God is not ashamed to be called our God and Father, just as Jesus is not ashamed to be called our Lord and Brother; those who place their implicit trust in Him, keep His commandments and seek for a better country will be thus acknowledged. See Heb 2:11; Eze 20:12, 20

Heb 11:16

Heb 11:16 - for He hath prepared for them a city - See Heb 11:10, 13:14; Rev 21:1-7; *Joh 14:1-3; Mt 25:34

Heb 11:16

Heb 11:16 - a city - See Heb 11:10; Rev 21:1-3

Heb 11:17

Heb 11:17 - By faith Abraham, when he was tried, offered up Isaac - See Gen 22:1-14; Ps 11:4, 5

Heb 11:17

Heb 11: 17 - he that had received the promises - See Gen 12:1-3, 15:1-21, 21:12, 22:1, 2

Heb 11:17

Heb 11:17 - received the promises - the promise given to Abraham was not only a son to continue his lineage but one who would be the progenitor of the coming Messiah, the Savior

of the world. Killing Isaac presented an added test of faith as Abraham would be killing the one hope for the human race. He did not waiver in faith, believing that if he killed Isaac, God would restore him! Heb 11:19

Heb 11:17

Heb 11:17 - his only begotten son - See Gen 22:1, 2

Heb 11:18

Heb 11:18 - Of whom it was said, That in Isaac shall thy seed be called - See Gen 12:3, 21:12, 17:15-19; Rom 9:7; Gal 4:23, 28, 31 Now the Lord had already signified, in the case of Eliezer, Abraham's servant, that the seed of Abraham were to be free (Gen 15:1-6). Therefore if Abraham had only thought of the words of the Lord, instead of hearkening to the voice of his wife, he might have been saved much trouble. It is worth while dwelling at length upon this phase of the subject, for if it is rightly understood it will save much confusion as to the true seed of Abraham, and the true Israel. Let the points be stated once more. Ishmael was born after the flesh, and could not be the seed. Therefore those who are only of the flesh cannot be the children of Abraham, and heirs according to the promise. Isaac was born after the Spirit, and was the true seed. "In Isaac shall thy seed be called." (Gen 21:12) Therefore all the children of Abraham are they who are born of the Spirit. "we, brethren, as Isaac was, are the children of promise." Gal 4.28 {The Everlasting Covenant, E.J. Waggoner, pg 71}

Heb 11:19

Heb 11:19 - Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure - See Rom 4:19 Abraham believed that Isaac was the son of promise. He also believed that God meant just what He said when He bade him to go offer him as a burnt offering. He staggered not at the promise of God but believed that God, who had in His providence given Sarah a son in her old age, and who had required him to take that son's life, could also give life again and bring up Isaac from the dead. – {SR 81.2}

Heb 11:19

Heb 11:18 - from whence also he received him in a figure - considering the deadness of Sarah's womb and His deadness of flesh. See Rom 4:19

Heb 11:20

Heb 11:20 - There are distinct blessings in the hearing and admonition to prophecies from the Lord. He reveals things, past, present and future to those who seek Him diligently. The prophetic word is given to stir up a spirit of revival among the people so they may turn their hearts to the Lord. It is also given to forewarn and increase the faith of those who hear.

Heb 11:21

Heb 11:21 - By faith Jacob, when he was a dying, blessed both the sons of Joseph - See Gen 48:11-20

Heb 11:21

Heb 11:21 - and worshipped, leaning upon the top of his staff - Jacob was advanced in years and was dying when he pronounced his blessings upon his sons and grandsons. As he leaned upon his staff for support, he prophetically forecasted each of his sons future and

that of Ephraim and Mannaseh, sons of Joseph he took to be his own sons. When he completed blessing his sons and giving them instructions regarding his burial, he lied down upon his bed and gave up the Ghost. See Gen 49:33

Heb 11:22

Heb 11:22 - By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones - Joseph in dying forecasted the deliverance of Israel from bondage and the soon return of the Lord. He therefore did not want his bones buried, neither in Egypt, nor in the Land of Promise because he anticipated the Lord's soon return. See Gen 50:22-26, 12:1-3; Josh 24:32; Act 7:17; Gal 3:16

Heb 11:23

Heb 11:23 - By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment - refusing to heed the decree to kill one's male child, Moses' parents hid him for three months and trusted in the Lord to deliver them from the king's death decree upon any family harboring a newborn male Hebrew child. See Ex 1:8-2:10

Heb 11:23

Heb 11:23 - proper child - Fit; suitable; adapted; accommodated

Heb 11:24

Heb 11:24 - By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter - See Gen 48:1, 14-19; Ex 2:5-15 Moses was heir to the throne by right on two accounts, first by being the son of Pharaoh's daughter who was also his wife. Pharaoh, having no other heirs, the throne was reserved for Moses both by Pharaoh and his daughter's inheritance. In such a position it would have been effortless for Moses to not only liberate Israel under his kingship, but grant them positions, titles, and offices. Yet, Moses understanding the sacred principle of separation of God's church (Act 7:37, 38) from the state (civil government or the world) and therefore, he would not use the position or authority of the state to do that which God would do by His strength and to His glory. Moses rather identify with God's church than to be the ruler of the most powerful nation on the earth and rule according to his own dictates.

Heb 11:25

Heb 11:25 - Choosing rather to suffer affliction with the people of God - Moses by faith followed the leading of the Holy Spirit to renounce the momentary pleasures of the world and choosing the sufferings of the people of God in anticipation of greater reward. This precedent was made by Joseph when he asked that his sons be blessed with the descendants of Jacob, his father, rather than to inherit the wealth and riches of Egypt which they were exposed to. - See Isa 4:1; Heb 10:32, 33 Another important matter demanded attention; the sons of Joseph were to be formally instated among the children of Israel. Joseph, coming for a last interview with his father, brought with him Ephraim and Manasseh. These youths were connected, through their mother, with the highest order of the Egyptian priesthood; and the position of their father opened to them the avenues to wealth and distinction, should they choose to connect themselves with the Egyptians. It was Joseph's desire, however, that they should unite with their own people. He manifested his faith in the covenant promise, in behalf of his sons renouncing all the honors that the court of Egypt offered, for a place among the despised shepherd tribes, to whom had been entrusted the

oracles of God. – {PP 234.2}

Heb 11:25

Heb 11:25 - than to enjoy the pleasures of sin for a season - See 1Jo 5:19

Heb 11:26

Heb 11:26 - Esteeming the reproach of Christ greater riches than the treasures of Egypt - Moses gave greater value to the cross of Christ- the shame, the derision, the scorn of others that comes with unwaivering faith in Jesus, than the pomp, honor, wealth and comforts of Egypt (the world). Moses understood Jesus' sacrifice for man and chose to share it - Heb 12:2, 3, 13:13; CONTRAST Isa 4:1

Heb 11:26

Heb 11:26 - the reproach of Christ - the reproach of Christ is the cross that all must bear when under great persecution (Lk 9:23, 24). The world is at enmity with Christ and those who follow Him, and therefore will wage war (smite) with cruel mockings those who purpose to stand faithful to God. In the last days, it is this reproach that will turn many away from the paths of righteousness, having never developed through the power of the Holy Spirit, the fortitude (oil) to stand, though the heavens may fall. See Heb 13:14; Isa 4:1; Mt 16:24; 2Tim 3:12

Heb 11:26

Heb 11:26 - the recompense of the reward - Moses embraced by faith the promises made by God to him and his forefathers that God would bring His people into a land flowing with milk and honey (Ex 3:8, 17). Moses sought after this promised land as a foretaste of the eternal Promised Land that the redeemed would inherit. - See Heb 10:35-39

Heb 11:27

Heb 11:27 - By faith he forsook Egypt, not fearing the wrath of the king - See Ex 20:14, 15

Heb 11:27

Heb 11:27 - for he endured, as seeing him who is invisible - Moses had more fear for God who he could not see than for Pharaoh of Egypt, the most powerful monarch on earth at the time. See Mt 10:28; 1Tim 6:16

Heb 11:28

Heb 11:28 - Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them - See Ex 12:1-36

Heb 11:29

Heb 11:29 - By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned - See Ex 14; 1Cor 10:1-3

Heb 11:30

Heb 11:30 - By faith the walls of Jericho fell down, after they were compassed about seven days - See Joshua 6:1-20

Heb 11:31

Heb 11:31 - By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace - Rahab was a harlot and ran a house of prostitution. Hardly a godly and upright person, but she believed God and He counted her righteous such that she, her father's household were spared from the destruction. This is righteousness by faith. Joshua 2:9-14; 6:22, 23 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh The same applies to us - as we put our confidence in God, He will save our father's house and our children - Ex 20:6; Isa 49:25; The Lord does not continually mention the fact that Rahab was once a harlot for the purpose of shaming her, nor does he highlight David's sin in having Uriah killed for his wife Bathsheba to highlight David's transgression (Josh 2:9-14, 6:22, 23; Mt 1:6), but to show the power of God, to make us all a new creation in Christ Jesus by His grace. Eph 2:8, 9

Heb 11:32

Heb 11:32 - Gedeon - See Judges 6:11-8:32

Heb 11:32

Heb 11:32 - Barak - See Judges 4, 5

Heb 11:32

Heb 11:32 - Samson - it is he who perhaps "out of weakness was made strong" in Heb 11:34. Samson embraced the promise of God that if His people should fall into the hands of their enemies and pray to God Who resides in Jerusalem, He would hear and answer. Samson's death showed God's grace and favor towards him in answering his prayer to take vengeance upon God's enemies and for piercing his eyes. See Judges 13-16

Heb 11:32

Heb 11:32 - Jephthae - See Judges 11, 12

Heb 11:32

Heb 11:32 - Samuel - 1, 2 Samuel

Heb 11:33

Heb 11:33 - Who through faith subdued kingdoms - See Barak (4, 5), Gideon (6-8), Jephthah (Judges 11, 12)

Heb 11:33

Heb 11:34 - stopped the mouths of lions - 1Sam 17:34, 35; Daniel 6:20-22

Heb 11:34

Heb 11:34 - Quenched the violence of fire - the 3 Hebrew worthies. See Dan 3:16-27

Heb 11:34

Heb 11:34 - escaped the edge of the sword - See Dan 2:13-49

Heb 11:34

Heb 11:34 - out of weakness were made strong - a possible reference to Samson. See Heb 11:32; Judges

Heb 11:35

Heb 11:35 - Women received their dead raised to life again - the Shunamite woman and the woman of Zerapath had their sons resurrected by God through the prophets Elisha and Elijah respectively. See 1Kin 17:17-22; 2Kin 4:13-37

Heb 11:35

Heb 11:35 - and others were tortured, not accepting deliverance - Isa the prophet was put to death by King Manasseh. Jeremiah was lowered into a pit of mire for days and weeks - See Jer 38:4-28; Rev 6:10, 11, 12:11

Heb 11:35

Heb 11:35 - that they might obtain a better resurrection - those who were martyred for the gospel will partake of the resurrection of life and will be honored in heaven. See Joh 5:25, 29; Rev 20:4, 6 The 144,000—We were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. – {Hvn 87.4}

Heb 11:36

Heb 11:36 - had trial of cruel mockings - See Elisha - 2Kin 2:23, 24; Rom 15:3; Ps 69:9

Heb 11:36

Heb 11:36 - moreover of bonds and imprisonment - Micaiah - 1Kin 22:7-28; Jer - Jer 38:4-28

Heb 11:37

Heb 11:37 - They were stoned - See 2Cor 11:25

Heb 11:37

Heb 11:37 - the were sawn asunder - Isa Was Sawn Asunder— See Rev 2:10 Isa, who was permitted by the Lord to see wonderful things, was sawn asunder, because he faithfully reproved the sins of the Jewish nation. The prophets who came to look after the Lord's vineyard, were indeed beaten and killed. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented"—men of whom the world was not worthy. They were cruelly treated, and banished from the world (The Signs of the Times, February 17, 1898). – {4BC 1137.1}

Heb 11:38

Heb 11:38 - Of whom the world was not worthy - the world did not and could not appreciate

the value and honor such individuals brought to it. They were despised and rejected of men who fell far short of themselves in character. See Heb 12:3; Jam 5:10

Heb 11:38

Heb 11:38 - they wandered in deserts, and in mountains, and in dens and caves of the earth - See 1Kin 17:2-7; 18:12, 13

Heb 11:39

Heb 11:39 - And these all, having obtained a good report through faith, received not the promise - See Heb 11:9, 10, 13, 14, 39, 40; 1Cor 15:50-58; 1Thess 4:15-18; John 11:23-26; Job 19:25-27; Lam 3:26; Revelation 1:7, 22:12; Rom 8:18-25

Heb 11:40

Heb 11:40 - God having provided some better thing for us, that they without us should not be made perfect - God has permitted us to see the revelation of His power and love in the face of Jesus Christ. We too shall inherit eternity and perfection, just as they who died in faith.

Heb 11:40

Heb 11:40 - that they without us should not be made perfect - See 1Thess 4:15

Heb 12:1

Heb 12:1 - compassed about with so great a cloud - See Rom 15:4

Heb 12:1

Heb 12:1 - cloud - just as the COI were led by a cloud of day and a pillar of fire by night, the very presence of the LORD, we have a cloud of witnesses whose examples give testimony of those who have overcome the world and have embraced the victory in Christ through faith (1Jo 5:4). See Heb 6:12

Heb 12:1

Heb 12:1 - witnesses - God has appointed each of us to be His witness here upon the earth and before the universe (Isa 43:10-12). The cloud of witnesses from the past, recorded in the holy record, should encourage us to live for Christ so that we extend the record through living examples in the present age. God has given us three pillars of witnesses, the Old, the New and the Now Testaments. Tit 2:11-15; Conflict and Courage 7.2-4

Heb 12:1

Heb 12:1 - lay aside every weight - the thoughts/ideas, habits, interests desires that feed the flesh, the sin which so easily besets us. the burdens we carry throughout life, the hardships, the toils that we endure physically, emotionally and spiritually. The appeal is to those who labor and are heavy laden (Mt 11:28), that they may find the rest and refreshing in Jesus Christ, by faith. (See Act 3:19; Isa 28:12) I saw that unless there is an entire change in the young, a thorough conversion, they may despair of heaven. From what has been shown me, there are not more than half of the young who profess religion and the truth who have been truly converted. If they had been converted they would bear fruit to the glory of God. Many are leaning upon a supposed hope without a true foundation. The fountain is not cleansed,

therefore the streams proceeding from that fountain are not pure. Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right. True godliness is lacking. I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a Christian. No; a Christian has victory over his besetments, over his passions. There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish. – {1TT 51.1}

Heb 12:1

Heb 12:1 - and the sin which doth so easily beset us - the Bible does not speak of sins that beset us but the one sin. the one sin that besets us all is self and our desire to be God. "The root of every sin we commit is in our trying to be 'as gods'." {Surrender, G. Jackson, pg 21} I saw how this grace could be obtained. Go to your closet, and there alone plead with God: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. Be in earnest, be sincere. Fervent prayer availeth much. Jacoblike, wrestle in prayer. Agonize. Jesus, in the garden, sweat great drops of blood; you must make an effort. Do not leave your closet until you feel strong in God; then watch, and just as long as you watch and pray you can keep these evil besetments under, and the grace of God can and will appear in you. – {1TT 51.2}

Heb 12:1

Heb 12:1 - run with patience - cheerful endurance, steadfastness, constancy, longsuffering. See Joh 14:27; 1Cor 9:24-27; Heb 10:36-39

Heb 12:2

Heb 12:1 - Looking - (Grk - aphoráō) meaning: to turn the eyes away from other things and fix them on something. We are to turn our eyes away from everything else in the world and turn to Jesus. See Mt 6:33, 34

Heb 12:2

Heb 12:2 - author and finisher of our faith - An author uses words to create ideas and thoughts in the minds of the reader/hearer. Jesus, through His Holy Word, implants His mind, His thoughts, and His words in those who love the truth; which in turn molds and forms our characters through the power of the Holy Spirit to will and to do of God's good pleasure (Philippians 2:13). As we yield to the truths of His written Word, the Holy Spirit inscribes those truths and principles upon the tablets of our hearts and minds unto salvation. See 1Pet 1:22, 23; Jer 31:31-34; Heb 10:15, 16; Isa 26:12 Jesus is the Originator/Founder and Perfecter of our faith. By writing His law upon our hearts and minds, Jesus brings us into complete conformity to His will and grants us His salvation. See Jer 31:31-34; Heb 5:9; Rom 12:3

Heb 12:2

Heb 12:2 - Finisher - Jesus is He Who perfects our faith, growing our initial mustard seed faith (Rom 12:3) to His faith, the faith of Jesus Christ (Gal 2:20). Every day we may experience perfection as we abide in Him and He in us (Joh 6:47, 56, 57). He is the One who makes us complete and whole by His grace through faith of Jesus Christ. See Col 2:9, 10; Philippians 1:6; Ps 138:8

Heb 12:2

Heb 12:2 - Who for the joy that was set before Him - Jesus kept His eyes on the prize set before Him: our redemption, the restoration of all things, and His eternal glory with the redeemed (Isa 53:11). He endured the challenges of His race and did not pay attention to (despised) the shame hurled at Him that He did not deserve. We too must run as pilgrims, strangers in a foreign land, and ambassadors of the heavenly kingdom while here on earth. See Heb 10:35, 36; 11:34-40; Habakkuk 3:17-19 Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God. – {PP 65.2} Then joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, outmeasured even the anguish and sacrifice of the Prince of life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem—"Glory to God in the highest, and on earth peace, good will toward men." Lk 2:14. With a deeper gladness now than in the rapture of the new creation, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. – {PP 65.3}

Heb 12:2

Heb 12:2 - endured the cross, despising the shame - But Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich. We are to follow in the path He trod. – {DA 416.3} The cross of Christ and the shame which it brings will be the downfall of many. Many will want to claim Christ in good times, but will seek to grab hold of the man of sin, bearing his name so that they may avoid the shame of the cross of Christ when the overflowing scourge is upon the land. See Isa 4:1; 2Thess 2:3-12

Heb 12:2

Heb 12:2 - and is set down at the right hand of the throne of God - As we look to Jesus in faith and share in His suffering, we have the assurance of sitting on His throne as He has sat together with His Father on His throne (Lk 22:28-30; Mt 19:28). See Heb 1:3, 10:12; Act 2:33; Rom 8:34; Col 3:1; Rev 3:21; Eph 1:20; Mt 26:64; Mk 16:19; Lk 22:69

Heb 12:3

Heb 12:3 - For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds - Jesus endured character assassination from Lucifer, resulting in warfare that caused his expulsion. Lucifer than brought the character assassination to Eve, suggesting God was not as Benevolent as she supposed but rather was selfishly withholding that which would empower and enlighten. The assassination continued in the sons of disobedience, the seed of the serpent who contested with Jesus while here on earth. The warfare rages on through the apostate church system and her daughters, as they seek to root-out and destroy God's remnant. See Jam 5:10; Heb 11:38; Gen 3:4, 5; Joh 8:12, 13; Ps 2:1-3; Joh 16:1-3

Heb 12:3

Heb 12:3 - contradiction of sinners against himself - See Heb 11:38; Joh 8:12-59

Heb 12:3

Heb 12:3 - lest ye be wearied and faint in your minds - Consider the treatment given to the Son of God when we become weary in standing for righteousness. See Heb 10:35-39, 6:10; Gal 6:9; 2Thess 3:13

Heb 12:4

Heb 12:4 - Ye have not yet resisted unto blood, striving against sin - unlike Christ, who sweated great drops of blood (Lk 22:44), we have not had to endure such trials, striving against sin. See 2Kin 9:7; Lk 11:50; Mt 23:30; Rev 16:6, 18:24; Lam 4:12, 13

Heb 12:4

Heb 12:4 - striving against sin - striving against one's own sins that easily beset the one, one's own natural inclinations towards intemperance, and the sins of others that war against you. See Eph 6:12; 1Cor 9:25

Heb 12:5

Heb 12:5 - And ye have forgotten the exhortation which speaketh unto you as unto children - we forget the exhortation, encouragement and chastening words of God that are spoken to us as unto His sons, his heirs. We must heed His exhortations but take joy that they are spoken as by a Loving Father, which He is! See Heb 12:7

Heb 12:5

Heb 12:5 - My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him - See Prov 3:11

Heb 12:6

Heb 12:6 - For whom the Lord loveth He chastenth - See Deut 8:5; Ps 89:30-32, 94:12; Prov 3:11, 12; Rev 3:19; 1Cor 11:32; Lam 3:32, 33

Heb 12:6

Heb 12:6 - and scourgeth every son whom he receiveth - See John 15:2, 3

Heb 12:7

Heb 12:7 - If ye endure chastening, God dealeth with you as with sons - If we patiently submit (surrender) to the refining process of God, enduring the trial without complaining, murmuring, accusing, fault finding in others, becoming bitter or angry and thus committing more sins, we will be treated as sons and will receive the inheritance. See Eph 4:26; Rom 5:3, 4; Mal 3:3-5

Heb 12:7

Heb 12:7 - for what son is he whom the father chasteneth not? - Paul speaks a Biblical truth regarding child rearing, that disciplining a child is an act of love. The undisciplined child will grow to resent discipline and authority and will himself come to hate/despise the one who coddled him when rather he should have scolded and reproved. Such was the case with Eli towards his wayward sons and such will be the way of the world in the last days. See 1Sam

3:11-18; Prov 13:24, 23:13, 14, 29:15; Isa 3:4, 12; 2Tim 3:1-6; 1Sam 3

Heb 12:8

Heb 12:8 - But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons - If we do not submit to the chastening process of God as sons, we are bastards and not sons of God. We are still in bondage (to sin) and shall not be partakers of the inheritance and promises of God, but will be cast out as was Ishmael, the son of the bondservant was cast out. See Gal 4:22-31

Heb 12:9

Heb 12:9 - Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence - See Prov 13:24, 23:13, 14, 29:15

Heb 12:9

Heb 12:9 - shall we not much rather be in subjection unto the Father of spirits, and live? - Paul again speaks of a causal truth, that as we are taught to love and pay due regard to our earthly father, we are molded to love and regard our Heavenly Father. See Heb 12:10

Heb 12:10

Heb 12:10 - For they verily for a few days chastened us after their own pleasure - Parents correct in order to maintain order as they deem appropriate in their homes, for their pleasure. Godly parents will keep eternal matters ever present in mind as they correct and chasten their children.

Heb 12:10

Heb 12:10 - but he for our profit, that we might be partakers of his holiness - God's chastening is to produce His righteousness and holiness in us. 2Pet 1:1-4; Isa 26:13, 32:17; 1Jo 3:2, 3 Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God: it is doing the will of our heavenly Father." {The Act of the Apostles, p.51} Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4} Holiness is not a feeling. It is a decision to follow the Lord wherever He leads, even if doing so doesn't make you feel good at the time.

Heb 12:11

Heb 12:11 - Now no chastening for the present seemeth to be joyous, but grievous - we are chastened by the Holy Spirit as we are convicted, reproved, and made to examine ourselves towards repentance (Heb 12:5; 2Cor 13:5). This is the difficult "work" that must be done in order to produce the peaceable fruit of righteousness the Lord desires in us. See Mal 3:5; Rev 3:14-19; Philippians 2:12, 13; John 15:4, 5

Heb 12:11

Heb 12:11 - afterward it yieldeth the peaceable fruit of righteousness - peace worthy fruit of righteousness. See Jam 3:17, 18; Isa 32:17; 2Cor 7:10, 11; Heb 12:14

Heb 12:12

Heb 12:12 - Wherefore lift up the hands which hang down, and the feeble knees - See 1Pet 1:13

Heb 12:13

Heb 12:13 - And make straight paths for your feet - We are to walk on the paths of righteousness and not digress from uprightness, shunning the very appearance of evil. Our course must be true in motive and action so that we may meet the approval of God and be fortified by His ministering angels. See Mt 3:3; Ps 23:3; Prov 8:20 Contrast Isa 59:8 Enoch represents those who shall remain upon the earth and be translated to heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption, vileness, sin, and iniquity, and yet be unsullied by it all. We can stand as did Enoch. There has been provision made for us.... Angels of God that excel in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will make a fortification around us as a wall of fire.—The Review and Herald, April 19, 1870. – {TA 68.3}

Heb 12:14

Heb 12:14 - Follow peace with all men - See Rom 12:18; Mt 5:24; 1Jo 4:20, 21; 2Cor 13:11; Ps 34:14; Act 24:16 CONTRAST Isa 59:8

Heb 12:14

Heb 12:14 - holiness - Holiness is constant agreement with God. Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4} Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God: it is doing the will of our heavenly Father." {The Act of the Apostles, p.51} Holiness is not a feeling. It is a decision to follow the Lord wherever He leads, even if doing so doesn't make you feel good at the time.

Heb 12:15

Heb 12:15 - Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled - We are to search ourselves to see if we be in the faith and what lies in our hearts, working out our own salvation with fear and trembling. See Lk 9:55; Ps 139; Phil 2:12; 2Cor 13:5

Heb 12:15

Heb 12:15 - lest any root of bitterness springing up trouble you, and thereby many be defiled - we fail of receiving God's grace as we fail to give grace through bitterness. Bitterness of spirit defiles the soul because it will not allow God's love and light to soften and penetrate the hurts experienced. Bitterness will not let go of the memory of the wrong but holds the offender and offended captive, a prisoner of one's own ire and vengeance. See Eph 4:31; Col 3:19; *Mt 24:12 As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others, this law holds true. Every act, every word, is a seed that

will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension is a seed that will spring up in a “root of bitterness” (Heb 12:15), whereby many shall be defiled. And how much larger number will the “many” poison. Thus the sowing of good and evil goes on for time and for eternity. – {COL 85.1} That God who marks the fall of a sparrow, marks your deportment and your feelings; He marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and by the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? ... – {SD 309.2} Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do.... By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness.... – {SD 309.3} Whatever the character of your sin, confess it. If it is against God only, confess only to Him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within.... Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul. [56] – {SD 309.4}

Heb 12:16

Heb 12:16 - Lest there be any fornicator - a fornicator is paired with a profane person because they do not value the sanctity of their bodies being the temple of the Holy Spirit. For a moment of pleasure they are willing to risk a lifetime and eternity of blessings.

Heb 12:16

Heb 12:16 - profane person - a person who scorns and disregards things of a sacred nature. One who "pisses against the wall". See Gen 25:30-34; Edom in Dan 11:41; Heb 2:3 "The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the Decalogue, and is so plain that no need err as to its import, and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar. {Bible Echo, September 17, 1894} In the Epistle to the Hebrews Esau is called a "profane person," 1 because he sold his birthright. This shows that there was something besides mere foolishness in the transaction. One would say that it was childish to sell a birthright for a meal of victuals; but it was worse than childish; it was wicked. It showed that he was an infidel, feeling nothing but contempt for the promise of God to his father. {1900 EJW, EVCO 129.1}

Heb 12:16

Heb 12:16 - profane - PROFANE, a. [L. profanus; pro and fanum, a temple.] 1. Irreverent to any thing sacred; applied to persons. A man is profane when he takes the name of God in vain, or treats sacred things with abuse and irreverence. 2. Irreverent; proceeding from a contempt of sacred things, or implying it; as profane words or language; profane swearing. In the Epistle to the Hebrews Esau is called a "profane person," 1 because he sold his

birthright. This shows that there was something besides mere foolishness in the transaction. One would say that it was childish to sell a birthright for a meal of victuals; but it was worse than childish; it was wicked. It showed that he was an infidel, feeling nothing but contempt for the promise of God to his father. {1900 EJW, EVCO 129.1}

Heb 12:17

Heb 12:17 - For ye know how that afterward, when he would have inherited the blessing, he was rejected - this speaks of the eternal, spiritual blessing which Esau forfeited. Esau most likely took possession of His father's belongings, but that was nothing compared to the eternal honor and glory that was and which he forfeited in being counted among the righteous and being the progenitor of the Messiah.

Heb 12:17

Heb 12:17 - he found no place of repentance - Verse presents a question if Esau would have received the birthright if he had the character of repentance and grieved for his profane act. I imagine that God saw his careless, unrepentant character before birth and knew that such repentance would not take place, therefore, God foresaw the birthright being given to his swindling brother, Jacob. See 2Cor 7:10; Hos 7:8, 4:17; Rom 2:4, 5; Rev 3:19

Heb 12:17

Heb 12:16 - though he sought it carefully with tears - Esau was troubled by the Holy Spirit when he profanely sold his birthright to his brother for a bowl of soup. He had ample opportunity to repent of the vain and foolish act he had committed and yet he did not. Only when the time had come for the birthright to be pronounced did he seek repentance. Such will be the case with the wicked who spurn God's promptings "today is the day of salvation, if you hear His voice, harden not your hearts." Gen 27:30-40; Ps 95:7, 8; Heb 3:7, 8; Rom 2:4, 5; Philippians 4:6

Heb 12:18

Heb 12:18 - For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest - We are not come to the earthly mount where God once manifested His terrible power and presence, rather, we have come to the heavenly mountain, Mount Zion where righteousness dwells. See Ex 19:18-25, 20:18-21; Heb 12:22; Gal 4:25

Heb 12:18

Heb 12:18 - and that burned with fire, nor unto blackness, and darkness, and tempest - See Ps 104:32; Heb 12:29

Heb 12:19

Heb 12:19 - And the sound of a trumpet, and the voice of words - See Ex 19:16, 19

Heb 12:19

Heb 12:19 - which voice they that heard intreated that the word should not be spoken to them any more: - See Ex 20:18-21

Heb 12:20

Heb 12:20 - For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: - See Ex 19:12, 13

Heb 12:22

Heb 12:22 - But ye are come unto mount Sion - Mt. Zion is the beautiful mountain in the city of God, New Jerusalem. See Ps 24:3; Rev 14:1

Heb 12:22

Heb 12:22 - and unto the city of the living God, the heavenly Jerusalem - See Heb 11:10, 14-16

Heb 12:22

Heb 12:22 - to an innumerable company of angels - See Dan 7:10; Rev 5:11

Heb 12:23

Heb 12:23 - To the general assembly and church of the firstborn, which are written in heaven - the redeemed of God who comprise Jesus' Kingdom, are all recorded and written in the books of heaven. See Mal 3:16; Ps 87:4-6, 56:8, 112:6; Eccl 12:14; Act 10:4; 1Cor 4:5; Mat 12:36, 37; Nehemiah 13:14; Job 14:13

Heb 12:23

Heb 12:23 - church of the firstborn - Jesus is the Firstborn of God, the Only Begotten of the Father and Firstborn from the dead - (Col 1:18). the church of God is comprised of the saints on earth, Spiritual Israel (not literal - 1Chron 5:1) , followers of Christ, and all those in heaven. See Ex 4:22; Gal 1:13

Heb 12:23

Heb 12:23 - which are written in heaven - the living and the dead in Christ are they who are written in God's book of Life and Book of Remembrance in heaven. See Mal 3:16; Ps 87:4-6, 56:8, 112:6; Eccl 12:14; Act 10:4; 1Cor 4:5; Mat 12:36, 37; Nehemiah 13:14; Job 14:13; Lk 10:20

Heb 12:23

Heb 12:23 - God the Judge of all - See Eccl 3:17; Act 10:42; Eze 34:17;

Heb 12:23

Heb 12:23 - the spirits of just men made perfect - See Col 1:25-29; 2Tim 3:16, 17; 1Thess 4:14; Col 3:3; Eph 2:6 Two valid interpretations can be given for the thought expressed: 1. The righteous living, whose breath is still in their bodies, are represented as dead to sin, their lives are hid in Christ and dwell in heavenly places among those in heaven (Enoch, Moses, Elijah, those resurrected at Christ's resurrection) - Col 3:3; Eph 2:6 2. To the saints who have died in Christ and whose lives are hid in Christ, who will return with Christ and will hear the last trumpet and will come forth from their graves. 1Thess 4:13, 14; Joh 11:23-26; Col 3:3, 4 See Eph 2:6; Joh 17:14; 1Jo 3:1, 2; Heb 11:8-16

Heb 12:24

Heb 12:24 - And to Jesus the mediator of the new covenant, and to the blood of sprinkling - See Jer 31:31-34; Mt 26:27, 28; Heb 8:6-13

Heb 12:24

Heb 12:24 - and to the blood of sprinkling - Heb 9:14

Heb 12:24

Heb 12:24 - that speaketh better things than that of Abel - Abel's spilled blood spoke of righteousness by faith as demonstrated in Abel bringing of a lamb for a sacrifice as well as the enmity that exists between the sons of God and sons of Men. Jesus' faith is the gold standard for righteousness by faith, and is made perfect through His shed blood that is effectual and powerful to cleanse the sinner of all sins. Mt 26:39||Lk 22:42; Heb 11:4; Gen 4:4

Heb 12:25

Heb 12:25 - See that ye refuse not him that speaketh - do not reject the voice of God. Jesus, the Holy Spirit and the apostles are they which speak the words of God, inviting all to repent and abide in Christ. See Heb 3:15, 4:17; 1Tim 4:1; Lk 6:49; Rom 2:4, 5; 1Jo 4:4-6

Heb 12:25

Heb 12:25 - For if they escaped not who refused him that spake on earth - Possibly speaking of the words of the prophets who forecasted imminent destruction which occurred (Noah, Jer, Jesus). Further, those who rejected Jesus' words would be judged by those same words. Joh 12:47, 48; Deut 18:18, 19

Heb 12:25

Heb 12:25 - much more shall not we escape, if we turn away from Him that speaketh from heaven: - A reference to Jesus in His High Priestly Ministry or perhaps the Father speaking through the Spirit of Truth - See Joh 12:28-30; Heb 10:31, 12:29; Mt 10:28;

Heb 12:26

Heb 12:26 - Whose voice shook the earth - See Ex 19:18, 20:18, 19; Deut 18:16-19; Joe 3:16; Joh 12:29, 30

Heb 12:26

Heb 12:26, 27- once more I shake not the earth only but the heavens - a great voice out of the temple of heaven - the voice of the Father is heard from the temple in the heaven, shaking the heavens and the earth once again - See Hag 2:6, 7; Joe 3:16; Rev 16:17, 18; Neh 5:13 I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. – {EW 270.2} "...it will be a revelation of the truth of righteousness by faith that precipitates the final shaking among God's professed people today, not persecution. The Lord will do the work, not Satan. He does not need Satan's cooperation in His final work." {Grace on Trial, R. Wieland, Never Become Babylon, pg 121} When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. {Ev 361.1} Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those

who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths.... – {UL 356.5}

Heb 12:26

Hebrews 12:26 - shake - God will sift the world with His cleaver of truth (the Bible) and with His strainer to separate the wheat from the chaff. See Mt 3:12; Lk 3:17

Heb 12:27

Heb 12:27 - Yet once more - God will shake the earth once again and for all. All that can be shaken will be shaken and all that will remain shall remain. See Rev 22:11

Heb 12:27

Heb 12:27 - signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain - The things that cannot be shaken will be the renewed mind and character of Christ manifested in the saints. All other things will perish and come to nought (driven away as the chaff). The straight testimony to the Laodiceans is that which brings about the shaking. 1Jo 2:18, 19; Dan 2:35; 2Cor 4:18; Neh 5:13

Heb 12:27

Heb 12:28 - that those things which cannot be shaken may remain - the things that are built upon the Rock, Christ Jesus. Things that are eternal and not temporal. See Isa 28:16, 17; 2Cor 4:18

Heb 12:28

Heb 12:28 - Wherefore we receiving a kingdom which cannot be moved - Dan 2:44, 7:27

Heb 12:28

Heb 12:28 - let us have grace - See Titus 2:11

Heb 12:28

Heb 12:28 - whereby we may serve God acceptably with reverence and godly fear: - See Rev 14:7; Phil 2:12; Isa 66:2

Heb 12:29

Heb 12:29 - For our God is a consuming fire - God's glory destroys sin. See Nahum 1:5; Ps 50:3, 97:3; 2Thess 2:8; Deut 9:3; 4:24; John 15:2, 6; Isa 27:11

Heb 13:1

Heb 13:1 - Let brotherly love continue. - See 1Jo 4:20, 21, 3:11

Heb 13:2

Heb 13:2 - Be not forgetful to entertain strangers: for thereby some have entertained angels unawares - See Lk 24:27-29; Gen 18, 19:1-3; 1Pet 4:9, 10; 1Tim 3:2; 2Kin 4:9, 10; Gal 4:13, 14 CONTRAST Mal 3:5; 2Cor 11:13-15

Heb 13:3

Heb 13:3 - Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body - we are to bear one another's burdens. Remember those, who due to life's circumstances, are bound and in need of support/encouragement. See Mt 25:36; Act 2:44, 45; Rom 14:7, 15:1, 12:15; Gen 4:9; Heb 10:34

Heb 13:4

Heb 13:4 - Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge - Marriage is a sacred trust and covenant, created by God in the beginning that He wants us to preserve. We must flee lusts of the flesh that would cause us to stumble and defile ourselves in this institution.

Heb 13:4

Heb 13:4 - but whoremongers and adulterers God will judge - See Eph 5:3-5; Rom 7:1-5; Jam 4:4; Gal 5:19-21

Heb 13:5

Heb 13:5 - Let your conversation be without covetousness - Let us not speak or live longingly for the things of the world which are passing away and the lusts thereof (1Jo 2:15-17; Jam 4:4). Let us not make idols of sex, wealth, possessions or power. Let us find contentment with what we have and long for the heavenly treasures: peace in the LORD, Christ's character, fullness of joy in Christ, all the fruit of the spirit. Mal 2:14-16; Col 3:1, 2

Heb 13:5

Heb 13:4 - and be content with such things as ye have - godliness with contentment is great gain - See 1Tim 6:6-12

Heb 13:5

Heb 13:5 - for he hath said, I will never leave thee, nor forsake thee - We should not strive for more than the Lord has provided in this life. He makes provision for all of our needs and we must find contentment in Him, knowing He will not withhold any good things from us. While Jesus is with us, we can be assured that all of our needs will be met. See Mt 6:25-34; Ps 84:11; Mt 28:20; Zeph 3:17; CONTRAST Jer 23:39

Heb 13:6

Heb 13:6 - So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me - Rom 8:31; 1Sam 17:26-51; Ps 56:4, 118:6, 16:8, 27:1, 2; 1Jo 4:4; Isa 8:12-16, 50:8; Mt 10:28; Joshua 1:5; Eze 3:9; 1Pet 3:13

Heb 13:6

Heb 13:6 - and I will not fear what man shall do unto me - fear not what man may do to us but what God can do to us. See Mt 10:28; Ps 56:3, 16:8; 1Pet 3:6

Heb 13:7

Heb 13:7 - Remember them which have the rule over you, who have spoken unto you the word of God - See 1Tim 5:17, 18; 1Pet 5:1-4; Heb 13:17, 24

Heb 13:7

Heb 13:7 - whose faith follow, considering the end of their conversation - those whose positive example and lifestyle will shine forth to eternal life. See Num 23:10; Rev 14:13; Dan 12:3

Heb 13:8

Heb 13:8 - Jesus Christ the same yesterday, and to day, and for ever - A statement reflecting the faithfulness, consistency and reliability of God. Rev 4:8; Ps 90:1, 2; Mal 3:6; Jam 1:17; Lam 3:22, 23; Ps 89:34; Heb 1:10-12 The fact that Jesus, the very Personage of the Invisible God has condescended from His exalted, ever-present position to eternally assume a body prepared for Him (Heb 10:8), of the fallen nature of Adam, subject to suffering and death (Lk 17:25; Heb 2:14-18, 9, 5:8) shows that Jesus' physical form has indeed changed. Therefore, the verse must assuredly be speaking of something other than physical form, namely His character and divine nature which never change.

Heb 13:9

Heb 13:9 - Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace - It is important that we not latch onto fanaticism which promotes self-righteousness and false gospels. We must see all things through the unmerited grace, favor, and gospel of Jesus Christ, which humbles us and takes away all self-glorification (Rom 3:23, 24). See Eph 4:14; 1Thess 5:21; Col 2:8 Paul may be commenting on those Jewish rites and traditions (ceremonial washings, foods to eat, holy days, etc.) that many Jews sought to hold onto tenaciously and thus denied the gospel of Christ. See Gal 5:1-18

Heb 13:9

Heb 13:11 - not with meats, which have not profited them that have been occupied therein - See Phil 3:19

Heb 13:10

Heb 13:10 - We have an altar, whereof they have no right to eat which serve the tabernacle - supposedly referring to the heavenly alter upon which Jesus offers His blood for our sins, this altar is above the earthly priesthood, of which they have no access to, nor its Sacrifice -

Heb 13:11

Heb 13:11 - For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp - See Lev 16:27

Heb 13:12

Heb 13:12 - Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate - See Mt 27:31-33; Mk 15:20-22; Joh 1:29, 36, 19:16-18

Heb 13:13

Heb 13:13 - Let us go forth therefore unto him without the camp, bearing his reproach - See Ps 69:7, 8, 2Cor 12:7-10; 1Pet 4:14; Rom 1:16; Lk 6:22, 21:17; Gal 5:11; CONTRAST Isa 4:1

Heb 13:14

Heb 13:14 - For here have we no continuing city, but we seek one to come - we have no city that will last, that is eternal, that is enduring, but we seek that which God has prepared for us. See Heb 11:13-16, 12:28; Joh 14:1-4; Rev 21

Heb 13:15

Heb 13:15 - By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name - See Ps 27:7

Heb 13:15

Heb 13:15 - that is, the fruit of our lips giving thanks to his name - the word of our testimony of God's faithfulness in the past and present will equip us to face our future with boldness and confidence. Rev 12:11; Philippians 2:14, 15

Heb 13:16

Heb 13:16 - But to do good and to communicate forget not: for with such sacrifices God is well pleased - let us add to our words of praise, good works which is pleasing in the sight of God.

Heb 13:16

Heb 13:16 - communicate - to commune, to interact, to continue intercourse with the brethren.

Heb 13:16

Heb 13:16 - for with such sacrifices - there is a sacrifice of time and self involved in doing good and communicating with others. This is well pleasing with the Lord!

Heb 13:17

Heb 13:17 - Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you - See Heb 13:7, 24 Those who are under-shepherds to Jesus, the Good Shepherd, are here spoken. We are to follow them as they follow Christ (1Cor 11:1) and to work as co-laborers with them and Christ to the building up of the kingdom (Eph 4:11-13). We are not to selfishly war against their leadership as Korah, Dathan and Abiram and their hosts (Num 16:1-32), but we must pray that they be strengthened in Christ, that they live godly lives in truth and sincerity, and that they guide the flock of Jesus as appointed to them. See 1Pet 5:1-4; Heb 13:7; 2Cor 11:2

Heb 13:17

Heb 13:17 - for they watch for your souls, as they that must give account - With responsibility comes accountability. The saints are not to strive with leaders but to pray for them, that they may serve the Lord in righteousness - 2Cor 11:2-4; 3Jo 1:3, 4

Heb 13:17

Heb 13:17 - that they may do it with joy, and not with grief - See Num 20:10-12

Heb 13:17

Heb 13:17 - for that is unprofitable for you - if the leaders are grieved, burdened and

reluctant to serve the flock this would be unprofitable to the flock.

Heb 13:18

Heb 13:18 - Pray for us - See Eph 6:18-20

Heb 13:20

Heb 13:20 - Now the God of peace, that brought again from the dead our Lord Jesus - See Isa 26:19; 1Thess 4:14

Heb 13:20

Heb 13:20 - our Lord Jesus, that great shepherd of the sheep - See Joh 10:14-16

Heb 13:20

Heb 13:20 - through the blood of the everlasting covenant - The everlasting covenant has provisions for an everlasting possession for Abraham and his posterity, based on the promise of everlasting life. The See Gen 3:15; Rev 14:6; 2Pet 1:11

Heb 13:21

Heb 13:21 - Make you perfect in every good work to do his will - See Col 2:9, 10, 1:25-29

Heb 13:21

Heb 13:21 - working in you that which is wellpleasing in his sight, through Jesus Christ - See Phil 2:12, 13; John 3:21; Col 1:29

Heb 13:21

Heb 13:21 - to whom be glory for ever and ever. Amen - Jesus Christ, the Creator of all things is worthy of glory and honor for ever and ever. See Rev 4:11, 5:12

Heb 13:22

Heb 13:22 - suffer the word of exhortation: for I have written a letter unto you in few words - endure, tolerate, permit the words of exhortation to take hold.

Heb 13:24

Heb 13:24 - Salute all them that have the rule over you, and all the saints - See Heb 13:7, 17

Heb 13:24

Heb 13:24 - They of Italy salute you - Paul wrote from Rome where he was a prisoner.

James

Jam 1:1

Back to Table of Contents

Jam 1:1 - Jam, a servant of God and of the Lord Jesus Christ - Jam was the brother of Jude and a half- brother of Jesus (son of Joseph) who was converted after His crucifixion. This was not Jam the disciple/Apostle, brother of Joh, as Jam the apostle was the first to be martyred among the apostles (Act 12:2). Jam played a prominent leadership role in the early church. See Gal 1:19, 2:9, 12; Act 1:13, 12:17, 15:12-29, 21:18, 1Cor 15:17; Jude 1:1

Jam 1:1

Jam 1:1 - to the twelve tribes which are scattered abroad - Jam writes to the remnant of the Tribes of Israel, scattered abroad due to persecution/rebellion. Jam affirms the condition of Israel, scattered towards the 4-winds in fulfillment of the covenant curse spoken by Moses, namely, seven times scattering. At the conclusion of the 7x scattering, Israel would be gathered once again and God would enter covenant with His people. See Lev 26:28-33

Jam 1:2

Jam 1:2 - count it all joy - it is a choice and mindset to count it ALL JOY when we are tried by different temptation. I choose to count it ALL JOY because I know it develops patience.

Jam 1:2

Jam 1:2 - divers temptations - different types of trials. Trials and tests that appear from nowhere, unprovoked, unsolicited, undeserved. See Jam 1:12 Doubts come from the devil, and no man is so good that he is free from the suggestions of Satan. Even the Lord Himself had to bear them. He “was tempted in all points like as we are, yet without sin.” Heb 4:15. The sin does not consist in the devil’s whispering doubts in our ears, but in our acting upon them. This Christ did not do. {The Everlasting Covenant, E.J. Waggoner, pg 87}

Jam 1:3

Jam 1:3 - Knowing this, that the trying of your faith worketh patience - The strengthening of our faith and trust in God is the reason for the trial. The trial is to build spiritual muscles so that our focus, our reliance, our patient endurance, our confidence in God is perfected. See 1Pet 1:7

Jam 1:3

Jam 1:3 - patience - Heb 10:36

Jam 1:4

Jam 1:4 - But let patience have her perfect work, that ye may be perfect and entire, wanting nothing - See Col 1:11; Jam 5:8

Jam 1:4

Jam 1:4 - that ye may be perfect and entire - complete, thoroughly equipped for every good

work. See Ps 101:6; Col 1:28; 2:9, 10

Jam 1:4

James 1:4 - wanting nothing - we are to lack nothing in Christian character. We need spiritual maturity

Jam 1:5

Jam 1:5 - if any of you lack wisdom, let him ask of God - Jesus is our Wonderful Counselor. We are to acknowledge God and ask of Him where we lack wisdom, and He will give it according to His riches in glory. Where He has already given counsel on our course or conduct, we should give it heed. See Isa 9:6; 41:28; Ps 111:10; Prov 3:5, 6 It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. They do not lead out. They are letting other men be brains for them, letting another man search the Scriptures for them, and accepting his decisions as authority; and yet that man, whom they depend on and trust in, is compassed with the same human infirmities and weaknesses, and his defects really are regarded to be virtues to be copied. The Lord wants ministers of the gospel to search the Scriptures. Make no living man a channel. Accept not the work he does as without a flaw. Do not let him do the work God has told you to do. If you do, how are you occupying a safe position? Jesus bids you come to Him, the great Teacher, and learn of Him, and you should find rest to your souls. Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance, ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. You must place yourself before the Lord in diligently searching His Word that He may communicate ideas to you. He does not design that you shall be dependent on human minds. He would have you look to Him in faith to do large things for you, not through another man, but to you. – {1888 836.1}

Jam 1:5

Jam 1:5 - that giveth to all men liberally - God loves to give graciously wisdom to all men that they might live. See Prov 4:5-9, 16:16; Lk 6:38 Follow Moses' Example in Prayer—Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally. Make known your troubles to God. Tell Him, as did Moses, "I cannot lead this people unless Thy presence shall go with me." And then ask still more; pray with Moses, "Show me Thy glory." [Ex 33:18.] What is this glory?—The character of God. This is what He proclaimed to Moses.—(Gospel Workers, 417.) – {Pr 126.1}

Jam 1:5

Jam 1:5 - and upbraideth not - God does not reprove or chide for our lack of knowledge/wisdom.

Jam 1:6

Jam 1:6 - But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed - When we ask, we must believe we receive the blessings that God has purposed to give us. See 1Tim 2:8; Heb 11:1, 6; Mk 11:24; 1Jo 5:14, 15

Jam 1:7

Jam 1:7 - For let not that man think that he shall receive any thing of the Lord - CONTRAST Mt 21:22

Jam 1:8

Jam 1:8 - A double minded man - one who is serving two masters, for example, seeking to serve God and self, or God and money. See 1Kin 18:21; 1Thess 5:14; Mt 6:24; Lk 16:13; Jam 4:8, 3:10; CONTRAST 1Chron 12:33, 38 A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. For "every man that hath this hope in him purifieth himself, even as he is pure." In every clime, in every nation, our youth should cooperate with God. The only way a person can be pure is to become like-minded with God. How can we know God?—By studying his word. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." { YI February 15, 1894, par. 1 } Of what profit is it to say pleasant things, to deplore the works of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double-minded. "Wash ye, make you clean: put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." { YI February 15, 1894, par. 2 } There must be a cleansing of the hands, and a purifying of the double mind. "Be afflicted, and weep and mourn: let your laughter be turned into mourning, and your joy into heaviness." It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth; but it is not right to indulge in foolish jesting and joking, in lightness and trifling, in words of criticism and condemnation of others. Those who observe such persons who make a profession of religion, know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin. { YI February 15, 1894, par. 3 } When you truly repent of sin, you will not be satisfied to acknowledge simply that you are sinful, and let the matter rest there. Do you intend to remain sinful while life shall last? Do you mean to violate your conscience? Do you mean to do evil always? What does the Lord say to those who have had light, and yet have failed to live in accordance with it? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "Humble yourselves in the sight of the Lord, and he shall lift you up." There is a repentance of sin that needeth not to be repented of. "And every man that hath this hope in him purifieth himself, even as he is pure." { YI February 15, 1894, par. 4 }

Jam 1:9

Jam 1:9 - Let the brother of low degree rejoice in that he is exalted - there is coming a time when the last of this world will be first and those who are first will be last. See Lk 1:46-53; Mt 19:30; 1Cor 1:28; Jam 2:5; 1Cor 2:12-16

Jam 1:10

Jam 1:10 - But the rich, in that he is made low: because as the flower of the grass he shall pass away - the rich of the world are as a fading flower upon the fat valleys. They have enjoyed their bounty in this life, they have eaten of their reward and they have nothing more to look forward to. See Isa 28:1; Isa 40:7, 8; Jam 5:1-6

Jam 1:11

Jam 1:11 - For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth - See Isa 40:7; Mt 13:5, 6

Jam 1:11

Jam 1:11 - but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth - See Mk 3:4, 5

Jam 1:12

Jam 1:12 - blessed is the man that endureth temptation - to withstand, overcome, be victorious over temptations. See Dan 12:10

Jam 1:12

Jam 1:12 - for when he is tried, he shall receive the crown of life - See Dan 12:10; 2Tim 4:7, 8; 1Pet 4:12, 13, 19; Heb 10:35-39; Crowns Bestowed by Christ—In that day of final punishment and reward, both saints and sinners will recognize in Him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ—those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life (The Review and Herald, November 22, 1898). – {7BC 958.2}

Jam 1:12

Jam 1:12 which the Lord hath promised to them that love Him - See Rev 2:10; Mt 20:10-14; 2Tim 4:8

Jam 1:13

Jam 1:13 - Let no man say when he is tempted, I am tempted of God - temptations do not originate with God but within the individual, based on their own lusts (Jam 1:14, 15) or from without, from the tempter Satan. God can only give good and perfect gifts. See 1Cor 10:13; Jam 1:17; Mt 7:11; Lk 11:13

Jam 1:13

Jam 1:13 - for God cannot be tempted with evil, neither tempteth he any man - It is impossible for God the Father to be tempted by sin. This is by virtue of His holiness that is wholly impervious to, and above sin. Jesus, however, in His incarnation had to assume a holiness that could be subjected to temptation and sin. This is part of the mystery of God. See Mk 1:24; Heb 4:15; 1 John 1:5; Jam 1:17; 1Tim 3:16

Jam 1:14

Jam 1:14 - But every man is tempted, when he is drawn away of his own lust, and enticed - See Jer 17:9; Ps 51:5 Our hearts are desperately wicked. "...the devil cannot make us do anything we don't already desire to do". {Surrender, G. Jackson, pg. 15}

Jam 1:14

Jam 1:13 - when he is drawn away of his own lust - "when he is drawn away of his own fleshly DESIRES". See 1Jo 2:16, 17; Mt 5:28; Prov 6:25; Gal 5:16, 17, 6:8; Jam 4:3; 1Cor 10:6

Jam 1:14

Jam 1:13 - enticed - Incited; instigated to evil; seduced by promises or persuasions; persuaded; allured.

Jam 1:15

Jam 1:15 - when lust hath conceived, it bringeth forth sin - the “offspring” of lust is sin. We must guard the avenues to the soul so that we do not find ourselves in sin. - See 1Jo 2:16, 17

Jam 1:15

Jam 1:15 - sin, when it is finished, bringeth forth death - the wages of sin is death. See Rom 6:23

Jam 1:17

Jam 1:17 - Every good gift and every perfect gift is from above, and cometh down from the Father of Lights - See Micah 2:7; Joh 3:27; 1Chron 29:14; Eph 1:3 the gifts of the Spirit may be referred to here: prophecy, tongues , administration, working of miracles, discerning spirits. Additionally, the blessings which God bestows are also gifts from above: 1. His Son, Jesus (Joh 3:16, 4:10) 2. The Holy Spirit (Joh 2:38, Act 10:45, 11:16, 17) 3. Eternal Life (Rom 6:23, 5:15-18) 4. The Sabbath (Ps 92) 5. A good wife (Prov 18:22) 6. Talents and gifts (Prov 18:16) 7. To eat, drink and enjoy the good of one's labor (Eccl 3:13) 8. Riches from the LORD and the ability to eat, take portion and rejoice in one's labors (Eccl 5:19)

Jam 1:17

Jam 1:17 - the Father of lights - See 1Jo 1:5; 1Tim 6:16; Ps 104:2; Heb 1:3; CONTRAST Eph 6:12

Jam 1:17

Jam 1:17 - with whom is no variableness, neither shadow of turning - See Mal 3:6; Ps 89:34; Rom 1:23

Jam 1:17

Jam 1:17 - neither shadow of turning - See Lam 3:22, 23. Great is Thy Faithfulness - Hymn 100

Jam 1:18

Jam 1:18 - Of his own will begat he us with the word of truth - the Christian Jews were begotten of God as a first fruit through the words of truth. Joh 1:12, 13; 17:17; 1Pet 1:23; 1Jo 5:4, 18; Eph 1:3-7

Jam 1:18

Jam 1:18 - begat he us with the word of truth - God’s word is quickening, life giving - See See Eph 2:1-3; Heb 4:12; 1Pet 1:23; Joh 3:5-8; Rom 1:16, 17; Col 1:25-29

Jam 1:18

Jam 1:18 - that we should be a kind of firstfruits of his creatures - See Rev 14:1-5

Jam 1:19

Jam 1:19 - swift to hear - Prov 19:20, 8:33

Jam 1:19

Jam 1:19 - slow to speak - See Eccl 5:1-3; Jam 1:26; Prov 29:20, 15:28

Jam 1:19

Jam 1:19 - slow to wrath - See Prov 14:29; 16:23; Eccl 7:9; Tit 1:7

Jam 1:20

Jam 1:20 - For the wrath of man worketh not the righteousness of God - our outbursts of wrath, becoming vexed and angered which is of the devil, does not produce the righteousness of God He is seeking to manifest in our lives. We are told, the just shall live by faith. We demonstrate a lack of faith when we become vexed, angry and wrathful. See Prov 16:32; Rom 1:17; Heb 10:38; Eph 4:26; CONTRAST 2Cor 10:4, 5; Act 7:23-29

Jam 1:21

Jam 1:21 - superfluity - Something that is beyond what is wanted; something rendered unnecessary by its abundance. Among the superfluities of life we seldom number the abundance of money

Jam 1:21

Jam 1:21 - and receive with meekness the engrafted word, which is able to save your souls - receive God's engrafted word with quiet submission unto the saving of our souls. See Act 20:32; 2Tim 3:14, 15

Jam 1:21

James 1:21 - engrafted word - the words we have hid in our hearts. See Ps 119:11; 2Tim 3:15

Jam 1:22

Jam 1:22 - But be ye doers of the word, and not hearers only, deceiving your own selves - See Jam 2:18-20

Jam 1:22

Jam 1:22 - deceiving your own selves - we are delusional if we hear God's word, do not do God's word and yet believe we are in God's will.

Jam 1:23

James 1:23 - For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass - the glass or mirror is an allegory for the Moral Law of God that is as a mirror, reflecting our true selves to us. The Lavar in the outer court is here referenced as the priests needed to look at themselves and wash before entering the Tabernacle/Sanctuary. See

Jam 1:24

Jam 1:24 - straightway forgetteth what manner of man he was - If we do not accept with meekness the engrafted word and ask the LORD power to apply it in our lives, we will be hearers only and not doers of God's Word. See Jam 1:25

Jam 1:25

James 1:25 - But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed - those who look to Jesus, the Living Word, and continue in His written Word, will be blessed in their deeds. - See Joh 8:31, 32

Jam 1:25

Jam 1:25 - perfect law of liberty - the commandments of God are holy, just and good; those who walk in them are free indeed! See Rom 7:12; Joh 8:36

Jam 1:25

James 1:25 - and continueth therein - See Joh 8:31, 32

Jam 1:25

James 1:25 - this man shall be blessed in his deed - See Prov 3:5, 6; Ps 1:1-3

Jam 1:26

Jam 1:26 - If any man among you seem to be religious, and bridleth not his tongue - a sign of a truly religious person is their discretion, their ability to hold their peace while holding their tongue under provocation. See Jam 1:19; 1Cor 13:5; Prov 16:23; 1Cor 14:37; 2Cor 10:7; Rom 14:22

Jam 1:26

Jam 1:26 - religious - re-ligios - meaning to be joined together by ligaments. Our body of belief is founded upon, and bound together by religion.

Jam 1:26

Jam 1:26 - and bridleth not his tongue - a sign of a true Christian is their humility, meekness, temperance and self-restraint. Any who speaks unadvisedly and without constraint lacks wisdom. See Prov 29:20

Jam 1:27

Jam 1:27 - Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction - we are to be family to the widow and fatherless. See Ps 68:6; Micah 6:8

Jam 1:27

Jam 1:27 - to keep himself unspotted from the world - we are not to be corrupted by the doctrine of the spotted, leopard-like beast from the sea. See Eph 5:27; Rev 13:1-3; Jam 4:4; Jud 1:24; Col 1:28, 29

Jam 2:1

Jam 2:1 - My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons - as God is no respecter of persons, we too must not give deference to the wealth or the poverty, the gender, or any other classification of men. See Act 10:28, 34; Eph 6:9; Jam 2:9

Jam 2:2

Jam 2:2 - For if there come unto your assembly a man with a gold ring, in goodly apparel - See Mt 11:8

Jam 2:4

Jam 2:4 - Are ye not then partial in yourselves, and are become judges of evil thoughts? We are judges in that we judge people by appearances, not the content of their character. This form of social prejudice is no different than bias for race, gender, age or for any other classification/distinction. See Deut 1:17; Joh 7:24; 1Tm 5:21

Jam 2:5

Jam 2:5 - Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? - See Lk 10:21; Jam 1:9 Jesus sought to correct the world's false standard of judging the value of men. He took His position with the poor, that He might lift from poverty the stigma that the world had attached to it. He has stripped from it forever the reproach of scorn, by blessing the poor, the inheritors of God's kingdom. He points us to the path He trod, saying, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." [Lk 9] Verse 23. [88] – {CSA 62.7} Those who feel most their dependence upon God are usually those who have the least amount of earthly treasure on which to depend. – {UL 259.4}

Jam 2:6

Jam 2:6 - Do not rich men oppress you, and draw you before the judgment seats? - Jam 5:1-6

Jam 2:7

Jam 2:7 - Do not they blaspheme that worthy name by the which ye are called? - the rich (and often the educated), who make their wealth their god, speak reproachfully about Jesus Christ and those who place their trust in Him. See 1Cor 2:14; 1Jo 4:6

Jam 2:8

Jam 2:8 - If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well - See Mk 12:28-34; 1Jo 2:10

Jam 2:9

Jam 2:9 - But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors - God Himself is no Respecter of persons and treats all men alike. We ought to follow our Father's example in paying no great honor to any man but to treat all men alike. See Mt 5:44, 45; Jam 2:1; Act 10:28, 34; Eph 6:9

Jam 2:10

Jam 2:10 - For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all - God's law is a whole and can not be segmented or divided according to one's

preferences and biases. If we are faithful in 9 and disregard one, we have broken them all. Jam 2:11; Mt 5:19 The Law of righteousness (Rom 9:31) demands perfect obedience which Jesus, Our Righteousness, alone makes available to us. The person who seeks salvation according to the Law is under obligation to keep the whole law perfectly - an impossibility for fallen man (Rom 3:19, 20; Gal 3:10, 5:3)

Jam 2:10

Jam 2:9 - the whole law - Mk 12:28-34; Deut 6:4, 5; Lev 19:18; Isa 58:6-10; Ex 20:1-17

Jam 2:12

Jam 2:12 - So speak ye, and so do, as they that shall be judged by the law of liberty - We must guard or words as one's who will have to give an account for every idle word spoken (Mt 12:36). We must guard our actions as one's whose works will be brought forth in judgment (Rev 22:12). See 1Pet 3:10; Eccl 12:13, 14

Jam 2:12

Jam 2:12 - law of liberty - the law is designed to bring freedom and liberty from sin (Joh 8:36). The law is a wall of defense against the wiles of the enemy (Eph 6:11) and will keep us from the perils and heartaches that come from sin. Jer 31:18-20

Jam 2:13

Jam 2:13 - For he shall have judgment without mercy, that hath shewed no mercy - See Mt 18:23-35; Micah 6:8

Jam 2:13

Jam 2:13 - mercy rejoiceth against judgment - God delights in showing mercy rather than judgment - See Eze 33:11; Isa 27:4, 5; Ex 25:21; Mic 7:18-20; Jer 10:24

Jam 2:14

Jam 2:14 - What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? - what good if a man says he has faith but no works of obedience in agreement with his faith.

Jam 2:14

Jam 2:14 - can faith save him? - can a mere profession of faith save anyone who does not show corresponding works?

Jam 2:15

Jam 2:15 - If a brother or sister be naked, and destitute of daily food - See Isa 58:6-11

Jam 2:16

Jam 2:16 - And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? - those are vain and hollow words without substance. There is no corresponding works of faith to show one really believes, cares, and desires the other's good. 1Jo 3:17; CONTRAST: Act 2:44-47

Jam 2:17

Jam 2:17 - Even so faith, if it hath not works, os dead, being alone - See 2Cor 8:1-8 But salvation is not by faith alone; it is by patient continuance in well-doing, seeking for glory, honor, and immortality, that we obtain eternal life.. {1882 JHW, JBF 9.3}

Jam 2:18

Jam 2:18 - shew me thy faith without thy works - show me your faith through your hollow profession without corresponding good deeds.

Jam 2:18

Jam 2:18 - I will shew thee my faith by my works - Jam' works are not unto justification (Rom 5:18), but to show the genuiness and sincerity of the salvation he already posseses. He states that his works of righteousness are a mere outgrowth of the faith he lives by. Gal 5:6 Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him. – {1888 812.2} "What you do speaks so loudly that what you say can't be heard."

Jam 2:19

Jam 2:19 - Thou believest that there is one God; thou doest well: the devils also believe, and tremble - See Deut 6:4, 5; Mk 5:7; 12:29; Lk 4:33, 34, 41; When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;" but this is not faith. James 2:19. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." Romans 8:1. { SC 63.2}

Jam 2:19

Jam 2:19 - the devils also believe, and tremble - the devils believe there is a God and they know His power, but they refuse to reverence/fear Him, they refuse to obey Him and refuse to believe in His Word and in His Character. The unrighteous, like the devils, do not believe unto salvation. See Rom 3:10-18; Mt 8:29; Contrast: Ps 103:20

Jam 2:20

Jam 2:20 - But wilt thou know, O vain man, that faith without works is dead? - Faith without

the active working demonstration of the faith is without any merit. If we know to do good and do it not (omission/commission), it is sin. The COI saw God and His power but in unbelief doubted His ability to fulfill His words/works (though they were finished from the foundation of the world - Heb 4:3, 11:6), and therefore could not enter His rest. See Jam 1:22, 2:26, 4:17; Heb 4:1-5 The children of Israel were commanded to step out into the Red Sea and into the Jordans and then they would be parted. This act of faith actuated the deliverance the COI sought - See Ex 14:15-22; *Josh 3:7-17

Jam 2:21

Jam 2:21 - Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? - Abraham heard and obeyed the voice of God, unheedful of the consequences and the seeming dilemma in God producing His promised mighty nation from Isaac, and was pronounced righteous. See Gen 22:1-14; Heb 11:17-19; Rom 4:1-5

Jam 2:22

Jam 2:22 - Seest thou how faith wrought with his works, and by works was faith made perfect? - See Heb 11:7

Jam 2:22

Jam 2:22 - by works was faith made perfect - our faith is credited for righteousness by the LORD as we apply and exercise our faith in works of righteousness. - See Gal 5:6

Jam 2:23

Jam 2:23 - And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God - Abraham believed that God would give him an heir of his own flesh when God told him to look to the skies and try to count the number of stars. God counted Abraham's faith for righteousness at that time. However, the ultimate test was to see if Abraham believed God would bring forth a mighty nation from Isaac, even after God commanded him to take Isaac and slay him. Based on this text, Abraham's faith, seen through his works of obedience, was accounted for righteousness. See Gen 15:6; Rom 4:2-5; Gal 5:5, 6

Jam 2:23

Jam 2:23 - imputed - counted, credited, ascribed to him for

Jam 2:23

Jam 2:23 - he was called the Friend of God - When we prefer God over anything in this world and above ourselves, we become His Friend. See 2Chron 20:7; Prov 17:17; Isa 41:8; John 15:15

Jam 2:24

Jam 2:24 - Ye see then how that by works a man is justified, and not by faith only - a man is justified by his profession and acts of faith rather than profession alone.

Jam 2:25

Jam 2:25 - Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? - Rahab had heard of the God of Israel, how through mighty works He subdued Egypt and all of the might nations as the COI sojourned in the

wilderness. She heard of God's righteous judgments and how the people were separate from other nations (Num 23:9), and she desired to become one of them. Further, she reasoned that the gods of the Jericho were no match for the true God and foresaw the cities overthrow. By faith, she aided this small people who were to go against the great and mighty armies of Jericho and as a result, her faith was counted for righteousness with the Lord! Joshua 2:8-13, 6:21-23

Jam 2:26

Jam 2:26 - For as the body without the spirit is dead - See Eccl 12:7, 3:18-21, 9:5, 6; Eph 2:1-5

Jam 2:26

Jam 2:26 - For as the body without the spirit is dead, so faith without works is dead also - See Mk 7:6-8; Eph 2:1-5

Jam 2:26

Jam 2:26 - dead - worthless, vanity, without any merit; like a dead lion (Eccl 9:2-4).

Jam 3:1

Jam 3:1 - My brethren, be not many masters, knowing that we shall receive the greater condemnation - Jam is cautioning the desire to be in positions of [spiritual] leadership (elder/bishop, pastor, teacher, etc.), knowing that greater accountability will be held towards that individual. An instructor in righteousness is to be an example in all godliness, and one who loves and searches out truth. He must be one who speaks the words of truth with no regard for men's opinion (Act 4:19, 20). To that end, we must not lay hands abruptly upon any man. See 1Tim 5:22

Jam 3:2

Jam 3:2 - For in many things we offend all - See Rom 3:23

Jam 3:2

Jam 3:2 - If any man offend not in word, the same is a perfect man, and able also to bridle the whole body - See Ps 17:3; Jer 17:16

Jam 3:3

Jam 3:3 - Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body - See Ps 32:9

Jam 3:5

Jam 3:5 - Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! - See Ps 141:3

Jam 3:6

Jam 3:6 - And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell - Isa 30:27

Jam 3:8

Jam 3:8 - But the tongue can no man tame; it is an unruly evil, full of deadly poison - See Eccl 5:6; Prov 6:1-3, 12:13; Jam 3:6

Jam 3:9

Jam 3:9 - which are made after the similitude of God - See Gen 1:26, 27

Jam 3:10

Jam 3:10-12 - Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be - Since the mouth speaks the things that are resident in the heart (Mt 12:34; Lk 6:45), the mouth which speaks blessings and cursing so demonstrates a double-minded man, unstable in all his ways. See Mt 7:16-19; Jam 1:8, 4:8

Jam 3:12

Jam 3:12 - Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh - See Lk 6:43-45; Jer 13:23

Jam 3:13

Jam 3:13 - good conversation - The word "conversation" (Grk) actually means one's conduct, lifestyle and behavior. See Eph 4:22-24

Jam 3:13

Jam 3:13 - meekness of wisdom - the wisdom of God (from above) produces meekness and humility, not boastfulness and pride. We have nothing to boast of except Jesus Christ and Him crucified. See Jam 3:17; Rom 3:24-27; Eph 2:8-10

Jam 3:14

Jam 3:14 - if ye have bitter envying and strife in your hearts - See Ps 55:21, 26:4; Dan 11:27; Prov 3:30, 10:18; Joh 7:19, 20; Gal 5:15; Rom 1:29, 13:13; 1Cor 3:3; Eph 4:31; Titus 3:3

Jam 3:14

Jam 3:13 - glory not and lie not against the truth - pretencious, hypocritical dissembling, and boasting in God with guile, a lack of genuineness - See Philippians 3:18, 19

Jam 3:14

Jam 3:14 - lie not against the truth - See Prov 21:27; Mk 12:14, 15; Mt 21:24-27; Gal 2:11-13; Jer 42:20; 1Jo 1:6; Ps 55:20, 21; Rom 1:18; 2Thess 2:9, 10; 2Pet 3:16

Jam 3:15

Jam 3:15 - desceneth not from above - the wisdom here mentioned is not from God but is from the earth,earthly (Joh 3:31), born of Satan. This wisdom ascendeth from the earth, just like the Beast from the Earth or False Prophet ascends from the earth. God desires that we be ignorant of this knowledge. See Rom 16:19; 1Cor 14:20; Eph 4:31 The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent. “Faith ought not to be kept with heretics, nor persons suspected of heresy” (Lenfant, volume 1, page 516), she declares. Shall this power, whose record for a thousand

years is written in the blood of the saints, be now acknowledged as a part of the church of Christ? – {GC 571.2}

Jam 3:15

Jam 3:15 - earthly - ascending from the earth - the False Prophet. See Rev 13:11, 5-7, 19:20

Jam 3:15

Jam 3:15 - sensual - suggesting a female and therefore the Beast power, the harlot woman that seduces and flatters. - Prov 6:23-25; Judges 11:1, 2 The Beast Power is also the embodiment of Satan's jealousy and envying, counterfeiting everything that is God's. See Isa 14:12-14; 2Thess 2:3, 4

Jam 3:15

Jam 3:15 - devilish - the devil is noted as being wrathful and causing strife. See Rev 12:12, 17

Jam 3:16

Jam 3:16 - envying and strife - those who exhibit envy and strife are said to be: 1. Carnal - 1Cor 3:1-3; Rom 8:6 [those who are carnal can not please God] 2. Babes in Christ needing milk - 1Cor 3:1-3; Heb 5:12-14 3. Preachers of Christ out of contention - Phil 1:15, 2:3 4. Leavened with the sin of malice and wickedness - See 1Cor 5:6-8; Prov 21:9, 19

Jam 3:16

Jam 3:16 - confusion - God is not the Author of confusion but rather Babylon, comprised of the Dragon, the Beast and the False Prophet, sum up Confusion. See Lev 18:23; Isa 24:1-10; CONTRAST 1Cor 14:33, 40

Jam 3:16

Jam 3:16 - every evil work - The fruit of envy and strife are confusion and every evil work. According to the Apostle Paul "evil works" are synonymous with being consumed by the "mouth of the lion". To be in the lion's mouth is to be found in the Beast from the Sea or Babylon. Act 7:9; 2Tim 4:17, 18; Rev 13:2

Jam 3:17

Jam 3:17 - the wisdom that is from above - God desired that we only know the wisdom that is from above, not from below. Rom 5:5 All wondered at His knowledge of the law and the prophecies; and the question passed from one to another, “How knoweth this Man letters, having never learned?” No one was regarded as qualified to be a religious teacher unless he had studied in the rabbinical schools, and both Jesus and Joh the Baptist had been represented as ignorant because they had not received this training. Those who heard them were astonished at their knowledge of the Scriptures, “having never learned.” Of men they had not, truly; but the God of heaven was their teacher, and from Him they had received the highest kind of wisdom. – {DA 453.1}

Jam 3:17

Jam 3:17 - first pure - the motives are pure, genuine, without dissimulation, hypocrisy, and without guile. See Rev 14:5; Rom 12:9; Gal 2:13; Ps 24:3, 4; Mt 5:8

Jam 3:17

Jam 3:17 - peaceable - not qurrelsome, war-like, contentious or argumentative. Given to peace and loving peace. See Heb 12:17; Mt 5:9

Jam 3:17

Jam 3:17 - gentle - not harsh, biting, curt, scolding,

Jam 3:17

Jam 3:17 - easy to be intreated - willing to yield, not needing to twist one's arm to get anywhere; reasonable - See Isa 1:18

Jam 3:17

Jam 3:17 - full of mercy - Mic 6:8

Jam 3:17

Jam 3:17 - good fruits - See Gal 5:22, 23

Jam 3:17

Jam 3:17 - without partiality - unbiased, fair and generous to all without exception; doesn't play favorites nor show unfair advantage to some - See Jam 2:1-9; Act 10:34; Eph 6:9

Jam 3:17

Jam 3:17 - without hypocrisy - without dissimulation; consistent; seeking the praises of God rather than the praises of men - See Rom 12:9; Gal 2:11-13; Jer 42:20

Jam 3:18

Jam 3:18 - And the fruit of righteousness is sown in peace of them that make peace - those who make peace are they who sow (broadcast) peacefully, with the Spirit of Christ, the fruit of righteousness. There is no contention in their demeanor nor behavior. They do not seek to challenge nor provoke; they are not contentious and there is no guile in their ways. Rev 14:5; CONTRAST - Jam 3:16; Prov 21:9, 19, 14:1

Jam 4:1

Jam 4:1 - From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? - the mind that is at enmity with God will be at enmity with others also... they way of peace they know not. See Eph 2:1-4; Isa 59:8; Rom 3:17; Rev 12:7-9

Jam 4:2

Jam 4:2 - Ye lust, and have not - the covetous, idolatrous spirit is here mentioned. See Jam 4:4; Col 3:5; 1Jo 2:15

Jam 4:2

Jam 4:2 - ye kill, and desire to have, and cannot obtain - we kill with the tongue in slandering and assassinating other's character or rather, literally committing murder - See Jam 3:8-12,

4:11

Jam 4:3

Jam 4:3 - Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts - it is by God's mercy that He does not give us the things that we lustfully ask for, lest they lead to our destruction. See Lam 3:22; compare 1Jo 5:14, 15

Jam 4:3

Jam 4:3 - because ye ask amiss - anything we ask for with selfish motives, we ask amiss. God's ways and principles are based on self-sacrificing love. If we ask for that which will satisfy the flesh or our carnal lusts, we should not expect to receive it from the Lord, Who loves us enough not to curse us with our deceitful heart's desires. We must pray that the words of our mouth and meditations of our heart be acceptable to the Lord - Ps 19:14

Jam 4:4

Jam 4:4 - Ye adulterers and adulteresses - Jam speaks to an adulterous people who are supposed to be wedded to the Lord but are worst than harlots in their harlotry. Our harlotries are found in our friendship and compromise with the world (lusts of the flesh, lust of the eyes and the pride of life - 1Jo 2:16), signaling enmity with God. See Lev 20:10; Eze 16:30-34; Prov 6:20-26, 33-35; Hos 4:6-13; 1Cor 6:13; Jer 23:10 Study Chain: The Adulterous Wife - Prov 6:10-16, 24-26 Prov 2:

Jam 4:4

Jam 4:4 - know ye not that the friendship of the world is enmity with God? - the enmity here presented is the enmity that originates with Satan, the spirit of self and self-exaltation that is contrary to the knowledge of God and can not please God. Paul calls this mind the carnal mind, which is at friendship with the world but an enemy to God. See 1Jo 2:15, 16; Rom 8:5-7; Jam 1:27; Rom 10:1-4

Jam 4:4

Jam 4:4 - whosoever therefore will be a friend of the world is the enemy of God. - We can not serve two masters, we will either love God or love the world. We all start out in this position, at enmity with God. Since "whosoever hateth his brother is murderer", we all automatically are alike by nature and guilty of the crucifixion of the Son of God. See Mt 6:24; Lk 16:13; Gal 1:10; Rom 6:16-22; John 12:31 the things which bring honor in the world dishonor God. God's system and ideals for honor are vastly different than that which the world offers. God honors love, humility, meekness, kindness, gentleness

Jam 4:5

Jam 4:5 - The spirit that dwelleth in us lusteth to envy? - The Holy Spirit [Pneuma], Who is given to us a gift from Jesus and the Father (Act 2:38), abides in us and seeks to lead us into all truth. When we walk in the light as Jesus is the Light, we have fellowship one with another and the Holy Spirit affirms our mutual sonship (Rom 8:16). When we walk contrary to the light, the Holy Spirit is envious with godly jealousy (2Cor 11:2), desiring our good and grieved that we resist the blessings He seeks to grant us. Persistent rejection and denial of the truth and the Spirit Who works within us will cause Him to be eventually grieved and turn away from us (Heb 6:4-6).

Jam 4:6

Jam 4:6 - But he giveth more grace - where sin does abound, grace does much more abound - PRAISE GOD!! See Rom 5:20

Jam 4:6

Jam 4:6 - God resisteth the proud - God turns His face from those who have contempt, who are self-righteous, who fail to exercise humility and repent, who scorn those who pursue Christ's righteousness, having their own form of righteousness according to the Law (their works - Rom 10:1-4). Should they persist in their unconverted condition, should they continue to strive in presumptuous sin, they will be guilty of the great evil and will perish in their self-delusive sins. See Isa 8:17; Ps 19:13, 101:5; Rom 2:4-6

Jam 4:6

Jam 4:6 - giveth grace unto the humble - Jam outlines the steps to humility for an adulterous people, that which would bring forth God's loving kindnesses and tender mercies during the Time of Judgment so that our sins may be blotted out (Ps 51:1). We must humble ourselves, repent, turn from our wicked ways and the Lord will heal us! - See Jam 4:10; 1Pet 5:5; Prov 18:12

Jam 4:7

Jam 4:7 - Submit yourself to God - we must yield, humble ourselves, give God the reigns of our hearts and permission to exercise His will in our lives (2Chron 12:5-7, 12). True submission requires a child-like faith (Mt 18:3, 4), and a healthy distrust of self (Jer 17:9; Joh 8:28; 1Cor 4:3, 4; Phil 2:5). Jesus submitted Himself to every word that proceeded out of the mouth of the LORD, resisting the insinuations of the devil and was therefore victorious. Eve on the other hand, did not submit to the LORD as she questioned His explicit command, she did not resist the devil as she engaged him and listened to his lying suggestions, and therefore she fell. See Mt 3:16, 17, 4:1-11; Rom 10:3; 2Cor 10:4, 5

Jam 4:7

Jam 4:7 - Resist the devil - we are to war and fight against sin. We must purpose in our hearts not to succumb to temptation but to commit our striving to the Lord. We should not dwell on sin because that only intensifies the struggle. Rather, we should dwell upon He Who has conquered sin, Jesus (Heb 2:14-18). We must resist temptations when they arise, we must ask for strength to turn (change the channel in our minds) and co-operate with the Holy Spirit who wants to bring victory. We must daily put on the whole armor of God to stand against the wiles of the enemy. See Eph 4:27, 6:11-19; 1Pet 5:8, 9 We resist by not remembering the things of old: Isa 43:18 We resist by denying every thought that exalts itself against the knowledge and truth contained in God's Word - 2Cor 10:3-6 If there is any way by which Satan can gain access to the mind, he will sow his tares and cause them to grow until they will yield an abundant harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in and, by catching away the good seed sown in the heart, make of none effect the truth. [7] – {AH 402.2} I have been shown that we must be guarded on every side and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light and is deceiving thousands and leading them captive. The advantage he takes of the science of the human mind, is tremendous. The sciences of phrenology, psychology, and mesmerism are the channel through which he comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation. [589] – {CCh 329.4}

Jam 4:7

Jam 4:7 - he will flee from you - See Mt 4:10, 11; Lk 4:13

Jam 4:8

Jam 4:8 - Draw nigh to God - Seek the Lord while He may be found (Isa 55:6; Ps 32:6, 27:8; 95:7, 8) by faith through surrender of the will, prayer, Bible study, hymns of praise, and meditation- keeping one's mind stayed on Jesus. "Every man that hath this hope in him purifieth himself even as He is pure." Any hope aside and separate from purity and righteousness is a snare of Satan, sophistry, and fatal delusion. Jesus came to our world, and graciously stands inviting us to come unto Him and learn of Him, believe in Him; and as we come, He grafts us into His life and into His character. Our drawing nigh to Christ is faith, and the grafting process is adoption; and by this mutual act we become sons of God and joint heirs with Christ, partakers of the divine nature, having escaped the corruption that is in the world through lust. – {TSB 135.1}

Jam 4:8

Jam 4:8 - Cleanse your hands - Only those who cease from evil, having clean hands and a pure heart will stand in God's holy place. See Ps 24:3, 4; Isa 33:15-17

Jam 4:8

Jam 4:8 - purify your heart, ye double minded - Psa 119:9; Jer 31:31-34; Eze 36:26, 27 those who are double minded are unstable in all of their ways (Jam 1:8). We must cease from lingering in sin and commit ourselves wholly/fully to God. We are either entirely in-Christ or outside of Christ. (Consider Noah's ark - Heb 11:7)

Jam 4:8

Jam 4:8 - ye double minded - See Jam 1:8; CONTRAST 1Chron 12:33, 38

Jam 4:9

Jam 4:9 - Be afflicted, mourn, weep - We are to lament over our sins, acknowledge our sinful condition and mourn over it. We should acknowledge that our sinful condition will lead to death. - See Isa 22:12; Joel 2:12-18

Jam 4:9

Jam 4:9 - laughter turned to mourning and joy to heaviness - We should recognize the vanity in the world and in sin. We do this through earnest soul-searching. We are to avoid frivolity.

Jam 4:10

Jam 4:10 - Humble yourself in the sight of the Lord - fall before the Lord and confess your sins and iniquities. - See Jam 4:6

Jam 4:11

Jam 4:11 - Speak not evil one of another - we should let no evil communication come from our mouths nor slander/besmirch the character of another. See Prov 26:28

Jam 4:11

Jam 4:11 - speaketh evil of the law - the law is holy, just, and good (Rom 7:12, 14)

Jam 4:12

Jam 4:12 - There is one lawgiver, who is able to save and to destroy - See John 5:22, 27; Isa 33:22 ;Gen 49:9, 10; Ps 108:8; Mt 10:28;

Jam 4:14

Jam 4:14 - Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away - See Lk 12:16-20

Jam 4:14

Jam 4:14 - For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away - See Isa 40:6-8; Mt 6:30

Jam 4:15

Jam 4:15 - If the LORD will - See 1Cor 16:7; Act 18:21, 21:14; Mt 6:34

Jam 4:16

Jam 4:16 - But now ye rejoice in your boastings: all such rejoicing is evil - proud boasting and self-assurance is evil, sin. See Isa 22:13

Jam 4:17

Jam 4:17 - Therefore to him that knoweth to do good, and doeth it not, to him it is sin - This demands that we evaluate every decision and weigh its merit or harm. See Prov 3:27; Joh 13:17; Rom 2:14, 15, 14:23; 2Cor 13:15

Jam 5:1

Jam 5:1 - ye rich men - Jam is not only speaking of the oppressive rich in the world but more so to the Laodicean, who is rich and increased with goods and thinks they have need of nothing. See Ps 73:12 Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. {COL 352.1}

Jam 5:1

Jam 5:1 - weep and howl for your miseries that shall come upon you - See Jam 1:10, 11

Jam 5:2

Jam 5:2 - Your riches are corrupted - speaks of the fleeting nature of all things upon the earth.

Jam 5:2

Jam 5:2 - garments are motheaten - the fate of the wicked is that their destruction will be as the moth eats through garments. See Isa 51:7, 8; 50:9

Jam 5:3

Jam 5:3 - Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire - their amassed wealth, that has sat idly, becoming cankered and rusted rather than being spent for the good of others will be a witness against the rich in the last days. See Zeph 1:18; Ezek 22:13

Jam 5:3

Jam 5:3 - Ye have heaped treasure together for the last days - the wealthy think that by their wealth they will escape harm in the final conflicts.

Jam 5:4

Jam 5:4 - Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud - See Lev 19:13; Deut 24:14, 15; Isa 3:14; Jer 22:13; Prov 22:16, 18:23 At the present day we find very much the same conditions that existed in the case of the children of Israel. Surely the "sweating system" prevailed at that time as much as it ever has since. Long hours, hard work, and little or no pay, was the rule. Capital has never oppressed labour more than at that time, and the natural thought of the oppressed then, as now, was that the only way to secure their rights was to meet force with force. But man's way is not God's way; and God's way is the only right way. No one can deny that the poor are grossly abused and trodden down; but very few of them are willing to accept God's method of deliverance. No one can condemn the oppression of the poor by the rich any more strongly than it is done in the Bible, for God is the poor man's friend. {1900 EJW, EVCO 169.1}

Jam 5:4

Jam 5:4 - crieth - the unissued funds that belong to the laborers cries out for justice. The Lord personifies the cries of misappropriated wealth, just as He personified the unjustly spilled blood of Abel. See Gen 4:10

Jam 5:5

James 5:5 - Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter - See James 4:4; 1Jo 2:15, 16; Ps 73:7

Jam 5:6

Jam 5:6 - Ye have condemned and killed the just; and he doth not resist you - The meekness of the just is here portrayed. They suffer injustice though they themselves are just. They do not murmur, complain or resist but patiently accept the injustice. They are killed. See Jam 73:8; Prov 18:5

Jam 5:7

Jam 5:7 - Be patient therefore, brethren, unto the coming of the Lord - we must be focused, patient, enduring hardship, watching as to prayer, awaiting and anticipating with expectancy the Second Coming of Christ. We must not grow weary in well doing and we must not return to the former ways of the world. - See Gal 6:9; Heb 10:35-39; 2Thess 3:5, 13

Jam 5:7

Jam 5:7 - husbandman waits - Jesus, the Husbandman tarries until He receives the precious fruit of the redeemed who have prepared themselves in receiving the Early and Latter Rains.

Jam 5:7

Jam 5:7 - the precious fruit of the earth - "Note that no one prepares himself or herself for "the harvest". The latter rain causes the grain to ripen. Our part is to welcome that blessing, and not to fight it off and resist it." {Grace on Trial by Robert Wieland pg 26.2}

Jam 5:7

Jam 5:7 - until he receive the early and latter rain - the husbandman (farmer) does the work of sowing, breaking up the fallow ground, and waiting for the rains, early and latter rains to gather in his harvest. So we must exercise patience and perform the works of repentance, pursuing righteousness and seeking the LORD that we may receive the rains, the fruit of the Spirit. See Act 2:1-13, 3:19; Hos 10:12; Zech 10:1; Gal 5:22, 23; Jer 14:22 Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.—Testimonies to Ministers and Gospel Workers, 507 (1897). – {LDE 195.4}

Jam 5:7

Jam 5:7 - early and latter rain - The early rain fell at Pentecost, and has been received ever since through the past two thousand years as untold multitudes of human souls have prepared for death. But there must come a change before Christ's Second Coming. A people must be prepared, not for death, but for translation without seeing death. Another great outpouring of the Holy Spirit will accomplish a work that makes ready a church, a community of believers, for the coming of the Lord. It also empowers them to complete the great unfinished commission of proclaiming the everlasting gospel to all the world. This final outpouring of the Holy Spirit is the latter rain. Isa 45:8

Jam 5:7

Jam 5:7 - latter rain - To Joh were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth. – {GC 341.4}

Jam 5:8

James 5:8 - Be ye also patient - See James 1:3, 4

Jam 5:8

James 5:8 - stablish your hearts: for the coming of the Lord draweth nigh - See 1Jo 2:24; Heb 10:35-39

Jam 5:9

Jam 5:9 - Grudge not one against another, brethren, lest ye be condemned - Do not spread a bad report to turn one's heart against another. See Lev 19:18

Jam 5:10

Jam 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience - the true prophet will not be popular but will endure hardship and rejection from the very ones he/she seeks to reach See Heb 12:1-3; Lk 13:33 CONTRAST Jer 23:16; 1Jo 4:5

Jam 5:10

James 5:10 - and of patience - See Heb 10:34-39

Jam 5:11

James 5:11 - Ye have heard of the patience of Job, and have seen the end of the Lord - See Job 42:7-17

Jam 5:11

Jam 5:11 - the Lord is very pitiful, and of tender mercy - See Heb 4:16; 2Chron 33:11-13

Jam 5:12

Jam 5:12 - swear not, neither by heaven, neither by earth, neither by any other - See Mt 5:34-37;

Jam 5:12

Jam 5:12 - let your yea be yea; and your nay, nay - We are to speak the truth and never dissemble, thus we will not fall in to condemnation. See Mt 5:37; Num 30:2; 1Sam 1:23

Jam 5:13

Jam 5:13 - Is any among you afflicted? let him pray - It cannot be our duty to call for the elders of the church for every little ailment we have, for this would be putting a task upon the elders. If all should do this, their time would be fully employed,—they could do nothing else; but the Lord gives us the privilege of seeking Him individually in earnest prayer, of unburdening our souls to Him, keeping nothing from Him who has invited us, “Come unto me, all ye who are weary and heavy laden, and I will give you rest.” O how grateful we should be that Jesus is willing and able to bear all our infirmities and strengthen and heal all our diseases if it will be for our good and for His glory. Some died in the days of Christ and in the days of the apostles because the Lord knew just what was best for them.—. – {PaM 233.4}

Jam 5:14

Jam 5:14 - Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: - See Mk 6:13

Jam 5:15

Jam 5:15 - And the prayer of faith shall save the sick, and the Lord shall raise him up - prayer, trusting unreservedly in God’s infinite power, will move God’s hand and save the oppressed, raising them up from their earthly affliction. See Mk 16:18

Jam 5:16

Jam 5:16 - Confess your faults one to another - we are to acknowledge and confess our sins to the Lord, but we are to be genuine and honest in confessing our faults to one another

where we have caused offense or grief. See Mt 5:23, 24; 2Cor 7:10, 11; Lk 19:8, 9

Jam 5:16

Jam 5:16 - faults - paráptōma Noun Neuter par-ap'-to-mah from (3895) from ; a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression:--fall, fault, offence, sin, trespass. to fall beside or near something a lapse or deviation from truth and uprightness a sin, misdeed

Jam 5:16

Jam 5:16 - pray one for another, that ye may be healed - our prayers of intercession for one another must be earnest, desiring that God move mightily on behalf of the other person. See Mt 17:21; Mk 9:29

Jam 5:16

Jam 5:16 - effectual - Producing an effect, or the effect desired or intended; or having adequate power or force to produce the effect. The means employed were effectual.

Jam 5:16

Jam 5:16 - fervent - Ardent; very warm; earnest; excited; animated; glowing; as fervent zeal; fervent piety.

Jam 5:16

Jam 5:16 - righteous man - all have sinned and come short of the glory of God (Rom 3:23). All of our righteousness is as filthy rags (Isa 64:6). Therefore, the righteousness we receive from God is that which must be here spoken. See 2Cor 5:21

Jam 5:17

Jam 5:17 - Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months - Elijah was a man having the same trials and struggles that we have with sin and temptation (fear, self pity, self righteousness, distrust in God), yet, he prayed earnestly and the Lord answered his prayers. This is counsel that the men of old were not different in substance than we are, but rather they, in and by faith were able to gain the attention of God and move His hands to do great feats. See 1Kin 19:1-10

Jam 5:17

Jam 5:17 - subject to like passions as we are - Jesus too was tempted in all points as we are, yet without sin. However Jesus did not share in like passions as we. See Heb 4:15; Mt 20:23; Lk 12:50; Joh 12:27; Jon 1:3 He [Jesus] is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. {2T 201.2} Prophets of God were human and could err like us all. They however, under inspiration could be given counsels that reveal their own and other's errors. Take for example Ellen and Jam White's misapprehension about seeking to go after a brother in error: The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if He had sent His servant so far to go with me to hunt up Brother Rhodes, at that moment Brother Ralph broke out in a new tongue, unknown to us all. Then came the interpretation—"Yes, to go with thee."—The Present Truth, December, 1849. – {1BIO 197.4} The group knew that neither Jam nor Ellen

White had much faith in the interest that was felt for Rhodes, and she cautioned Ralph "to be sure to get a clear duty from the Lord." She told him that she thought Edson's feelings for Rhodes were mere sympathy. Edson continues the story: – {1BIO 197.5} The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to our going after Brother Rhodes, up to the time that the Spirit took her off in vision.— Ibid. – {1BIO 197.6} From the account of the vision as recorded in Present Truth we quote the heart of the message: – {1BIO 197.7} While in vision the angel pointed to the earth, where I saw Brother Rhodes in thick darkness; but he still bore the image of Jesus. I saw it was the will of God that Brethren Edson and Ralph should go. – {1BIO 197.8} Then I was shown Brother Rhodes's past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his mouth, which found its way to the hearts of the people.... I saw that he had proclaimed the Advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great.... – {1BIO 198.1} I saw that Jesus was pleading His blood for Brother Rhodes, and that the angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth.... I saw that Brethren Edson and Ralph should make him believe there was hope and mercy for him, and tear him away, then he would come among the flock; and that angels would attend them on their journey.—Ibid., 35. – {1BIO 198.2} One point in connection with this experience is of particular interest, namely, the coolness of Ellen White toward the demonstration of speaking in an unknown tongue. She was unconvinced until a vision was given to her directly by God that the rescue of Elder Rhodes was in harmony with God's will. – {1BIO 199.1}

Jam 5:17

Jam 5:17 - and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months - Elijah's prayer was not his own prayer. Elijah prayed the prayer that the Lord directed Him to pray. The Lord looked upon the earth to see if there were any who truly believed and would honor Him. Elijah found grace in the eyes of the Lord and was moved to pray the prayer of judgment God had purposed and pronounced upon Israel for their rebellion, that for the spans of 3.5yrs there would be no rain. As he prayed this prayer according to God;'s will, believing in God, the Lord found Elijah righteous and honored his prayer of a famine, while making provision for His faithful, obedient servant. See Josh 10:12-14; 1Jo 5:14, 15

Jam 5:17

Jam 5:17 - three years and six months - the 3.5yrs of famine in the time of Elijah was a time of probation for the Nation of Israel and for the harlot Jezebel (2Kin 17, 18). During this time she massacred the prophets of God and forced the people into stark idolatry, filling the cup of her indignation (Rev 2:20, 21).

Jam 5:18

Jam 5:18 - And he prayed again, and the heaven gave rain, and the earth brought forth her fruit - it was at the prayer of Elijah, according to the word of the Lord, that the rains were released and the earth was restored to its abundance.

Jam 5:20

Jam 5:20 - Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins - See 2Tim 2:25, 26; 1Pet 4:8; 2Cor

2:7, 8

Jam 5:20

Jam 5:20 - shall hide a multitude of sins - the converted soul will have his sins washed away and his transgressions blotted out by the Lamb of God, never to appear again. Praise God! - See 1Jo 1:7; Rom 4:7, 8

---

1 Peter

1Pet 1:1 Back to Table of Contents

1Pet 1:1 - to the strangers scattered - Peter affirms that which said of the saints who follow after their forefather Abraham, that they are strangers and pilgrims in a foreign land while here on earth. See Heb 11:8-10; Jam 1:1

1Pet 1:2

1Pet 1:2 - Elect according to the foreknowledge of God the Father - See Eph 1:4; Isa 42:1

1Pet 1:2

1Pet 1:2 - through sanctification of the Spirit... and sprinkling of the blood of Jesus Christ - our election to God is made possible through the sanctification wrought by the Holy Spirit and the blood of Christ which cleanses us.

1Pet 1:2

1Pet 1:2 - unto obedience - our sanctification leads us to lives of obedience.

1Pet 1:3

1Pet 1:3 - according to his abundant mercy - See Ex 34:6, 7

1Pet 1:3

1Pet 1:3 - hath begotten us again unto a lively hope - we have been born again and renewed in the blessed, living hope of Jesus, the risen Saviour. 2Cor 5:16-18; Eph 2:1, 5; 1Pet 1:23

1Pet 1:3

1Pet 1:3 - lively hope by the resurrection of Jesus Christ from the dead - Jesus is our Living Hope - Jesus embodies hope - Titus 2:13; Rom 6:5, 8, 8:24

1Pet 1:4

1Pet 1:4 - To an inheritance incorruptible and undefiled - Nah 1:9; Rev 21:27, 22:14, 15

1Pet 1:4

1Pet 1:4 - and that fadeth not away - See Dan 2:44; Rev 11:15

1Pet 1:4

1Pet 1:4 - reserved in heaven for you - See Joh 14:1-3; 1Cor 2:9

1Pet 1:5

1Pet 1:5 - Who are kept by the power of God through faith unto salvation ready to be revealed in the last time - God's hidden ones are preserved blameless through the power of God by faith (righteousness by faith), and will shine as the brightness of the firmament in the last days. See Rom 1:16, 20; Ps 83:3; Joh 1:12, 13; Dan 12:3; Heb 1:3

1Pet 1:5

1Pet 1:5 - power of God - God's power is re-creative power, sustaining/maintaining power. See Rom 1:16, 20; Joh 1:12; 2Cor 5:17

1Pet 1:5

1Pet 1:5 - ready to be revealed in the last time - the hidden ones of God will be made manifest through the mystery of godliness, when God raises up a nation of priests, spotless, undefiled and without blame. The last time spoken is NOW! See Rev 10:7; 1Pet 2:9, 1:13

1Pet 1:5

1Pet 1:5 - last time - See Dan 11:35, 40, 12:4, 9

1Pet 1:6

1Pet 1:6 - though now for a season, if need be - we must be willing to endure for now, for a season, if God desires, the trying of our faith so that we may be found as pure gold at the revealing of Jesus Christ.

1Pet 1:6

1Pet 1:6 - ye are in heaviness through manifold temptations - the devil devises many/countless temptations and trials for the people of God to face. We are not to be shaken by this but to acknowledge it and remain in God's peace despite it.

1Pet 1:7

1Pet 1:7 - the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: - the trial of our faith is more precious to God than all the worlds gold would be to us. More than all the gold in the world, that will soon perish, could be desired of men, God sees the perfecting of our faith more praise worthy. See Rev 3:18; Job 23:10; Rom 5:3; Jam 1:3; Ps 119:14-16 Doubts come from the devil, and no man is so good that he is free from the suggestions of Satan. Even the Lord Himself had to bear them. He "was tempted in all points like as we are, yet without sin." Heb 4:15. The sin does not consist in the devil's whispering doubts in our ears, but in our acting upon them. This Christ did not do. {The Everlasting Covenant, E.J. Waggoner, pg 87}

1Pet 1:7

1Pet 1:7 - though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ - See Job 23:10; Mal 3:2-4; Dan 12:10, 3:; Jam 1:3

1Pet 1:7

1Pet 1:7 - at the appearing of Jesus Christ - the Second Coming of Christ is the blessed hope and climax for the faithful that has been preached about by the prophets from the foundation of the world. Jesus is to appear once again in mortal flesh through the indwelling Holy Spirit. See Isa 60:1-3; 2Pet 1:19; 1Jo 4:1-3; Col 1:26-28; Eph 3:16-19; Rev 18:1, 10:7

1Pet 1:8

1Pet 1:8 - Whom having not seen, ye love; in whom, though now ye see him not, yet believing - See Heb 11:1

1Pet 1:9

1Pet 1:9 - Receiving the end of your faith, even the salvation of your souls - the culmination of our walk of faith is our salvation in Jesus Christ - See Rom 10:4; Titus 2:11, 13; Heb 10:39

1Pet 1:9

1Pet 1:9 - salvation of your souls - Salvation is two-fold. 1. Salvation from sin. This is a progressive work of Christian life. Some mistake and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they must repent; and if they refuse or neglect to repent of them, they stand as indorsing thorn, and then their relation is changed and they must be counted sins of presumption. And there is place for continuance of this work of increasing in knowledge and reforming in life until we become as perfect in 7 knowledge as our circumstances will permit. This is growth in grace, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himse lf to God. It is incumbent upon him to grow up into it. {1882 JHW, JBF 6.2} 2. There is a final salvation which is brought unto us at the appearing of Christ; of which, salvation from sin (or justification and growth in grace) is the necessary prerequisite. Of this salvation the Scriptures make very frequent mention. The Saviour said: "He that shall endure to the end, the same shall be saved." Matt. 24:13; the same in chap. 10:22, and Mark 13:13. This salvation comes after that which is called "the end." Paul said to his brethren; "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom13:11. Waiving all question as to "the time" to which he referred, we notice that this salvation did not come to them when they believed. It is a future salvation to the believer. {1882 JHW, JBF 7.1}

1Pet 1:10

1Pet 1:10 - Of which salvation the prophets have enquired and searched diligently - like the angels of God, the prophets of old were diligent students of the Science of Salvation. They desired to understand the details of how God would save mankind. See 1Pet 1:12; 2Tim 3:14, 15; Lk 10:34, 24; Mt 13:17; Joh 8:56; Act 3:24

1Pet 1:10

1Pet 1:10 - who prophesied of the grace that should come unto you - See Isa 55:1-5, 60:1-12; Titus 2:11, 12

1Pet 1:11

1Pet 1:11 - the Spirit of Christ which was in them - See 2Pet 1:21

1Pet 1:11

1Pet 1:11 - when it testified beforehand - the prophetic word - See Isa 46:9, 10

1Pet 1:11

1Pet 1:11 - sufferings of Christ - Jesus' First Coming to be mistreated of men and die on the Cross was foretold in prophecy. See Ps 16:9 10, 22:1-20; Isa 53:1-10; Zech 13:6

1Pet 1:11

1Pet 1:11 - glory that should follow - the glory of Jesus conquering the grave, seen manifest in His people, and the glory of Jesus' Second Coming in triumph. See Col 1:27; Ps 24:7-10; Heb 12:2

1Pet 1:12

1Pet 1:12 - Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven - the prophets were given revelations by the Holy Spirit that were not for themselves but rather, were to minister to us, upon whom the ends of the world have come. See 1Cor 10:11; Dan 8:26, 27, 12:4, 13; Heb 10:25

1Pet 1:12

1Pet 1:12 - which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven - John 14:16; Act 1:8

1Pet 1:12

1Pet 1:12 - which things the angels desire to look into - See 1Pet 1:9; Eph 3:10, 11; Rev 5:13, 16:7 God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own” has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. – {DA 19.2} the heavenly angels, which excel in wisdom and understanding above any man that is alive or has ever lived, desires to look into the Science [Pursuit of Knowledge; Field of Study] of Salvation above all other sciences or fields of study. That their knowledge of all sciences is superior to man's and that they find the science of salvation of greater interest than any other field of study, shows that the Science of Salvation is indeed the highest field of study and science. AMEN! {thoughts taken from A.T. Jone's book, The 3rd Angel's Message, inspired by the Holy Spirit!} The science of salvation cannot be explained; but it can be known by experience. Only he who sees his own sinfulness can discern the preciousness of the Saviour. – {DA 494.4}

1Pet 1:13

1Pet 1:13 - Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ - We are to put on the belt of truth and gird up the loins of our minds. See Heb 10:35, 36, 12:12

1Pet 1:13

1Pet 1:13 - and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ - See Heb 12:2, 3; Rom 6:23

1Pet 1:13

1Pet 1:13 - the grace that is to be brought unto you at the revelation of Jesus Christ - the revelation of Jesus Chris is the arising of the Day Star, the Sun of RIghteousness in our hearts - Christ in you, the hope of glory (Col 1:26-29; 1Pt 4:12, 13; 2Pet 1:19; Eph 3:16-19; 1Jo 4:1-3; Lk 1:35). See 1Pet 1:5; Titus 2:11

1Pet 1:14

1Pet 1:14 - As obedient children - obedient children are they which love their Father. "If ye love Me, keep. my commandments" - Joh 14:15, 23

1Pet 1:14

1Pet 1:17 - not fashioning yourselves according to the former lusts in your ignorance - See Eph 2:1-3

1Pet 1:15

1Pet 1:15 - But as he which hath called you is holy, so be ye holy in all manner of conversation; - See Lev 20:7

1Pet 1:15

1Pet 1:15 - conversation - meaning manner of life, conduct, behavior, deportment

1Pet 1:16

1Pet 1:16 - Be ye holy; for I am holy - See 1Jo 3:3; Lev 20:7 Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4} Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God's word declares he must have before he can be saved is the result of the working of divine grace as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome; these belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help. – {AA 532.1}

1Pet 1:17

1Pet 1:17 - And if ye call on the Father - Jesus, the Everlasting Father (Isa 9:6) will judge every man according to His work

1Pet 1:17

1Pet 1:17 - who without respect of persons judgeth according to every man's work - See Act 10:34; Rom 14:10

1Pet 1:17

1Pet 1:17 - judgeth according to every man's work - See 2Cor 5:10; Isa 3:10, 11, 59:18; Lk 12:47, 48; Rev 2:23, 20:12, 13; 22:12; Jer 17:10; 32:19; 1Cor 3:8; Prov 24:12; Rom 14:10, 12, 2:6

1Pet 1:17

1Pet 1:17 - pass the time of your sojourning here with fear - See Phil 2:12; Rev 14:7

1Pet 1:17

1Pet 1:17 - fear - reverent awe of God and His presence - See Rev 14:6

1Pet 1:18

1Pet 1:18, 19 - Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: - See Heb 9:13, 14, 10:4-112

1Pet 1:19

1Pet 1:19 - But with the precious blood of Christ - precious in that it was pure, undefiled, innocent and divine. The blood of Jesus which represents His life (Lev 17:11), was poured out for me! It is of infinite value and we are His prized possession! - See Act 20:28; Eph 1:14

1Pet 1:19

1Pet 1:20 - as of a lamb without blemish and without spot: - See Isa 53:7; Mt 27:4, 19, 23, 24; Rev 13:8 In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path (Manuscript 140, 1903). – {5BC 1130.1}

1Pet 1:20

1Pet 1:20 - Who verily was foreordained before the foundation of the world - Jesus was ordained to be the Redeemer of the world before the earth was created. See Gen 3:15; Act 2:23; Zech 6:13; Ezekiel 37:26-28; Eph 1:4; Rev 13:8; Heb 4:3, 10:5-7; 2Tim 1:9; Col 1:26 God would offer up His only begotten Son. Nay, more, God had already offered His only begotten Son, "who verily was fore-ordained before the foundation of the world", but who had yet to be manifested.

1Pet 1:20

1Pet 1:20 - but was manifest in these last times for you - See Gal 4:4; 2Tim 1:10

1Pet 1:21

1Pet 1:21 - Who by him do believe in God - it is through the faith of Jesus that we have a knowledge, love, and faith in the Father. Jesus came to reveal the Father to us and by Jesus, we now know Him. Jesus said, "no man cometh to the Father but by Me". See Joh 14:6, 7

1Pet 1:21

1Pet 1:21 - The Father has sent His Son to reveal Himself to mankind. Through the Everlasting Gospel, we are drawn to the Father, Who has raised Jesus up and glorified Him so that we might have confidence and hope in the Father and in His love for us. See 2Cor 5:17-20

1Pet 1:22

1Pet 1:22 - Seeing ye have purified your souls in obeying the truth through the Spirit - See 1Joh 3:3

1Pet 1:22

1Pet 1:22 - unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently - true sanctification of the Holy Spirit (being purified) leading to obeying the truth as it is in Jesus Christ, will cause us to love without dissimulation all the brethren. See Joh 13:35; 1Tim 1:5; 1Pet 2:1

1Pet 1:23

1Pet 1:23-25 - The Word of God is incorruptible seed that endures forever, causing us to be Born Again in the Spirit. See Joh 3:3l; Mt 24:35; 1Jo 3:9 "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is "Christ in you, the hope of glory." – {AA 476.1}

1Pet 1:23

1Pet 1:23-25 - Being born again, not of corruptible seed, but of incorruptible - The Holy Spirit which makes effectual the [written] Word of God, incorruptible seed, that endures forever, causes us to be Born Again in the Spirit. See 1Pet 1:3; Joh 1:12, 13, 3:3; 2Cor 5:17; Lk 1:35 "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is "Christ in you, the hope of glory." – {AA 476.1}

1Pet 1:23

1Pet 1:23 - incorruptible seed - the seed that we receive (the Word of God) is from above and can not be made to sin. We must water and cultivate that seed until it buds and brings forth fruit. See Mt 13:323; Lk 8:5-11; 1Jo 3:9

1Pet 1:23

1Pet 1:23 - incorruptible, by the word of God, which liveth and abideth for ever - the Holy Spirit is the Incorruptible Seed (1Jo 3:9; Isa 1:9, 10:22; Rom 9:29) that quickens us through the Word of God; The Spirit lives, He is life giving, and He abides in us forever. See 1Pet 1:18, 19; Ps 12:6, 7; Heb 4:12; Joh 4:14, 6:63, 7:37, 14:16, 17; Mt 24:35

1Pet 1:23

1Pet 1:23 - by the word of God, which liveth and abideth for ever - God's word abides forever. See 1Pet 1:25; Joh 10:35, 1:14, 6:63; Isa 40:8; Ps 12:6, 7; Mt 24:35||Mk 13:31||Lk 21:33

1Pet 1:24

1Pet 1:24, 25 - For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. - See Isa 40:7, 8

1Pet 1:25

1Pet 1:25 - But the word of the Lord endureth for ever - See 1Pet 1:23; Ps 12:6, 7, 119:89

1Pet 2:1

1Pet 2:1 - Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings - See James 3:14-16; 1Pet 1:22; Gal 2:14, 5:15, 19-21

1Pet 2:2

1Pet 2:2 - As newborn babes, desire the sincere milk of the word, that ye may grow thereby - the Word of God is nourishing as milk to a newborn.

1Pet 2:3

1Pet 2:3 - have tasted that the LORD is gracious - See Ps 34:8; Rev 10:8-10; Rom 5:20, 6:1

1Pet 2:4

1Pet 2:4 - To whom coming, as unto a living stone - Jesus came as a Living Stone, a Rock of Offense to His enemies (Isa 28:16; Rom 9:32, 33), but a Rock of Living waters (Ex 17:6; Joh 7:37, 38), and a smitten and cleft Rock for all those who believe on Him (Ex 33:21-23; Joh 19:34; 1Jo 5:6, 8).

1Pet 2:4

1Pet 2:4 - disallowed indeed of men, but chosen of God, and precious - Jesus, the Living Stone (Rock), is scorned of men but highly exalted of God. See Isa 53

1Pet 2:5

1Pet 2:5 - Ye also - Even as Jesus was disallowed of men but precious to God, so we in this world are disallowed of men, but precious to God. See Joh 15:19; Joh 17:11, 16, 18:36, 37

1Pet 2:5

1Pet 2:5 - lively stones - we are living stones in the temple of the LORD, just as Jesus is the living Rock of Ages. Even as the 12 stones gathered by Moses and Elijah represented the 12 Tribes of Israel, we are to be living stones on the alter of God, written with the Law of God within. We derive our life from the Living Foundation, Who is Christ. See 1Chron 17:12; Deut 26:6-8; Eph 2:19-22; Rev 3:12

1Pet 2:5

1Pet 2:5 - built up a spiritual house - See Eph 2:18-22; Heb 3:3, 4, 6 As a wise master builder, Jer at the very beginning of his lifework sought to encourage the men of Judah to lay the foundations of their spiritual life broad and deep, by making thorough work of repentance. Long had they been building with material likened by the apostle Paul to wood, hay, and stubble, and by Jer himself to dross. “Refuse silver shall men call them,” he declared of the impenitent nation, “because the Lord hath rejected them.” Jer 6:30, margin. Now they were urged to begin building wisely and for eternity, casting aside the rubbish of apostasy and unbelief, and using as foundation material the pure gold, the refined silver, the precious stones—faith and obedience and good works—which alone are acceptable in the sight of a holy God. – {PK 409.3} It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ’s departure was to carry on His work on the earth. Of this ordination the record says, “He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach.” Mk 3:13, 14. – {AA 18.1} The apostles built upon a sure foundation, even the Rock of Ages. To this foundation they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of those who were building upon a false foundation. Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah’s day, of whom it is written: “They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon.” Nehemiah 4:17. – {AA 596.3} Kings and governors, priests and rulers, sought to destroy the temple of God. But in the face of imprisonment, torture, and death, faithful men carried the work forward; and the structure grew, beautiful and symmetrical. At times the workmen were almost blinded by the mists of superstition that settled around them. At times they were almost overpowered by the violence of their opponents. But with unfaltering faith and unfailing courage they pressed on with the work. – {AA 597.1} One after another the foremost of the builders fell by the hand of the enemy. Stephen was stoned; Jam was slain by the sword; Paul was beheaded; Peter was crucified; Joh was exiled. Yet the church grew. New workers took the place of those who fell, and stone after stone was added to the building. Thus slowly ascended the temple of the church of God. – {AA 597.2}

1Pet 2:5

1Pet 2:4 - offer up spiritual sacrifices - these spiritual sacrifices include: 1. Our bodies and lives, as a living sacrifice (1Cor 12:1, 2) 2. Sacrifices of joy and praise (Psa 27:6) 3. The unified church as a living temple for the LORD to inhabit (Eph 2:22) 4.

1Pet 2:5

1Pet 2:5 - acceptable to God by Jesus Christ - Christ's righteousness is what makes us acceptable to God. Jesus supplements and perfects that which we are lacking by His own righteousness. See Eph 1:6

1Pet 2:6

1Pet 2:4-9 We are lively stones in God's spiritual temple that He is building up, of which He is the [living] Cornerstone (Isa 28:16)

1Pet 2:6

1Pet 2:6 - Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: - See Isa 28:16; Rom 9:31-33; Ps 92:15 In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isa was shown that this stone was a symbol of Christ. He says: – {DA 597.5} "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isa 8:13-15; 28:16. – {DA 598.1} In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it "a sure foundation." The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a "tried stone." Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security. – {DA 598.2}

1Pet 2:6

1Pet 2:6 - elect - See Isa 42:1-4

1Pet 2:6

1Pet 2:5 - he that believeth on him shall not be confounded - the only work the Lord asks of us is to believe in Him, believe on Him, and to believe Him: 1. Believe that in Him I am a new creation (2Cor 5:17); I have been chosen to be holy and without blame (Eph 1:4) 2. Believe on Him for strength to be kept from falling and to be presented faultless (Jude 1:24) 3. Believe that He is the Faithful and True Witness and what He says is true (Joh 5:32; Rev 3:14)

1Pet 2:7

1Pet 2:7 - Unto you therefore which believe he is precious - The wise will understand and see Jesus as Precious, but the wicked will not understand and will cast Him off. See Dan 12:10; 1Pet 4:14

1Pet 2:7

1Pet 2:7 - but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner - Rom 9:32

1Pet 2:7

1Pet 2:7 - the stone which the builders disallowed - The truth revealed to Peter by the Holy Spirit, that Jesus is the Christ, the Son of God is the Rock upon which Jesus' church is built. See Mt 16:18; Act 4:11; Lk 20:17; Ps 118:22; Rom 9:31-33 Christ was the cornerstone of the Jewish economy, and of the whole plan of salvation. This foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting. {DA 597.2} “In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ’s first advent, and should have appealed with special force to the Jews, it has also a lesson for us.” The Desire of Ages, 598.

1Pet 2:7

1Pet 2:7 - the same is made the head of the corner - When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isa was shown that this stone was a symbol of Christ. He says: – {DA

597.5}

1Pet 2:8

1Pet 2:8 - a stone of stumbling and a rock of offence - See Ps 118:22, 23; Mt 21:44; Lk 20:18; 1Cor 1:23

1Pet 2:8

1Pet 2:8 - even to them which stumble at the word, being disobedient - See Rom 1:18-32

1Pet 2:8

1Pet 2:8 - whereunto also they were appointed - despite the rejection of the wicked, they were appointed and foreordained to righteousness in Jesus Christ (Joh 4:42, Isa 49:6, 40:5; Rom 5:18). They, through rebellion like Satan and his hosts, have forsaken their estate (Ju 1:6) to choose a life of conflict with God's ordained plan. By their choice, they are therefore appointed to destruction.

1Pet 2:9

1Pet 2:9 - But ye are a chosen generation - See Ps 24:6

1Pet 2:9

1Pet 2:9 - a royal priesthood - a kingdom of priests who give testimony of the salvation we have in Jesus - See Ex 19:6; Isa 66:19-21; Mt 24:14; Rom *1:16, 17 Originally, whoever possessed the spirit of Jesus Christ was a member of the Church; now the terms were inverted, and it was maintained that he only who was a member of the Church could receive the Spirit. As these ideas became established, the distinction between the people and the clergy was more strongly marked. The salvation of souls no longer depended entirely on faith in Christ, but also, and in a more especial manner, on union with the Church. The representatives and heads of the Church were made partakers of the trust that should be placed in Christ alone, and became the real mediators of their flocks. The idea of a universal Christian priesthood was gradually lost sight of; the servants of the Church of Christ were compared to the priests of the old covenant; and those who separated from the bishop were placed in the same rank with Korah, Dathan, and Abiram! From a peculiar priesthood, such as was then formed in the Church, to a sovereign priesthood, such as Rome claims, the transition was easy. {History of the Reformation, vol1, chpt1, pg 10; D'Augbigne}

1Pet 2:9

1Pet 2:9 - a peculiar people - See Tit 2:11-14; 1Cor 4:9; Zech 3:8; 1Pet 4:10

1Pet 2:9

1Pet 2:9 - that ye should shew forth the praises of him - See Isa 43:7, 20, 21, 60:6; Deut 4:1-9; Mt 5:16, 23:8, 10

1Pet 2:9

1Pet 2:9 - called you out of darkness into His marvelous light - See 2Cor 4:6; Joh 12:36; Eph 5:8; 1 Thess 5:5; Col 1:13

1Pet 2:10

1Pet 2:10 - Which in times past were not a people - See Deut 32:21; Hosea 2:23; Rom 9:25, 10:19; Eph 2:11-18

1Pet 2:10

1Pet 2:10 - but are now the people of God - See Act 10:45-48

1Pet 2:11

1Pet 2:11 - I beseech you as strangers and pilgrims - We are strangers and pilgrims on this earth but are citizens and heirs to God's Kingdom - Mt 9:58; Joh 18:36; Heb 11:8-10, *13; Joh 8:23

1Pet 2:11

1Pet 2:11 - abstain from fleshly lusts, which war against the soul; - lust of the flesh, lust of the eyes and the pride of life - See 1Jo 2:16; Act 15:20-29; 1Cor 6:18; Rom 7:18

1Pet 2:11

1Pet 2:11 - which war against the soul - we must put on the whole armor of God to withstand the attacks of the devil - See Gal 5:17; Eph 6:11-20; 2Tim 2:3, 4

1Pet 2:12

1Pet 2:12 - Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation - the Jews were notorious for being rabble rousers, dissenters, insurrectionists and rebels. The apostle is admonishing the saints to live orderly, godly lives before the Gentiles in order to disprove the prejudice they had towards Christians, whom they lumped in with the Jews. See Ezr 4:19; Mk 15:7; Act 18:12; 1Pet 3:16

1Pet 2:12

1Pet 2:12 - they may by your good works, which they shall behold, glorify God in the day of visitation - See Mt 5:16; Isa 26:12

1Pet 2:12

1Pet 2:12 - glorify God in the day of visitation - The day of trial/test/judgment, the day of the Sunday Law. See Mic 7:4; Jer 8:12, 12, 10:14, 15, 11:21-23, 23:11, 12, 48:44; Hos 9:7

1Pet 2:13

1Pet 2:13 - Submit yourselves to every ordinance of man for the Lord's sake - The command to submit to government ordained by God is to be upheld by all Christians, saving in the instance where man's decrees unrighteously oppose God's decrees. See Mt 22:16-21; Rom 13:1-7

1Pet 2:15

1Pet 2:15 - For so is the will of God - See Dan 2:21

1Pet 2:15

1Pet 2:15 - that with well doing ye may put to silence the ignorance of foolish men - Peter is

encouraging the saints to be law abiding so that the prejudices of ignorant men who war against or are suspicious of the cross of Christ and its followers may be silenced - See 1Pet 2:12; 1Pet 3:16

1Pet 2:16

1Pet 2:16 - As free - where the Spirit of the Lord is, there is liberty. We are free from sin, guilt, from guile, from reproach as we walk in the Spirit with the whole armor of God. See 2Cor 3:17; John 8:31, 32, 36; Isa 32:17

1Pet 2:16

1Pet 2:16 - and not using your liberty for a cloke of maliciousness - we are not to dissemble, feigning to be Christlike and pious in order to provoke or evoke a response from others. We are to be pure in heart and genuine in our Christian works, motives and affections. See Rom 14:16

1Pet 2:17

1Pet 2:17 - Honour all men - respect and give due regard to all men without partiality. See James 2:1-9

1Pet 2:17

1Pet 2:17 - Love the brotherhood - love the body of Christ, the fellowship of the Spirit.

1Pet 2:17

1Pet 2:17 - Fear God - give reverence to God, Who alone is Reverend. See Rev 14:7

1Pet 2:18

1Pet 2:18 - not only to the good and gentle, but also to the froward - Consider Nabal - 1Sam 25

1Pet 2:18

1Pet 2:18 - froward - Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding; ungovernable; refractory; disobedient; peevish; as a froward child.

1Pet 2:19

1Pet 2:19 - if a man for conscience toward God endure grief, suffering wrongfully - God honors those who patiently endure undeserved oppression, as they share in Christ's suffering. See 1Pet 2:20, 21

1Pet 2:20

1Pet 2:20 - For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God - See 1Pet 4:15

1Pet 2:20

1Pet 2:20 - but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable

with God - See Heb 5:8

1Pet 2:21

1Pet 2:21 - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: - See Phil 3:10

1Pet 2:21

1Pet 2:21 - because Christ also suffered for us, leaving us an example, that ye should follow his steps - See 1Pet 3:18; 1Jo 3:2, 3

1Pet 2:22

1Pet 2:22 - Who did no sin - See Heb 4:15

1Pet 2:22

1Pet 2:22 - neither was guile found in his mouth - See Rev 14:5

1Pet 2:23

1Pet 2:23 - Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously - See Gen 26:18-25; Mt 5:39, 40; Philippians 1:28, 29

1Pet 2:24

1Pet 2:24 - Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed - See Isa 53:4, 5; Gal 3:13

1Pet 2:24

1Pet 2:24 - that we, being dead to sins, should live unto righteousness - See Rom 6:11, 8:4; Gal 2:20; Col 3:3; 2Cor 5:21

1Pet 2:24

1Pet 2:24 - by whose stripes ye were healed - See Isa 53:5

1Pet 2:25

1Pet 2:25 - For ye were as sheep going astray - See Isa 53:6; Mt 9:36; Rom 3:12

1Pet 2:25

1Pet 2:25 - but are now returned unto the Shepherd and Bishop of your souls - See Lk 15:4; John 10:11-14

1Pet 2:25

1Pet 2:25 - Bishop of your souls - See Heb 8

1Pet 3:1

1Pet 3:1 - be in subjection to your own husbands - See 1Pet 3:5; Num 30:6-8

1Pet 3:1

1Pet 3:1 - they also may without the word be won - the power of one's lifestyle can influence others, who have not the Word of God, for their salvation. See 1Pet 3:2

1Pet 3:1

1Pet 3:1 - conversation - manner of life, conduct, behaviour, deportment

1Pet 3:2

1Pet 3:2 - chaste - Pure from all unlawful commerce of sexes. Applied to persons before marriage, it signifies pure from all sexual commerce, undefiled; applied to married persons, true to the marriage bed.

1Pet 3:4

1Pet 3:4 - But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price - See Prov 31:11, 12, 25-27

1Pet 3:5

1Pet 3:5 - For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands - the holy women of Scripture (Sarah, Hannah, Rebecca, etc.) are described as trusting in God, adorning themselves with meekness and with a quiet spirit and confiding in their husbands. - See Eph 5:24

1Pet 3:6

1Pet 3:6 - Even as Sara obeyed Abraham, calling him lord - See Ps 45:10, 11; Gen 3:16

1Pet 3:7

1Pet 3:7 - giving honour unto the wife, as unto the weaker vessel - respecting your wife; preferring her above all others; loving her above all others; understanding her frailties with kind regard and patience.

1Pet 3:7

1Pet 3:7 - and as being heirs together of the grace of life - as partners who will inherit eternal life.

1Pet 3:7

1Pet 3:7 - that your prayers not be hindered - See Joh 9:31

1Pet 3:8

1Pet 3:8 - Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous - See Philippians 2:1-4

1Pet 3:9

1Pet 3:9 - Not rendering evil for evil, or railing for railing: but contrariwise blessing - See Mt 5:44, 45

1Pet 3:9

1Pet 3:9 - knowing that ye are thereunto called, that ye should inherit a blessing - when we put on Christ, we declare that Christ has abolished the enmity that was within us so that we may be reconciled to God and to men. We therefore, act and live by the perfect law of liberty, loving God and loving men and thus glorifying God.

1Pet 3:10

1Pet 3:10 - For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile - See Mt 12:36; Jam 2:12; 1Pet 2:21, 22; Rev 14:5

1Pet 3:11

1Pet 3:11 - Let him eschew evil, and do good - See Job 1:8

1Pet 3:12

1Pet 3:12 - For the eyes of the Lord are over the righteous, and his ears are open unto their prayers - See Ps 34:15

1Pet 3:12

1Pet 3:12 - but the face of the Lord is against them that do evil - See Ps 34:16; Isa 59:1, 2

1Pet 3:13

1Pet 3:13 - And who is he that will harm you, if ye be followers of that which is good? - See Ps 34:17-20, 22; Heb 13:6

1Pet 3:14

1Pet 3:14 - But and if ye suffer for righteousness sake, happy are ye - See 1Pet 2:19, 3:17; Isa 32:17;

1Pet 3:14

1Pet 3:13 - and be not afraid of their terror, neither be troubled - See Philippians 1:28; 1Pet 2:23

1Pet 3:15

1Pet 3:15 - But sanctify the Lord God in your hearts - Christ is supposed to fill the highest position in the heart and mind of the Christian. We are to allow God to fill us with Himself entirely through the abiding Holy Spirit so that the righteousness of Jesus Christ will make us righteous, partakers of the divine nature. See 2Pet 1:4; Joh 17:17 Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4}

1Pet 3:15

1Pet 3:15- be ready always to give an answer to every man that asketh you a reason of the hope that is in you - See 2Tim 4:2; Isa 43:10-14; Prov 22:20, 21; 2Cor 1:4

1Pet 3:15

1Pet 3:15 - the hope that is in you - See 2Cor 4:6-18

1Pet 3:15

1Pet 3:16 - with meekness and fear - with humility and reverence for God. We are to carry and conductor ourselves as ones who have redeemed from certain death and have a grave and earnest appreciation for the sacrifices made on our behalf.

1Pet 3:16

1Pet 3:16 - Having a good conscience - having a clear conscience that we have served the Lord in sincerity and in truth without guile. - See Mt 5:14-16

1Pet 3:16

1Pet 3:16 - whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ - See 1Pet 2:12, 15

1Pet 3:17

1Pet 3:17 - For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing - See 1Pet 4:19

1Pet 3:18

1Pet 3:18-20 - The teaching that Jesus descended to hell at His death and preached to the souls in prison is taught based on the following verses. The verses however show the following: 1. The subject of verse 19 "By which he went and preached", refers to the Holy Spirit, not Jesus 2. The Holy Spirit, not Jesus, spoke and ministered through Noah in his time to those spirits (souls or persons bound) in prison. 3. The spirits in prison refer to the dead in trespasses and sins, and secondarily, those who are in the prison of the grave. See Eph 2:1; Col 2:13; Ps 142:7; Isa 24:21, 22 Jesus died, was buried, and rose from the grave the third day according to the scriptures (1Cor 15:1-6). He did not ascend to heaven in death as He counseled Mary not to touch Him until He ascended to His Father (Joh 20:16, 17)

1Pet 3:18

1Pet 3:18 - For Christ also hath once suffered for sins - The death of Christ on the cross was efficacious for the remission of sins for all time. There is no need to continually crucify Christ, as taught and celebrated through the catholic ceremony of the eucharist, where the bread and wine are blasphemously transformed into the literal body and blood of Christ. See 2Cor 5:21; Heb 7:27; Rom 6:10; Heb 9:28, 10:10

1Pet 3:18

1Pet 3:18 - the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: - See 1Pet 2:21

1Pet 3:18

1Pet 3:18 - but quickened by the Spirit - See Joh 6:63; Rom 8:11, 1:4; Eph 1:20, 2:1

1Pet 3:19

1Pet 3:19 - The Holy Spirit Spoke through the prophets of old, to those bound in the prison of sin: *Neh 9:20, 30; Zech 7:11, 12, Isa 61:1; Lk 4:17-21; Joh 8:32; Heb 1:1; Ju 1:14, 15; *1Pet 4:6 (Jesus, the Truth, liberates the living, not the dead); 2Pet 2:18, 19 || Prov 5:22 The Holy Spirit Quickens: Rom 8:11

1Pet 3:19

1Pet 3:19 - By which also he went and preached unto the spirits in prison - The Holy Spirit, the Third Person of the Godhead, extended grace (Gen 6:3; Tit 2:11) and spoke through the prophets of old to those bound in the prison of sin: Neh 9:20, 30; Zech 7:11, 12, Isa 61:1; Lk 4:17-21; Joh 8:32; Heb 1:1; Ju 1:14, 15; *1Pet 4:6 (Jesus, the Truth, liberates the living, not the dead); 2Pet 2:18, 19 || Prov 5:22 The Holy Spirit Quickens: Rom 8:11 This is an example of a difficult scripture written by Paul for which many wrest from its intended meaning. See 2Pet 3:15, 16

1Pet 3:19

1Pet 3:19 - spirits - [pneuma - breath, a current of air; the rational mind of a human being] the sentient element in man, that by which he perceives, reflects, feels, desires {Vine's concise dictionary}

1Pet 3:19

1Pet 3:19 - prison - [phylake - to guard or watch; figuratively a hold or cage] the death, burial and resurrection of Jesus led captivity captive and gave gifts to men (Ps 68:18, Eph 4:8). Those only who have accepted Christ benefit from the deliverance from captivity and the gifts [of the Spirit] (Rom 8:1, 2). Others, as mentioned here in this verse remain bound as captives and prisoners (See Ju 1:6). Though one might suppose the prison here spoken refers to death and the grave, which rightly are a kind of temporary prison (Heb 2:15), by context of the ensuing verse, verse 21, we see that the illustration is an allegory to symbolize the prison of sin (Eph 2:1; Col 2:13) for which baptism liberates all who are affected by a good conscience (1Pet 3:21). See 1Pet 4:6 If Jesus went to preach to the souls in hell, this would have been a pointless task. The souls in hell are condemned to death and are lost (Rev 20:13-15). There is no need to preach to them if they have lost their salvation. Preaching is for the living who have time to repent (Rom 2:4)

1Pet 3:20

1Pet 3:20 - Which sometime were disobedient - which in times past were disobedient

1Pet 3:20

1Pet 3:20 - when once the longsuffering of God waited in the days of Noah - Praise God for His longsuffering which is our salvation, wishing none should perish but that all should come to repentance (2Pet 3:9). PRAISE YOU LORD!!! See 2Pet 3:15

1Pet 3:20

1Pet 3:20 - longsuffering of God waited - the LORD tarried so that He might be gracious to the antedeluvians. Isa 30:18

1Pet 3:20

1Pet 3:21 - while the ark was a preparing - Noah was a preacher of righteousness who through the Holy Spirit warned the antedeluvians of the coming destruction. See 2Pet 2:5; Heb 11:7; Zech 7:11, 12

1Pet 3:20

1Pet 3:20 - wherein few - See Gen 7:23; Isa 24:6

1Pet 3:20

1Pet 3:20 - eight souls - If you lower the standard in order to secure popularity and an increase of numbers, and then make this increase a cause of rejoicing, you show great blindness. If numbers were evidence of success, Satan might claim the pre-eminence; for in this world his followers are largely in the majority. It is the degree of moral power pervading the college that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness. – {5T 31.3}

1Pet 3:21

1Pet 3:21 - The like figure whereunto even baptism doth also now save us - Rom 6:1-14

1Pet 3:21

1Pet 3:21 - the answer of a good conscience toward God - the righteous and reasonable service from the convicting power of the Holy Spirit is to repent, be converted and to be baptized, that our sins may be blotted out. See John 6:*44, 45; 7:17; Act 3:19; Gen 39:9; Act 8:12, 19:1-5; Joh 7:17; Rom 6:17

1Pet 3:22

1Pet 3:22 - Who is gone into heaven, and is on the right hand of God - See Act 1:9-11; Heb 1:3, 8:1, 2; Joh 16:10

1Pet 3:22

1Pet 3:22 - angels and authorities and powers being made subject unto Him - See Heb 1:6

1Pet 4:1

1Pet 4:1 - Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind - Isa 53:1-10; Mt 10:24, 25; Phil 2:5-8; Heb 12:1, 2

1Pet 4:1

1Pet 4:1 - for he that hath suffered in the flesh hath ceased from sin - See 1Jo 3:6-10

1Pet 4:2

1Pet 4:2 - That he no longer should live the rest of his time in the flesh to the lusts of men - See Rom 8:1-14; Gal 6:8

1Pet 4:2

1Pet 4:3 - but to the will of God - See Mt 6:9-13

1Pet 4:3

1Pet 4:3 - For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: - See Eph 2:2, 3

1Pet 4:3

1Pet 4:4 - abominable idolatries - See Col 3:5

1Pet 4:4

1Pet 4:4 - speaking evil of you - 1Pet 2:12, 3:16, 4:14; Ps 35:15, 16

1Pet 4:5

1Pet 4:5 - Who shall give account to him that is ready to judge the quick and the dead - See 2Tim 4:1; Act 10:42

1Pet 4:6

1Pet 4:6 - was the gospel preached also to them that are dead - See 1Pet 3:18-20; Titus 2:11; Heb 4:2; Gen 6:8; Heb 4:2, 3

1Pet 4:6

1Pet 4:6 - that they might be judged according to men in the flesh - the dead will be judge according to the same judgment of the living, as all have heard the gospel message spoken to them. See Heb 4:2; Titus 2:11

1Pet 4:6

1Pet 4:6 - men in the flesh, but live according to God in the spirit - See Rom 7:25, 8:10; Gal 2:20

1Pet 4:6

1Pet 4:6 - but live according to God in the Spirit - See 1Cor 15:41-54

1Pet 4:7

1Pet 4:7 - But the end of all things is at hand - Rev 22:12

1Pet 4:7

1Pet 4:7 - be ye therefore sober, and watch unto prayer - See Tit 2:11, 12; 1Pet 5:8; 1Thess 5:6-11

1Pet 4:8

1Pet 4:8 - And above all things have fervent charity among yourselves - See 1Pet 1:22; 1Jo 3:14-16

1Pet 4:8

1Pet 4:8 - charity shall cover the multitude of sins - See Prov 10:12; James 5:20; 1Cor 13:13

1Pet 4:9

1Pet 4:9 - Use hospitality one to another without grudging - we are to be generous towards one another, showing courtesy and hospitality. See 2Kin 4:9, 10; 1Tim 3:2; Heb 13:2

1Pet 4:10

1Pet 4:10 - As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God - We have all received grace from God freely, and so we ought to minister that grace to others freely, not grudgingly. See Joh 3:27; Mt 10:8; James 1:17; 1Pet 2:9

1Pet 4:11

1Pet 4:11 - If any man speak, let him speak as the oracles of God - See Rom 3:2

1Pet 4:11

1Pet 4:11 - If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. - As we have freely received the gifts and graces from the Lord, we are to use them generously and fervently, so that Jesus may receive all the glory therein. To God be the Glory! See Mt 10:8, 5:16; Isa 43:7

1Pet 4:11

1Pet 4:11 - that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen - See 1Pet 5:11

1Pet 4:12

1Pet 4:12 - Beloved - the first word is most important in that it identifies the purpose, intent and motivation for what is to follow. The Father first identifies us all as “the one who I love”, “the one loved by Me.” Knowing this is how God feels towards us, we can understand the context of the verse - a work of God for our good!! And when we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by reckless movements, place ourselves in trial. We are not to plunge into difficulties, neglecting the means God has provided, and misusing the faculties He has given us. Christ’s workers are to obey His instructions implicitly. The work is God’s, and if we would bless others His plans must be followed. Self cannot be made a center; self can receive no honor. If we plan according to our own ideas, the Lord will leave us to our own mistakes. But when, after following His directions, we are brought into strait places, He will deliver us. We are not to give up in discouragement, but in every emergency we are to seek help from Him who has infinite resources at His command. Often we shall be surrounded with trying circumstances, and then, in the fullest confidence, we must depend upon God. He will keep every soul that is brought into perplexity through trying to keep the way of the Lord. – {DA 369.1}

1Pet 4:12

1Pet 4:12 - think it not strange concerning the fiery trial - the Christian is not to be taken by surprise by the manifold attacks and temptations of the enemy (1Pet 1:6). We are to recognize his attacks and say “ah yes, I know you, not a problem, come along” and allow the Lord to strengthen us. See Philippians 1:29, 30; 1Jo 3:13; 1Pet 4:19; Rom 5:3; Lam 3:32, 33; 2Tim 3:12; Joh 16:33 God’s care for His heritage is unceasing. He suffers no affliction to

come upon His children but such as is essential for their present and eternal good. He will purify His church, even as Christ purified the temple during His ministry on earth. All that He brings upon His people in test and trial comes that they may gain deeper piety and greater strength to carry forward the triumphs of the cross. – {AA 524.3} There had been a time in Peter's experience when he was unwilling to see the cross in the work of Christ. When the Saviour made known to the disciples His impending sufferings and death, Peter exclaimed, "Be it far from Thee, Lord: this shall not be unto Thee." Mt 16:22. Self-pity, which shrank from fellowship with Christ in suffering, prompted Peter's remonstrance. It was to the disciple a bitter lesson, and one which he learned but slowly, that the path of Christ on earth lay through agony and humiliation. But in the heat of the furnace fire he was to learn its lesson. Now, when his once active form was bowed with the burden of years and labors, he could write, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." – {AA 525.1}

1Pet 4:12

1Pet 4:12 - fiery trial - Notice the statement is fiery trial, not trials. There is one fiery trial that all the Bible speaks of and is typified by the experience of the three Hebrew boys in Dan 3. The fiery trial is that which will cause the grass to wither (Jam 1:9-11), cause those who have no roots to dry-up by the sun because they lack moisture (Mk 4:6, 16, 17; Lk 8:6), and cause those who put their trust in men to dry-up like the heath in the desert (Jer 17:5, 6). The fiery trial is the global Sunday Law that will be an overflowing scourge to the drunkards [deceived] of Ephraim (Israel). See 2Cor 4:17

1Pet 4:13

1Pet 4:13 - But rejoice, inasmuch as ye are partakers of Christ's sufferings - Though Jesus had a nature such as ours, He never yielded to that nature and committed sin. Nevertheless, Jesus learned obedience through the fiery trials and the testing of His soul so that He might behold the Father's glory in Himself, with exceeding joy. Jesus, our great Exemplar, demonstrated and gave a blueprint for the paths of righteousness. See Rom 5:3; Mt 5:11, 12; Isa 50:10; Heb 5:8; Lk 6:22, 23; Act 5:41; 1Pet 4:1, 16

1Pet 4:13

1Pet 4:13 - when his glory shall be revealed - we beholding Christ as in a mirror are being changed from our glory to His glory through the sanctifying power of the Holy Spirit. When we see Christ's character manifested in us rather than our past sinful nature and disposition, this will cause the saint to rejoice, even as God rejoices, that Jesus "is come in the flesh" (1Joh 4:1-3). See Isa 60:1-3; 1Pt 1:13; Titus 2:11-13; Col 3:4; 1Jo 2:28; Heb 6:19||1Jo 4:17; Ps 37:6||Dan 12:3; 2Cor 3:18, 4:17; Ex 33:18-23, 34:5-8; Joh 14:16-18; Rom 6:3-13||Eph 1:19, 20, 13; Philippians 1:12-18, 29, 30; Rom 1:16, 17; Job 23:10; CONTRAST Isa 50:11 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

1Pet 4:13

1Pet 4:14 - ye may be glad also with exceeding joy - the joy the apostles experience when ill

treated, tried and even beaten for Christ was a revelation of the glory of God. They endured trial without murmuring or complaining and could rejoice in the power of God to keep them. They joyed in the fact that the Lord was increasing in them while they decreased. See Act 5:41, 42, 1:13, 14; 2Cor 12:7-9

1Pet 4:14

1Pet 4:14 - If ye be reproached for the name of Christ, happy are ye - take joy in persecutions for Christ's sake because we have the privilege to share in His experience. See 1Pet 4:16; Act 5:41, 42; Ps 69:7, 8, 2Cor 12:7-10; Rom 1:16; 15:3 Paul says: 1. I take joy in persecutions for Christ's sake for when I am weak then is He strong - 2Cor 12:10 2.

1Pet 4:14

1Pet 4:14 - the spirit of glory and of God resteth upon you - Jesus is called the Lord of glory, the Father is called the Father of glory and the Spirit is called the Spirit of glory. God is to impart His Spirit and thus, His glory upon His elect in the last days. See Eph 1:17; 1Cor 2:8; Isa 42:1, 2, 60:1, 2

1Pet 4:14

1Pet 4:14 - on their part he is evil spoken of, but on your part he is glorified - See 1Pet 2:7; Isa 66:5

1Pet 4:14

1Pet 4:13 - but on your part he is glorified - God is glorified through the rebuke and harsh treatment of His people who bear it patiently, meekly and with the mind of Jesus Christ. See Philippians 1:29, 30; Act 6:5, 8-15; 1Pet 4:16, 19; Num 12:1-15; Isa 66:5

1Pet 4:15

1Pet 4:15 - But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters - See 1Pet 2:20

1Pet 4:15

1Pet 4:15 - busybody - a gossip and slanderer

1Pet 4:16

1Pet 4:16 - Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf - See Act 5:41; 1Pet 4:13, 14; Philippians 1:12-18, 29, 30; Gal 5:11

1Pet 4:17

1Pet 4:17 - time is come for judgment to being in the house of the Lord - God brings judgement upon those to whom much is given, to whom His oracles have been conveyed. See Rom 2:7-10; Jer 25:29; 1Pet 4:6; 1 John 4:17 the time of the fiery trial, and when judgment begins in the house of the Lord is speaking of today. Judgment has moved from the dead to the living as of 9/11/2001 and we are soon to face the fiery trial of the Sunday law. See Eze 9:6

1Pet 4:17

1Pet 4:17 - and if it first begin at us - Adventism's probation will close before the rest of the

world.

1Pet 4:17

1Pet 4:17 - what shall the end be of them that obey not the gospel of God? - God's grace has appeared to all men and thus the law and the gospel is the standard by which all will be judged. See Titus 2:11-14; Jer 9:25

1Pet 4:18

1Pet 4:18 - And if the righteous scarcely be saved - Jesus speaks of the strait gate, the narrow way that few find. This is where the righteous scarcely (hardly, just barely, scantily) are saved- very few, only a remnant of the masses will be delivered. See Mt 7:13, 14; Isa 1:9; Rev 12:17

1Pet 4:18

1Pet 4:18 - where shall the ungodly and the sinner appear? - See Act 24:24, 25; Dan 5:5-9; John 18:37, 38

1Pet 4:19

1Pet 4:19 - Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator - God's will for the saint is His glory which comes through suffering. We are to commit ourselves to the Creator and Keeper of our souls Who chooses the perfect trial for us all so that we might be refined and He might be glorified. See Ps 37:1-9; 1Pet 2:21-23; Joh 12:23, 27, 28; Jam 1:12

1Pet 4:19

1Pet 4:19 - suffer according to the will of God - all adversity is not sourced from the devil but may be ordained by the will of God in order to refine our characters. See Heb 5:8; 1Pet 4:1, 12, 13; Ps 138:8

1Pet 4:19

1Pet 4:19 - commit the keeping of their souls to him in well doing, as unto a faithful Creator - surrender and submit the keeping of our lives to Jesus Christ in well doing. We are to trust Him as a faithful and true Creator Who knows what is best for each of us and loves all, His creation. See Heb 6:10, 10:23, 35-39; Philippians 1:6; Ps 138:8; 2Tim 1:12

1Pet 5:2

1Pet 5:2 - Feed the flock of God which is among you, taking the oversight thereof - See Act 20:28; Jer 3:15; Mt 13:52; 2Tim 4:2; CONTRAST Jer 12: 10, 11, 23:1, 2; Eze 22:25-29, 34:3, 10, 15; Isa 56:10

1Pet 5:2

1Pet 5:2 - not by constraint - not by force or compulsion.

1Pet 5:2

1Pet 5:2 - but willingly - 1Cor 9:17

1Pet 5:2

1Pet 5:2 - so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool - See Jer 17:11; 1Tim 3:3, 8; Tit 1:7

1Pet 5:2

1Pet 5:2 - but of a ready mind - willingly, with a good conscience towards God, with godly zeal.

1Pet 5:3

1Pet 5:3 - Neither as being lords over God's heritage - See Lk 12:45

1Pet 5:3

1Pet 5:3 - but being ensamples to the flock - See 1Tim 5:17

1Pet 5:4

1Pet 5:4 - And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away - See 1Cor 9:16, 17

1Pet 5:4

1Pet 5:4 - chief Shepherd - See Joh 10:11-14

1Pet 5:4

1Pet 5:3 - crown of glory that fadeth not away - See James 1:12; Rev 2:10

1Pet 5:5

1Pet 5:5 - and be clothed with humility - See Prov 16:19; Isa 57:15; Gal 5:23;

1Pet 5:5

1Pet 5:5 - God resisteth the proud, and giveth grace to the humble - God resists those who harden their hearts, refuse to acknowledge their sins, deflect blame, point the finger at others, compare themselves to others, justify wrong behavior, doubt the intentions of others; cavil and quibble over the truth. God gives grace (forgiveness, power to become a son of God - [patience, courage, faith, fruit of the Spirit], compassion, mercy, love) to the humble, those who acknowledge their sins, are willing to admit their wrong, are slow to accuse others considering their own faults, call evil and wrong behavior what it is. - See Jam 4:6; Prov 3:34, 18:12

1Pet 5:6

1Pet 5:6 - Humble yourselves therefore under the mighty hand of God - All heaven is interested in this work that God’s messengers are carrying forward in the world, in the name of Jesus Christ of Nazareth. This is a great work, brethren and sisters, and we should humble ourselves daily before God, and not feel that our wisdom is perfect. We should take hold of the work with earnestness. We should not pray for God to humble us; for when God takes hold of us, He will humble us in a way that we would not enjoy. But we must day by day humble ourselves under the mighty hand of God. We are to work out our own salvation with fear and with trembling. While it is God that works in us to will and to do of His own good pleasure, we are to co-operate with Him while He works through us.—The Review and Herald, July 12, 1887. – {ChS 246.6}

1Pet 5:6

1Pet 5:6 - under the mighty hand of God - See Ps 32:4, 38:3, 4

1Pet 5:7

1Pet 5:7 - Casting all your care upon him; for he careth for you - See Job 5:8; Philippians 4:6

1Pet 5:8

1Pet 5:8 - Be sober, be vigilant - See 1Thess 5:6-11; 1Pet 4:7; Prov 20:1, 23:31-33

1Pet 5:8

1Pet 5:8 - be vigilant - See Isa 21:11; Contrast Prov 6:6-11; 13:4

1Pet 5:8

1Pet 5:8 - adversary - Satan

1Pet 5:8

1Pet 5:8 - as a roaring lion, walketh about - See Job 1:7

1Pet 5:9

1Pet 5:9 - Whom resist stedfast in the faith - See Jam 4:7

1Pet 5:9

1Pet 5:8 - knowing that the same afflictions are accomplished in your brethren that are in the world - See 1Cor 10:13; Heb 12:1, 2

1Pet 5:10

1Pet 5:10 - But the God of all grace - See Joh 1:14; Titus 2:11

1Pet 5:10

1Pet 5:10 - stablish - See 2Chron 20:210

1Pet 5:11

1Pet 5:11 - To him be glory and dominion for ever and ever. Amen - See 1Pet 4:111

1Pet 5:13

1Pet 5:13 - The church that is at Babylon - Peter here speaks in code as he speaks of the church of Rome. See Rev 2:18-23; 17:1-6

1Pet 5:14

1Pet 5:14 - Greet ye one another with a kiss of charity - See Rom 16:16; 1Cor 16:20; 2Cor 13:12; 1Thess 5:26

---

2 Peter

2Pet 1:1 Back to Table of Contents

2Pet 1:1 - to them that have obtained like precious faith - Peter here addresses not all of Christendom in general but those who have obtained the precious faith of Jesus Christ (Gal 2:20, Rev 14:12). Those who believe in God, in His omnipotence, who submit to His commandments, promises and prophecies and who share in the blessed hope and glorious appearing of Jesus Christ. Who believe in the victorious faith of Jesus Christ. See 1Jo 5:4

2Pet 1:1

2Pet 1:1 - through the righteousness of God and our Saviour Jesus Christ - the aforementioned faith [of Jesus Christ] is obtained by grace of God. See Jer 23:5, 6; 2Cor 5:21; Rev 19:8, 6:11, 16:15, 3:18

2Pet 1:2

2Pet 1:2 - Grace and peace be multiplied unto you - See Ps 23:6; Joh 14:27; Isa 32:17

2Pet 1:2

2Pet 1:2 - Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord - See Isa 32:17

2Pet 1:2

2Pet 1:2 - through the knowledge of Christ - (epígnōsis) full recognition, discernment, acknowledgment of Christ - See Phil 3:10; John 17:3; Jer 9:23, 24

2Pet 1:3

2Pet 1:3 - His divine power hath given unto us all things that pertain unto life and godliness - See Joh 1:12; Titus 2:11-14; 2Tim 3:17

2Pet 1:3

2Pet 1:3 - life and godliness - the physical and spiritual nature that we have. God has, by the power of the Holy Spirit, given us all things that appertains to godly living and the development of a Christian character.

2Pet 1:3

2Pet 1:3 - through the knowledge of Him that hath called us to glory and virtue - See Rom 10:1-5; Ps 36:9

2Pet 1:3

2Pet 1:3 - called us to glory and virtue - God has called us to glory (holiness) and virtuous living, and to power.

2Pet 1:4

2Pet 1:4 - Whereby are given unto us exceeding great and precious promises: - an exceeding great and precious promise given is found in Heb 11:6: "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.". The reward that God is promising to those who diligently seek Him is Himself - His nature, His character and His disposition that we may become partakers of His divine nature. He becomes our Exceeding and Great Reward. See Gen 15:1; Num 18:20

2Pet 1:4

2Pet 1:4 - that by these ye might be partakers of the divine nature - See 1Cor 15:49-54 If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory. Our representative in this victory raised humanity in the scale of moral value with God. – {Confrontation 66.2}

2Pet 1:4

2Pet 1:4 - partakers of the divine nature - See Eph 1:17-19, 3:19, 4:15; 2Pet 1:19; 1Cor 15:49-54; Heb 3:14, 12:10; Isa 40:9; 1Jo 3:2 He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment. – {COL 314.2} Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}. In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. – {DA 671.2} None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory. – {AA 531.2} Man on Vantage Ground With God—As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But

Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ (Letter 68, 1899). – {6BC 1074.7} Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Lk 10:27. To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. – {Ed 16.1} Like the first is the second commandment—"Thou shalt love thy neighbor as thyself." Mt 22:39. The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven into our hearts. – {Ed 16.2} Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. – {DA 671.3}

2Pet 1:4

2Pet 1:4 - having escaped the corruptions that is in the world through lust - See Tit 2:11, 12; Gal 1:4

2Pet 1:5

2Pet 1:5 - giving all diligence - we are to strive in the faith, being careful, being resolute, being continually in a submissive, surrendered attitude towards the Lord and His will. See 2Cor 7:10, 11; 2Pet 3:17, 18

2Pet 1:5

2Pet 1:5 - faith - faith, a gift from God (Rom 12:3), is noted as the substance of things hoped for, the evidence of things not seen (Heb 11:1; Rom 8:24, 25).

2Pet 1:5

2Pet 1:5 - virtue - modesty, purity, moral goodness, manliness, nobility of character

2Pet 1:5

2Pet 1:5 - knowledge - general understanding of Christian principles; moral wisdom, such as is seen in right living. Being given instruction through the example of others and the Word of Truth - Prov 21:11; Ps 19:7

2Pet 1:6

2Pet 1:6 - temperance - balance, avoiding what is bad and taking the good, self-control (the virtue of one who masters his desires and passions, esp. his sensual appetites). See Rom 16:19 Self-discipline must be practiced by everyone who would be a worker for God. This will accomplish more than eloquence or the most brilliant talents. An ordinary mind, well

disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control. – {COL 335.1}

2Pet 1:6

2Pet 1:6 - patience - cheerful (or hopeful) endurance, constancy:--enduring, patience, patient continuance (waiting); godly contentment

2Pet 1:6

2Pet 1:6 - godliness - grace, forgiveness, mercy, magnanimity, longsuffering, forebearance

2Pet 1:7

2Pet 1:7 - brotherly kindness - natural affections for kin and family in Christ. Love covers over a multitude of sin; protecting one another's person and character. Contrast 2Tim 3:3

2Pet 1:7

2Pet 1:8 - charity - See 1Cor 13:1-13; Rom 5:5

2Pet 1:8

2Pet 1:8 - For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ - See Mt 7:21-23, 21:18-20; Lk 13:6-9; John 15:4, 5; Gal 5:23

2Pet 1:9

2Pet 1:9 - But he that lacketh these things is blind - Peter speaks of those in a Laodicean condition. See Mt 23:16, 24; Rev 3:17; Isa 29:10

2Pet 1:9

2Pet 1:9 - cannot see afar off - a person that is short sighted, focusing on temporal things and heedless of the eternal rewards that God has prepared for him. See Lk 12:42-48; Jam 1:23-25

2Pet 1:9

2Pet 1:9 - hath forgotten that he was purged fro his old sins - See Heb 5:10-6:3

2Pet 1:10

2Pet 1:10 - give diligence to make your calling and election sure - we are to diligently seek the LORD (Heb 11:6), in so doing we will find the crown of life that the LORD will give us in the day of His coming. See Phil 2:12, 13; 2Cor 13:5

2Pet 1:10

2Pet 1:10 - for if ye do these things, ye shall never fall - See Jude 1:24; Ps 56:13

2Pet 1:11

2Pet 1:11 - For so an entrance shall be ministered unto you abundantly - Mt 25:21, 23

2Pet 1:12

2Pet 1:12 - I will not be negligent to put you always in remembrance of these things - See Act 20:26, 27; Eze 3:21

2Pet 1:12

2Pet 1:12 - put you always in remembrance - Peter is reminding the people of that which they have known and have been taught - See Ju 1:5

2Pet 1:12

2Pet 1:12 - though ye know them - the apostles were diligent in teaching, preaching and demonstrating the life of Christ to the early church. Doctrine and teaching were fundamental to the faith. See 2Thess 2:5

2Pet 1:12

2Pet 1:12 - and be established in the present truth - See Lk 1:4

2Pet 1:12

2Pet 1:12 - present truth - Jesus is Truth (Joh 14:6) therefore "present truth" is what Jesus is doing NOW! The blood of Calvary is present in every step in the Plan of Redemption and is therefore always part of "Present Truth" There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock [Eze 37:7, 8; 2Cor 12:14-20] and sanctify the soul. Satan will here take every possible advantage to injure the cause. – {EW 63.1} But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell. – {EW 63.2} These disciples were to be heralds of the truth, to prepare the way for the coming of their Master. The message they had to bear was the word of eternal life, and the destiny of men depended upon their reception or rejection of it. To impress the people with its solemnity, Jesus bade His disciples, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." – {DA 352.1} Present Truth in Bible History: 1. Noah - a flood is coming, get in the ark of safety (Gen 6:5-23) 2. Lot - get out of the cities and run to the mountains, don't look back (Gen 19:12-17) 3. Jer - the King of the North is coming, break off your sins and humble yourselves before the Lord. Be encouraged, the Lord will bring you back (deliver) you from your captivity (Jer 21:7-10, 25:3-14, 29:4-14) 4 Jesus - Jesus is both Messiah/Christ and Prince/Lord for all mankind, not just the Jews. The gospel would be preached to all the world then the end of Jerusalem and the world would come [Mt 24:14] (Dan 9:25; Act 2:36; Ps 118:22, 23; Matt 21:40-45; Joh 10:14-16; 1Pet 2:3-10) 5. The Remnant Church - a. An overwhelming flood and scourge is coming in a Sunday Law (Isa 28:14-21; Mt 7:24-27) b. Get out of the cities and flee to the mountains - Country Living. Jesus is the Mountain/Rock of our Salvation - (LDE 95:1-4; 3SG 56.1; Ps 121:1, 2; Dan 2:35). c. Worship Jesus, Who is Creator, Christ, and Lord of the entire world; we are to raise-up the foundational truths of many generations, preaching the gospel to the ends of the earth and then the end will come (Rev 14:6-12; Isa 58:12-14; HP 340.2; Mt 24:14; Rev 22:11; TDG 296.2, 3) d. Let us submit to the righteousness of God by faith of Jesus Christ, not looking back

(Phil 3:7-14) 1. Health reform in light of Spirit of Prophecy Counsels - choosing life over premature death - CG 376.4; 382.1-3, 384.1-3; Compare 1Cor 8:8

2Pet 1:13

2Pet 1:13 - Yea, I think it meet, as long as I am in this tabernacle - As long as Peter was alive in his body, before death, he saw it necessary to stir up the faith of the saints.

2Pet 1:13

2Pet 1:12 - stir up your pure minds - to encourage and exhort, bringing to remembrance the things that have been established through the prophetic word. See 2Pet 3:1

2Pet 1:14

2Pet 1:14 - Knowing that shortly I must put off this my tabernacle - Peter, like Paul, likens our physical, mortal bodies to garments, buildings, and temples of God. Peter makes known that by putting off his tabernacle, he means death (2Pet 1:15). See 2Cor 5:1-4; 1Cor 6:19; Joh 2:21

2Pet 1:14

2Pet 1:14 - even as our LORD Jesus Christ hath shewed me - See Joh 21:18, 19; Mt 23:34

2Pet 1:15

2Pet 1:15 - Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance - Peter likens his death to the taking off of his earthly tabernacle. See 2Pet 1:14

2Pet 1:16

2Pet 1:16 - For we have not followed cunningly devised fables - Peter attests that the gospel which he preached was not a cunningly devised fable, superstition or tradition of men, but was the living truth as it exists in the Living Lord, Jesus Christ. See Col 2:8; 1Tim 1:4; Tit 1:14

2Pet 1:16

2Pet 1:16 - when we made known unto you the power and coming of our Lord Jesus Christ - Jesus gave Peter, Jam and Joh a foretaste of His Second Coming while on the mount of transfiguration - See Mt 17:1-6; Lk 9:27-36

2Pet 1:16

2Pet 1:16 - but were eyewitnesses of His majesty - See Joh 15:27; 1Jo 1:1-4, *4:14; Act 13:31; Lk 1:2, 24:48; Mt 17:1-8; Mk 9:2-10

2Pet 1:17

2Pet 1:17 - For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased - See Mt 17:5; Mk 9:7

2Pet 1:17

2Pet 1:17 - This is my beloved Son, in whom I am well pleased - See Mt 3:13-17, 17:5; Mk 9:7

2Pet 1:18

2Pet 1:18 - the holy mount - the mountain was made holy because of God's presence, first in Jesus and also with the Father.

2Pet 1:19

2Pet 1:19 - more sure word of prophecy - the prophetic word, declaring things past, present and future (Rev 1:19) was the foundation of the Apostles' testimony and ministry to the Jews after Christ's ascension. Without a New Testament to give confirmation of the Old, the Apostles reasoned from the words of the prophets, showing the fulfillment of Jesus' Messiahship through the fore-spoken word. The testimonies of the prophets are "more sure" as Peter attests, than his personal eye-witness account, recognizing the frailty of men (Matt 26:33-35, 56) but the permanence and superiority of God and His Word. See Rev 19:10; Isa 8:20; Ps 19:7

2Pet 1:19

2Pet 1:19 - whereunto ye do well that ye take heed - See Heb 2:1, 3; 1Tim 4:16; 1Thess 5:1-6

2Pet 1:19

2Pet 1:19 - light that shineth in a dark place - Jesus is the Light of the World that shines in the darkness of our lives, revealing sin and pointing us to His cross. The prophetic word is that which enlightens our eyes. See Prov 4:18; 1Sam 14:27-29

2Pet 1:19

2Pet 1:19 - until the day dawn - symbolizing the point in which we accept and receive Jesus Christ into our lives or perhaps synonymous with the perfect day (Prov 4:18), when Jesus comes. When the day dawns, there will be full light and darkness will be dispelled. See Hymn #507, Moment by Moment's chorus

2Pet 1:19

2Pet 1:19 - day star arise in your hearts - Jesus, the Sun of Righteousness and the Bright and Morning Star (Mal 4:2; Rev 2:28) must become the abiding light within each son of God, and child of light (1Thess 5:5). His righteousness by faith, must become manifest in every life. We must walk in His ever increasing light of grace and truth. Christ in us the hope of glory. See Col 1:26-29, 2:9, 10; 1Pet 1:13; 1Jo 4:1-3; Eph 3:16-19; Rev 10:7, 18:1; Isa 60:1-3; Lk 1:35; Heb 3:14

2Pet 1:20

2Pet 1:20 - no prophecy of the scripture is of any private interpretation - See Joh 7:17; Ezra 7:10; Isa 28:26; Mic 4:2; 1Jo 4:5, 6; Joh 6:45, 8:31, 32, 47, 16:8, 13, 18:37; 1Cor 2:12-14 The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. – {LHU 130.6}

2Pet 1:21

2Pet 1:21 - came not in old time by the will of man - See 1Thess 2:13; Rom 16:26; Gal 1:11, 12

2Pet 1:21

2Pet 1:21 - holy men of God spake as they were moved by the Holy Ghost - 1Sam 3:9-15; Job 32:8; Mk 12:36; 2Tim 3:16; 1Pet 1:10, 11; Mk 13:11; Zech 7:12 The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language. – {GC v.3}

2Pet 2:1

2Pet 2:1 - even as there shall be false teachers among you - grievous wolves will enter the flock with perverse doctrines and teachings. See Gal 4:17, 5:12; Act 20:29; Mt 7:15; Ju 1:4; Tit 1:10-16; Jer 23:11-14, 16-18, 21, 25-27 Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God. – {RH April 22, 1902 Par. 16} The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law. – {RH April 22, 1902 Par. 17} In the sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." – {RH April 22, 1902 Par. 18} Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away—God's law of ten commandments, his standard of righteousness—was plainly seen by all who saw to the end of that which was done away. – {RH April 22, 1902 Par. 19} "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. – {RH April 22, 1902 Par. 20}

2Pet 2:1

2Pet 2:1 - privily shall bring in damnable heresies - See Isa 8:19; Jer 23:31, 32; 2Thess 2:3 The fulfillment of this prophecy can be seen throughout the Christian church era. Most recently, we see the following damnable heresies enter God's last day remnant church: 1. Anti-trinitarian belief denying the existence of a personal Holy Spirit 2. Universalist doctrine suggesting all will be saved 3. Denial of scriptural support and God's Everlasting Covenant that God will have a people free from sin before Jesus' Second Coming 4. Rejecting the Spirit of Prophecy and the inspiration behind God's messenger, Ellen White Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and

demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1Tim 4:1. Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ's second coming, he declares that it is "after the working of Satan with all power and signs and lying wonders." 2Thess 2:9. And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways." 2Pet 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved Joh declares: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1Jo 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist. – {PP 686.1}

2Pet 2:1

2Pet 2:1 - even denying the Lord that bought them - See 1Jo 2:22; Ju 1:4; Rev 3:5; 1Cor 6:20

2Pet 2:1

2Pet 2:1 - and bring upon themselves swift destruction - See Mt 10:33, 18:6; Ps 16:4

2Pet 2:2

2Pet 2:2 - many shall follow their pernicious ways - See 2Thess 2:10, 11; Ju 1:7, 8; Act 20:30; Rev 2:20-23

2Pet 2:2

2Pet 2:2 - by reason of whom the way of truth shall be evil spoken of - the false teachers promote their false doctrines over the way of truth, blaspheming and disparaging the truth as it is in Jesus Christ. Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God. – {RH April 22, 1902 Par. 16} The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law. – {RH April 22, 1902 Par. 17} In the sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." – {RH April 22, 1902 Par. 18} Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away—God's law of ten commandments, his standard of righteousness—was plainly seen by all who saw to the end of that which was done away. – {RH April 22, 1902 Par. 19} "We all, with open face beholding as in a glass the

glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. – {RH April 22, 1902 Par. 20}

2Pet 2:3

2Pet 2:3 - And through covetousness - coveting the praises and worship of men. These are self-exalting usurpers, as the man of sin, bearing the spirit of antichrist. See Isa 26:11; 2Pet 2:14

2Pet 2:3

2Pet 2:3 - feigned words make merchandise of you - devised, contrived words and doctrine, they will make spoil of those who hear and believe their deceptions. The lives and salvation of people are currency by which the wicked make trade.

2Pet 2:3

2Pet 2:3 - whose judgment now of a long time lingereth not, and their damnation slumbereth not - whose judgment and damnation are imminent. - See Isa 26:11

2Pet 2:4

2Pet 2:4 - God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness - See Ju 1:6;

2Pet 2:4

2Pet 2:4 - to be reserved unto judgment; - See Isa 30:33; Mt 25:41; Jude 1:6, 7

2Pet 2:5

2Pet 2:5 - And spared not the old world - the antediluvian world was a much more glorious world than we live in today. It was largely untouched by the effects of prolonged, protracted sin and thus bore much of the glorious beauty it had when it came forth from the mouth of its Creator. If God did not spare that most glorious world, He will not spare the present.

2Pet 2:5

2Pet 2:5 - but saved Noah the eighth person, a preacher of righteousness - See Gen 7:13; Heb 11:7

2Pet 2:5

2Pet 2:5 - a preacher of righteousness - Noah preached his most compelling sermons daily as he arose, performed a sacrifice to reconfirm the Everlasting Covenant with God and by continuing his work tirelessly upon the ark for 120years (Gen 6:3). Noah demonstrated righteousness by faith as he embraced God's words and counsels and acted upon them before the antediluvian world. See Heb 11:7; Rom 4:1-5 The men of that generation were not all, in the fullest acceptation of the term, idolaters. Many professed to be worshipers of God.

They claimed that their idols were representations of the Deity and that through them the people could obtain a clearer conception of the divine Being. This class were foremost in rejecting the preaching of Noah. As they endeavored to represent God by material objects, their minds were blinded to His majesty and power; they ceased to realize the holiness of His character, or the sacred, unchanging nature of His requirements. [49] – {CC 32.4}

2Pet 2:5

2Pet 2:5 - bringing in the flood upon the world of the ungodly - Condemnation fell upon the world for their rejection of the words from the preacher of righteousness, the preacher of truth as it is in Jesus Christ. See Heb 11:7; Joh 3:19-21

2Pet 2:6

2Pet 2:6 - And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow - The destruction of Sodom and Gomorrah was swift and final, no continual burning. See Jude 1:7; Lam 4:6; Mal 4:1, 3; 2Thess 1:9; Obadiah 1:15, 16; Mt 25:41, 46

2Pet 2:6

2Pet 2:7 - making them an ensample unto those after that should live ungodly - These things were written for our admonition upon whom the ends of the world have come. See Isa 1:10; Rom 1:22-32; 1 Cor 10:6, 11

2Pet 2:7

2Pet 2:7 - just Lot - Lot, through the influence of his uncle Abraham, became a worshipper of the True and Living God and was grieved by the abominations he beheld daily in Sodom and Gomorrah. See 2Pet 2:8

2Pet 2:7

2Pet 2:7 - filthy conversation - filthy lifestyle of the wicked. See Rom 1:26, 27; Jude 1:7, 8

2Pet 2:8

2Pet 2:8 - For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; - See Gen 14:12, 19:1-3

2Pet 2:9

2Pet 2:9 - The Lord knoweth how to deliver the godly out of temptations - God delivers through His name and through His right hand of righteousness (Ps 20:1, 7, 5, 6). See 1Cor 10:13; Ex 11:6, 7, 9:3, 4; Joh 17:15

2Pet 2:9

2Pet 2:9 - temptations - See Jam 1:14

2Pet 2:9

2Pet 2:9 - reserve the unjust unto the day of judgment to be punished - See Joel 3:2, 9-13; Ju 1:6

2Pet 2:10

2Pet 2:10 - walk after the flesh in the lust of uncleaness - See 2Pet 2:14

2Pet 2:10

2Pet 2:10 - despise government - those who despise leadership, authority, and order (both secular and religious - Tit 1:4-9). They have the rebellious spirit of Satan, self-exalting and desiring self-rule rather than to be under the lawful, just authority of another. In some extreme cases, they are anarchists (see 2Pet 2:13). See 1Cor 12:28; 1Pet 2:13-117; Rom 13:1-7

2Pet 2:10

2Pet 2:10 - Presumptuous are they, selfwilled - See Ps 19:13; Num 25:5-8

2Pet 2:10

2Pet 2:10 - they are not afraid to speak evil of dignities - the speak with contempt against authorities, both civil and moral. See Rom 13:1-3; Mt 22:15-21; Jude 1:7, 8; 2Pet 2:12 Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God. – {RH April 22, 1902 Par. 16} The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law. – {RH April 22, 1902 Par. 17} In the sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." – {RH April 22, 1902 Par. 18} Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away—God's law of ten commandments, his standard of righteousness—was plainly seen by all who saw to the end of that which was done away. – {RH April 22, 1902 Par. 19} "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. – {RH April 22, 1902 Par. 20}

2Pet 2:11

2Pet 2:11 - Whereas angels, which are greater in power and might - See Ps 8:5

2Pet 2:11

2Pet 2:11 - See Jude 1:9

2Pet 2:11

2Pet 2:11 - railing - Clamoring with insulting language; uttering reproachful words.

2Pet 2:12

2Pet 2:12 - speak evil of the things that they understand not - selfwilled, presumptuous, scoffers, caviling and proud, these find criticism in things they are not qualified to judge. See Isa 5:21; 3Jo 1:10; Joh 7:44-49; Rom 1:18

2Pet 2:13

2Pet 2:13 - count it pleasure to riot in the day time - See 2Sam 15:1-6; Ps 64:2; Mk 15:7; Rom 1:32, 13:13

2Pet 2:13

2Pet 2:13 - sporting themselves with their own deceivings while they feast with you - dissembling, showing-off themselves with their own self-deceptions and lies which they teach to others. See Rom 12:9, 10

2Pet 2:14

2Pet 2:14 - Having eyes full of adultery, and that cannot cease from sin - lustful, covetous eyes and desires. See Mt 5:27-30; Rom 1:24-28; 2Tim 3:1-6; 2Thess 3:6

2Pet 2:14

2Pet 2:14 - beguiling unstable souls - See 2Tim 3:6

2Pet 2:14

2Pet 2:14 - an heart they have exercised with covetous practices - their musings and affections have been towards unrighteousness such that it has become character.

2Pet 2:15

2Pet 2:15 - Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness - See Mt 23:14

2Pet 2:15

2Pet 2:15 - following the way of Balaam the son of Bosor, who loved the wages of unrighteousness - See 1Tim 6:10; Ju 1:11

2Pet 2:16

2Pet 2:16 - the dumb ass speaking with man's voice forbade the madness of the prophet - See Num 22:28

2Pet 2:17

2Pet 2:17 - These are wells without water, clouds that are carried with a tempest - good for nothing.

2Pet 2:18

2Pet 2:18 - they allure through the lusts of the flesh - See 1Jo 2:16

2Pet 2:19

2Pet 2:19 - While they promise them liberty - as Lucifer promised the angelic hosts a higher level of existence, so false teachers, preachers, and prophets beguile those who have not developed a love for the truth.

2Pet 2:19

2Pet 2:17 - they themselves are the servants of corruption - they themselves are slaves to sin.

2Pet 2:19

2Pet 2:19 - for of whom a man is overcome, of the same is he brought in bondage - See Rom 6:16

2Pet 2:20

2Pet 2:20-22 - For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. - See Heb 6:4-6; Mt 12:43-45

2Pet 2:20

2Pet 2:20 - they are again entangled therein and overcome - See Isa 26:10

2Pet 2:20

2Pet 2:20 - the latte end is worse with them than the beginning - See Mt 12:45; Lk 11:26

2Pet 2:21

2Pet 2:21 - For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them - See Lk 12:47; Heb 6:4-6

2Pet 2:22

2Pet 2:22 - the true proverb - See Prov 26:11

2Pet 2:22

2Pet 2:22 - the proverb speaks of the unconverted nature, that it is inclined to folly. The pig, though washed, will return to the mire because that is its nature. It is comfortable and accustomed to the mire and that is where it chooses to be. So the unconverted heart is accustomed to sin and scorns righteousness. Only as we are made new creations in Christ Jesus can we experience a change in our nature. See Jer 13:23; 2Cor 5:17; Gal 6:15

2Pet 3:1

2Pet 3:1 - stir up your pure minds by way of remembrance - to encourage and exhort, bringing to remembrance the things that have been established through the prophetic word. See 2Pet 1:12, 13; 2Thess 2:5

2Pet 3:3

2Pet 3:3 - there shall come in the last days scoffers, walking after their own lusts - See Ps 1:1; Jude 1:16; Prov 15:5 First seen during the tarrying time of the Millerite era where the Protestant churches found sport in ridiculing the Adventist believers for their first disappointment: "We believe that we are occupying that period spoken of by the Saviour, when the bridegroom tarries (Matt. 25:5)-to which the kingdom of heaven should be likened,-when 'that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken,' and the Lord should 'come in a day when he looketh not for him.' "We believe that we are now occupying that period of time spoken of by Peter, when their 'judgement now of a long time lingereth not, and their damnation slumbereth not;' where they were to 'privily bring in damnable heresies.'8 These, Peter says, were to be, even as there were false prophets when the Scriptures were indited. As therefore they of the house of Israel said, 'The days are prolonged, and every vision faileth,' so must there have been a time when there would be an apparent passing of the time, that the scoffers of 2Pet 3:4 might inquire, 'Where is the promise of his coming?' and flatter themselves that 'all things continue as they were from the beginning of the creation.'

2Pet 3:4

2Pet 3:4 - Where is the promise of his coming? - The Bible here prophecies the rise of the Uniformitarian Theory, the theory that changes in the earth's crust during geological history have resulted from the action of continuous and uniform processes. This theory founded by Sir Charles Lyell, published in his book Principles on ... was read and embraced by Charles Darwin when on The Galápagos islands where he founded his theory of evolution and natural selection. This same spirit demonstrated by the antediluvian will be seen in the words, spirit and works of those found at the end of the world. many in the church who have been drinking intoxicating drink will be scoffers in the last day, denying the Lord's coming as the evil servant in Christ's parable (Mt 24:48, 49). See Isa 5:19-23; Eze 12:22, 23

2Pet 3:4

2Pet 3:4 - for since the fathers fell asleep, all things continue as they were from the beginning of the creation - such was the boastful claim of the sons of men during the antediluvian period.

2Pet 3:5

2Pet 3:5 - willingly are ignorant of - choosing to forget - willingly deny the Creation that is evident; willingly turn from the evident power of God that sustains all things; willingly ignorant of the fossil records that show a world-wide catastrophe (flood) had occurred. Willingly ignorant of the signs which show Jesus' soon approach. Those who are willingly ignorant choose to be ignorant. See Jer 5:12; Rom 1:18-21; Hos 4:6; Mt 24:48-51; 2Thess 2:10-12

2Pet 3:5

2Pet 3:5 - that by the word of God the heavens were of old - The apostle shows the scoffers willing ignorance/denial that God, by His mere Words (Heb 11:3), created all the heavens and the earth. They too deny that the same Word brought a great flood upon the earth to destroy the world. It is by this same Word that God will deliver on His other promises. See Joh 1:1-4, 14; Gen 1:3, 6, 9, 11, 14, 20

2Pet 3:5

2Pet 3:5 - and the earth standing out of the water and in the water - God called forth the dry land out of the waters during the Creation, but He also caused the seas to subside after the global flood, whose fossil record is evident.

2Pet 3:6

2Pet 3:6 - Whereby the world that then was, being overflowed with water, perished - See Gen 7-9; Lk 17:26, 27 By the flood the earth "perished"; the earth in its present condition bears scarcely any resemblance to that which existed before the flood. {The Everlasting Covenant, E.J. Waggoner, pg 43}

2Pet 3:7

2Pet 3:7 - But the heavens and the earth, which are now, by the same word are kept in store - God, by Jesus Christ, the Living Word, sustains all that has been created. See Col 1:16, 17; Joh 1:1-4, 14; Heb 1:2

2Pet 3:7

2Pet 3:7 - reserved unto fire - Isa 66:16, 51:6, 7; 2Pet 3:10-12; Ju 1:6, 7; Rev 19:20, 20:10, 14, 15

2Pet 3:7

2Pet 3:7 - against the day of judgment and perdition of ungodly men - The Executive Judgment is in store for the devil, his angels, and ungodly men - See Joel 3:2; Ps 1:4-6;

2Pet 3:8

2Pet 3:8 - that one day is with the Lord as a thousand years, and a thousand years as one day - 1000yrs is as a day to the Lord or as a watch (3hrs) of the night. See Gen 2:17, 5:5; Ps 90:4

2Pet 3:8

2Pet 3:8 - and a thousand years as one day - "It should not be forgotten that while a thousand years is with the Lord as one day, one day is with Him also as a thousand years. What does that mean? Simply that while the Lord may wait a long time as mans counts, before carrying out His plans, that should not be taken as evidence at any stage that to do a given amount of work will necessarily take as great a length of time as has been taken for the same amount of work in the past. One day is just as good as a thousand years with the Lord, whenever He chooses to have the work of a thousand years done in a single day. And this will yet be seen. "For He will finish the work, and cut it short in righteousness; because a short work will the Lord make in the earth" (Rom 9:28). One day will suffice for the work of a thousand years. {The Everlasting Covenant; E.J. Waggoner; pg 45}

2Pet 3:9

2Pet 3:9 - The Lord is not slack concerning His promise - The apostle does not speak of promises, but of one particular promise that has been embraced by all holy men since the fall of man, namely, the Coming of the Lord and the restoration of the earth. See Eze 12:23; Isa 55:11; Joh 14:13; Eccl 8:11, 12

2Pet 3:9

2Pet 3:9 - but is longsuffering to us-ward, not willing that any should perish, but that all

should come to repentance - See Isa 30:18; Jer 26:2, 3; Mt 18:14; 2Pet 3:15; 1Thess 5:9 It is not the case, as is too often lightly supposed, that God brought Pharaoh into existence for the express purpose of wreaking His vengeance upon him. Such an idea is most dishonouring to the character of the Lord. But the true idea is that God might have cut Pharaoh off at the very first, and so have delivered His people without any delay. That, however, would not have been in keeping with the Lord's invariable course, which is to give every man ample opportunity to repent. God had borne long with Pharaoh's stubbornness, and now proposed to send severer judgments; yet He gives him fair warning, that even yet he may turn from his wickedness. {1900 EJW, EVCO 190.3}

2Pet 3:9

2Pet 3:9 - not willing that any should perish, but that all should come to repentance. See Mt 18:12-14, 24:14; 1Tim 2:4; Eze 33:11, 18:23; Lk 5:17; Joh 3:16||Ps 1:5; Ps 37:27

2Pet 3:9

2Pet 3:9 - but that all should come to repentance - all must repent of our unbelief. None of us believe as we ought to and we must therefore, repent, pleading “Lord I believe, help Thou mine unbelief”. The message of the Faithful and True Witness to Laodicea speaks most plainly to our present condition and gives ample cause for repentance: repentance for self-sufficiency, repentance for thinking our good works are meritorious, repentance for worldliness and earthliness; repentance for idleness and neglect - See Mk 9:24; John 3:16

2Pet 3:9

2Pet 3:9 - all should come to repentance - See Act 3:19; Rom 2:4, 5 Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever.” Jer 7:2-7

2Pet 3:10

2Pet 3:10 - But the day of the Lord shall come as a thief in the night - Jesus’ coming will be unexpected, just as a thief comes to steal at a time when we least expect it. See Lk 12:39; 1Thess 5:5, 6

2Pet 3:10

2Pet 3:11 - the heavens shall pass away with a great noise - with a shout, with the voice of the Archangel and with the trump of God. See 1Thess 4:12-14

2Pet 3:10

2Pet 3:10 - and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. - See Jer 4:23-27;

2Pet 3:11

2Pet 3:11 - Seeing then that all these things shall be dissolved, what manner of persons

ought ye to be in all holy conversation and godliness - Considering what is to happen in the near future, how are we to live NOW? See 2Pet 3:14; Eph 1:4; 1Jo 3:2, 3; Rev 22:11

2Pet 3:11

2Pet 3:11 - holy conversation - holy lifestyle

2Pet 3:12

2Pet 3:12 - Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? - Jer 4:23-28

2Pet 3:13

2Pet 3:12 - we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness - See Isa 65:17-25, 66:22; Heb 11:9, 13-16; Tit 1:2; Rev 21:1-8

2Pet 3:13

2Pet 3:13 - dwellers righteousness - righteousness is a glorified holiness, made perfect by Jesus' victory over sin.

2Pet 3:14

2Pet 3:14 - be diligent that ye may be found of Him in peace, without spot and blameless - See 2Pet 1:10; Eph 5:27; Jude 1:24; 1Jo 3:2, 3; Col 1:28; Heb 11:6

2Pet 3:15

2Pet 3:15 - And account that the longsuffering of our Lord is salvation - God's longsuffering and tarrying towards us is for our good, for our salvation. In turn, we must wait in patient hope, because we are saved by the blessed hope - See Isa 30:18; 2Pet 3:9; Rom 8:24

2Pet 3:15

2Pet 3:15 - even as our beloved brother Paul also according to the wisdom given unto him hath written unto you - Peter here affirms the principle explicitly stated in Paul's writings, that the prophets must speak in harmony, never contradicting one another as they are all moved by the same Spirit of God. See 1Cor 14:37; Isa 8:20

2Pet 3:16

2Pet 3:16 - in which are some things hard to be understood - some of Paul's writings through inspiration of the Holy Spirit are difficult to discern, and are weighty subjects. See Heb 5:10-14 Things hard to be understood that are commonly wrested by unlearned men: Ephesians 1 - Predestination to adoption for ALL people 1Cor 5; 2Cor 5 - Absent from the body and present with the Lord 1Pet 3:9 - Spirits in prison

2Pet 3:16

2Pet 3:16 - which they that are unlearned and unstable wrest, as they do the other scriptures, unto their own destruction - See 1Tim 1:4-7; 2Pet 2:1, 10-12; Mk 12:24 The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the

plain statements of God's word in a perverted light. – {GW92 127.3} Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. – {GC vi.1} Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." Joh 7:17, R. V. – {DA 459.1} – DA 459.1

2Pet 3:16

2Pet 3:16 - unlearned - those who have not studied to show themselves approved unto God; wise in their own eyes; conceited and presumptuous. See 2Tim 2:15; 2Pet 2:10-18

2Pet 3:16

2Pet 3:16 - unstable - unstable in the faith because they are: 1. Double-minded: Jam 1:6-8 2. A wolf in sheep's clothing: Mt 7:15; Act 20:29; 2Pet 2:10-18

2Pet 3:16

2Pet 3:16 - wrest - See Ps 56:5; Jer 23:36

2Pet 3:16

2Pet 3:16 - as they do also the other scriptures - the writings of Paul are not only subject to men's twisting and perverting, but the entirety of Scripture. For example, because men refuse to keep the Sabbath day holy, suggesting it has been abolished, they throw-out the entirety of the commandments stating they are no longer binding. Examples of difficult passages: 1Tim 5:9-15, 25; Eph 1 (predestination); 1Cor 5/2Cor 5 (absent from body); 1Pet 3:9 (spirits in prison)

2Pet 3:16

2Pet 3:16 - unto their own destruction - those who hate the truth and love a lie are storing up wrath for the day of wrath. Those with itching ears who choose to believe their lies will too suffer destruction. See 2Tim 2:25, 26, 4:3, 4

2Pet 3:17

2Pet 3:17 - Ye therefore, beloved, seeing ye know these things before - Peter continues to stir up the remembrance of the saints in those things which they have previously heard and known.

2Pet 3:17

2Pet 3:17 - beware let ye also, being led away with the error of the wicked, fall from your own steadfastness - See 2Pet 2:2, 3; Col 2:8; Eph 4:14; Mt 7:15

2Pet 3:17

2Pet 3:17 - fall from your own stedfastness - See Heb 10:35-39

2Pet 3:18

2Pet 3:18 - But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ - See Lk 2:52

---

1 John

1Jo 1:1 Back to Table of Contents

1Jo 1:1 - That which was from the beginning - Joh here, as in his gospel letter, speaks of the ever existence of Jesus. See Ps 33:6; Joh 1:1-5, 14, 17:5; Mic 5:2; Proverbs 8:22-30; Rev 1:11

1Jo 1:1

1Jo 1:1 - which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled - Joh hear testifies of being an eyewitness to the majestic incarnation of Jesus Christ. See 2Pet 1:16-18; Mt 17:1-9

1Jo 1:1

1Jo 1:1 - the Word of life - See Joh 1:14; Ps 33:6

1Jo 1:2

1Jo 1:2 - For the life was manifested, and we have seen it, and bear witness - See Lk 24:48; Joh 1:14; Ps 33:6

1Jo 1:2

1 John 1:2 - manifested - see 1 John 3:5, 6

1Jo 1:2

1Jo 1:2 - shew unto you that eternal life - Joh seeks to reveal to all men He who embodies life eternal, Jesus Christ. See Joh 11:25, 1:4, 10:27, 28, 17:3; 1Jo 5:11-13

1Jo 1:2

1Jo 1:2 - which was with the Father - Jesus, Who is one with the Father, was sent forth by the

Father and Holy Spirit to save the world. Isa 46:16; Prov 8:22-30; Zech 6:12, 13; Jer 23:5, 6; Joh 1:1-3

1Jo 1:2

1Jo 1:2 - and was manifested unto us - See Joh 1:14; Joh 3:16; 1 John 3:5

1Jo 1:3

1Jo 1:3 - That which we have seen and heard declare we unto you - See Mt 28:19, 20; Joh 17:4-8; 2Pet 1:16-18

1Jo 1:3

1Jo 1:3 - that ye also may have fellowship with us - the gospel is to be shared so we may all share in the fellowship and blessings of God and His works towards us. See Joh 17:20

1Jo 1:3

1Jo 1:3 - and truly our fellowship is with the Father, and with His Son Jesus Christ - See Joh 17:21

1Jo 1:4

1Jo 1:4 - And these things write we unto you, that your joy may be full - See Joh 15:11, 16:23, 24

1Jo 1:5

1Jo 1:5 - This then is the message which we have heard of him, and declare unto you - See Mt 28:19, 20

1Jo 1:5

1Jo 1:5 - God is light and in Him is no darkness at all - See Joh 1:9, 3:19-21, 8:12, 9:4, 5; Jam 1:17; Ps 92:15; 1Tim 6:16; CONTRAST Eph 6:12

1Jo 1:6

1Jo 1:6 - If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth - See Jam 3:14-16; 1Jo 2:4, 1:8

1Jo 1:6

1John 1:6 - walk in darkness - See 1Thess 5:1-5

1Jo 1:7

1Jo 1:7 - But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin - See 1Jo 4:17

1Jo 1:7

1Jo 1:7 - we have fellowship one with another - See Am 3:3; Philippians 2:1-4; Rom 15:5, 6; Act 1:13, 14

1Jo 1:7

1Jo 1:7 - and the blood of Jesus Christ his Son cleanseth us from all sin - Jesus is a Sanctuary, protecting us from condemnation. The concept of purgatory, where people through prayers, penance, donations and good works of others, are said to be purged of their sins, is contrary to Scripture which teaches that it is Jesus' blood alone that takes away our sins. See Eph 1:7; Zech 9:11; Heb 1:3; Isa 4:3, 4; Mic 7:19; 1Jo 3:5; Rev 1:5; Rom 5:9; Col 1:14; Contrast Heb 10:4, 11

1Jo 1:7

1Jo 1:7 - cleanseth us from all sin - there is no sin that is beyond the grace of God. Jesus, the Lamb slain from the foundation of the world, has offered Himself a sacrifice for sin before any sin of man. See 1Jo 1:9; Rev 1:5

1Jo 1:8

1Jo 1:8 - If we say that we have no sin, we deceive ourselves, and the truth is not in us - self-delusion stemming from self-righteousness. Self-righteousness will ultimately lead in killing or seeking to destroy those who are truly righteous in Christ for the reproof they give - See Joh 9:39-41, 8:32-41, 16:1-3; Rom 3:23; 1Jo 1:6; 2Chron 6:36

1Jo 1:9

1Jo 1:9 - If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness - The blood of Jesus not only brings forgiveness and freedom from condemnation, but it cleanses us from sin altogether. Jesus' blood is the "double cure" as stated in the hymn, Rock of Ages (#300). Josh 24:19 - "Ye cannot serve the Lord," said Josh: "for He is a holy God; ... He will not forgive your transgressions nor your sins." Before there could be any permanent reformation the people must be led to feel their utter inability in themselves to render obedience to God. They had broken His law, it condemned them as transgressors, and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin and receive strength to obey God's law. They must cease to rely upon their own efforts for salvation, they must trust wholly in the merits of the promised Saviour, if they would be accepted of God. – {PP 524.1}

1Jo 1:9

1Jo 1:9 - If we confess our sins - Lev 5:5; Jer 3:13 God has promised that all who call upon His name shall be saved (Rom 10:12, 13). The requirement of calling upon God's name and receiving of the gift of salvation is humble, contrite confessions of sin. Confession means to give assent with the convicting reproof from the Holy Spirit. True confession is seen when the individual states: "It is true, I have sinned" without excuse or attempts to justify (2Sam 12:13). The Psalmist proclaimed, "Blessed is the man whose transgressions are forgiven and whose sins are coverd. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not

come nigh unto him"(Ps 32:1-6). On the other hand, the wise man also declares that "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov 28:13).

1Jo 1:9

1Jo 1:9 - He is faithful - God is not a man that He should lie (Num 23:19). That which He promised to do, He will do because He stakes His promises upon His name, His reputation and His character Isa 46:9, 10; Micah 7:18-20; Ex 33:14-17; 34:5-8; Isa 43:25; Heb 2:17, 6:13, 8:12; 1Thess 5:24; Philippians 1:6 Further God is ever living, so He has all time to fulfill His promise. God is all powerful, so nothing can constrain His purposes except our disobedience. See Heb 7:25, 26; Eze 18:4-25; Mic 7:18, 19

1Jo 1:9

1Jo 1:9 - just to forgive - God is just in all of His dealings (Deut 32:4). He will not try a person a second time for a sin that He has fully acquitted by the blood of Jesus and the person has fully turned from. Further, the Law of Righteousness that demands perfection or death (Rom 9:31, 6:23) is satisfied as Jesus stands in the gap with His blood, showing evidence for payment of our sins. The work of forgiveness occurs at the Altar of Burnt Offering, where Jesus died for our sins and we offer ourselves as living sacrifices. See Isa 53:10, 55:6, 7; Jer 31:34; 1Jo 1:7; Rom 12:1, 2; Heb 2:17

1Jo 1:9

1Jo 1:9 - cleanse us from all unrighteousness - 1 John 5:17 Cleansing in the sanctuary occurs at the Lavar, after one has received forgiveness of sin (Ex 30:18-21). the New Covenant promise is to cleans us from our sins, remove our stony heart and give us a heart of flesh with God's law written upon it and place within us God's Spirit that we may be His people and He will be our God. The cleansing here spoken involves a new life in Christ Jesus where old things are past away and it may be seen that all things have become new. Further, the cleansing lastly pertains to the permanent removal of all records of sin so that he who is just will remain just and he who is righteous will remain righteous. See Eze 36:24-29; Jer 31:31-34; Joh 3:5-8; 2Cor 5:17; Act 3:19; Rev 3:5; Isa 43:25; Ps 51:7-12; 1Jo 1:7

1Jo 1:10

1Jo 1:10 - if we say that we have not sinned - this constitutes lying against the Spirit of God Who convicts us of sin, of righteousness and of judgment - See 1Jo 1:8; Joh 16:8-11; James 3:14-16; Mt 12:31, 32; 2Chron 6:36 The prideful act of defiance, first observed in Cain (Gen 4:4-9), where we reject the Holy Spirit's prompting to confess our sins to God and ask forgiveness of those we have offended, is a cover-up and profession that "we have not sinned". Because all have sinned (Rom 3:10-12, 23; 1Kin 8:46; 2Chron 6:36), we should never seek to hide our sins, but give confession while the LORD is merciful to forgive (Ps 32:1-6). None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ. – {COL 160.2} Salvation is two-fold. 1. Salvation from sin. This is a progressive work of Christian life. Some mistake and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they

must repent; and if they refuse or neglect to repent of them, they stand as indorsing thorn, and then their relation is changed and they must be counted sins of presumption. And there is place for continuance of this work of increasing in knowledge and reforming in life until we become as perfect in knowledge as our circumstances will permit. This is growth in grace, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himself to God. It is incumbent upon him to grow up into it. {1882 JHW, JBF 6.2}

1Jo 1:10

1Jo 1:10 - we make him a liar - See Heb 6:18; Num 23:19; Rom 3:4

1Jo 2:1

1Jo 2:1 - write I unto you, that ye sin not - since sin is the transgression of the law (1Jo 3:4), Joh writes to us that we keep or uphold the Law of God. The good news in commandment keeping is that God has already given His Holy Spirit to us, Who writes the commandments in our heart, even before we keep them (do it). See 2Sam 22:33; Deut 30:11-14; 1Cor 15:34; Rom 6:12-14; 2Cor 13:7

1Jo 2:1

1Jo 2:1 - And - the conjunction "and" links the two clauses together such that they both must be fulfilled in order for the statement to be true. In other words, in order for us to have an Advocate [Lawyer, Representative, One Who Intercedes and declares us innocent] with the Father, Christ the Righteous One, we must also believe that we are to sin not. See 1Jo 4:1-3

1Jo 2:1

1Jo 2:1 - we have an Advocate with the Father - Jesus is Savior of the World but not all have an Advocate. An Advocate declares us innocent in court and gives power to kick Satan out of our lives and out of the heavenly tribunal. The Advocate (lawyer) imparts His power to give us victory over sin (self) and our addictions. The Advocate gives power to keep God's commandments - lose the taste for sin and walk away from it. The Holy Spirit will descend upon us and help us to lose even the memory of sin. This produces a commandment keeping person ["here is the patience of the saints, there are they that keep the commandments of God and have the faith of Jesus Christ" - Rev 14:12], which gives God the right to kick Satan out of court (The Lord rebuke thee, O Satan - Zech 3:2; Ju 9). Once God has a people who give answer to the charges to Satan's accusations listed below, He will finish cleansing His sanctuary and return. See Roman 8:34; Isa 51:1-6, 22. SATAN's CHARGES AGAINST GOD AND US 1. Does God have the right to take a person to heaven (i.e. Enoch, Moses, Elijah, those raised at Jesus' resurrection, the redeemed, you and me)? 2. If the gospel of Christ is so good, why do people continue to sin? Those who rejected the first message could not be benefited by the second, and were not benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the Most Holy place of the heavenly Sanctuary. And by rejecting the two former messages, they can see no light in the third angel’s message, which shows the way into the Most Holy place. I saw that the nominal churches, as the Jews crucified Jesus, had crucified these messages, and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot be benefited by the intercession of Jesus there. {Spiritual Gifts Vol 1 pg 259}

1Jo 2:1

1Jo 2:1 - Jesus Christ the righteous - See Jeremiah 23:5, 6; 1 John 2:29; Zech 6:12, 13

1Jo 2:2

1Jo 2:2 - And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world - Jesus is the Appeasement, the One Who regains favor with the Father and the transgressed Law, for mankind. See Lk 22:20; Rom 3:21-26, 4:25; Heb 2:17; 1Jo 4:10

1Jo 2:2

1Jo 2:2 - not for ours only, but also for the sins of the whole world - Justification by faith is the gift given to the entire human race. See Rom 3:24, 5:1, 18; 2Cor 5:19; Heb 2:9; 1Jo 2:2; Joh 4:42, 11:50-52

1Jo 2:2

1 John 2:2 - sins of the whole world - See 1 John 5:19; Joh 4:42

1Jo 2:3

1Jo 2:3 - And hereby we do know that we know him, if we keep his commandments - See Joh 14:15, 15:10; 1Jo 2:5, 5:2; 2Cor 13:5; Eccl 12:13; Rev 22:

1Jo 2:4

1Jo 2: 4 - He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him - This is the litmus test for Protestantism. See Joh 14:15; 15:10 “I will put My laws into their hearts, and in their minds will I write them.” Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. – {SC 60.2}

1Jo 2:4

1Jo 2:4 - I know him - See Jer 9:23, 24

1Jo 2:4

1Jo 2:4 - and keepeth not his commandments, is a liar, and the truth is not in him - Jam 3:14-16; 1Jo 1:6

1Jo 2:5

1Jo 2:5 - But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him - See 1Jo 2:3, 4:12; 2Cor 13:5

1Jo 2:6

1Jo 2:6 - He that saith he abideth in him ought himself also so to walk, even as he walked - See Joh 15:5, 10; Gal 2:20; 1Jo 4:17

1Jo 2:7

1Jo 2:7 - Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning - Joh is not giving any new commandments or truths, but merely restating and reminding us of that which we received from the beginning and already know.

1Jo 2:7

1Jo 2:7 - The old commandment is the word which ye have heard from the beginning - We are to love God with all our heart, soul, mind and strength and love our neighbors as ourselves - See Lk 12:29-34

1Jo 2:8

1Jo 2:8 - which thing is true in him and in you: because the darkness is past, and the true light now shineth - the Light of Life has shown in our hearts so that which is being now revealed is true, as it is in Jesus Christ and towards us. See John 1:4, 8, 9; 8:12

1Jo 2:9

1Jo 2:9 - He that saith he is in the light, and hateth his brother, is in darkness even until now - See Job 16:9-11; Mt 5:44, 6:23; 1Jo 2:11

1Jo 2:10

1Jo 2:10 - He that loveth his brother abideth in the light, and there is none occasion of stumbling in him - See Joh 1:4, 8, 9, 15:12; 1Thess 5:1-9

1Jo 2:11

1 John 2:11 - But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes - See Mt 6:23; Gal 5:19-21; Jam 3:15, 16

1Jo 2:12

1Jo 2:12 - I write unto you, little children, because your sins are forgiven you for his name's sake - Our sins are forgiven us because of what Jesus has done in shedding His blood on our behalf and because of the Goodness of the Father, for His name's sake. See Ex 34:5-7; Isa 43:25; 1Jo 1:9

1Jo 2:12

1Jo 2:12 - for his name's sake - It is by nature of the name (Ex 33:16), character, and image (Col 2:9) of God that we are saved. GOD is LOVE! For His name's sake He shows us grace and mercy. See Isa 43:25; Ex 34:5-7

1Jo 2:13

1Jo 2:13 - the fathers know the Eternal One, the One Who is from everlasting to everlasting. See Ps 90:2; Proverbs 8:22-30

1Jo 2:13

1Jo 2:14 - because ye have overcome the wicked one - See Rev 12:11; John 12:31; Heb 2:14, 15; Rom 8:1-4

1Jo 2:14

1Jo 2:14 - I have written unto you, fathers, because ye have known him that is from the beginning - See Proverbs 8:22-30

1Jo 2:14

1Jo 2:14 - I have written unto you, young men - Given that Joh wrote this in the first century and he is appealing to the youth of this time, more than any other generation, I believe Joh is saying not only what you are but what you must become in Christ.

1Jo 2:14

1Jo 2:14 - because ye are strong - First Joh says you are strong: Physical strength and beauty are most appealing in the young. However, I'd like to suggest to you that Joh not only speaks of physical strength and endurance but of moral strength of character. Your ability to take a stand for truth, for honesty, for God and His Word in the midst of extreme pressures: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh This same Joh, who penned the Rev foresaw a world where the iniquitous sins that caused the complete destruction of the twin cities of Sodom and Gomorrah would run rampant - globally accepted and even celebrated... This month marks LGBTQ Pride month 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Joh foresaw a world where the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, just as in the days of Noah Joh recognized the need for this generation to be able to express the love of Christ to all men, Just as Jesus loved all men - the publican, the prostitute, the abuser, the sexually immoral, while not condoning their sin. Joh saw a generation that would call sin by its right name, but express and model love so that the sinner might ask: "Sirs, what must I do to be saved" {from sermon 6/8/2021 - An Appeal to the Youth and Young People by CAA}

1Jo 2:14

1Jo 2:14 - and the word of God abideth in you - Next Joh says that you, the youth the young have the Word of God abiding in you: Joh foresaw this generation as ones who have developed an intimate knowledge of Scripture. Now Joh again is not saying this is what you are, but what you must strive to become. As you accept the challenge to master God's Word, you will realize that there is no greater, no higher field of study than what you find in Scripture. In fact, Scriptures contain the Pure Science of Math, it contains all of the Health Sciences, it contains Astronomy, it contains Botany and Zoology, it contains Education, Social Work and Social Sciences and especially History. The Bible contains counsels on every topic under the sun. It is this collective knowledge of truth and most importantly, the Science of Salvation, God's masterful plan for restoring His image in mankind, granting us the gift of eternal life and ridding the universe of the rebellion of sin that we are to become most familiar with. Why is the Word of God abiding in us so important you may ask? 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Joh foresaw a world filled with over 4,300 different, distinct religions offering any number of options and methods for finding, peace, happiness, well-being, and an afterlife. However, of all the 4,300 different paths, there is only one narrow path that leads upwards that the true saints of God must travel. Jesus is at the distant end of the path and behind the saints is the "Judgment Hour Cry stating: "The Bridegroom cometh, go ye out to meet Him". 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Joh foresaw this generation facing an unrighteous decree, just like the three Hebrew boys faced when told to bow and worship the golden image. Joh saw the

need to be rooted in God's Word to not only know what it truth, but to understand that when we take a stand for truth, the battle is no longer ours but the Lord Joh saw the necessity of knowing the historic accounts of Bible history which have been written for our admonition, upon whom the ends of the world are come. Joh saw that God's Word abiding within will shield you youth from the myriad of deceptions, but also having the Living Word, Jesus Christ abiding within will allow you to face the coming unrighteous decree, a Sunday Law, with strength and courage {6/8/2021 - from sermon "An Appeal to the Youth and Young People" by CAA}

1Jo 2:14

1Jo 2:14 - and ye have overcome the wicked one - Lastly Joh saw that you youth have overcome the wicked one. Joh first saw a world where the nations were angry, and the heathen raged, imagining a vain thing against God and His anointed. He saw where the vast majority of the world had succumbed to the deceptive teachings and lying signs and wonders of the Dragon, the Beast and the False Prophet, all marshaled and aligned to war against Jesus and those with Him. Now those who stood with Jesus was this generation of youth and young people, each of you on this line, as those who will fulfill the greatest promise and works described in Scripture! Joh saw the Mystery of God, as described in Rev 10:7, fulfilled in each of you here on this prayer line. Now there are several aspects to the Mystery of God, but the one I'd like to focus on is described in Col 1:27 "Christ in you, the hope of glory". Joh foresaw a generation that married themselves totally to Jesus Christ such that they were finally able to defy every temptation, rise above every disappointment, ignore all distractions, and find victory over every sin and besetment through the power of the Holy Spirit. Now how is this mystery of God to be manifest in us? 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Joh saw this generation fulfilling that which he penned in Rev 18:1 where he saw "another angel come down from heaven, having great power; and the earth was lightened with his glory" 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Isa described you all similarly when he penned in Isa 60:1-3 "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Joh foresaw each of you gaining victory over the Dragon, the Beast and the False Prophet, that you would not bow down to the Beast, his image nor receive his mark, but rather, you would be sealed with God's seal and proclaim the greatest most solemn message to the world, to gather Jesus' final harvest {from sermon 6/8/2021 - An Appeal to the Youth and Young People - by CAA}

1Jo 2:15

1Jo 2:15 - Love not the world, neither the things that are in the world - See Joh 12:25; 1Jo 5:19 "He hath smitten." God has so ordered in his providence, that his children cannot have intercourse and associations with men of the world, and with the kingdoms of this earth, but that persecution, or loss of Christian character, is sure to follow. The prophet is showing the present state of the church, while the tares and wheat are growing together. The children of God shall be smitten - meaning they shall be chastised, persecuted, ruled over. See the Roman power, from the days of their connection with the Jews until the present time, ruling over, persecuting, and trampling under foot the church of God. Our text is not only showing us our duty to God, but it teaches us the sufferings of the church, the dealings of God with her, and her final redemption; the first and second coming of her Lord, her final deliverance from death and all enemies, and her glorified reign. It teaches us the manner of Christ's coming, and the time when all these things will be fulfilled. We are therefore now showing the sufferings of the church, and God's special care and providential

dealings with her. {1842 WiM, MWV3 49.2}

1Jo 2:15

1Jo 2:15 - If any man love the world, the love of the Father is not in him - See Gal 1:10; Jam 4:4; Joh 15:19

1Jo 2:16

1Jo 2:16 - For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. - See Rom 7:7; 1Jo 5:19 In the experience of Dan and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it costs them a great sacrifice. – {CC 248.2}

1Jo 2:16

1Jo 2:16 - the lust of the flesh - In ordinate affections Evil concupisense Vile affections

1Jo 2:16

1Jo 2:16 - pride of life - all of the things which exalt self: the praises of men, selfish ambitions, positions and titles, material wealth and possessions. See Heb 3:13; Mk 10:23 He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. – {SC 30.1}

1Jo 2:17

1Jo 2:17 - And the world passeth away, and the lust thereof: - See 1Cor 7:31; Isa 51:6; 2Cor 4:18

1Jo 2:17

1Jo 2:17 - but he that doeth the will of God abideth for ever - See Ps 23:6; 1Jo 5:4, 5, 11-13

1Jo 2:18

1Jo 2:18 - Little children, it is the last time: and as ye have heard that antichrist shall come - Joh speaks of the man of sin, the son of perdition as the antichrist. The masterpiece of Satan embodied in the Church of Rome is that antichrist that exalts itself against the knowledge of Christ, sits in the seat of Christ and professes to be Christ.

1Jo 2:18

1Jo 2:18 - even now are there many antichrists; whereby we know that it is the last time - Anyone who does not give God the glory but seeks to assume praise and glory to himself is operating under the spirit of antichrist (2Thess 2:4). Laodicea is rich and increased with goods and thinks it has need of nothing. Her boast is in her good works of self-righteousness [works of the flesh and not works of the Spirit - Rom 8:8], not realizing she is wretched, miserable, poor, blind and naked. (2Cor 11:12-15; Col 2:18, 19). See 1Jo 2:22, 4:1-3; Act 13:6-12; Mk 15:7; Mt 24:5, 27:16; Joh 10:10; 2Thess 2:1-4

1Jo 2:19

1Jo 2:19 - They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us - those who are shaken out go forth because they were not ever connected to the Father; never converted to taste of the heavenly blessings (Heb 6:4-6) and continue with Christ, but had the love of the world in their hearts. See Joh 6:66, 8:43, 45-47; Heb 10:38, 39, 12:26, 27; Jer 15:19; 1Jo 2:24, 4:3, 5, 6

1Jo 2:19

1Jo 2:19 - they would no doubt have continued with us - Gal 4:30, 31; John 8:31, 35; 1Jo 2:24

1Jo 2:19

1Jo 2:19 - but they went out, that they might be made manifest that they were not all of us - A shaking causes those who are not willing to pay heed to the Faithful and True Witness to depart - See John 6:66; Isa 33:14; Rev 3:14-20||Heb 12:26

1Jo 2:19

1Jo 2:19 - that they might be made manifest that they were not all of us - See Lk 12:2; Zeph 1:12; Jer 17:10

1Jo 2:20

1Jo 2:20 - But ye have an unction from the Holy One, and ye know all things - The Spirit of Life and Truth that dwells in us is also the Spirit of Wisdom and of Revelation Who teaches us all things we need to know for salvation. See Ex 28:3; 1Cor 2:4-7, 10, 12-16; Mt 11:25; Eph 1:17; 2Cor 1:21

1Jo 2:20

1Jo 2:20 - unction - The act of anointing - See 1Jo 2:27, 3:9

1Jo 2:21

1Jo 2:21 - I have not written unto you because ye know not the truth, but because ye know it - See Joh 8:32

1Jo 2:21

1Jo 2:21 - and that no lie is of the truth - no lie originates or comes from the truth; they are mutually exclusive. - See John 8:31, 32, 36, 44; 1Jo 3:5

1Jo 2:22

1Jo 2:22 - Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son - the denial of Jesus as Christ is to deny Him of His divine position of God and appointed position as the sole Mediator between God and man. The usurpation of Jesus' work as Mediator has been asserted by the man of sin for centuries. 2Pet 2:1, 2; Dan 9:25 Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1Tim 4:1. Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ's

second coming, he declares that it is “after the working of Satan with all power and signs and lying wonders.” 2Thess 2:9. And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, “who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways.” 2Pet 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved Joh declares: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.” 1Jo 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist. – {PP 686.1}

1Jo 2:22

1Jo 2:22 - He is antichrist - the papacy, which claims to be Christ's representative on earth and through the confessional and indulgences, seeks to supersede and usurp the authority and works of Christ and His Father, is antichrist. Consider Absalom's rebellion as an example of the workings of antichrist, a usurper: 2Sam 15:1-6 Origins of Antichrist: Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” [Eze 28:12-15, 17.] Little by little, Lucifer came to indulge a desire for self-exaltation. “Thou hast set thine heart as the heart of God.” “Thou hast said: ... I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation.” “I will ascend above the heights of the clouds; I will be like the Most High.” [Eze 28:6; Isa 14:13, 14.] Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer’s endeavor to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield. – {GC88 494.1}

1Jo 2:23

1Jo 2:23 - Whosoever denieth the Son, the same hath not the Father: - See Joh 16:3, 14:6, 5:37, 38

1Jo 2:24

1Jo 2:24 - If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father - See Joh 15:7-10; Heb 3:14; James 5:8; Gal 1:1-9; 1Jo 3:11

1Jo 2:25

1Jo 2:25 - And this is the promise that he hath promised us, even eternal life - See 1Jo 5:11-14; Joh 12:49, 50;

1Jo 2:26

1Jo 2:26 - These things have I written unto you concerning them that seduce you - See Gal 5:7-10; 2Pet 2:1-3

1Jo 2:27

1Jo 2:27 - But the anointing which ye have received of him abideth in you - See 1Jo 2:20, 3:9, 24; Eph 1:13, 14; Ex 28:3; 2Cor 1:22

1Jo 2:27

1Jo 2:27 - and ye need not that any man teach you - the words of God, written in the heart by the Holy Spirit is our guide. All who will be taught will be taught of God (Joh 6:45) - See Jer 31:31-34; 1Cor 2: 2:4-7, 10, 12-16

1Jo 2:27

1Jo 2:27 - but as the same anointing teacheth you of all things - The mind of Christ, the blessed presence of the Holy Spirit is He Who teaches us all things and leads us into all truth. See Joh 6:45, 16:13, 14; 1Cor 2:4-7, 10, 12-16

1Jo 2:27

1Jo 2:27 - and even as it hath taught you, ye shall abide in him - See Joh 15:1-10

1Jo 2:28

1Jo 2:28 - And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming - See Joh 15:1-10; Mt 24:46

1Jo 2:28

1Jo 2:28 - when he shall appear, we may have confidence, and not be ashamed before him at his coming - See 2Tim 2:15; Titus 2:12, 13; 1Pet 4:13; Heb 6:19, 10:35-39; Rom 5:2

1Jo 2:28

1Jo 2:28 - we may have confidence - See Isa 25:9, 33:15-17, 32:17, 1Jo 4:17

1Jo 2:29

1Jo 2:29 - If ye know that he is righteous, ye know that every one that doeth righteousness is born of him - See Jer 23:5, 6; 1Jo 3:7, 9, 4:7, 5:1, 4, 18; 2Cor 3:18

1Jo 3:1

1Jo 3:1 - Behold, what manner of love the Father hath bestowed upon us,that we should be called the sons of God - How deep the Father's love for us!? How kind beyond all measure! That He would give His only Son, to make a wretch His treasure!!! 1. Jesus will pardon and justify us fully and completely and share His glory with us as we sit on thrones with Him! - Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne. – {GC 483.3} 2. Jesus, the Everlasting God and Father (Isa 9:6, 7; Heb 1:8), is not ashamed to call us brethren as He has been joined to the human race for eternity. Joh 3:16; Heb 2:11 3. We, who embrace God's promises by faith can be filled with all the fullness of Jesus Christ and can become partakers of Jesus' divine nature. See Eph 3:19; 2Pet 1: 4 4. Jesus will make us to sit down and He will serve us in New Jerusalem - Lk 12:37 5. Jesus has prepared a city especially for the redeemed to dwell in. Joh 14:1-3; Rev 21:10-27; Hymn #427 No Night There; #449 Never Part Again 6. God will move the capital of His eternal Kingdom to earth so that He may dwell among men; honoring the lost sheep above the others. Rev 21:3, 22; Lk 15:22-24, 32; The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on

Him. Joh could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. – {Ev 191.1} The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits.... – {Ev 191.2}

1Jo 3:1

1Jo 3:1 - that we should be called the sons of God - Ones born in sin and shapen in iniquity are called sons of God by virtue of the shed blood of Jesus Christ (Rom 5:1; 1Jo 1:7). See Gen 4:26, 6:1, 2; Isa 56:2-8; Eph 1:3-14; Heb 2:9-14

1Jo 3:1

1Jo 3:1 - therefore the world knoweth us not, because it knew him not. - We are pilgrims in this world and therefore foreigners to the world - See Joh 17:14-16, 18:36; Tit 2:14; 1Jo 3:13, 4:17

1Jo 3:1

1Jo 3:1 - because it knew him not - See John 16:1-3

1Jo 3:2

1Jo 3:2 - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is - See Col 3:4

1Jo 3:2

1Jo 3:2 - now are we the sons of God - we are sons of God today in Christ Jesus, bearing eternal life - 2Cor 5:17-21; Rom 8:14; Joh 1:12, 13; Gal 3:29; 1Jo 5:11-13

1Jo 3:2

1Jo 3:2 - it doth not yet appear what we shall be - See Rom 8:24, 25; 1Cor 2:9, 13:12; Isa 64:4

1Jo 3:2

1Jo 3:2 - but we know that, when he shall appear, we shall be like him; for we shall see him as he is - See Heb 3:14

1Jo 3:2

1Jo 3:2 - when He shall appear - Jesus will appear, first in us through the power of the Holy Spirit, and then in the clouds of glory. See Col 1:26-29; 1Jo 4:1-3; Heb 9:28, Tit 2:13

1Jo 3:2

1Jo 3:3 - we shall be like him - we will have the mind and character of Jesus when He appears. See 1Cor 13:12, 15:50-55; 1Jo 4:17, 2:28; Rom 6:5; 1Pe 3:11, 14; Eph 1:4; Rev 22:11; Philippians 2:5-11; Col 3:4

1Jo 3:2

1Jo 3:2 - for we shall see Him as He is - we see Jesus today as the Fairest among ten thousand and the One, altogether lovely and we will reflect this character at His Second Coming. See 1Cor 13:9-12; 2Cor 3:18; Song 5:10, 16

1Jo 3:3

1Jo 3:3 - every man that hath this hope in him purifieth himself - the hope is to become Christ-like and to be able to see Him in peace when He comes again - Gen 35:1-4; *Ex 19:10, 11; 1Jo 4:17, 5:18; Col 1:25-29; Heb 3:6; Titus 2:11-14; 2Tim 2:19, 21; *2Pet 3:14; Eph 5:27 Righteousness by Faith and the health message, (the 3rd Angel's message) are hear succinctly stated where those who have the hope of salvation will have pure hearts, minds, lives and bodies. See 1Pet 1:22, 23; 2Pet 1:10; Rev 14:6; Joh 17:17, 19; 2Tim 2:21; Dan 12:10 "Every man that hath this hope in him purifieth himself even as He is pure." Any hope aside and separate from purity and righteousness is a snare of Satan, sophistry, and fatal delusion. Jesus came to our world, and graciously stands inviting us to come unto Him and learn of Him, believe in Him; and as we come, He grafts us into His life and into His character. Our drawing nigh to Christ is faith, and the grafting process is adoption; and by this mutual act we become sons of God and joint heirs with Christ, partakers of the divine nature, having escaped the corruption that is in the world through lust. – {TSB 135.1}

1Jo 3:3

1Jo 3:3 - even as He is pure - See 1Pet 1:16

1Jo 3:4

1Jo 3:4 - Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law - "The choice to rebel against God's authority over our lives, instead of surrendering to it, is the basis of every sin. This, in essence, is a choice to be God because we take His rightful place in our lives".

1Jo 3:4

1Jo 3:4 - for sin is the transgression of the law - Sin is manifested in self going higher. See Rom 5:13, 6:23, 7:7; Gen 2:17; 1Jo 5:17 Sin being transgression of the Law is a FACT. Jesus, full of Grace and Truth, was manifest to take away our sins which is salvific TRUTH (1Jo 3:5, 6). Sin is not abiding in Jesus and walking in the flesh 24/7 rather than walking in the Spirit of God. See Rom 6:5-7, 8:5-8 Josh 24:19 - "Ye cannot serve the Lord," said Josh: "for He is a holy God; ... He will not forgive your transgressions nor your sins." Before there could be any permanent reformation the people must be led to feel their utter inability in themselves to render obedience to God. They had broken His law, it condemned them as transgressors, and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin and receive strength to obey God's law. They must cease to rely upon their own efforts for salvation, they must trust wholly in the merits of the promised Saviour, if they would be accepted of God. – {PP 524.1} "When we understand and appreciate that "real sin" is the will to kill God, then we will know that the sin of man was indeed laid upon Christ. He took our sin. Without a murmur the Saviour accepted the supreme evidence of hatred. He not only bore the sins of mankind, but He bore mankind's sin of the murder of God displayed before the universe. As a lamb He came to the slaughter and we slew Him. When we come to see and understand

that sin, we can truly repent. When we sense that it is in this way that the sanctuary was defiled, we will understand the work facing the church." {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 119} If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of His law, and faith toward our Lord Jesus Christ. – {Con 75.1} The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom the basis of moral responsibility is gone. – {Con 75.2} Those who follow these blind leaders close the avenues of their souls to the reception of truth. They will not allow the truth with its practical bearings to affect their hearts. The largest number brace their souls with prejudice against new truths, and also against the clearest light which shows the correct application of an old truth, the law of God, which is as old as the world. The intemperate and licentious delight in the oft-repeated assertion that the law of the ten commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description are carried on under the cloak of Christianity. – {Con 75.3}

1Jo 3:5

1Jo 3:5 - He was manifested to take away our sins - *Mt 1:21; Joh 3:16, 17; 12:23-28; Rom 5:1, 6:1-14, 2:14-18, 8:3; Eph 2:1-16; 1Jo 1:2, 7, 3:8; Act 3:22-26; Zech 3:4, 5

1Jo 3:5

1Jo 3:5 - manifested - Made clear; disclosed; made apparent, obvious or evident - Jesus was revealed to mankind to reveal the righteousness of God. Rom 1:16, 17; 1Tim 3:16

1Jo 3:5

1Jo 3:5 - in Him is no sin - There is no sin in Jesus; He has overcome sin and its temptations; He is the RIGHTEOUSNESS of God in the flesh - Job 34:10, 12; Joh 14:30; Heb 4:15; Act 2:22-36; Gal 5:22, 23; 1Jo 2:21 Jesus' righteousness is a victorious righteous, where He was tempted in all points like as we are and yet without sin (Heb 2:14-18, 4:15). The Father on the other hand is impervious to sin all together (Jam 1:13). It is Jesus' righteousness and faith that we are to receive by faith (Rom 1:17).

1Jo 3:6

1Jo 3:6 - Whosoever abideth in Him sinneth not - See 1Jo 3:9, 5:18; Joh 15:5 But Christ slew the dragon in his last lair, proved that human sin is willful and therefore unnecessary. And in mankind who believe, He created a new abhorrence of sin that leads to its final eradication. Thus He set the captive will of sinful man free to say "No" to sin, and through the faith of Jesus to become pure and holy. {Grace on Trial, Robert Wieland, pg 83 or 194} By accepting Christ, our "captive will" is set free to choose righteousness. We still have a sinful nature, but the will that has yielded to the power of the Spirit of Christ will find victory over sin and the flesh (Rom 8:1-4; Gal 5:16)

1Jo 3:6

1Jo 3:6 - abideth - ménō Verb men'-o a root word a primary verb; to stay (in a given place, state, relation or expectancy):--abide, continue, dwell, endure, be present, remain, stand, tarry (for), 0 thine own. to remain, abide in reference to place to sojourn, tarry not to depart 1a to continue to be present 1a to be held, kept, continually in reference to time to continue to be, not to perish, to last, endure 1b of persons, to survive, live in reference to state or condition to remain as one, not to become another or different to wait for, await one Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips, for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed. –{FLB 226.4}}

1Jo 3:6

1Jo 3:6 - whosoever sinneth hath not seen him, neither known him - we must behold the glory of the Lord in His majesty and holiness. We must have the Mareh vision experience as Isa, Daniel, and Joh the Revelator, so that our comeliness is cast to the dust, we see our wretchedness and we cry out for God's grace and mercy. Unless we are born again and abide in Christ, we are still in our flesh and will not see the Kingdom of God - Jesus is the Kingdom of God. See Joh 3:3, 5; Lk 17:20, 21; Rom 8:9; 1Jo 3:9

1Jo 3:6

1Jo 3:6 - hath not seen him, neither known him - To experience the divine power of Jesus Christ abiding within, providing peace, quietness, assurance and victory while under trial, test, or temptation is to see and know Jesus, to be BORN AGAIN. See John 14:16-21, 3:3, 5||Lk 17:20, 21|Ezekiel 36:26, 27; Isa 50:4-7; John 16:3

1Jo 3:7

1Jo 3:7 - Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous - the deceptions of the last days will include the teaching that it is impossible to live above sin. See 1Jo 3:10; Mt 24:5, 11

1Jo 3:7

1Jo 3:7 - he that doeth righteousness is righteous, even as he is righteous - as Christ is, so are we in this world (1Jo 4:17) See John 7:18; 1Jo 2:29; Jeremiah 23:5, 6; 2Cor 5:21; Lk 6:44, 45; Rom 8:4; Rev 22:11 '"Righteousness" is a word that is never used of created beings with a sinless nature. We read of "holy angels" or "unfallen angels," but never do we find the phrase righteous angels. We read of Adam and Eve before the fall that they were "innocent and holy," but never do we see that they were righteous. They could have developed a "righteous character" if they had resisted temptation, but righteousness is always a term that means holiness that has confronted temptation in sinful nature and has overcome. The word itself means justification, and something that is sinless cannot need justification. The innate meaning of the word is declaring something that has been crooked to be straightened.' {Wieland - Grace on Trial pg}

1Jo 3:7

1Jo 3:7 - even as he is righteous - The apple does not fall far from the tree. We will produce righteousness as Jesus abides in us, even as He is righteous - See 1Jo 3:2, 3; Jeremiah 23:5, 6

1Jo 3:8

1Jo 3:8 - He that committeth sin is of the devil; for the devil sinneth from the beginning - This verse speaks of the power of demon possession (Eph 2:2, 3). We are under the spirit of Satan by nature and when we commit sin. Sin within our sinful nature, influenced by the devil, causes us to perform the works of the flesh. See Joh 8:44; Isa 14:12-14; Gal 5:19-21; 1Cor 6:9, 10

1Jo 3:8

1Jo 3:8 - for the devil sinneth from the beginning - Lucifer chose not to abide in Jesus but sought to establish his own righteousness apart from Jesus and thus sinned. See John 8:44; Jude 1:6; 2Pet 2:4; Isa 14:12-14; Eze 28:12-18

1Jo 3:8

1Jo 3:8 - For this purpose the Son of God was manifested, that he might destroy the works of the devil - See Rom 8:1-4; Heb 2:14-16; 1Jo 3:5, 5:18

1Jo 3:8

1Jo 3:8 - manifested - Made clear; disclosed; made apparent, obvious or evident - Jesus was revealed to mankind to reveal the righteousness of God. Rom 1:16, 17; 1Tim 3:16

1Jo 3:8

1Jo 3:8 - works of the devil - See James 3:14-16; 1Cor 6:9, 10; Gal 5:19-21; Joh 8:44; Eph 5:5, 6; Col 3:5, 8, 9; Rom 13:12||Eph 5:11 The works of the devil include causing: 1. Guilt 2. Shame 3. Fear 4. Bitterness, Anger, Wrath 5. Condemnation 6. Jealousy, Envy, Covetousness 7. Lies and Deception (John 8:44) 8. Works of the flesh to save oneself (Mt 11:28-30; John 15:1-5; Gal 5:19-21)

1Jo 3:9

1Jo 3:9 - Whosoever is born of God doth not commit sin - See Rom 8:14; 2Cor 5:17; Joh 1:12, 13, 3:3-8; 1Jo 2:29, *5:18

1Jo 3:9

1Jo 3:9 - his seed remaineth in him - the person abides in Christ. The seed from above is given by Christ (the Holy Spirit) and is (fed) watered as we partake of the Word of God and sow the Spirit (Gal 6:8). As HE waters that seed and it remains and grows in us, we cannot sin. See 1Jo 4:13; Rom 9:29; Col 1:27; Joh 14:16-18; 1Pet 1:23; 2Pet 3:9; 1Jo 2:29, 3:6, 24; Eph 1:13, 14

1Jo 3:9

1Jo 3:9 - and he cannot sin, because he is born of God - See 2Pet 1:1-4; Ps 119:11

1Jo 3:9

1Jo 3:9 - because he is born of God - Jesus is born in us, and He Who has not sin in Himself abides in us. We therefore, can not sin - See 1Jo 3:5, *4:7; Joh 1:13; 2Cor 5:17; Gal 2:20

1Jo 3:10

1Jo 3:10 - In this the children of God are manifest, and the children of the devil - See Gen 3:15; Mal 3:18

1Jo 3:10

1Jo 3:10 - and the children of the devil - See Gen 3:15; 1Jo 3:12; Lk 3:7; Joh 8:44; Isa 1:4, 57:4, 9:15; Lk 3:7; Gen 6:2; Ps 57:4

1Jo 3:10

1Jo 3:10 - whosoever doeth not righteousness is not of God; neither he that loveth not his brother - See Gen 4:3; Rom 13:8-10, 4:1-4; 1Jo 3:6, 7, 12, 14, 15, 4:7

1Jo 3:11

1Jo 3:11 - For this is the message that ye heard from the beginning - See John 13:34, 35; 1Jo 2:24

1Jo 3:11

1Jo 3:11 - we should love one another - the love of God is shed abroad in our hearts through the Holy Spirit, enabling us to love as God loves. Mt 22:37-39; Rom 5:5

1Jo 3:12

1Jo 3:12 - Not as Cain, who was of that wicked one, and slew his brother - Cain was a seed of the serpent, father of the sons and daughters of men. See Gen 3:15, 6:1, 2; Joh 8:40-44; 1Jo 3:15

1Jo 3:12

1Jo 3:12 - And wherefore slew he him? Because his own works were evil, and his brother's righteous - Cain killed Abel out of envy and jealousy, because his works were evil and Abel's righteous. James 3:14-16

1Jo 3:12

1Jo 3:12 - Because his own works were evil - See Gen 4:3; 1Jo 3:10

1Jo 3:12

1Jo 3:12 - and his brother's righteous - See Heb 11:4

1Jo 3:13

1Jo 3:13 - Marvel not, my brethren, if the world hate you - See Joh 15:18-25; 1Pet 4:12, 13; 1Jo 3:1

1Jo 3:14

1Jo 3:14 - We know that we have passed from death unto life - the carnal nature is that of death; to walk in the Spirit of Life in Jesus Christ is life. Thus, those who have died to self and abide in Jesus through the Holy Spirit are alive. See Col 2:13; Rom 8:10; Joh 5:24; 11:25, 26, 13:34, 35; Eph 2:1; Lk 15:24 Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: 'This is My child. I reprieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have

taken his place and have suffered for his sins. He is even My beloved son.' Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God" (Faith and Works, p. 103).

1Jo 3:14

1Jo 3:14 - He that loveth not his brother abideth in death - the person that does not love is dead in trespasses and sins, spiritually dead. See Eph 2:1-3; 1Jo 5:12; Deut 10:19

1Jo 3:14

1Jo 3:14 - his brother - See Lk 10:29-37, 8:20, 21; Eph 2:1

1Jo 3:15

1Jo 3:15 - Whosoever hateth his brother is a murderer - See Exodus 20:13; Mt 5:21, 22; Joh 8:44; 1Jo 5:12; 1Cor 6:9, 10

1Jo 3:16

1Jo 3:16 - because he laid down his life for us - See Joh 10:17, 18; Rom 5:8-10

1Jo 3:16

1Jo 3:16 - we ought to lay down our lives for the brethren - See Rom 5:6-8; 1Cor 4:8-14; Act 2:42-47; John 15:13; Lk 9:23, 24, 17:33; Gal 2:20

1Jo 3:17

1Jo 3:17 - But who hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? - See Jam 2:15, 16; Act 2:44-47

1Jo 3:18

1Jo 3:18 - My little children, let us not love in word, neither in tongue; but in deed and in truth - we are not merely to bear leaves of profession but to have fruit commensurate with our boasting. See Mt 21:19-21; Eph 6:6||Col 3:22 Profession is as nothing in the scale. It is character that decides destiny. – {COL 74.4}

1Jo 3:18

1Jo 3:18 - but in deed - faith without works of faith is dead. We demonstrate our faith through the life we live. See Jam 2:18

1Jo 3:18

1Jo 3:18 - and in truth - in verity, in integrity, without guile or dissimulation - See John 17:17; Rom 12:9, 10; 1Cor 13

1Jo 3:19

1Jo 3:19 - And hereby we know that we are of the truth, and shall assure our hearts before him - See 2Cor 13:5

1Jo 3:19

1Jo 3:19 - and shall assure our hearts before him - We can have peace, quietness and assurance before the Lord and in Judgment because as He is, so are we in the world - lovers of God and of our fellow men. See 1Jo 4:17; Isa 32:17

1Jo 3:20

1Jo 3:20 - If we feel in our hearts condemned, guilty, worthless, hopeless, shamed, reprobate, hypocritical, judged then know that God is greater than our hearts. He can take care of those feelings for those who come to Him in faith (Ps 32:1-6; Rom 8:1, 2)

1Jo 3:20

1Jo 3:20 - For if our heart condemn us, God is greater than our heart, and knoweth all things - If we feel in our hearts condemned, guilty, worthless, hopeless, shamed, reprobate, hypocritical, judged then know that God is greater than our hearts. He can take care of those feelings for those who come to Him in faith (Ps 32:1-6)

1Jo 3:20

1Jo 3:20 - God is greater than our heart - See Rom 8:11, 13

1Jo 3:21

1Jo 3:21 - Beloved, if our heart condemn us not, then have we confidence toward God - Great peace have those who Love God's Law and nothing shall offend them. As we walk with the Lord, in the light of His Word, what a glory He sheds on our way. As we do His good will, He abides with us still, and with all who will trust and obey. See Rom 8:1, 2; Isa 32:17; Ps 119:165; 1Jo 4:17, 18; Hymn #590 Trust and Obey

1Jo 3:21

1Jo 3:20 - our heart condemn us not - we must ask the Lord for a pure and clean heart because our carnal hearts are desperately wicked (Jer 17:9). As we allow Christ to abide in us, He purifies, purges and His blood cleanses us of all unrighteousness. See 1Jo 1:7

1Jo 3:22

1Jo 3:22 - whatsoever we ask, we receive of Him, because we keep His commandments - We who keep God's commandments, abiding in Him and He in us, will ask the things that will edify the body and the Kingdom of God. We can therefore have assurance of God's provisions and providences. See Joh 14:15, 16:23, 24, 15:17; 1 John 5:14, 15; 2Cor 1:17-20

1Jo 3:23

1Jo 3:23 - And this is His commandment, that we should believe on the name of His Son Jesus Christ - See Joh 5:23, 24, *6:28, 29, 12:50; Act 2:36, 38; 1Jo 5:1

1Jo 3:23

1Jo 3:23 - and love one another, as He gave us commandment - See Joh 17:21, 22

1Jo 3:24

1Jo 3:24 - And he that keepeth His commandments dwelleth in Him, and he in Him - Without the Spirit of God abiding in us, we can not keep the commandments, neither worship Him, neither please Him - See Joh 4:24, 14:20, 21, 17:21-23, 15:1-5; Rom 8:9, 14; 1Jo 3:6, 4:15; Col

1:27

1Jo 3:24

1Jo 3:24 - And hereby we know that He abideth in us, by the Spirit which He hath given us - The Holy Spirit speaks to our mind/conscience, affirming that we belong to God - See *Rom 8:14, 16; Joh 14:23, 15:1-5, 16:7, 13; Act 2:38; Eph 1:13, 14; 2Cor 1:21, 22; 1Jo 4:13; Isa 32:17 CONTRAST Mt 7:21-23 Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips, for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed. – {FLB 226.4}}

1Jo 3:24

1Joh 3:24 - by the Spirit which he hath given us - See Rom 8:14-16

1Jo 4:1

1Jo 4:1 - believe not every spirit, but try the spirits whether they are of God - See Isa 8:20; 1Thess 5:21; Act 17:10, 11; 1Cor 12:10, 14:29; *Job 34:3 The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle Joh, “Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” 1Jo 4:1. And Isa declares, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa 8:20. – {GC vii.3}

1Jo 4:1

1Jo 4:1 - whether they are of God - not all spirits that present themselves are of God. The devil and his imps, who are spiritual beings, manifest themselves as angels of light (Act 12:7) and are lying and deceptive spirits, working miracles to gather the world against God. See 2Cor 11:14; Rev 16:13, 14

1Jo 4:1

1Jo 4:1 - many false prophets are gone out into the world - See Mt 7:15, 24:4, 5, 11; Act 20:28-32, 13:6; Mk 15:7; 2Cor 11:14, 15; 1Jo 2:18, 19

1Jo 4:2

1Jo 4:2 - Hereby know ye the Spirit of God - by this we shall know if one is born of the Spirit of God: 1. They will confess that Jesus Christ IS come in the flesh 2. They will declare the righteousness of Jesus Christ as our only boast of salvation 3. They will preach a message of Jesus Christ alone, and Him crucified for the sins of the world - JESUS SAVES, the ONE and ONLY GOSPEL 4. They will preach that we must deny ourselves, take up our cross and follow Christ to death on Calvary.

1Jo 4:2

1Jo 4:2 - confesseth - One who confesses; one who acknowledges his sins. 2. One who makes a profession of his faith in the Christian religion One who testifies that: 1. They are nothing of themselves 2. Christ is everything 3. They speak not for themselves but for Jesus Christ 4. It is the Spirit of God that speaks through them

1Jo 4:2

1Jo 4:2 - Jesus Chris is come in the flesh - the verse does not say that Jesus Christ "had" come in the flesh or "will" come in the flesh, but rather that He "is" come in the flesh. That is to say that Jesus Christ lives in each of us today through the Holy Spirit, by faith - *John 7:18; Col 1:26-29; Joh 3:30, 15:1-11; Rom 5:5; Gal 1:15, 16, 2:20; Heb 2:11; 1Jo 3:2 Col 1:27: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Eph 3:17: That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Gal 2:20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. See also 2Cor 4:10, 11; Rom 8:3, 4; Heb 2:10-14, 16-18; Isa 60:1-3; Rev 18:1; 2Cor 3:18; 2Pet 1:1-4

1Jo 4:2

1Jo 4:2 - is come - this is written in the present tense, Jesus "is come" in the flesh. This suggests that Jesus abides in mortal, human flesh, yours and mine, through the power of the Holy Spirit TODAY (compare Act 1:8; Rev 14:7; 1Jo 5:20). This speaks of a people who walk in the Spirit of God (Rom 8:1); they have the mind of Christ (Philippians 2:5-11), they have yielded their will to Christ, and permit Him, through the Holy Spirit, to shine forth from within them (Mt 5:16); they are born of promise (Gal 3:26-29, Gen 3:15); they are a creation of God, born by a miracle of God (Joh 1:12, 13; Gal 4:28, 31). See Isa 60:1–3; *Col 1:27, 28; Eph 3:17; 2Pet 1:1-4; Rom 5:5; Act 1:8, 3:1-9, 19, 20, *4:1-14; Heb 9:28; 1Tim 3:16; Jam 5:10 Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. – {DA 671.3} Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

1Jo 4:3

1Jo 4:3 - And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God - See John 7:18 Any spirit that denies that the Kingdom of God is come inside of me (Lk 17:20, 21); the gospel message of Christ in me the hope of glory (Col 1:27; 1Jo 4:4); that I am crucified with Christ nevertheless I live with Christ dwelling within, yielding a victorious life above sin (Gal 2:20); that denies the patience of the saints who keep the commandments of God and have the faith of Jesus Christ (Rev 14:12); that deny becoming a partaker of the divine nature, having escaped the corruptions of the world through lust (2Pet 1:4); that denies our living soberly, righteously and godly in the present age (Tit 2:11-15); that denies holy living according to the Law and Word of God (Isa 8:16-20), this is the spirit of error that is heard and embraced by those in the world. These are evil servants that claim that the Lord delays His coming, when in fact He is come, abiding inside the faithful believer. See Mt 24:48; 1Jo 4:5, 6

1Jo 4:3

1Jo 4:3 - Jesus Christ - most modern translations omit the title/name Christ, suggesting that Jesus and the "Christ Spirit" are distinct entities and that Jesus Himself was not divine. This is Gnostic heresy that is found in corrupt modern translations. The same omission is found

in Mt 16:20 in modern translations - Wresting Scriptures

1Jo 4:3

1Jo 4:3 - is come - present tense, meaning Christ abides in my flesh by faith (Gal 2:20). Because Christ abides in me by the Holy Spirit, I may live a life above sin, just as He did. See Rom 6:6-12 Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1}

1Jo 4:3

1Jo 4:3 - and this is that spirit of antichrist, whereof ye have heard that it should come - The spirit of self-exaltation that works in the hearts/minds in the sons of disobedience is that spirit of antichrist. It seeks to exalt itself above a knowledge of God and all that is called God so that it sits as God, in these earthly vessels (temple of God), proclaiming itself to be God. The Jews first demonstrated it in restricting people's ability to glorify God and honor Jesus as Messiah due to their blind hatred and prejudice (Joh 9:20-22, 7:13, 45-49). Later, the papal teaching of the Immaculate Conception reflects the same spirit of antichrist, suggesting that God is not with us, and therefore we can not live as He lived. See 2Thess 2:3, 4, 8-10; Dan 2:10, 11; Act 15:1, 5 1. Teaches that man can be God - Gen 3:4, 5 Teaches that man can save himself ("a different gospel" - Gal 1:8) 2. Seeks to rob (usurp) God of His glory (2Thess 2:3, 4; Acts 16:16-18) 3. Promotes the doctrines of this world and not of Christ - (1Jo 4:5; Mt 16:22, 23; CONTRAST Col 3:1, 2) There are many antichrists in the world, who once walked among the saints of God but no longer do. They have gone out from us because they were not of us. See 1Jo 2:18, 19, 27 It was generally believed that Christ would be born at Bethlehem, but that after a time He would disappear, and at His second appearance none would know whence He came. There were not a few who held that the Messiah would have no natural relationship to humanity. And because the popular conception of the glory of the Messiah was not met by Jesus of Nazareth, many gave heed to the suggestion, "Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is." – {DA 457.2}. See Joh 7:27

1Jo 4:3

1Jo 4:3 - and even now already is it in the world - the spirit of antichrist existed in the heart of Satan and is played out by his children. See Joh 8:44; Mk 13:6; Mk 15:7-15; 1Kin 12:33; 1Jo 2:18, 19

1Jo 4:4

1John 4:4 - Ye are of God, little children - See 1Jo 4:6; Rom 8:9, 14, 16; Gal 3:26-29

1Jo 4:4

1Jo 4:4 - and have overcome them - we overcome the world and they who are in and of the world by faith, by the blood of the Lamb and by the word of our testimony. See John 17:17; 1Jo 2:16, 5:4; Rev 12:11

1Jo 4:4

1Jo 4:4 - greater is He that dwelleth in you, than he that is in the world - Speaking of the

Holy Spirit who comes to us as another Comforter. The Spirit speaks to our spirit, assuring us that we abide in Jesus while giving us discernment to know if the person speaking is led of the Spirit of Truth or of error. See 1Jo 3:24, 4:5, 6; 2Cor 4:7-11; Joh 14:15-18; Rom 8:14-16; Col 1:27; Lk 10:19, 11:22, 17:20, 21; 1 John 3:9, 4:13, 5:19

1Jo 4:4

1Jo 4:4 - he that is in the world - the prince of the power of the air, Satan is the ruler of the world and over the sons of disobedience. See Eph 2:2; Lk 4:6, 7; John 14:30; 12;

1Jo 4:5

1Jo 4:5 - They are of the world: therefore speak they of the world, and the world heareth them - those who are in the flesh, being governed by the spirit of antichrist (1Jo 4:2), speak things that appeal to the flesh and those who are in the flesh love to hear them - Matthew 6:26-32; John 15:18, 19; 1Cor 2:14 ; Rom 8:5, 7; 1Thess 5:3; Jer 23:16, 17; CONTRAST Joh 17:14; 18:36; 1Cor 2:12, 13, 15 John gives us a rule for detecting false prophets. This we might designate in our notation as rule three. Speaking of the false prophets, the apostle says: "They are of the world: therefore speak they of the world, and the world heareth them." 1 John 4:5. This shows that the teaching of the false prophets will pander to the carnal heart, instead of exalting the self-denying and cross-bearing way. False prophets will teach "smooth things," instead of exalting the "Holy One of Israel." Isa.30:10,11. Any one who reads even a few pages of the writings of Sister White can see that they are in the line of self-denial and cross-bearing, not of a nature to please a worldly, carnal heart. {1984 JNL, HEVI 39.4}

1Jo 4:6

1Jo 4:6 - We are of God: - those in whom the Spirit of God abides are in God - See Rom 8:14, 9; 1Jo 4:4

1Jo 4:6

1Jo 4:6 - he that knoweth God heareth us - See Joh 7:17, 8:30-32, 47, 10:14, 16, 27; 1Cor 2:12, 13, 14:36, 37; Isa 8:20

1Jo 4:6

1Jo 4:6 - he that is not of God heareth not us - Spiritual things are spiritually discerned. The natural man can not know nor understand the things of God. Those who are of the world and are driven by the spirit of antichrist do not like the reproof spoken by the Holy Spirit - See 1Kin 22:8; 1Cor 2:14; John 5:38, 40, 8:43; 1Jo 2:18, 19; Heb 12:24-27

1Jo 4:6

1Jo 4:6 - Hereby know we the spirit of truth - Spiritual things are spiritually discerned, thus, the natural (carnal) mind can not grasp the things of God. See 1Cor 2:9-14; Joh 7:38, 39, 17:17; Isa 8:20;

1Jo 4:6

1Jo 4:6 - the spirit of error - the spirit that seeks to usurp the praise and the glory of God; the spirit of the world, the spirit who works in the sons of disobedience, spiritual wickedness in high places. See 1Kin 22:21-23; 2Chron 18:19-22; Eph 2:2, 6:12; 1Cor 2:12; 1Jo 4:3, 5, 2:18, 19

1Jo 4:7

1Jo 4:8 - let us love one another - See 1Cor 13; James 3:17, 18; Gal 5:22, 23; 1Jo 4:16, 3:10, 11

1Jo 4:7

1Jo 4:7 - for love is of God; and every one that loveth is born of God, and knoweth God - See Rom 5:5

1Jo 4:8

1Jo 4:8 - He that loveth not knoweth not God - See Joh 8:42, 43

1Jo 4:9

1Jo 4:9 - In this was manifested the love of God toward us - This is how God showed His love towards us, by sending His Son to die for us - See John 3:16; Rom 5:8, 10

1Jo 4:9

1Jo 4:9 - because that God sent his only begotten Son into the world - See Joh 3:16; Rom 5:6-10

1Jo 4:9

1Jo 4:9 - only begotten Son - See Ps 2:7

1Jo 4:9

1Jo 4:9 - that we might live through him - See Joh 11:25, 26; Gal 2:20; 1Jo 5:11-13

1Jo 4:10

1Jo 4:10 - Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins - See Rom 3:25, 4:25, 5:8; Heb 2:17; 1Jo 4:19; Gal 2:20

1Jo 4:10

1Jo 4:10 - sent his Son to be the propitiation for our sins - See 1Jo 2:2

1Jo 4:10

1Jo 4:10 - propitiation - the act of gaining or regaining the favor or goodwill of someone or something : the act of propitiating : APPEASEMENT - 1Jo 2:2; Rom 3:25

1Jo 4:11

1Jo 4:11 - Beloved, if God so loved us, we ought also to love one another - If God saw such value in each and every individual, we ought to see the same value in one another. This is taking on the mind and heart of God; self-abandonment and taking up the cross of Jesus Christ. See 1Jo 4:21; Mk 12:31-33

1Jo 4:12

1Jo 4:12 - No man hath seen God at any time - See Joh 1:18, 5:37, 6:46; 1Jo 4:20; Ex 33:20; 1Tim 6:16; Mt 11:27

1Jo 4:12

1Jo 4:12 - If we love one another, God dwelleth in us - CONTRAST 1Jo 4:8

1Jo 4:12

1 John 4:12 - and his love is perfected in us - Jesus' love is made complete/perfect in us as Christ dwells in us and we direct His love towards others. Love is only love as it is shared with others. See 1Jo 2:5 "And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." DA 21.2 "I must come and take from God first in order for me to have any love with which to love others. And the love that I give to others is a gift, not an investment…I no longer am dependent upon what others do and say in order to be in gain…I don't need to control others, because they are not my source. God is my source, and I don't need to control Him because I can trust Him."

1Jo 4:13

1Jo 4:13 - Hereby know we that we dwell in him, and He in us, because He hath given us of His Spirit - See Joh 15:4, 5; *1Jo 3:24; Rom 8:14, 16; Joh 14:17; Act 2:38; Eph 1:13

1Jo 4:13

1Jo 4:13 - given us of His Spirit - Isa 32:17; 1Jo3:9 the Spirit of truth affirms whether we are walking in the flesh or in the Spirit, whether we are abiding in the Vine or not. The Holy Spirit: 1. Convicts us of sin: revealing the sin in our life, our nakedness before God and our need of a Saviour. 2. Convicts us of righteousness: points us to Jesus the Christ, the Holy One of God Who was sent to rid us of our sins (Hos 13:14; 1Jo 4:10) 3. Convicts us of judgment: teaches us to flee from sin and fleshly lusts and find peace and rest in Christ so that we may have confidence in judgment (Act 3:19; 1Jo 4:17, 18)

1Jo 4:14

1Jo 4:14 - And we have seen and do testify that the Father sent the Son to be the Saviour of the world - See 2Pet 1:16-18

1Jo 4:14

1Jo 4:14 - the Father sent the Son to be the Saviour of the world - See Joh 3:16, 17, 4:42; Isa 48:16

1Jo 4:15

1Jo 4:15 - Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God - There is no other gospel but the gospel of Jesus Christ, the only begotten of the Father. See 1Jo 3:24, 5:11-13; Joh 11:27, 3:16, 15:1-8; Gal 1:6-9; Mk 9:38, 39

1Jo 4:16

1Jo 4:16 - he that dwelleth in love dwelleth in God - Jesus commands us to abide in Him as a branch abides in the vine. Just as Jesus abides in the Father, as we abide in Him, we too abide in the Father. See Joh 15:1-10, 17:21

1Jo 4:17

1Jo 4:17 - Herein is our love made perfect - this is the true evidence of our love perfected by

the faith of Jesus Christ, that we may have confidence/boldness in Christ's Judgment in the time of Judgment. See Rom 5:9

1Jo 4:17

1Jo 4:17 - that we may have boldness in the day of judgment - 1Pet 4:17 In this antitypical Day of Atonement, we are to have boldness and full assurance in Jesus' perfect Plan of Redemption of which He alone is Author and Finisher. Christ is OUR RIGHTEOUSNESS - Jer 23:5, 6. Christ in me, the hope of glory (Col 1:27, 28); I am crucified with Christ nevertheless I live with Christ living in me (Gal 2:20); Jesus is come in the flesh (1Joh 4:1-3); the Kingdom of God is in me (Lk 17:20, 21); I am dead and buried with Christ and seek to know His resurrection power (Rom 6:1-11; Philippians 3:10); He who has the Son has eternal life (1Jo 5:11-13) - all of these confirm that we have sown to the Spirit and therefore of the Spirit reap eternal life (Gal 6:8). It is because Jesus has done the following that we may have boldness and confidence (Isa 32:17): Cover with His Life: Reconciled by His death for my sin, Justified by His life pure and clean, Sanctified by obeying His Word, Glorified when returneth my Lord See Heb 4:15, 16; 1Jo 5:11-13

1Jo 4:17

1Jo 4:17 - day of judgment - the day of judgment is today - the hour of His judgment is come. Jesus is sitting as a Refiner, purifying the silver of its dross so that His perfect image may be seen and an offering in righteousness by faith may be given by the sons of Levi. See Rev 14:7; Mal 3:2-6

1Jo 4:17

1Jo 4:17 - because as He is, so are we in this world - when we receive the Holy Spirit in the Latter Rain, we will not sin. See 2Pet 1:3, 4; 1Jo 1:7, 2:6, 28, *3:2, 3, 5, 6, 9, 4:2; Rom 6:1-14; Tit 2:11-14; 2Cor 3:18; 2Cor 3:18

1Jo 4:18

1Jo 4:18 - There is no fear in love - our perfected love for Christ, made manifest by the Holy Spirit through the Faith of Jesus Christ, removes all worry and fear because we look to Jesus' perfect life in faith and not our own. We are hid in Christ, we abide in Christ and Christ abides in us, we walk with newness of life and are strengthened from day-to-day and being transformed from grace to grace. - See Rom 8:15

1Jo 4:18

1Jo 4:18 - perfect love casteth out fear - Jesus' perfect love towards us casts out our fear of: 1. Death: Heb 2:15 2. Judgment: 1Jo 4:17 3. Fear of coming up short - 2Cor 7:10, 11 "As our faith grasps the truths of God's Word, we begin to understand how perfectly God loves us. This understanding begins to generate a love within us for Him. The more we love and trust God, the less fearful we are of surrendering to His control. The more we surrender to God's control, the more like Him (the more perfect) we become. This is how we are "made perfect in love" {Surrender, G.Jackson 29} Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa 26:3. "Christian workers who succeed in their efforts must know Christ; and in order to know Him, they must know His love... This redeeming power, filling the heart, would control every other motive and

raise its possessors above the corrupting influences of the world. And as this love was allowed full sway and became the motive power in the life, their trust and confidence in God and His dealing with them would be complete. They could then come to Him in full confidence of faith, knowing that they would receive from Him everything needful for their present and eternal good." {AA 551.1, 2}

1Jo 4:18

1Jo 4:18 - fear hath torment - fear rids a person of the peace which Jesus has promised to all who believe. See Joh 17:; Heb 2:15; Ps 119:165

1Jo 4:18

1Jo 4:18 - He that feareth is not made perfect in love - those who are fearful of God, fearful of His judgment, and fearful of His condemnation have not found the rest which Jesus offers to all. Jesus says "come unto Me, all ye that labor and I will give you rest... ye shall find rest unto your souls" Mt 11:28. The apostle writes, there is no condemnation to those who are in Christ Jesus who walk not according to the flesh but according to the Spirit (Rom 8:1-3). See Rom 8:15

1Jo 4:19

1Jo 4:19 - We love him, because he first loved us - gratitude is a hallmark of the Christian faith. We love and serve God out of gratitude and love. We can be kind, gracious, and loving to others out of gratitude for what God has done for us - See Joh 3:16; 1Jo 4:10; Mt 6:12; Rom 5:8-11; Col 3:15; Gal 2:20. Hymn #248 - O, How I love Jesus

1Jo 4:20

1 John 4:20 - If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? - See 1 John 4:12

1Jo 4:20

1Jo 4:20 - I love God - See Ps 97:10

1Jo 4:20

1Jo 4:20 - hateth his brother - See Ps 41:7; Lk 6:22

1Jo 4:20

1Jo 4:20 - he is a liar - See Joh 8:

1Jo 4:20

1Jo 4:20 - how can he love God whom he hath not seen? - 1Jo 4:12; Joh 1:18

1Jo 4:21

1Jo 4:21 - And this commandment have we from him, That he who loveth God love his brother also - See 1Jo 4:11, 12

1Jo 5:1

1Jo 5:1 - Whosoever believeth that Jesus is the Christ is born of God - See Joh 1:16, 11:27; 1 John 4:15, 5:18

1Jo 5:1

1Jo 5:1 Jesus is the Christ - See Dan 9:25, 26; Act 2:36

1Jo 5:1

1Jo 5:1 - and every one that loveth him that begat loveth him also that is begotten of him - See John 8:42; CONTRAST 1Jo 2:23

1Jo 5:1

1Jo 5:1 - loveth Him that begat - loves the Father. See Joh 3:16

1Jo 5:1

1Jo 5:1 - loveth him also that is begotten of Him - we are to love Jesus and our fellow man, who are born of God. See Mk 12:29-34

1Jo 5:2

1Jo 5:2 - By this we know that we love the children of God, when we love God and keep His commandments - when we love one another we are obeying God's commandments and demonstrate that we love God. See Joh 14:15, 15:10

1Jo 5:3

1Jo 5:3 - For this is the love of God, that we keep his commandments: - Deut 19:9; Joh 14:15, 15:10 The word of God which speaks righteousness has the righteousness itself in it, and as soon as the sinner believes, and receives that word into his own heart by faith, that moment he has the righteousness of God in his heart; and since out of the heart are the issues of life, it follows that a new life is thus begun in him; and that life is a life of obedience to the commandments of God. {The Gospel in Creation, pg 28, E.J. Waggoner} “I will put My laws into their hearts, and in their minds will I write them.” Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. – {SC 60.2}

1Jo 5:3

1Jo 5:3 - and his commandments are not grievous - David said “I will run the way of thy commandments, when thou shalt enlarge my heart” Ps 119:32. When our hearts are enlarged with the Holy Spirit, the knowledge of God’s love for us and the height, breadth, depth and width of our salvation, obedience to God and His commandments will be a delight. See Eph 3:14-19 When the sinner sees this truth and his heart appreciates it, he expenences justification by faith This is therefore far more than a legal declaration of acquittal—which was made at the cross for "all men." Justification by faith includes a change of heart. It is the same as the forgiveness that actually takes the sin away from the heart. The Greek word for forgiveness means taking it away, reclaiming from it. In other words, the believer who exercises such faith becomes inwardly and outwardly obedient to all the commandments of

God. Such faith, if it is not hindered and confused with Babylon's error, will grow to be so mature and powerful that it will prepare a people for the return of Christ. This, said Ellen White, “is the third angel's message in verity." {Grace on Trial, pg 44, R. Wieland}

1Jo 5:4

1Jo 5:4 - whatsoever is born of God overcometh the world - whatsoever comes forth from God, including Jesus and His faith, overcomes the world. See Joh 3:1-8, 16:33; 1:12, 13; 3:16; 1Jo 3:9, 4:7, 5:5

1Jo 5:4

1Jo 5:4 - overcometh the world - See 1Jo 2:16

1Jo 5:4

1Jo 5:4 - and this is the victory that overcometh the world, even our faith - the faith of Jesus Christ. See Joh 16:33; Rev 14:12; 2Cor 1:24

1Jo 5:5

1Jo 5:5 - Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? - See John 16:33

1Jo 5:5

1Jo 5:5 - he that believeth that Jesus is the Son of God - See Act 8:37; Joh 17:8

1Jo 5:6

1Jo 5:6 - This is he that came by water and blood - See Joh 3:3, 5; Joh 1Jo 5:8

1Jo 5:6

1Jo 5:6 - not by water only, but by water and blood - See Joh 19:34

1Jo 5:6

1Jo 5:3 - And it is the Spirit that beareth witness, because the Spirit is truth - See Rom 8:16, 14

1Jo 5:6

1Jo 5:6 - the Spirit is truth - See Joh 14:6, 17, 15:26, 16:13; 1Jo 4:6 Jesus is Truth - John 14:6 The Father, is Truth - Ps 31:5

1Jo 5:7

1Jo 5:7 - the Father, the Word, and the Holy Ghost, and these three are one - See Gen 1:1, 2; Joh 1:1-5, 5:37; Mt 28:19

1Jo 5:7

1Jo 5:6 - and these three are one - Joh expresses his understanding of the Godhead, consistent with that which all the prophets spoke, that the three distinct Persons are One. Deut 6:4

1Jo 5:8

1Jo 5:8 - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one - Heaven and earth are in agreement with the witnesses that proclaim Christ as Lord, to the glory of the Father. The born again experience is here described (Joh 3:3, 5). Being born of the water speaks of baptism, the death of the old self. The blood of Christ cleanses us from all sin, makes atonement for us, and reconciles us to God. The Holy Spirit gives a new birth and new life such that we are new creations in Jesus Christ See Mt 28:16

1Jo 5:8

1Jo 5:8 - the Spirit - the Holy Spirit is ever present, in heaven and in earth. See 1Jo 5:7, 10

1Jo 5:8

1Jo 5:8 - and the water - the water of baptism and the water that poured forth from His wounded side. See Mt 3:16-17; Joh 19:33, 34

1Jo 5:8

1Jo 5:8 - and the blood - See Joh 19:33, 34

1Jo 5:9

1Jo 5:9 - If we receive the witness of men, the witness of God is greater for this is the witness of God which he hath testified of his Son. See Joh 8:18; Rom 8:16, 14

1Jo 5:9

1 John 5:9 - the witness of God is greater - See 1Cor 2:13; Rom 8:16

1Jo 5:10

1Jo 5:10 - He that believeth on the Son of God hath the witness in himself: - we have the abiding Holy Spirit within who witnesses that we are sons of God (Rom 8:16). And further, the Spirit, bears record of us being children of God by the light He shines forth through us. See Gal 2:20; 1Jo 3:9, 24, 5:8, 11-13; Mt 5:16; Isa 60:1-3; Rom *8:16, 10:8 It is the privilege of Christians to know indeed that Christ is in them of a truth. "This is the victory that overcometh the world, even our faith," All things are possible to him that believeth; and whatsoever things we desire when we pray, if we believe that we receive them we shall have them. This faith will penetrate the darkest cloud and bring rays of light and hope to the drooping, responding soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmising of evil. God will do great things for His people when they put their entire trust in Him. "Godliness with contentment is great gain." Pure and undefiled religion will be exemplified in the life. Christ will prove a never-failing source of strength, a present help in every time of trouble.-- Testimonies for the Church, vol. 2, p. 139. The measure of the Holy Spirit we receive will be proportioned to the measure of our desire and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, “Every one that asketh receiveth; and he that seeketh findeth” (Lk 11:10). – {YRP 67.3} He who truly seeks for the precious grace of Christ will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually

try the experiment of testing God's Word. God is true; His order is perfect. "He that seeketh findeth; and to him that knocketh it shall be opened" (verse 10). Light and truth will shine forth according to the desire of the soul. Oh, that all would hunger and thirst after righteousness, that they might be filled!—The Review and Herald, May 5, 1896. – {YRP 67.4}

1Jo 5:10

1Jo 5:10 - he that believeth not God hath made him a liar - God can not lie (Heb 6:18) so when we disbelieve God we are denying the Truth - See 1Jo 1:10; CONTRAST - John 3:33, 34; Rom 3:4; Tit 1:2

1Jo 5:10

1Jo 5:10 - because he believeth not the record that God gave of his Son - See Joh 3:16, 18; Rom 5:8

1Jo 5:11

1Jo 5:11 - God hath given to us eternal life, and this life is in His Son - the only life that exists is eternal life which is in Christ. God is eternal and the life He gives is eternal, borne of Him. Our temporary life is "grace-life", sustained by the Spirit of God in the air until we accept Jesus and receive eternal life. See Joh 5:24, 11:25, 17:2, 3; Rom 6:23; 1Jo 2:25

1Jo 5:12

1Jo 5:12 - He that hath the Son hath life - See Joh 3:16, 36, 5:24, 6:27-29, 47, 11:25, 26; Rom 8:9-11; Eph 2:1

1Jo 5:12

1Jo 5:12 - and he that hath not the Son of God hath not life - those who do not have Christ are dead in trespasses and sin (Eph 2:1-3), they are not united with Life Eternal (Jesus) and therefore will die in their sins, unless they repent. See John *3:36; Eph 1:1-3, 2:13; 1Jo 3:14; Mt 8:22, 22:32

1Jo 5:13

1Jo 5:13 - These things have I written unto you that believe on the name of the Son of God - See Joh 6:40, 47, 20:31; 2Pet 1:1-4; 1Cor 9:26; Ps 16:5 "If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all, the pitying Saviour's answer is, "If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. Faith comes by the word of God. Then grasp His promise, "Him that cometh to Me I will in no wise cast out." Joh 6:37. Cast yourself at His feet with the cry, "Lord, I believe; help Thou mine unbelief." You can never perish while you do this—never. – {DA 429.1}

1Jo 5:13

1Jo 5:13 - that ye may know that ye have eternal life - there is rest in knowing you have

eternal life - The Apostle Joh writes that we may be fully persuaded in our belief and conviction of eternal life. See Heb 4:3; Rom 4:21; Joh 6:47; Jer 32:17

1Jo 5:13

1Jo 5:13 - that ye may believe on the name of the Son of God - See Joh 6:29, 10:9; Act 2:21, 15:11; Rom 5:8-10

1Jo 5:14

1Jo 5:14 - And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us - See 1Jo 3:22; Jer 29:12; Isa 65:24

1Jo 5:14

1Jo 5:14 - if we ask anything according to His will, He hears us - 1 John 3:22; 2Cor 1:18-20; Joh 15:7, 16; Mk 14:36; Mt 6:10, 26:39; Rom 8:26, 27; Mic 7:7

1Jo 5:15

1Jo 5:15 - And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him - See Joh 14:13, 14; Ps 66:18, 20, 77:1 He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. – {Pr 13.3}

1Jo 5:15

1Jo 5:16 - we know that we have the petitions that we desired of him - we know that he hears and receives our petitions. We have yielded to His will, so we find satisfaction in the outcome because it is God's will for us. See 2Cor 1:18-20

1Jo 5:16

1Jo 5:16 - sin a sin which is not unto death - a sin in ignorance, before the conviction of sin. See 2Tim 2:25, 26; Act 17:29, 30

1Jo 5:16

1Jo 5:16 - There is a sin unto death - an un-repented of sin where one is clearly fighting the Holy Spirit of Truth. See Heb 6:4-6; Lk 12:10

1Jo 5:16

1Jo 5:16 - I do not say that he shall pray for it - we are not to pray for willful, presumptuous, and defiant sins, such as Belshazzar's abominable feast in Babylon. See Dan 5

1Jo 5:17

1 John 5:17 - All unrighteousness is sin - See Rom 6:18, 20, 8:10; 1Cor 15:34; 1Jo 3:4, 8

1Jo 5:17

1Jo 5:17 - and there is a sin not unto death - See 1Cor 3:12-15

1Jo 5:18

1Jo 5:18 - We know that whosoever is born of God sinneth not - See John 1:12, 13; 1Jo 5:1, 3:9

1Jo 5:18

1Jo 5:18 - We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not - See Rev 12:17; John 14:30; 1Jo 3:3, 9

1Jo 5:18

1Jo 5:18 - but he that is begotten of God keepeth himself, and that wicked one toucheth him not - See Jam 4:7; 2Tim 1:12; Jude 1:24

1Jo 5:18

1 John 5:18 - keepeth himself - it is our duty to shun evil and not to place ourselves in the paths of temptation. We must cooperate with the Lord in His attempts to refine our characters in order to save us. 1Pet 2:11; Philippians 2:12, 13; 1Jo 3:2, 3

1Jo 5:18

1Jo 5:18 - and that wicked one toucheth him not - See 2Thess 2:8

1Jo 5:18

1Jo 5:19 - toucheth him not - See Num 23:23; Isa 27:2, 3; Jam 4:7; Jude 1:24, 25; Ps 91:12; Isa 59:19; Heb 2:14; John 14:30||Rev 12:17

1Jo 5:19

1 John 5:19 - And we know that we are of God, and the whole world lieth in wickedness - See John 17:14; 1 John 4:4; Eph 2:2

1Jo 5:19

1Jo 5:19 - the whole world lieth in wickedness - the world is governed and controlled by the enemy - See Mt 18:7; John 16:33; 1Jo 2:16, 17; Heb 11:24-26; Rom 3:10-18; Eph 2:2; 2Thess 3:2

1Jo 5:20

1Jo 5:20 - And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true - See Joh 17:3-8, 25, 14:6-11; 1 John 4:1-3; Gal 3:27

1Jo 5:20

1 John 5:20 - and hath given us an understanding - See John 14:6-12, 7:16, 46, 6:45, 17:14; Mk 1:21, 22; 1Jo 2:20, 21

1Jo 5:20

1 John 5:20 - that we may know him that is true - See John 14:6, 17:3; Rom 8:16

1Jo 5:20

1Jo 5:20 - we are in Him that is True, even in His Son Jesus Christ - See Joh 15:1-8, 14:6, 5:14-18, 17:21, 23, 26; Col 3:3, 4, 2:9, 10; 1 John 3:24, 4:13

1Jo 5:20

1Jo 5:20 - This is the true God, and eternal life - Joh 11:25, 17:3, 5:24; 1 John 5:11-13; Jer 23:5, 6

1Jo 5:21

1Jo 5:21 - Little children, keep yourselves from idols - See Ex 20:1-6; Act 15:20; 2Thess 2:3, 4; Col 3:5

---

2 John

2Jo 1:1 Back to Table of Contents

2Jo 1:1 - The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth - See 1Jo 5:1

2Jo 1:2

2Jo 1:2 - For the truth's sake, which dwelleth in us, and shall be with us for ever - As we abide in Christ and He in us, we have the Truth with us eternally. See Joh 15:7, 8, 17:17

2Jo 1:3

2Jo 1:3 - the Lord Jesus Christ - See Dan 9:25

2Jo 1:3

2Jo 1:3 - the Son of the Father - Act 8:37; Joh 11:27

2Jo 1:4

2Jo 1:4 - I found of thy children walking in the truth - See Prov 22:6 2Tim 1:5; 3Jo 1:3; Deut 4:1-10

2Jo 1:5

2Jo 1:5 - The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth - See Joh 13:34

2Jo 1:6

2Jo 1:6 - And this is love, that we walk after His commandments - See Joh 14:15

2Jo 1:7

2Jo 1:7 - For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh - See 1Jo 4:3, 4

2Jo 1:7

2Jo 1:7 - who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist - the denial that divinity could inhabit sinful mortal flesh is a false doctrine perpetuated by Catholicism. That Christ was holy (LK 1:35) and therefore, He must be born of one who too was holy leads them to reason that Mary was also holy and divine (an Immaculate Conception). That Mary called Jesus Savior, implying she too was with sin and in need of redemption, debunks this claim (Lk 1:46, 47). Such doctrine is antichrist, denying the humanity of Jesus Christ in order to atone for this sins of the world. See Heb 2:14-18; Isa 7:14, 9:6, 7; Heb 4:4, 5

2Jo 1:8

2Jo 1:8 - we lose not those things which we have wrought - 1Cor 9:24-27

2Jo 1:8

2Jo 1:8 - we receive a full reward - See 1Cor 9:24-27;

2Jo 1:9

2Jo 1:9 - Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God - See 1Jo 3:4

2Jo 1:9

2Jo 1:9 - He that abideth in the doctrine of the Christ, hath both the Father and the Son - See Joh 5:22, 23

2Jo 1:10

2Jo 1:10 - If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed - we are not to bless workers of iniquity who are false teachers.

2Jo 1:12

2Jo 1:12 - Having many things to write unto you, I would not write with paper and ink: - See 3Jo 1:13

---

3 John

3Jo 1:1

Back to Table of Contents

3Jo 1:1 - unto the wellbeloved Gaius - See Act 19:29, 20:4; Rom 16:23; 1Cor 1:14

3Jo 1:2

3Jo 1 - Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth - See 1Cor 10:31; Mt 24:20; DA 365.4-366.1 The God of heaven has given us reasoning powers and intellect, and He wants us to use them. He has given us this body which He wishes us to preserve in perfect health so that we can give Him perfect service. {1SAT 28.1} God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used.—Testimonies for the Church 7:125, 126, 1902 – {CD 270.4} Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good and have less strength of will to do that which we know to be right. – {COL 346.3} The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good. – {COL 346.4}

3Jo 1:2

3Jo 1:2 - be in health - See Prov 4:20-22; 1Tim 4:8; Ex 15:26; Contrast Eccl 5:17 NEWSTART: N - Nutrition E - Exercise W - Water S - Sunlight T - Temperance A - Air R - Rest (Ps 127:2) T - Trust in God

3Jo 1:3

3Jo 1:3 - For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth - See 2Jo 1:4

3Jo 1:4

3Jo 1 - I have no greater joy than to hear that my children walk in truth - Joh shows pastoral care towards the church he has ministered to. See 2Cor 11:2; Gal 4:19

3Jo 1:5

3Jo 1:5 - Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers - that which we do for the body of christ and strangers is acknowledge in heaven. We should be generous to strangers for in so doing we may be entertaining angels. See Heb 13:2

3Jo 1:6

3Jo 1:6 - Which have borne witness of thy charity before the church - See Rev 2:19

3Jo 1:7

3Jo 1:7 - Because that for his name's sake they went forth, taking nothing of the Gentiles - the missionaries sent out were to be supported by the body of Christ rather than taking alms from the Gentiles to whom they ministered.

3Jo 1:9

3Jo 1:8 - but Diotrephes, who loveth to have the preeminence among them, receiveth us not - Diotrephes was a controlling wandering star who made shipwreck of his faith and sought to do the same for others. See Jude 1:13; Mt 20:25-27; 1Cor 4:5, 6; 2Tim 4:14, 15 The message of salvation is communicated to men through human agencies. But the Jews had sought to make a monopoly of the truth which is eternal life. They had hoarded the living manna, and it had turned to corruption. The religion which they tried to shut up to themselves became an offense. They robbed God of His glory, and defrauded the world by a counterfeit of the gospel. They had refused to surrender themselves to God for the salvation of the world, and they became agents of Satan for its destruction. – {DA 36.1}

3Jo 1:10

3Jo 1:10 - neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church - See Mt 23:13; Lk 11:52; Joh 7:42

3Jo 1:11

3Jo 1:11 - Beloved, follow not that which is evil, but that which is good - Joh, who referred to himself as Beloved, tenderly refers to the saints as such. See Rom 16:19; Isa 7:15, 16; 1Cor 14:20 Contrast Jer 4:22

3Jo 1:11

3Jo 1:11 - He that doeth good is of God - See Joh 8:47; Ps 15

3Jo 1:11

3Jo 1:11 - but he that doeth evil hath not seen God - See Joh 3:19, 20

3Jo 1:13

3Jo 1:13 - I had many things to write, but I will not with ink and pen write unto thee - See 2Jo 1:12

Jude

Ju 1:1

Back to Table of Contents

Jude 1:1 - Jude, the servant of Jesus Christ, and brother of James - Jude or Judas was the brother of James, sons of Joseph, and half brothers of Jesus Christ, were ordained prophets of God - See 1:13; Act 15:27, 32; Gal 1:19

Ju 1:1

Jude 1:1 - to them that are sanctified by God the Father, and preserved in Jesus Christ, and called - 1Thess 4:3-5; Eph 1:13, 14

Ju 1:3

Jude 1:3 - Beloved, when I gave all diligence to write unto you of the common salvation - Jude wrote of the "common salvation" that has appeared to all men through the grace of Jesus Christ. Jude was sent as a representative of the Jerusalem counsel, with Silas, Paul, Titus and Barnabas to Antioch after a dispute had arisen by false converts regarding the need for circumcision among the Gentile converts. Jude gave testimony of our "common salvation" to the Gentiles, assuring them that God makes no distinction in His works of salvation towards men. See Act 15:22-32; Titus 2:11; Gal 2:1, 3, 9

Ju 1:3

Ju 1:3 - earnestly contend for the faith which was once delivered to the saints - see Act 14:22; Heb 3:14; Tit 1:9; Philippians 1:27; 2Thess 2:15 Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ. – {GC 46.1} This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. All in regard to this matter is not yet understood, and will not be understood until the unrolling of the scroll, but a most solemn work is to be accomplished in our world. The Lord's command to His servants is "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." – {CTr 350.4} There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are is to be weakened. We have the old landmarks of truth, experience, and duty; we are to stand firmly in defense of our principles, in full view of the world. – {CTr 350.5} In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. {Ms32-1896.}

Ju 1:3

Ju 1:3 - once delivered to the saints - the "Old Paths". See Jer 6:16

Ju 1:4

Ju 1:4 - For there are certain men crept in unawares - 2Pet 2:1; Col 2:8; 3Jo 1:9-11; Act 11:1, 2, 13:6-11, 15:1, 5; Phil 3:18, 19; Gal 2:4

Ju 1:4

Ju 1:4 - turning the grace of our God into lasciviousness - they take God's grace a license to commit fornication and to fulfill the lusts of the flesh. See 2Pet 2:2, 3

Ju 1:4

Ju 1:4 - denying the only Lord God, and our Lord Jesus Christ - 2Pet 2:1

Ju 1:5

Ju 1:5 - I will therefore put you in remembrance - Ju is reminding the saints of the things they have known and have been taught. See 2Pet 1:12

Ju 1:5

Ju 1:5 - afterward destroyed them that believed not - See Num 14:1-37; 1Cor 10:1-5; Heb 3:16-19

Ju 1:6

Ju 1:6 - the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day - See 1Jo 3:8; 2Pet 2:4; Num 16:10; Job 4:18

Ju 1:6

Ju 1:6 - he hath reserved in everlasting chains under darkness unto the judgment of the great day - See Mt 8:29

Ju 1:6

Ju 1:6 - the judgment of the great day - the Executive Judgment. See Rev 20:11-15

Ju 1:7

Ju 1:7 - Even as Sodom and Gomorrah...suffering the vengeance of eternal fire - See 2Pet 2:6

Ju 1:7

Ju 1:7 - are set forth for an example - See 1Cor 10:6, 11

Ju 1:7

Ju 1:7 - suffering the vengeance of eternal fire - the effects of the fire are eternal, not the fire itself, as these cities had been swiftly reduced to ashes according to the prophet Jeremiah and the apostle Peter. Lam 4:6; 2Pet 2:6; Mal 4:1, 3; Mt 25:41, 46; 2Thess 1:9; Obadiah 1:15, 16

Ju 1:8

Jude 1:8 - despise dominion, and speak evil of dignities - See 2Pet 2:10-12; Rom 13:1-7; Gal 5:20; 3Jo 1:9-11

Ju 1:9

Ju 1:9 - Yet Michael the archangel - the term "archangel" signifies one who is chief-most or above the angels. There is only one archangel who is Michael, whose name means "One Who is like God". There is none like God in heaven and in earth and therefore, Michael is God, the name given to the second Person in the Godhead, Jesus. See Ps 89:6; 1Thess 4:16 Upon Mount Pisgah fifteen centuries before, Moses had stood gazing upon the Land of Promise. But because of his sin at Meribah, it was not for him to enter there. Not for him was the joy of leading the host of Israel into the inheritance of their fathers. His agonized entreaty, “I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon” (Deut 3:25), was refused. The hope that for forty years had lighted up the darkness of the desert wanderings must be denied. A wilderness grave was the goal of those years of toil and heart-burdening care. But He who is “able to do exceeding abundantly above all that we ask or think” (Eph 3:20), had in this measure answered His servant’s prayer. Moses passed under the dominion of death, but he was not to remain in the tomb. Christ Himself called him forth to life. Satan the tempter had claimed the body of Moses because of his sin; but Christ the Saviour brought him forth from the grave. Jude 9. – {DA 421.3} For the first time Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own. He boasted that the servant of God had become his prisoner. He declared that even Moses was not able to keep the law of God; that he had taken to himself the glory due to Jehovah—the very sin which had caused Satan’s banishment from heaven—and by transgression had come under the dominion of Satan. The archtraitor reiterated the original charges that he had made against the divine government, and repeated his complaints of God’s injustice toward him. – {Hvn 100.2} Christ did not stoop to enter into controversy with Satan. He might have brought against him the cruel work which his deceptions had wrought in heaven, causing the ruin of a vast number of its inhabitants. He might have pointed to the falsehoods told in Eden, that had led to Adam’s sin and brought death upon the human race. He might have reminded Satan that it was his own work in tempting Israel to murmuring and rebellion, which had wearied the long-suffering patience of their leader, and in an unguarded moment had surprised him into the sin for which he had fallen under the power of death. But Christ referred all to His Father, saying, “The Lord rebuke thee.” Jude 9. – {Hvn 100.3} The Saviour entered into no dispute with His adversary, but He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life. Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again. – {Hvn 101.1}

Ju 1:9

Ju 1:9 - dispute about the body of Moses - He followed the Saviour to Gethsemane, and beheld the agony in the garden, the betrayal, the mockery and scourging—the crucifixion. Moses saw that as he had lifted up the serpent in the wilderness, so the Son of God must be lifted up, that whosoever would believe on Him “should not perish, but have eternal life.” Joh 3:15. Grief, indignation, and horror filled the heart of Moses as he viewed the hypocrisy and satanic hatred manifested by the Jewish nation against their Redeemer, the mighty Angel who had gone before their fathers. He heard Christ’s agonizing cry, “My God, My God, why hast Thou forsaken Me?” Mk 15:34. He saw Him lying in Joseph’s new tomb. The darkness of hopeless despair seemed to enshroud the world. But he looked again, and beheld Him coming forth a conqueror, and ascending to heaven escorted by adoring angels and leading a

multitude of captives. He saw the shining gates open to receive Him, and the host of heaven with songs of triumph welcoming their Commander. And it was there revealed to him that he himself would be one who should attend the Saviour, and open to Him the everlasting gates. As he looked upon the scene, his countenance shone with a holy radiance. How small appeared the trials and sacrifices of his life when compared with those of the Son of God! how light in contrast with the "far more exceeding and eternal weight of glory"! 2Cor 4:17. He rejoiced that he had been permitted, even in a small measure, to be a partaker in the sufferings of Christ. – {PP 475.3 - The Death of Moses}. See Deut 32:48-52

Ju 1:9

Ju 1:9 - bring railing accusation - Had not the life of Moses been marred with that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would have entered the Promised Land, and would have been translated to heaven without seeing death. But he was not long to remain in the tomb. Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. Satan had exulted at his success in causing Moses to sin against God, and thus come under the dominion of death. The great adversary declared that the divine sentence—"Dust thou art, and unto dust shalt thou return" (Gen 3:19)—gave him possession of the dead. The power of the grave had never been broken, and all who were in the tomb he claimed as his captives, never to be released from his dark prison house. – {PP 478.2} For the first time Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own. He boasted that the servant of God had become his prisoner. He declared that even Moses was not able to keep the law of God; that he had taken to himself the glory due to Jehovah—the very sin which had caused Satan's banishment from heaven—and by transgression had come under the dominion of Satan. The archtraitor reiterated the original charges that he had made against the divine government, and repeated his complaints of God's injustice toward him. – {PP 478.3} Christ did not stoop to enter into controversy with Satan. He might have brought against him the cruel work which his deceptions had wrought in heaven, causing the ruin of a vast number of its inhabitants. He might have pointed to the falsehoods told in Eden, that had led to Adam's sin and brought death upon the human race. He might have reminded Satan that it was his own work in tempting Israel to murmuring and rebellion, which had wearied the long-suffering patience of their leader, and in an unguarded moment had surprised him into the sin for which he had fallen under the power of death. But Christ referred all to His Father, saying, "The Lord rebuke thee." Ju 9. The Saviour entered into no dispute with His adversary, but He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life. Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again. – {PP 478.4}

Ju 1:9

Jude 1:9 - railing - Clamoring with insulting language; uttering reproachful words.

Ju 1:9

Ju 1:9 - The Lord rebuke thee - See Zech 3:2

Ju 1:10

Ju 1:10 - But these speak evil of those things which they know not - the wicked deceivers both speak evil of God and His word and misrepresent God and His character so that He is

evil spoken of - See 2 Pet 2:2

Ju 1:10

Jude 1:10 - but what they know naturally, as brute beasts, in those things they corrupt themselves - these rebels walk in the flesh - See Rom 1:21-32; Dan 11:37

Ju 1:11

Jude 1:11 - for they have gone in the way of Cain - they have the self-exalting spirit of paganism, acting in defiance and rebellion towards God, they depart from the presence of God. See Gen 4:16

Ju 1:11

Jude 1:11 - perished in the gainsaying of Core (Korah) - See Numbers 16

Ju 1:12

Ju 1:12 - These are spots in your feasts of charity, when they feed with you, feeding themselves without fear - See 1Cor 11:21, 22

Ju 1:12

Jude 1:12 - clouds they are without water - See 2Pet 2:17

Ju 1:12

Jude 1:12 - trees whose fruit withereth, without fruit - See Mt 21:18-20

Ju 1:12

Jude 1:12 - plucked up by the roots - See Lk 3:9

Ju 1:13

Jude 1:13 - wandering stars - There are wandering stars professing to be ministers sent of God who are preaching the Sabbath from place to place, but who have truth mixed up with error and are throwing out their mass of discordant views to the people. Satan has pushed them in to disgust intelligent and sensible unbelievers. Some of these have much to say upon the gifts and are often especially exercised. They give themselves up to wild, excitable feelings and make unintelligible sounds which they call the gift of tongues, and a certain class seem to be charmed with these strange manifestations. a strange spirit rules with this class, which would bear down and run over anyone who would reprove them. God's Spirit is not in the work and does not attend such workmen. They have another spirit. [Testimonies for the Church 1:411-414.] – {NL 49.2}

Ju 1:14

Ju 1:14 - And Enoch also, the seventh from Adam, prophesied of these - See 1Pet 3:18, 19 Enoch the First Prophet—Enoch was the first prophet among mankind. He foretold by prophecy the second coming of Christ to our world, and his work at that time. His life was a specimen of Christian consistency. Holy lips alone should speak forth the words of God in denunciation and judgments. His prophecy is not found in the writings of the Old Testament. We may never find any books which relate to the works of Enoch, but Jude, a prophet of God, mentions the work of Enoch (Ibid.). – {1BC 1088.2}

Ju 1:14

Jude 1:14 - prophesied of these, saying - The Lord opened more fully to Enoch the plan of salvation, and by the spirit of prophecy carried him down through the generations which should live after the flood, and showed him the great events connected with the second coming of Christ and the end of the world. – {3SG 55.2} Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not clearly see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of Heaven, attended by the angelic host, to give life to the righteous dead, and ransom them from their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time—that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God, and denying the only Lord God and our Lord Jesus Christ, and trampling upon his blood, and despising his atonement. He saw the righteous crowned with glory and honor, while the wicked were separated from the presence of the Lord, and consumed with fire. – {3SG 55.3}

Ju 1:14

Ju 1:14, 15 - Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all - See Ps 96:13; 1Thess 4:14; Act 3:20

Ju 1:14

Jude 1:14 - saints - holy ones. A reference to the Angels of God at Jesus' Second Coming and all the heavenly hosts, including the redeemed at Jesus' Third Coming. See Mt 24:30, 31

Ju 1:15

Ju 1:15 - To execute judgment on all - See Rev22:12; 20:7-15

Ju 1:15

Jude 1:15 - to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed - The white throne judgment is where the ungodly will be convinced of all their ungodly deeds which they have ungodly committed - See Rev 20:11-13

Ju 1:15

Jude 1:15 - all that are ungodly among them - CONTRAST Titus 2:12

Ju 1:15

Jude 1:15 - ungodly deeds - See 1Cor 6:9, 10; 2Tim 3:1-5; Gal 5:19-21; Jude 1:16; Rev 21:18, 22:15

Ju 1:15

Ju 1:15 - their hard speeches - See Mal 3:13, 14; Ex 20:7

Ju 1:16

Jude 1:16 - These are murmurers, complainers, walking after their own lusts - See 2Pet 3:3

Ju 1:16

Ju 1:16 - having men's persons in admiration because of advantage - exalting, praising and admiring those who have wealth, title or position, seeking their advantage and favor. See Isa 33:15; 2Pet 2:3; Jam 2:1-7

Ju 1:18

Ju 1:19 - there should be mockers in the last time, who walk after their own ungodly lusts - See 2Pet 2:9-13, 3:3; Ps 1:1; 2Tim 3:1-5

Ju 1:19

Jude 1:19 - These be they who separate themselves, sensual, having not the Spirit - See 1Cor 3:3

Ju 1:20

Ju 1:20 - building up yourselves on your most holy faith - the apostle counsels us to engage in spiritual exercises where our faith will be built up; praying, studying, watching, meditating on things above. 1Tim 4:7, 8

Ju 1:21

Ju 1:21 - Keep yourselves in the love of God - Jesus says "he that loveth me shall be loved of my Father" Joh 14:21. We must abide in Christ and Christ in us - Joh 15:5. We will be tried, but when we have been tested and found faithful, we will receive the crown of life. See Jam 1:12

Ju 1:21

Jude 1:21 - looking for the mercy of our Lord Jesus Christ unto eternal life - we must humble ourselves continually before God, looking towards and hoping in His grace, mercy, and salvation. See Rom 8:24

Ju 1:22

Jude 1:22 - And of some have compassion, making a difference: - some must be ministered to with kindness, patience and compassion. Some, because of their past need an extra measure of grace to be reached.

Ju 1:23

Jude 1:23 - And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh - others must be compelled and coerced in a godly manner, pulling them from the fires of sin, even if nude (figuratively speaking) because of the uncleanliness of their garments.

Ju 1:23

Ju 1:23 - spotted by the flesh - soiled or corrupted by the works of the flesh, or as in the contamination of a leper. Jesus counsels us to keep our garments white. See Rev 16:15

Ju 1:24

Ju 1:24 - Now unto Him that is able to keep you from falling - See 2Pet 1:5-7, 10; 1Cor 1:7, 8; Ps 56:13, 121:5; Zeph 3:13; Rom 14:4

Ju 1:24

Jude 1:24 - present you faultless - See Col 1:29; 1Cor 1:3-8; Phil 2:14, 15; 1Thess 5:23; 2Cor 11:2

Ju 1:24

Ju 1:24 - before the presence of His glory - God is a consuming fire and all who appear before Him must appear without sin - See Heb 12:29||2Thess 2:8; Rev 22:4

Ju 1:24

Jude 1:24 - with exceeding joy - Jesus delights in the receiving of His Bride (Heb 12:2, 3) and the Bride has joyously prepared herself to receive her groom (Rev 19:7-9; Isa 25:9)

Ju 1:25

Jude 1:25 - To the only wise God our Saviour - Jesus (Jehovah is Salvation) is our Saviour, Who is the Only Wise God- See Prov 8; Philippians 3:20; Rom 16:27; 1Tim 1:17; Mt 1:21||Lk 1:31; Act 5:31; John 10:30

Ju 1:25

Jude 1:25 - be glory and majesty, dominion and power - See Rev 4:11, 5:13

Ju 1:25

Jude 1:25 - both now and ever - See Rev 5:13

Revelation

Rev 1:1 Back to Table of Contents

Rev 1:1 - Rev - English translation of the Greek word Apokolypsis, comprised of two words: Apo: To remove Kolypsis: a veil Jesus is removing the veil created by human traditions, human dogmas and the deceptions created by the ruler of this world (2 Cor 4:3, 4) Prophetic Rev and the Gospel are Synonymous: But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (Gal 1:11, 12) In view of the testimony of Inspiration, how dare men teach that the Rev is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Rev directs the mind to the prophecies of Dan, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history. – {GC 341.3} In the Rev are portrayed the deep things of God. The very name given to its inspired pages, "the Rev," contradicts the statement that this is a sealed book. A revelation is something revealed. The

Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all. Its truths are addressed to those living in the last days of this earth's history, as well as to those living in the days of Joh. Some of the scenes depicted in this prophecy are in the past, some are now taking place; some bring to view the close of the great conflict between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed in the earth made new. – {AA 584.1} Let none think, because they cannot explain the meaning of every symbol in the Rev, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to Joh will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who "hear the words of this prophecy, and keep those things which are written therein." – {AA 584.2} In the Rev all the books of the Bible meet and end. Here is the complement of the book of Dan. One is a prophecy; the other a revelation. The book that was sealed is not the Rev, but that portion of the prophecy of Dan relating to the last days. The angel commanded, "But thou, O Dan, shut up the words, and seal the book, even to the time of the end." Dan 12:4. – {AA 585.1}

Rev 1:1

Rev 1:1 - the message in the book is of divine origin, from the Father, to Jesus, to the angel (Gabriel - See Dan 10:21) then to his prophet Joh. See Rev 22:6; Am 3:7; 1Pet 3:19; Joh 15:15

Rev 1:1

Rev 1:1 - to shew unto his servants things which must shortly come to pass - the Father gives revelation to Jesus in order to convey His purposes and will to His servants, those who wait upon Him. Isa 40:29-31

Rev 1:1

Rev 1:1 - things which must shortly come to pass - In the Rev all the books of the Bible meet and end. Here is the complement of the book of Dan. One is a prophecy; the other a revelation. The book that was sealed is not the Rev, but that portion of the prophecy of Dan relating to the last days. The angel commanded, "But thou, O Dan, shut up the words, and seal the book, even to the time of the end." Dan 12:4. – {AA 585.1}

Rev 1:1

Rev 1:1 - signify - Jesus sends His angel, most likely Gabriel, to signify (signify, represent, symbolize using signs and symbols) or to reveal to Joh through symbolism, the things that are soon to occur. See Act 3:21; Rev 22:9, 16; 1Pet 5:13

Rev 1:2

Rev 1:2 - Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. - See 1Jo 1:1-4;

Rev 1:2

Rev 1:2 - Testimony of Jesus Christ - the Testimony of Jesus Christ is the Spirit of Prophecy (Rev 19:10, 1:9). The Spirit of revelation that moved in the prophets since the creation of the world is what Joh is giving witness to. As prophecy is a sign for believers (1 Cor 14:22), Joh is giving revelation to edify the churches of the things of the past (Ecc. 1:9, 3:15; 1 Cor 10:1-6, 11; 1 Pet 1:12), present, and future. The blessing of prophecy is it edifies the church with

its fulfillment (Joh 14:29)

Rev 1:2

Rev 1:2 - things he saw - Joh, like Peter (2Pet 1:16-19), is an eyewitness to the revelations shown him in symbolic form that he has written down for the churches

Rev 1:3

Rev 1:3 - Blessed is he that readeth - See 1Thess 5:27; Rev 22:7; Mt 13:15, 16 Contrast Rev 22:18, 19 Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Rev, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy. – {GC 342.1}

Rev 1:3

Rev 1:3 - Readeth and hears - Joh pronounces blessings not only upon the learned, who may be able to hear but also those who hear through those able to read (see 1Thess 5:27). God is no respecter of person and desires all to have salvation. See Joh 8:47

Rev 1:3

Rev 1:3 - keep those things - the real blessing is to those who are not just the hearers of the words, but are the doers of the words of this prophecy. See Rom 2:13; Rev 22:7

Rev 1:3

Rev 1:3 - time is at hand - we must live in a state of readiness, anticipating Jesus' return and being vigilant, making our calling and election sure. See Heb 10:35-39; Mt 24:44

Rev 1:4

Rev 1:4 - Joh to the seven churches which are in Asia - the Church in Jerusalem according to the Act of the Apostles, appeared to be the preeminent church among the Christian churches. Jesus, then addresses the 7 prominent churches in Asia as He conveys the fait of the Christian Church in history. No where is the church of Rome mentioned as the head or foremost among the Christian churches, thus refuting the boast and claim of Rome as the Mother of Churches and the Universal, Catholic Church.

Rev 1:4

Rev 1:4 - Joh gives salutations to the seven churches in Asia from God the Father [Who was, Who is, and Who is to come], the Holy Spirit [seven Spirits], and from Jesus Christ [Who was, Who is, and Who is to come - Rev 1:8].

Rev 1:4

Rev 1:4 - and from the seven Spirits which are before his throne - See Rev 5:6, 4:5; Isa 48:16

Rev 1:5

Rev 1:5 - Faithful Witness: See Rev 3:14, 19:11; John 17:4-6 Jesus is the faithful witness in this manner 1. Revealing the Father to humanity 2. Magnifying the law and making it glorious

3. Faithful in imputing His righteousness to men so that we may have his Robe of Righteousness and crown of Life, despite the devil's accusations - Zech 3:1-6

Rev 1:5

Rev 1:5 - First Begotten of the dead - See Col 1:18; Rom 6:9, 8:29 Jesus is: 1. The first and Only One of His kind to experience the 2nd Death - for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord - Rom 6:23 2. The first (and Only One of His kind) to come forth from the grave without sin. 3. The first (and Only One of His kind) to come among those, (spiritually) "dead in trespasses and sins" to reveal victory over sin

Rev 1:5

Rev 1:5 - the prince of the kings of the earth - Ruler fo the kings of the earth. Jesus is KING OF KINGS AND LORD OF LORDS. See Rev 19:16; Isa 32:1

Rev 1:5

Rev 1:5 - Unto him that loved us - See Eph 2:4, 5; Joh 15:13

Rev 1:5

Rev 1:5 - washed us from our sins in his own blood - The blood of bulls and calves could not wash away our sins, but the precious blood of Jesus has. Heb 10:4, 10, 1:3; 1Jo 1:7, 3:5; Isa 4:3, 4; Mic 7:19; Act 22:16; Jam 5:20; Isa 63:1-3

Rev 1:6

Rev 1:6 - Kings and Priests - we are made to be a royal priesthood and holy nation unto God (Jesus) and His Father through Jesus' redemption (1Pet 2:9; Rev 5:10, 12:1). This promise, once spoken to the biological Children of Israel (Ex 19:3-8), is reconfirmed to Spiritual Israel, decedents of Abraham by faith (Rom 4:11-13, Gal 4:22-31, 5:5). It is to the saints that judgment has been committed over the devil and his angels. See Eze 28:17; 1Cor 6:3; Rev 5:10

Rev 1:6

Rev 1:6 - priests - one of the tenets of the Protestant Reformation was the priesthood of all believers. - See Ex 19:6; 1Pet 2:9

Rev 1:6

Rev 1:6 - to Him be glory... This seems to be an exclamation of praise and thanksgiving towards God from Joh for having washed us in His own blood, making us kings and princes to Himself and the Father. See Jude 1:25

Rev 1:7

Rev 1:7 - Jesus comes with clouds - Jesus returns to the earth with the clouds of angels accompanying Him (Mt 24:30, 31). By faith, we saw Him appear before the Father on October 22, 1844 with the clouds to begin the Investigative Judgment (Dan 7:13, 14; Mt 25:31, 32)

Rev 1:7

Rev 1:7 - every eye shall see him - see Job 19:27; Ps 97:4, 5; Lk 17:24 Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as

He is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air. The very ones who placed upon Him the purple robe and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail.—Manuscript Releases 9:252 (1886). – {LDE 275.1}

Rev 1:7

Rev 1:7 - and they also which pierced him - There will be a special resurrection of the just and unjust at the Second Coming of Christ - see Dan 12:2. Those who rise to shame and everlasting contempt are those who pierced Christ's side (Mt 26:64). See also Heb 6:4-6 Graves are opened, and “many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt.” Dan 12:2. All who have died in the faith of the third angel’s message come forth from the tomb glorified, to hear God’s covenant of peace with those who have kept His law. “They also which pierced Him” (Rev 1:7), those that mocked and derided Christ’s dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. – {GC 637.1} The reference is also with regards to Jesus’ 3rd appearing, when the wicked rise after the millennium. Consider the following: “Then at the close of the one thousand years, Jesus, with the angels and all the saints, leaves the Holy City, and while He is descending to the earth with them, the wicked dead are raised, and then the very men that “pierced Him,” being raised, will see Him afar off in all His glory, the angels and saints with Him, and will wail because of Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side. The prints of the nails and the spear will then be His glory. It is at the close of the one thousand years that Jesus stands upon the Mount of Olives, and the mount parts asunder and becomes a mighty plain. Those who flee at that time are the wicked, who have just been raised. Then the Holy City comes down and settles on the plain. Satan then imbues the wicked with his spirit. He flatters them that the army in the city is small, and that his army is large, and that they can overcome the saints and take the city.” – {EW 52.2}

Rev 1:7

Rev 1:7 - wail because of Him - those who cry for the rocks to fall upon them will bemoan the appearing of Jesus Christ (Rev 6:14-17). Those who wail and moan are those who receive the Mk of the Beast in these Last Days - See Mt 24:30; Rev 13:8 Those who will be able to look up and say "Lo, this is our God, we have waited for Him and He will save us" are those who have allowed Christ to purify their characters so that they will be like Him, and shall see Him as He is. 1Joh 3:2

Rev 1:8

Rev 1:8 - Alpha and Omega, Beginning and Ending - See Isa 41:4 1. Speaks of Christ's pre-existence and His eternal reign. Ps 90:2 2. Jesus is a High Priest after the order of Melchizedek and therefore has an eternal priesthood - Ps 110:4; Heb 5:6, 7:17, 21 3. Jesus also knows the end from the beginning and nothing is hid from Him 4. Jesus is the Author and Finisher (Perfecter) of our faith - Heb 12:2; Philippians 1:6; Ps 138:8 5. Jesus was foreordained to be the Lamb of God before the foundation of the world - 1Pet 1:19, 20; Rev 13:8

Rev 1:8

Rev 1:8 - beginning and the ending - See Isa 46:9-11, 44:6

Rev 1:8

Rev 1:8 - which is/was/is to come - Jesus, like the Father, identifies Himself as He "Which is, Which was, and Which is to come" (Rev 1:4). See Ps 90:1, 2

Rev 1:8

Rev 1:8 - the Almighty - See Ps 91:1

Rev 1:9

Rev 1:9 - Joh is a brother in the kingdom and fellow companion in tribulations (being exiled to the isle of Patmos for the word of God and the testimony of Jesus Christ). He like us, bears the patience of the Saints and the faith of Jesus Christ in His eternal gospel (Rev 14:12) - See Heb 11:33-12:1; Jam 5:10

Rev 1:9

Rev 1:9 - was in the isle called Patmos - The word Patmos literally means "my killing". Joh is an exile for his testimony of Jesus Christ (Rev 12:11). Jesus' coming to Joh at Patmos typifies His Second Coming. In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to Joh the Revelator, who “fell at His feet as dead” when he saw Him... {19MR 40.4}

Rev 1:9

Rev 1:9 - for the word of God, and for the testimony of Jesus Christ - See Isa 8:20

Rev 1:9

Rev 1:9 - for the testimony of Jesus Christ - Joh bore witness of the prophecies that all pointed to Jesus and of His Messiahship. It is for His declaration of Christ's Kingship to the Rom and the rejection of His Messiahship by the Children of Israel that he was tried and exiled to the isle of Patmos. See Rev 1:2; Lk 21:12-19

Rev 1:10

Rev 1:10 - I was in the Spirit - Joh was caught-up in vision by the Holy Spirit. John was having an open vision while awake, and beheld that which God conveyed to him. See 1Sam 3:1; Dan 8:1 Rev 4:2; CONTRAST Dan 7:1, 2:19

Rev 1:10

Rev 1:10 - Lord's Day - Joh has a prophetic revelation from the Holy Spirit on the Lord's Day CONFIRMING SABBATH - The Lord’s Day 1. The Bible says that the Lord has a Day (Rev 1:10) 2. Jesus says He is Lord over all things, including the Sabbath Day (Mt 12:8) 3. The Lord declares the Sabbath to be "His holy day" - (Isa 58:13, 14) 4. The Sabbath is a sign between God and His people that He sanctifies them and that they belong to Him - (Eze 20:12, 20 - see Ex 3:1-5 for holiness) 5. The Sabbath, meaning rest, is a particular day, the 7th day of the week (Saturday) - (Ex 20:8-11) 6. God, after creating all things, created another day specifically for rest. He Himself rested and rests on this day (Gen 2:2, 3) 7. Saturday is the 7th day of the week (Mk 16:1, 2; Lk 23:52-24:8) Additional Verses in support of the Sabbath: Isaiah 56:1-8 - God grafts the foreigner (Gentiles, etc.) into His Kingdom and gives them an name greater than sons/daughters who embrace His covenant and Sabbath Isaiah 66: - The

Sabbath will be kept as a memorial of Creation and Redemption throughout eternity

Rev 1:10

Rev 1:10 voice as a trumpet - Jesus' voice, which will raise the dead at His Second Coming (Joh 5:25, 29) is likened to a trumpet (1Thess 4:16-18).

Rev 1:11

Rev 1:12 - Alpha and Omega, First and the Last - Jesus is the entire alphabet of God. Jesus identifies the end of a thing from its beginnings. He is God Who transcends time and declares the things of the past and future the same. He also "appointed ancient people" as an example of the things to come. See Isa 44:6, 7; 1Cor 10:6, 11; 1Jo 1:1

Rev 1:11

Rev 1:11 - What thou seest, write in a book - See Rev 1:2, 19; 10:4; 22:10

Rev 1:11

Rev 1:11 - Ephesus - representing the apostolic church era from A.D.31-100 - See Rev 6:1, 2

Rev 1:11

Rev 1:11 - Smyrna - representing the church under persecution, a “blood stained era” - See Rev 6:3, 4

Rev 1:11

Rev 1:11 - Pergamos - representing a compromising church that lowered its standards and welcomed heresy in its ranks - See Rev 6:5, 6

Rev 1:11

Rev 1:11 - Thyatira - representing the church of the Dark Ages having a dead faith, the church of the papacy - See Rev 7, 8

Rev 1:11

Rev 1:11 - Sardis - representing the church’s born of the Protestant Reformation. These churches would be tested during the era 1798-1844 and would be found wanting. These churches would return to their mother church, Babylon.

Rev 1:11

Rev 1:11 - Philadelphia - church of the era 1842-1844+ that maintained a pure faith and went through great trials of reproach by the apostate churches under Sardis. Philadelphia would go forth to found God’s last day movement which would proclaim the 3 Angel’s Messages in order to prepare the world for Christ’s Second Coming.

Rev 1:11

Rev 1:11 - Laodicea - a backslidden church that has fallen from the purity of her predecessor, Philadelphia. However, this church is to finish the “mystery of godliness” as proclaimed to God’s servants the prophets. See Rev 10:7 There is another and more important question that should engage the attention of the churches of today. The apostle

Paul declares that “all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world’s standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled. – {GC 48.3}

Rev 1:12

Rev 1:12 - golden candlesticks - We see Jesus in the Holy Place of the Sanctuary among he seven candlesticks. Jesus stood as High Priest in the first apartment from A.D.31 to October 21, 1844.

Rev 1:13

Rev 1:13 - midst of the candlesticks - Jesus is in the midst of His church. He promised never to leave nor forsake us (1Kin 8:57, Heb 13:5) and as the captain of our salvation (Heb 2:10) He will not allow us to run aground. - See Rev 2:1

Rev 1:13

Rev 1:13 - one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle - See Dan 10:5-7

Rev 1:13

Rev 1:13 - golden girdle - gold is a sign of purity, sanctification and perfect faith (1Pet 1:7).

Rev 1:14

Rev 1:14 - His head and his hairs were white like wool, as white as snow and his eyes were as a flame of fire - See Prov 16:31; Dan 10:5, 6

Rev 1:14

Rev 1:14 - flame of fire - Jesus' eyes, like flames of fire speak of his ability to peer right through us and search our hearts (139:1, 7-12, 23, 24)

Rev 1:15

Rev 1:15 - fine brass - Jesus is One Who has gone through the fires of affliction and has come forth, not as course brass, but as fine brass. Brass is an alloy of copper and zinc and when polished gives the appearance of gold. Gold is often the symbol of godliness (gold tried in the fire; alter was wood covered with gold, wood being a sign of humanity and gold divinity). Known for its corrosion resistance, Jesus is 100% corrosion (corruption, germicidal, antimicrobial) resistant and makes this quality available to us as we are found in Him (Isa 48:10, 11). See Dan 10:6; Rev 2:18, 10:1

Rev 1:15

Rev 1:15 - and his voice as the sound of many waters - See Rev 14:2, Dan 10:6

Rev 1:15

Rev 1:15 - waters - multitudes of people See Rev 17:15

Rev 1:16

Rev 1:16 - seven stars - the seven stars are the angels (messengers or leaders) of the seven churches in Asia to whom Joh will be writing. These messengers are in Jesus' hand, signifying He is in control and will lead them - None will remove them from His hand (Joh 17:9-15)

Rev 1:16

Rev 1:16 - twoedged sword - the sword of the Spirit, the Word of God (Eph 6:17) is that which proceeds from the mouth of the Lord (see also Heb 4:12, Rev 2:12, 19:11-15). Sword of defense against the attacks of the devil (we overcome by the blood of the Lamb and by the word of our testimony). The sword of the spirit, which is the Bible, comes from Jesus' own mouth, assuring us that we can trust its counsels. Man does not live by bread alone but by every word that proceeds from the mouth of the Lord (Mt 4:4). Jesus appears with the two-edged sword at His Second Coming to execute judgment. See Rev 19:11-16; Matt 22:12-14; Ps 149

Rev 1:17

Rev 1:17 - I fell as dead - Joh sees Jesus in His glory, the mareh vision, and his comeliness is turned into corruption like Dan. See others who have experienced the Mareh: Job 40:4, 42:5, 6 Dan 8, 17, 18, 10:9, 10 Eze 1:28 Isa 6:5 Mt 17:1-7 What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless. – {SpTA09 62.2} This experience is essential for all Christians, especially those living in our era as we live in a time when sins are being blotted out. This experience brings purification of sin (Mal 3:2-5). The Mareh experience in the messenger precedes their being equipped to giving a message from the Lord (Ezr 7:10)

Rev 1:17

Rev 1:17 - And he laid his right hand upon me - the right hand is the hand of favor and blessings. See Gen 48:14-19; Ps 77:10, 16:11

Rev 1:17

Rev 1:17 - First and the Last - Jesus again declares His immutable, unchangeable and eternal priesthood that ministers to the sons of men (Heb 7:21, 24, 25)

Rev 1:18

Rev 1:18 - I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen - See Rev 2:8

Rev 1:18

Rev 1:18 - keys of hell and death - Jesus holds the keys to hell and death. This is often

misinterpreted with Mt 16:17-19, claiming that Peter has the keys to hell and death. See John 5:24-29; Rom 6:9; Heb 2:14, 15

Rev 1:18

Rev 1:18 - hell - háidēs Noun Location hah'-dace from (1) (as negative particle) and (1492) from (as negative particle) and ; properly, unseen, i.e. "Hades" or the place (state) of departed souls:--grave, hell. name Hades or Pluto, the god of the lower regions Orcus, the nether world, the realm of the dead later use of this word: the grave, death, hell

Rev 1:19

Rev 1:19 - Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. See Isa 42:9; Rev 10:4, 14:13

Rev 1:19

Rev 1:19 - hast seen, are, will be - The Bible affirms that prophecy is the revelation (unveiling) of things past, present and future. When we understand the past we can RECOGNIZE the foretold present and the future events when they occur. See Rev 22:19; Isa 41:21-23 cognition: the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses

Rev 1:19

Rev 1:18 - hast seen - God gave Moses prophetic revelations of the past so that he might pen the first book of the Bible, Gen and the oldest book of the Bible, Job. All of God's counsels of old are faithful and true - See Isa 25:1 The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. – {GC 343.1}

Rev 1:19

Rev 1:19 - and the things which shall be hereafter - See Rev 4:4

Rev 1:20

Rev 1:20 - The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches - God Alone is the One Who interprets and gives understanding to His written word.

Rev 1:20

Rev 1:20 - The seven stars are the angels of the seven churches - Jesus refers to the leadership (stars) that oversaw the seven churches of Asia Minor that existed during the writing of the Revelation. As with all prophecy, there may be multiple applications of the same truth, all of which are correct and fit perfectly. The seven churches foreshadow the entire body of believers of Jesus Christ through time, from the time of the apostles until the Second Coming of Christ. The messages to each church describe conditions that would be seen in different eras of Christian Church history, but all to be repeated and fulfilled during the era of the seventh and final church, Laodicea.

Rev 1:20

Rev 1:20 - the seven churches - the seven churches of Asia Minor (Rev which John are instructed to write to (Rev 1:11), found in Rev chapter 2 and 3, were seven actual churches that existed during the time of the writing of the Rev. However, the seven churches describe the experience of the Christian Church through time, from the time of the apostles until the Second Coming of Jesus Christ.

Rev 2:1

Rev 2:1 - church of Ephesus - the apostolic church that is synonymous with the White Horse era of the Rev 6. The victorious and pure church was known for its works of faithfulness to the Kingdom of God.

Rev 2:1

Rev 2:1 - He that holdeth the seven stars in his right hand - Jesus' self identification as He Who holds the seven stars (leaders) and walks among the seven candlesticks (churches) shows His close connection with His earthly bride, the church.

Rev 2:1

Rev 2:1 - walketh in the midst of the seven golden candlesticks - the LORD Jesus Christ is He who walks in the midst of the seven golden candlesticks. Jesus is here seen in the first apartment of the heavenly tabernacle (the sanctuary) that He entered after he had won mankind's redemption. See Heb 1:1-3; 9:2, 11, 12; Rev 1:13

Rev 2:2

Rev 2:2 - I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars - See Heb 6:10

Rev 2:2

Rev 2:2 - thy patience - their blessed hope. See Heb 10:35, 36

Rev 2:2

Rev 2:2 - and how thou canst not bear them which are evil - See Rom 16:17, 18; 2Tim 4:3, 4

Rev 2:2

Rev 2:2 - hast tried them which say they are apostles, and are not, and hast found them liars - God through the Holy Spirit endowed faithful members of the early church with the spirit of discernment, where those who knew the word of God would try the spirits to see if they were of God (1Jo 4:1-3, 2:18, 19). See Act 5:1-11; 2Cor 11:13-15;

Rev 2:3

Rev 2:3 - And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted - See Rev 6:10

Rev 2:3

Rev 2:3- has laboured and hast not fainted - the early church was known for its diligence in

spreading the gospel and building up the kingdom of God. - See Col 1:28, 29; Heb 10:35-39; Isa 40:29-31

Rev 2:4

Rev 2:4 - thou hast left thy first love - the True Witness, Jesus, has reproved the church of Ephesus for leaving its first love, Himself. This was the first and great sin of Lucifer. That which it was first enamored in doing it has become distracted from and has left behind. This first love of loving God with all the heart/mind/soul/strength, righteousness by faith, works of charity and love, devotion and ministry for Christ, full assurance in their adoption as sons of God, hope in the coming of Jesus Christ, committed to good works (1Jo 2:24), were all being supplanted by: 1. Works of the law and the flesh and not of the Spirit (Gal 3:1-7; Eph 2:11-14; 1Jo 2:26) 2. Divisions due to ethnic origins (Eph 2:14-22) 3. Confusion regarding Jesus 2nd Coming (2Thess 2:1-3) Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. – {1888 810.1}

Rev 2:5

Rev 2:4 - from whence thou art fallen - the leaving of the first love among the Eph is spoken in similar terms to the fall of the once exalted covering cherub, Lucifer. The falling away from the first love if not checked would lead to the church's perdition. - See Isa 14:12

Rev 2:5

Rev 2:5 - and repent - See Rom 2:4; 2Cor 7:10, 11; Rev 2:16, 3:19

Rev 2:5

Rev 2:5 - I will come unto thee quickly - I will come to you suddenly, unexpectedly - See Mal 3:1; Mt 24:50; Rev 2:16

Rev 2:6

Rev 2:6 - hatest the deeds of the Nicolaitans - a form of antinomianism, which makes the fatal mistake that man can freely partake in sin because the Law of God is no longer binding. These also suggested that the things done in the flesh have no bearing or impact on one's soul/spirit. Therefore, fornication, idolatry and licentiousness were all present among the Nicolaitans who felt their predestination to salvation through grace made these sins of no effect to their position with God or salvation. Consider how they may have wrested Jesus' statement in Joh 6:63

Rev 2:7

Rev 2:7 - He that hath an ear, let him hear - See Isa 32:1-3; Rev 1:1-3

Rev 2:7

Rev 2:7 - He that hath an ear, let him hear what the Spirit saith unto the churches - all having ears to hear are to take heed to the counsels given by the Holy Spirit to each of the churches. This statement, appearing after the counsels to each respective church makes plain that the messages are timeless and applicable to all eras, but especially the last church (Laodicea), upon whom the ends of the world have come. Isa 32:1-3; 1Cor 10:6, 11

Rev 2:7

Rev 2:7 - To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God - The Garden of Eden, including the Tree of Life, was transported from earth to heaven before the destruction of the earth in the time of Noah. The Tree of Life is a type of Jesus, Who imparts eternal life - See Rev 22:14; 1Pet 1:9; 1Jo 5:11-13 To him that overcometh: Rev 2:7, 11, 17, 26, 3:5, 12, 21

Rev 2:7

Rev 2:7 - which is in the midst of the paradise of God - The entire Garden of Eden was taken to heaven before the flood. The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be "a new heaven and a new earth," it is to be restored more gloriously adorned than at the beginning. – {AH 539.1}

Rev 2:8

Rev 2:8 - These things saith the first and the last - See Isa 44:6, 46:9-11; Rev 1:11

Rev 2:8

Rev 2:7 - which was dead and is alive - Jesus, the Resurrection and the Life, gives comfort and assurance to the persecuted church which has suffered with countless martyrs. See Joh 11:25; 2Tim 2:11; Rom 6:8; Rev 1:18; 1Thess 4:13

Rev 2:9

Rev 2:9 - but thou art rich - Jesus here comments on those who are poor in Spirit that will see the Kingdom of God. Their works of service and charity, despite their material poverty also is here spoken. It is often those who have the least in this life where the greatest faith is to be found. See Mt 5:3; Jam 2:5

Rev 2:9

Rev 2:9 - blasphemy of them which say they are Jews - the self-exalting spirit that would eventually lead to the formation of the papacy was already at work in the time of Paul (2Thess 2:7; 1Jo 4:1-3). These men who usurped the praise and honor due to Jesus Christ alone as Head of the Church (Col 1:18), were recognized among those in Smyrna and reproved. See Rom 2:28, 29; 2Pet 2:1

Rev 2:9

Rev 2:10 - synagogue of Satan - the church of Satan is filled with false apostles impersonating the ministers of Christ and righteousness. See 2Cor 11:13-15; Eph 2:2, 3 The Synagogue of Satan—Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life (The Review and Herald, December 4,

1900). – {7BC 958.1}

Rev 2:10

Rev 2:10 - Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life - paralleling the Red Horse Era of Revelation 6:3, 4, the persecuted church would endure harsh trial of men, empowered by the devil himself. See Rev 6:3, 4; 2Tim 1:7

Rev 2:10

Rev 2:10 - behold - Jesus often said "I tell you these things so that when they happen you will believe" (Joh 13:19). Jesus wanted to assure those who would be imprisoned or martyred that their fate was ultimately in God's hands. Though they should die, they would never die (John 11:25, 26), they would live again with He Who is the First and the Last, Who was dead but lives again.

Rev 2:10

Rev 2:10 - the devil shall cast some of you into prison - Scriptures alone can reveal the hidden, behind the scenes workings of principalities and powers with whom we wrestle. Satan would empower men to persecute and imprison the faithful of God. See Eph 6:12; 1Chron 21:1

Rev 2:10

Rev 2:10 - that ye may be tried - See Dan 12:10

Rev 2:10

Rev 2:10 - tribulation ten days - interpreted as 10 literal years (A.D. 303-313) of tribulation by Pagan Roman Emperor Diocletian who targeted Christian leaders. Some leaders had a misguided zeal who were overly zealous in trying to push a cause not required.

Rev 2:10

Rev 2:11 - be thou faithful unto death - Jesus acknowledges the fate of some will by martyrdom. He assures them that their death would not be in vain (Ps 116:15). See Rev 6:9-11; 12:11

Rev 2:10

Rev 2:10 - give thee a crown of life - Thou they may be tried and die, they will live again and receive a crown of life. See John 11:25, 26; Jam 1:12; 2Tim 4:8; Rev 6:2

Rev 2:11

Rev 2:11 - He that hath an ear, let him hear what the Spirit saith unto the churches - all having ears to hear are to take heed to the counsels given by the Holy Spirit to each of the churches. This statement, appearing after the counsels to each respective church makes plain that the messages are timeless and applicable to all eras, but especially the last church (Laodicea), upon whom the ends of the world have come. Isa 32:1-3; 1Cor 10:6, 11

Rev 2:11

Rev 2:13 - shall not be hurt of the second death - the utter destruction of the wicked to occur after the millennial period is here mentioned. Rev 20:5, 8-15; Joh 11:26; Mt 25:41 To him that overcometh: Rev 2:7, 11, 17, 26, 3:5, 12, 21

Rev 2:12

Rev 2:12 - church of Pergamos - the church of Pergamos is the compromising church in the era of Constantine of Rome (A.D.312-538). The church is seen as compromising as it begins to relax its standards after an era of persecution and to adopt pagan customs as it sought to appeal to those outside the church. Constantine's passage of a Sunday Law in A.D.321, typifying the Image to the beast in the USA, predates the papal Sunday Law of A.D. 538 that was globally enforced. See Jer 13:16 for a summary of the era and its eventual fate.

Rev 2:12

Rev 2:12 - the sharp sword with two edges - Jesus is seen as a King/Warrior, seeking to punish the impenitent with His Word. See Rev 1:16, 19:15; Josh 5:13; Heb 4:12

Rev 2:13

Rev 2:13 - where thou dwellest, even where Satan's seat is - the location of Satan’s seat need not be tied to the city of Pergamum because each church spoken of describes the collective church body during an era of Christian Church history. References to location are better interpreted spiritually, by considering the era (A.D. 312-538) and the influences during that era which had the greatest effect upon shaping church history. Satan's seat is apparently the city of Rome, where the message to the church of Pergamos finds its greatest fulfillment. See Rev 13:2, 16:19, 6:5, 6

Rev 2:13

Rev 2:13 - Satan’s seat - the setting up of cathedrals and basilicas (meaning throne) was contrary to the the house churches of the early apostolic era where the gospel spread like wildfire (Act 2:44-47). The church became institutionalized and policy and procedures became paramount over people. The priest became the central figure while people became bumps on the church log. - The throne of iniquity is being established in Rome where the devil is soon to set-up the man of sin and son of perdition - Ps 94:20; 2Thess 2:4

Rev 2:13

Rev 2:13 - hast not denied my faith - the faith of Jesus Christ - See Rev 14:12

Rev 2:13

Rev 2:13 - Antipas - a possible reference to a Christian martyr who resisted the worship of Zeus and was thus burned in a metal statue of a bull, the pet of Zeus. Possibly not a specific person but those who were anti-papal (anti-papas: against the religious "fathers") and withstood the corruptions of the Roman Bishops. See Lk 21:16, 18; Act 7:54-60

Rev 2:14

Rev 2:14 - them that hold the doctrine of Balaam - Balaam, the false prophet teaches Balac the king the means by which to cause the Children of Israel to fall out of favor with God and be subject to His curses. Balaam is described as one who was motivated by the gain of filthy wealth (Ju 11). Balaam also instructed Balac to cause Israel to commit fornication with the women of Moab in order to break God's covenant and become subject to the curses. Balaam

as a False Prophet enters into a confederacy with the state, Balac to curse and overthrow the people of God. These two figures typify the Dragon and False Prophet which create an image to the Beast in the USA first, before the arise of the Modern Papacy (church of Thyatira) and its global Sunday Law. See Num 22-25; Josh 13:22

Rev 2:14

Rev 2:14 - Balaam - Balaam and Balak formed a union of church and state to war against the people of God. Further, Balaam coveted earthly wealth. Those in Pergamos may be the forerunners to those who teach and preach prosperity gospel messages. Balaam's greatest work against Israel was convincing Balak to send his women into the camp of Israel to cause them to sin. See Rom 14:13; Act 15:20, 29, 21:25; Josh 13:22 "Balaam was a magician, and used enchantments, and was sought unto by kings, to bless them, and to curse their enemies. See Num 22:6-7. He seems to be a figure, or example of the pope, who has acted the part of Balaam in blessing and cursing. He has professed to be God's vicar on earth... Holding the "Doctrine of Balaam" in this text, has reference to the doctrine of the Catholic Church." {An Appeal to the Laodicean Church, Hiram Edson, The Advent Review Extra, September, 1850}

Rev 2:14

Rev 2:14 - things sacrificed to idols - idolatry was being introduced to the church of Pergamos by influential men and leadership - See Rom 14

Rev 2:14

Rev 2:14 - commit fornication - the literal fornication of Ancient Israel is symbolic of the Spiritual Fornication committed by Spiritual Israel, the SDA church. This Spiritual Fornication is made possible by Adventism entering relations with the world (particularly apostate Protestantism) and adopting their teachings, methods of evangelism, and forsaking Adventism's Old Paths.

Rev 2:15

Rev 2:15 - doctrine of the Nicolatians - the Nicolatians taught that there was no more law and therefore sanctioned all forms of lewed and irreligious acts. The Nicolatians are as the modern Protestants which suggest that the Law of God has been nailed to the Cross of Christ. See Rev 2:6, Joh 6:63 (wrested)

Rev 2:16

Rev 2:16 - Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. - See Ps 7:12; Rev 2:5, 3:19

Rev 2:16

Rev 2:16 - I will come unto thee quickly - I will come to you suddenly, unexpectedly - See Mal 3:1; Mt 24:50; Rev 2:5

Rev 2:16

Rev 2:16 - will fight against them with the sword of my mouth - See Heb 4:12; Rev 1:16, 2:12, 19:15

Rev 2:17

Rev 2:17 - He that hath an ear, let him hear what the Spirit saith unto the churches - all having ears to hear are to take heed to the counsels given by the Holy Spirit to each of the churches. This statement, appearing after the counsels to each respective church makes plain that the messages are timeless and applicable to all eras, but especially the last church (Laodicea), upon whom the ends of the world have come. Isa 32:1-3; 1Cor 10:6, 11

Rev 2:17

Rev 2:17 - eat of the hidden manna - See Heb 9:4 To him that overcometh: Rev 2:7, 11, 17, 26, 3:5, 12, 21

Rev 2:17

Rev 2:17 - a new name written - like Jacob, who received the new, heavenly name "Israel", we all will be given a new name that speaks of our personal struggles that we have overcome by the blood of the Lamb and the words of our testimony. See Gen 32:28, 17:5; Isa 62:2; Rev 3:12

Rev 2:17

Rev 2:17 - which no man knoweth saving he that receiveth it - the name may speak of an experience, a personal struggle, that is unique to the one who receives the name. See Rev 19:12

Rev 2:18

Rev 2:18- church in Thyatira - following the compromising church of Sardis, the church of Thyatira, the papal church of the Dark Ages (A.D.538-1798) perfected that which was started in the prior era. See Act 16:13-15; Rev 6:7, 8; 1Pet 5:13

Rev 2:18

Rev 2:18 - These things saith the Son of God - Jesus, the Son of God, reveals Himself as such to the church of Thyatira which was challenged by self-exalting men, claiming to be the vicar of Jesus. See Dan 10:6 Compare: Dan 7:25; 2Thess 2:3-7

Rev 2:18

Rev 2:18 - eyes like unto a flame of fire - piercing eyes that see all things, even in our lives and into the future. See Dan 10:7; Rev 1:14; 10:1 Now the Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. {Desire of Ages 352.2}

Rev 2:18

Rev 2:18 - and his feet are like fine brass - See Dan 10:6; Rev 1:15; Rev 10:1

Rev 2:19

Rev 2:19 - I know thy works - the church in the wilderness during the Dark Ages did great exploits to preserve the faith once delivered to the saints. See Dan 11:32; Jude 1:3 érgon Noun Neuter er'-gon from a primary (but obsolete) ergo (to work) from a primary (but

obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act:--deed, doing, labour, work. business, employment, that which any one is occupied that which one undertakes to do, enterprise, undertaking any product whatever, any thing accomplished by hand, art, industry, or mind an act, deed, thing done: the idea of working is emphasised in opp. to that which is less than work Works mentioned twice is perhaps a reference to the dead faith of the Dark Ages, where salvation was by the works of men's hands rather than a free gift by grace through faith of Jesus Christ.

Rev 2:20

Rev 2:20 - sufferest that woman Jezebel - Notice that Jezebel (the Beast Power) arises after the False Prophet (Balaam) and Dragon (Balac) powers have established a Sunday Law, causing the USA to commit fornication. Jezebel or the papacy will seduce the kings of the world to implement a global Sunday Law that will draw all to her lair. Jezebel reflects the papacy in that: 1. Jezebel was a strong domineering woman over her weak husband Ahab; Just as the papacy ruled over the kings of the world during the Dark Ages (1Kin 19:1, 2; 21:1-21) 2. Jezebel sought to kill all the prophets of God and replace them with the prophets of Baal and of the grove; Just as the papacy has sought to kill the pure words of Scripture (God's Two Witnesses clothed in sackcloth)and Jesus Christ Himself through the papal priesthood, Mariolatry, and adoration of the saints 3. God gave Jezebel 3.5yrs (1,260days) to repent of her sins; God gave the papacy 3.5 prophetic years (1,260years) to repent before judgments would befall it

Rev 2:20

Rev 2:22 which calleth herself a prophetess - See Eze 13:17-19, 22

Rev 2:20

Rev 2:20 - teach and seduce my servants - the whore Jezebel with her false prophets used flattery and witchcraft to seduce the people of God (2Kin 9:22, 30, 31). So too, the papacy uses flatteries and witchcraft to seduce the kings of the world and the masses (Dan 11:32) - See 1Tim 2:11-15; Isa 3:12, 4; Gen 3:17; 2Pet 3:16-18 Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions. (See Appendix.) – {GC 56.1}

Rev 2:20

Rev 2:20 - seduce my servants to commit fornication - the deceptive allurements of the whoreish woman causes those in Adventism who have not embraced the teachings of the Old Paths (Millerite Adventist teachings) to commit fornication and embrace the teachings of Balaam. See 2Kin 21:10-12 The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity and points to the real authors of the change. "All things," he says, "whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day."—Robert Cox, Sabbath Laws and Sabbath

Duties, page 538. But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival. – {GC 574.2}

Rev 2:20

Rev 2:20 - and to eat things sacrificed unto idols - See Act 15:20, 21:25; 2Cor 6:14-17 CONTRAST Dan 1:8

Rev 2:21

Rev 2:21 - gave her space to repent - As with Ancient Babylon, to which 70years of probationary time was given it to repent of it sins (Jer 51:8, 9), so to with Spiritual Babylon. The harlotries of Jezebel came before God and in mercy He extended 3.5times (1,260yrs) for her to repent, but she shamelessly did not. See Jam 5:17; Isa 1:21-23; Jer 3:2, 3

Rev 2:21

Rev 2:21 - her fornication - See Isa 1:21-23

Rev 2:21

Rev 2:21 - she repented not - The papacy refused to change. See Rev 13:3; Isa 47:7, 8; Jer 20:16||Rev 14:8

Rev 2:22

Rev 2:22 - them that commit adultery with her - the kings of the earth during the Dark Ages and the globalist leaders of modern times are here referenced. See Rev 18:3

Rev 2:22

Rev 2:22 - into great tribulation - the distress of nations brought about by Islam in the Three Woes and then the plagues from the LORD will cause great tribulation upon Jezebel/Babylon, those who commit fornication with her and her children. See Lk 21:25; Rev 8:13; 11:18

Rev 2:23

Rev 2:23 - I will kill her children with death - the apostate churches of Christendom, the False Prophet, which follow the Beast in her harlotries, will be thrown into the Lake of Fire with the Beast, the papacy. See Rev 17:5, 19:20

Rev 2:23

Rev 2:23 - all the churches shall know - the 7 churches of God will know/understand that it is God that has brought His judgments upon the whore Jezebel/Babylon.

Rev 2:23

Rev 2:23 - searcheth the reins - God reads the purposes and motives of one's heart (mind) and unconscious mind (reins). See Heb 4:12; Ps 16:7, 139

Rev 2:23

Rev 2:23 - I will give unto every one of you according to your works - See Rev 22:12; Ps 18:24-26

Rev 2:24

Rev 2:24 - But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden - Jesus, the Son of God, added no reproof to those who remained faithful during the dread era of the Dark Ages.

Rev 2:25

Rev 2:25 - hold fast till I come. - See Hymn #600 Hold Fast Till I Come

Rev 2:26

Rev 2:26 - he that overcometh, and keepeth my works unto the end - Christ, the True Witness admonishes that those who overcome and keep (do) His works unto the end will receive the blessings promised. To him that overcometh: Rev 2:7, 11, 17, 26, 3:5, 12, 21

Rev 2:27

Rev 2:27 - he shall rule them with a rod of iron - those who overcome will rule over the nations with Jesus, bearing a rod of iron. See Rev 12:5; 20:4

Rev 2:28

Rev 2:28 - the morning star - 2Pet 1:19 - day star arise in your hearts - Jesus, the Sun of Righteousness and the Bright and Morning Star (Mal 4:2; Rev 2:28) must become the abiding light within each son of God. His righteousness by faith, must become manifest in every life.

Rev 2:29

Rev 2:29 - He that hath an ear, let him hear what the Spirit saith unto the churches - all having ears to hear are to take heed to the counsels given by the Holy Spirit to each of the churches. This statement, appearing after the counsels to each respective church makes plain that the messages are timeless and applicable to all eras, but especially the last church (Laodicea), upon whom the ends of the world have come. Isa 32:1-3; 1Cor 10:6, 11

Rev 3:1

Rev 3:1 - angel of the church - the message given to the churches of Sardis, Philadelphia and Laodicea at one point are contemporaneous where all three churches exist at once. The Sardis church represents the Protestants to whom the 1st Angel message is preached. The Philadelphia church are those who respond to the 1st and 2nd Angels' messages and remain faithful. The Laodiceans are they who respond to the 1st Angel's message but falter with the 2nd Angel, drawing back on October 22, 1844.

Rev 3:1

Rev 3:1 - Sardis - meaning "those who escape", paralleling those among Edom, Moab and Ammon who escape from the hand of the King of the North (Dan 11:41).

Rev 3:1

Rev 3:1 - seven Spirit of God - Jesus has the Spirit of God in completeness and without measure. His desire is to impart this same Spirit to those who hunger and thirst for righteousness. See Joh 3:34; Joh 16:13; Mt 5:6

Rev 3:1

Rev 3:1 - the seven stars - a possible reference to the leadership of the churches, more specifically, the leaders of the Protestant Churches that would call forth the Protestant Reformation. See Rev 1:20, 14:6, 8, 9, 18:1

Rev 3:1

Rev 3:1 - thou hast a name - the reference may be to the many churches that arose under the Protestant Reformation, each bearing its own name and peculiar identity. Their tenacity in holding to their name and identity in pride is a stumblingblock to them (Zeph 1:3), where they refuse new light that would cause them to walk in Christ's righteousness. See Zech 13:2; Isa 4:1 The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. The Protestant churches of America,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, were content to believe as their fathers had believed and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word. – {GC 297.2} The world has claims upon you. If you fail to shine as lights in the world, some will rise in the judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it (The Review and Herald, August 16, 1898). { 7BC 987.4

Rev 3:1

Rev 3:1 - thou livest, and art dead - a reference to the condition of having a form of godliness but denying the power therein. Carnal Christians who remain dead in their trespasses and sins. See Rom 8:6-8; 1Cor 1:10-13

Rev 3:1

Rev 3:1 - art dead - similar to the era characterized by a dead faith, the Pale Horse era, those who followed after the reformers based their religions on the doctrine of men and not the Word of God. Not desiring to explore further truths that went beyond the truths revealed by their forefathers, the followers of the Protestant churches exhibited a dead faith. The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. The Protestant churches of America,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, were content to believe as their fathers had believed and to live as they had lived. Therefore religion again degenerated into formalism;

and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word. – {GC 297.2}

Rev 3:2

Rev 3:2 - Be watchful - the church of Sardis would hear the cry of the Bridegroom's coming but would turn its back unto the movement and message which heralded the cry. See Mt 24:44; Rev 3:3

Rev 3:2

Rev 3:2 - strengthen the things which remain, that are ready to die - the faith, perseverance in study and searching God's word, works of righteousness that once characterized the Protestant Movement and its reformers were on the verge of death. In other words, the Protestant Churches were so, only in name and not in works. Jesus cautions them to strengthen (return to, continue in) their commitment and works so as not to revert entirely.

Rev 3:2

Rev 3:2 - have not found thy works perfect before God - the bigotry towards any new light that was not taught by the founders of each Protestant Church movement may be here referenced. Just as the Jews left off in building the house of the Lord in the time of Ezra and Nehemiah, the Protestant Churches forsook the work of building God's house and sought to build their own houses. See Hag 1:7-10 The wide circulation of the Bible in the early part of the nineteenth century, and the great light thus shed upon the world, was not followed by a corresponding advance in knowledge of revealed truth, or in experimental religion. Satan could not, as in former ages, keep God's word from the people; it had been placed within the reach of all; but in order still to accomplish his object, he led many to value it but lightly. Men neglected to search the Scriptures, and thus they continued to accept false interpretations, and to cherish doctrines which had no foundation in the Bible. – {GC 298.1}

Rev 3:3

Rev 3:3 - Remember therefore how thou has received and heard, and hold fast and repent - Jesus, the True Witness, counsels the church of the Reformation, Protestantism to recall how they first received and heard the gospel of Christ, by faith and through the Word of God (Col 2:6). The very principles that were used to establish the movement would prove to be its decisive test at the close of this church era which faltered in walking by faith according to the Word of God, by rejecting the First Angel's Message. Seeing the failure of his efforts to crush out the truth by persecution, Satan had again resorted to the plan of compromise which led to the great apostasy and the formation of the Church of Rome. He had induced Christians to ally themselves, not now with pagans, but with those who, by their devotion to the things of this world, had proved themselves to be as truly idolaters as were the worshipers of graven images. And the results of this union were no less pernicious now than in former ages; pride and extravagance were fostered under the guise of religion, and the churches became corrupted. Satan continued to pervert the doctrines of the Bible, and traditions that were to ruin millions were taking deep root. The church was upholding and defending these traditions, instead of contending for "the faith which was once delivered unto the saints." Thus were degraded the principles for which the Reformers had done and

suffered so much. – {GC 298.2}

Rev 3:3

Rev 3:3 - thou shalt not watch - See Mt 26:41; Mk 13:33; Lk 21:36

Rev 3:3

Rev 3:3 - I will come on thee as a thief - See Lk 10:16; 1Thess 5:1-5; Mt 24:46 Jesus would come upon the Protestant churches as a thief during the era of the sounding of the 1st and 2nd Angel's messages. They were to hear, embrace and respond to the LORD's messengers, sounding the commencement of God's judgment hour. Should they not watch and be vigilent, Jesus would come, judge them, and their door of probation would be closed, all while they were unaware, as with the antediluvians. Jesus said, they that receive a pro[phet would receive a prophet's reward (Mt 10:41), righteousness by faith in believing and trusting in God's word through His messengers (2Chron 20:20). Here we see an example of the judgment of the living that typifies the last great day of preparation before the coming of the LORD. See Gen 7:1-10; Mt 24:38

Rev 3:4

Rev 3:4 - which have not defile their garments - The LORD is making note of a shaking among the church of Sardis, where two classes are being developed, namely, those who have defiled garments and those who have kept them pure. Those who have not defiled their garments, if faithful, will move on to become the church of Philadelphia, while those with defiled garments will become the synagogue of Satan. See Rev 16:15; Num 9:1-14; Zeph 1:7, 8

Rev 3:4

Rev 3:4 - they shall walk with me in white: for they are worthy - Jer 31:34, 50:20; Rev 6:11, 16:15 It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that "meek and quiet spirit," the "fine linen, white and clean" (Rev 19:14), which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, "They shall walk with Me in white: for they are worthy." Rev 3:4. – {AA 523.3} These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if, by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, "He shall walk with me in white (with unsullied garments), for he is worthy." – {SpM 206.3}

Rev 3:5

Rev 3:5 - He that overcometh - Jesus declared that those who confess Him before men, He would confess before His Father in heaven. Those therefore, who profess Jesus in conduct and word to men are they who "overcome". Mt 10:32, 33; Rev 6:9-11, *12:11, 19:8; 21:7; Col 1:23 To him that overcometh: Rev 2:7, 11, 17, 26, 3:5, 12, 21

Rev 3:5

Rev 3:5 - the same shall be clothed in white raiment - See Isa 61:3; Rev 6:11, 16:15 This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. “All our righteousness are as filthy rags.” Isa 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God “was manifested to take away our sins; and in Him is no sin.” Sin is defined to be “the transgression of the law.” 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. When on earth, He said to His disciples, “I have kept My Father’s commandments.” John 15:10. By His perfect obedience He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. – {COL 311.4}

Rev 3:5

Rev 3:5 - I will not blot out his name out of the book of life - during the time of judgment, Jesus is either blotting out the sins of the people from the books of record so that sins remain no more, or blotting out names from the book of life (Dan 7:10). In either case, one's probation has ended such that he that is unjust will be unjust still, he that is filthy will be filthy still, he that is righteous will be righteous still, and he that is holy will be holy still (Rev 22:11). The false teaching of once saved, always saved is here refuted (Heb 6:4-6). See Jude 1:5; Ps 69:28, 109:13-15; Jer 18:23; Rev 22:19; Eze 18:21-24; *Ex 32:31-33; Joh 6:37; 2Pet 2:20-22; Heb 6:4-6, *10:38, 39; Zech 3:7; 2Pet 1:10; Rom 11:22; CONTRAST Rev 13:8; 2Pet 2:14-20 As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God’s remembrance. The Lord declared to Moses: “Whosoever hath sinned against Me, him will I blot out of My book.” Ex 32:33. And says the prophet Eze: “When the righteous turneth away from his righteousness, and committeth iniquity, ... all his righteousness that he hath done shall not be mentioned.” Eze 18:24. – {GC 483.1} In the prayer of Moses our minds are directed to the heavenly records in which the names of all men are inscribed, and their deeds, whether good or evil, are faithfully registered. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from the book of life, and they themselves will be devoted to destruction. Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by the Lord, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But the Lord did not permit Moses to bear, as did Christ, the guilt of the transgressor. “Whosoever hath sinned against Me,” He said, “him will I blot out of My book.” – {PP 326.3}

Rev 3:5

Rev 3:5 - book of life - See Ex 32:32, 33; Rev 13:8, 20:15; Isa 4:3; Dan 12:1

Rev 3:5

Rev 3:5 - I will confess his name before my Father and before His angels - See Ex 28:9-21; Dan 7:9, 10, 13, 14; Mt 10:32, 33; Lk 12:8, 9; CONTRAST Joh 5:45; 2Tim 2:12; Ps 51:9 All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isa: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa 43:25. Said Jesus: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Revelation 3:5; Mt 10:32, 33. – {GC 483.2} The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given with merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. "Ye are not your own, for ye are bought with a price." 1 Corinthians 6:19, 20. God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God. – {AA 566.1}

Rev 3:6

Rev 3:6 - He that hath an ear, let him hear what the Spirit saith unto the churches - all having ears to hear are to take heed to the counsels given by the Holy Spirit to each of the churches. This statement, appearing after the counsels to each respective church makes plain that the messages are timeless and applicable to all eras, but especially the last church (Laodicea), upon whom the ends of the world have come. Isa 32:1-3; 1Cor 10:6, 11

Rev 3:7

Rev 3:7 - And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth - the church of Philadelphia is fulfilled through the ADVENT MOVEMENT of 1832-1844. Thus movement, its message and its experience perfectly reflect this prophetic church. Other verses which directly speak of this movement are found here: Revelation 10:1-6, 8-11; Malachi 3:1; Jeremiah 15:10:15-21; Matthew 24:29-31. The Advent movement would in time give rise to its successor, the church of Laodicea embodied in the Seventh-day Adventist Church: Revelation 3:14-22, 14:1-12, 7:1-4, 10:7; Malachi 3:2-5; Isa 60:1-3; Col 1:25-29; Dan 12:1-3, 10, 11:44, 45

Rev 3:7

Rev 3:7 - These things saith he that is holy - See Rev 15:4

Rev 3:7

Rev 3:7 - he that is true - See John 14:6; Rev 3:14

Rev 3:7

Rev 3:8 - he that hath the key of David - See Isa 22:22

Rev 3:7

Rev 3:7 - He that openeth and no man shutteth; and shutteth and no man openeth - Jesus is Holy and True and has the keys to the door of our salvation which He alone can open or shut. There was a door opened and a door shut during the era of the church of Philadelphia (Millerite history) typifying Jesus leaving the Holy Place and entering the Most Holy Place in the heavenly sanctuary. See Isa 22:22; Early Writings 42.1-3 I saw the Father rise from the throne, [see page 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, “Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.” Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, “My Father, give us Thy Spirit.” Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace [ISAIAH 32:17 - Rom 10:3]. – {EW 55.1} The breath of Jesus imparts: Light - light from the Holy Spirit, illuminating the path to the celestial city; light||understanding||wisdom - Prov 4:18; Dan 5:11, 12 Power - power from the Holy Spirit to become sons and daughters of God. Power to subdue the carnal nature and to walk by faith in the Spirit of Jesus Christ - Joh 1:12, 13; Gal 5:16, 6:8 Much Love - Christ, Who is Love, is the fulfillment of the Law for those who believe. Love for God and the Son will call forth faithful obedience unto eternal life - Joh 14:15; Rom 10:4; Gal 5:6, 14 Joy - The presence of the Holy Spirit is marked by a joyful, hopeful disposition - Joh 15:11, 16:24; 1Jo 1:4; 1Cor 13:7 Peace - the work of Christ’s righteousness is peace in the heart - Isa 32:17; Ps 119:165

Rev 3:8

Rev 3:8 - set before thee an open door - The open door that was set before the Millerite Movement was the way into the Holiest of Holies which by faith, those who remained faithful to God's leading would enter in. Those who fell back and turned from the paths that God had established, the Lord had no pleasure in them (Heb 10:38). As Joh typifies the Adventists in seeing the temple opened and the ark of the covenant in the Most Holy Place, the time had arrived for all of God’s 10 commandments, including the 4th commanding all to keep the 7th-day Sabbath holy, to be observed. See Isa 45:2; 22:22; 1Cor 16:9; Act 14:27; Rev 11:19 I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev 3:7, 8); [see page 86. See also appendix.] and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God’s people, and they are being tested on the Sabbath question. – {EW 42.2} After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God’s law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew. I saw them looking back, reviewing the past, from the proclamation of the

second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence. – {EW 254.2} In fulfillment of the prophecy of Rev 10:11, where faithful Adventists are told to prophecy again, the LORD would open a door of opportunity for them to proclaim the 1st and 2nd Angel's messages, joined by the 3rd and 4th as He made known truths heretofore unknown (the Sabbath, the sanctuary, the state of the dead, health reform). See 1Cor 16:9; 2Cor 2:12, 13

Rev 3:8

Rev 3:8 - and hast not denied my name - See Mt 10:33, 26:34, 75

Rev 3:9

Rev 3:9 - them of the synagogue of Satan - the church of Satan; historically, those among the church of Sardis who had not kept their robes clean, but defiled them with worldliness, pride, and carelessness, became the synagogue of Satan separated from among the Philadelphian believers. The Bible here demonstrates two classes of worshippers, the fulfillment of the Everlasting Covenant. These are they that also constitute the “nations” that are angry at the sons of righteousness and the heathen that rage and imagine a vain thing against the Lord and His anointed. See 2Cor 11:14, 15; Rev 11:18; Ps 2:1-9

Rev 3:9

Rev 3:9 - which say they are Jews, and are not, but do lie - those that have a form of godliness but deny the power there in. Those who have not submitted themselves to the righteousness of God in Jesus Christ but seek to establish their own righteousenss. Those who persecute the saints of God and think they do God service, not having known Jesus nor the Father all make up the synagogue of Satan who have believed a lie that they might be damned. See 2Tim 3:1-5; Rom 2:28,29, 10:1-5; Joh 16:1-3; 2Thess 2:8-10. I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past. “The ‘false reformations’ here referred to are yet to be more fully seen. The view relates more particularly to those who have heard and rejected the light of the advent doctrine. They are given over to strong delusions. Such will not have ‘the travail of soul for sinners’ as formerly. Having rejected the advent, and being given over to the delusions of Satan, ‘the time for their salvation is past.’ This does not, however, relate to those who have not heard and rejected the doctrine of the second advent.” – {EW 45.3}

Rev 3:9

Rev 3:9 - I will make them to come and worship before thy feet, and to know that I have loved thee - See Jer 15:15-21; Ps 23:5; Lk 1:71; Rom 16:20 ... behold, I will make them to come and worship before thy feet, and to know that I have loved thee. WLF.012.002 (Word to the Little Flock) You think, that those who worship before the saint's feet, (Rev. 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and "crucified to themselves the Son of God afresh, and put him to an open shame." And in the "hour of temptation," which is yet to come, to show out every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet.

Rev 3:9

Rev 3:9 - and to know that I have loved thee - See Ps 23:5

Rev 3:10

Rev 3:10 - Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth - We are in the time when tribulations such as the world has never yet seen will prevail. “Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” But God has set bounds that Satan cannot pass. Our most holy faith is this barrier; and if we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One. “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” – {5T 297.3}

Rev 3:10

Rev 3:10 - kept the word of my patience - the patient hope and desire of seeing Jesus come in the clouds of glory as made known through the more sure prophetic word that shines as a light in the darkness until the Day Star arise in our hearts. See Rev 13:10; 14:12; 2Pet 1:19; Lk 21:19; 2Kin 22:18-20 "The 1840's movement was the first time since the apostles that Jesus could find a community of believers on earth whose hearts were knit with His joyful expectation of His soon return. They were among those of whom Jesus said, 'Blessed are they that have not seen, and yet have believed'" {Grace on Trial pg 36.5}

Rev 3:10

Rev 3:10 - hour of temptation - the great battle against God and His saints, brought about by the Sunday Law; overflowing scourge and fiery trial that will assail the people of God, culminating in the 7 Last Plagues. See Rev 16:13, 14; 13:13-17; 14:9-12; 17:12; Isa 28:15, 17; 1Pet 4:12; Lk 12:11, 12

Rev 3:10

Rev 3:10 - which shall come upon all the world - See Dan 12:1

Rev 3:10

Rev 3:10 - to try them that dwell on the earth - the Bible predicts that the wise will be purified, made white and tried of their faith to perfect their characters (Dan 12:10). However, all upon the earth will be tried by virtue of the global Sunday Law which will cause all to fall into one of two groups, the righteous or the wicked. The final separation will cause the 7-Last Plagues to fall on the wicked.

Rev 3:11

Rev 3:11 - Behold I come quickly - the warning to behold or be watchful and vigilant because Jesus' return will come quickly (suddenly) is given often in the Bible, particularly the Rev. We are to be as watchmen upon the walls given the trumpet a certain sound as we see the approaching of the LORD (Eze 3:17-21). See Rev 22:7, 12; Mt 24:44-46

Rev 3:11

Rev 3:11 - hold that fast which thou hast, that no man take thy crown - we are to persevere

in the Christian race so that no man rob us of our crown of life. God promised that nothing will be able to separate us from the Love of God which is in Christ Jesus so we have to discipline ourselves to constantly look to Jesus, the Author and Finisher of our faith. See Rev 11:18

Rev 3:11

Rev 3:11 - thy crown - Our crown of life. For the church of Philadelphia, the crown included Jesus' new name and the name of His Father (Rev 3:13). See 2Tim 4:8; Jam 1:12; Rev 2:10; Zech 3:5.

Rev 3:12

Rev 3:12 - will I make a pillar in the temple of my God - See Ps 27:4; 1Pet 2:5; *2Chron 7:16 To him that overcometh: Rev 2:7, 11, 17, 26, 3:5, 12, 21

Rev 3:12

Rev 3:12 - he shall go no more out - See Num 35:25; Heb 7:24, 25; Zech 3:7.

Rev 3:12

Rev 3:12 - I will write upon him the name of my God - See Zech 3:9; Eph 3:14, 15; Rev 14:1; Num 6:22-27

Rev 3:12

Rev 3:12 - city of my God, which is new Jerusalem - the eternal city of refuge and peace.

Rev 3:12

Rev 3:12 - new Jerusalem - See Gal 4:26; Rev 21:2

Rev 3:12

Rev 3:12 - Jerusalem - made up of two words "Jeru", meaning "city of" and "Salem", meaning "peace".

Rev 3:12

Rev 3:12 - which cometh down out of heaven from my God - See Rev 21:2, 3, 20:9

Rev 3:12

Rev 3:12 - My new name. - Perhaps "THE LORD OUR RIGHTEOUSNESS".- See Deut 6:24, 25; Jer 23:5, 6; Gen 17:5, 32:28; Isa 62:2 The third name written on the symbolic pillar is that of Christ Himself. The overcomer's reception of the divine character, represented by the name (see on Act 3:16), is mediated by Christ. It is only by virtue of the fact that God became man in Jesus Christ that man may once more be restored to the image of God. This is accomplished by the gift of the life and character of Christ to the believer (see Gal. 2:20; DA 388). To receive Christ's name is also to receive confirmation of His ownership (see on 2 Cor. 1:22). {SDA Bible Commentary vol 7 pg 760}

Rev 3:13

Rev 3:13 - He that hath an ear, let him hear what the Spirit saith unto the churches - all

having ears to hear are to take heed to the counsels given by the Holy Spirit to each of the churches. This statement, appearing after the counsels to each respective church makes plain that the messages are timeless and applicable to all eras, but especially the last church (Laodicea), upon whom the ends of the world have come. Isa 32:1-3; 1Cor 10:6, 11

Rev 3:14

Rev 3:14 - angel of the church - the message is directed to and primarily about the leadership. The churches are the seven golden candlesticks but the angel of the church is the leadership.

Rev 3:14

Rev 3:14 - the church of the Laodiceans - See Col 2:1 the Laodicean message was first understood and accepted by God's remnant people in 1856. {Grace on Trial pg 42.2 by Robert Wieland} The message to the Laodicean church is applicable to all who have had great light and many opportunities, and yet have not appreciated them. – {The Faith Live By 306.2} There are a large number of professing Christians who do not really follow Jesus. They do not bear the cross by proper self-denial and self-sacrifice. Although making a great profession of being earnest Christians, they weave into the fabric of their character so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: “You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Unless converted, you cannot be saved; for you would mar heaven with your unsanctified wisdom. I cannot endorse your spirit and your work. You do not act according to the divine Example. You are following a pattern merely of your own invention. Because you are lukewarm, I must spue you out of My mouth.” – {FLB 306.3} The True Witness has said, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.” – {FLB 306.4} Jesus is going from door to door, standing in front of every soul temple, proclaiming, “I stand at the door, and knock.” As a heavenly merchantman, He opens His treasures.... “Open your doors,” says the great Merchantman, the possessor of spiritual riches, “and transact your business with Me. It is I, your Redeemer, who counsels you to buy of Me.” – {FLB 306.5} The counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. – {FLB 306.6}

Rev 3:14

Rev 3:14 - the Amen - translated "the God of Truth" and is linked to God's covenant in Isa 65:16; 2Cor 1:20

Rev 3:14

Rev 3:14 - the faithful and true witness - as the Faithful and True Witness, Jesus gives perfect testimony to the character of The Father (Joh 14:6, 7). Jesus also is able to see each heart perfectly, without bias and give testimony of our true condition. See Prov 14:5; Jer 42:5, 20-22

Rev 3:14

Rev 3:14 - beginning of the creation of God - The Chief/Head/Leader of the creation of God See John 1:1-3 The word rendered “beginning” is archē, meaning, as well, “head” or “chief.” It occurs in the name of the Greek ruler, Archon; in archbishop and the word archangel. Take this last word. Christ is the Archangel. See Ju 9; 1 Thess. 4:16; Joh 5:28, 29; Dan. 10:21. This

does not mean that He is the first of the angels, for He is not an angel but is above them. Heb. 1:4. It means that He is the chief or prince of the angels, just as an archbishop is the head of the bishops. Christ is the commander of the angels. See Rev. 19:11-14. He created the angels. Col. 1:16. And so the statement that He is the beginning or head of the creation of God, means that in Him creation had its beginning [Joh 1:3]; that, as He Himself says, He is Alpha and Omega, the beginning and the end, the first and the last. Rev. 21:6; 22:13. He is the source whence all things have their origin. {Christ our Righteousness pg. 48, 49 by Waggoner}. See Heb 1:10-12 archḗ Noun Feminine ar-khay' from (756) from ; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):--beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule. beginning, origin the person or thing that commences, the first person or thing in a series, the leader that by which anything begins to be, the origin, the active cause the extremity of a thing of the corners of a sail the first place, principality, rule, magistracy of angels and demons

Rev 3:15

Rev 3:15 - I know thy works - The Laodicean are full of works; Jesus knows the works of self-righteousness and wickedness committed by his people. Unlike other churches, where Jesus identifies a remnant who are worthy of commendation for their faith (Rev 2:2, 3, 6, 10, 13, 3:4, 10, 19, 24, 25), no such references are made for Laodicea, suggesting that the entire body is sick, from the head to the foot (Isa 1:8) and in need of repentance [call a fast - Joe 1:14, 2:15-17]. See Isa 59:6, 58:2, 3 As with the church of Ephesus, the Laodiceans have lost their first love [acts of selfless charity, love for God and their fellow men (Gal 5:6)], and are trapped in self-righteousness. As the early Christian church dealt with those Jews who joined the church but sought to bring in the Jewish rites and traditions, establishing their own righteousness rather than submitting to the righteousness that comes by faith of Jesus Christ, the church was imperiled in losing its first love. See Rev 2:4, 5 As with the church of Pergamos, the Laodiceans have some among them who teach the people to worship idols [gods of this world (politics), wealth and prosperity] and to commit fornication [bringing the world into the church, new forms of ministry, spiritual formation]. Pergamos was the church of the Black horse which faced the onslaught of pagans joining the church and church prelates lowering the standards to welcome them in. As Pergamos, Laodicea is counseled to be zealous and to repent, lest the Lord fight against the rebels with His sword. Rev 2:14, 15 As with the church of Thyatira, the Laodiceans have succumbed to the Jesuit influences (of Ecumenism) that have caused God's people to commit fornication with the apostate churches of Protestantism and to worship idols [idol Sabbath]. Rev 2:19-23 As with the church of Sardis, the Laodiceans are alive, but dead spiritually, and their dead dry condition is as the valley of dry bones - Rev 3:1; Ezek 37:1-10

Rev 3:15

Rev 3:15 - cold - Are you a follower of Christ? Then all that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. Is your zeal languishing? has your first love grown cold? Accept again of the proffered love of Christ. Eat of His flesh, drink of His blood, and you will become one with the Father and with the Son. – {DA 389.5} It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. We should take it point by point and let the imagination vividly grasp each scene, especially the closing ones of His earthly life. By thus contemplating His teachings and sufferings, and the infinite sacrifice made by Him for the redemption of the race, we may strengthen our faith, quicken our love, and become more deeply imbued with the spirit which sustained our Saviour. – {1TT 515.3} The fanaticism was checked for a time; but several years later it broke out with greater violence and more terrible results. Said Luther, concerning the leaders in this movement: "To them the Holy

Scriptures were but a dead letter, and they all began to cry, 'The Spirit! the Spirit!' But most assuredly I will not follow where their spirit leads them. May God of His mercy preserve me from a church in which there are none but saints. I desire to dwell with the humble, the feeble, the sick, who know and feel their sins, and who groan and cry continually to God from the bottom of their hearts to obtain His consolation and support."—Ibid., b. 10, ch. 10. – {GC 190.4}

Rev 3:15

Rev 3:15 - hot - see Ps 39:3; Jer 20:9

Rev 3:16

Rev 3:16 - So then because thou art lukewarm, and neither cold nor hot - See Hag 2:12-14 The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear? – {6T 370.3} The Pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the Holy Spirit. Because of his distance from God, he had no sense of his own defilement, in contrast with the perfection of the divine holiness. He felt no need, and he received nothing. – {SC 30.2} Says the True Witness, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Satan is willing you should be a christian in name, for you can suit his purposes better. You can have a form and not true godliness, and Satan can use you to decoy others in the same self-deceived way. Some poor souls look to you, instead of looking to the Bible standard. They come up no higher than you; they are as good as you, and are satisfied. – {2SG 262.1} The heart is deceitful above all things, and desperately wicked. Professors of religion are not willing to closely examine themselves to see whether they are in the faith; and it is a fearful fact that many are leaning on a false hope. Some lean upon an old experience which they had years ago; but when brought down to this heart-searching time, when all should have a daily experience, they have nothing to relate. They seem to think that a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with Him. They will then draw divine strength from Jesus, and will grow up in Him, and be able with holy triumph to say: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." It would be more pleasing to the Lord if lukewarm professors of religion had never named His name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling block to unbelievers, and evil angels exult over them, and taunt the angels of God with their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their heart is far from Him. – {1T 188.2}

Rev 3:16

Rev 3:16 - neither cold nor hot - the Laodiceans did not hold fast the thing which Jesus counseled the church of Philadephia to embrace, their crown, Jesus' new name and the name of the Father. See Rev 3:11

Rev 3:16

Rev 3:16 - I will spue thee out of my mouth - See Lk 20:16, 18; 2Tim 3:8; Heb 12:26, 27 Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or

deceitful hearts. All who receive the seal must be without spot before God,—candidates for heaven. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour. – {CET 191.2} Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost. – {5T 214.2} I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. – {CET 176.1} I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified. – {CET 176.2} God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: "God will bring His work closer and closer to test and prove every one of His people." Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. – {1T 187.1}.

Rev 3:17

Rev 3:17 - Because thou sayest, I am rich, and increased with goods, and have need of nothing - the Laodicean are in love with this world and its comforts [carnal] and thus are in sin (1Jo 2:15, 16) and know it not. They believe that "gain is godliness", the wine of the devil's fornication rather than the Biblical principle that "godliness with contentment is great gain" (1Tim 6:5, 6). They must have the mar'eh vision experience as Isa, Daniel and Joh the Revelator so that their comeliness is cast to the dust and they see their undone condition. See Lk 9:25, 12:16-21; 1Jo 3:6

Rev 3:17

Rev 3:17 - Because thou sayest, I am rich, and increased with goods - Laodicea's riches lie in their wealth of knowledge entrusted to them by God. God calls for His people to be mindful of the times and to come before Him with fasting, sackcloth and repentance (Joel 2:15-18), but what He sees is slaying of oxen and revelry. See Isa 3:16-26, 22:12-14; Ps 36:2; Lk 16:19 "When the Lord says that we are "blessed" when we hunger after righteousness, what kind must He be speaking of? There is only one kind-- that which is by faith. In other words, those who feel that they already understand righteousness by faith lose the blessing, while those who feel empty are the only ones who can 'be filled.' This is a tragic reality, for there are even some ministers and leaders who do not sense their need. According to the Lord

Jesus, we, both leaders and people, have a basic general problem. He says: 'You say, I am rich, have become wealthy, and have need of nothing.' This is another way of saying, 'You don't feel hungry or thirsty.' The Lord is describing how as a people generally we feel wealthy in our understanding of the gospel. 'We have the truth; we understand the doctrine of righteousness by faith.' This feeling of satisfaction dooms us to world embarrassment, for we are 'wretched, and miserable, and poor.'" See Deut 32:15; Jer 22:21 What is it that constitutes the wretchedness, the nakedness, of those who feel rich and increased with goods? It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness.... They may be crying, "The temple of the Lord, the temple of the Lord are we," [Jer 7:4] while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul temple may be the haunt of envy, pride, passion, evil surmising, bitterness, and hollow formalism. Christ looks mournfully upon His professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character. – {OHC 349.4} I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. "But," he said, "the sect of Sabbathkeepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly." – {EW 266.1} Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son. – {FW 22.1} Now not a soul can give God anything that is not already His. Bear this in mind: "All things come of Thee, and of Thine own have we given Thee" (1 Chronicles 29:14). This must be kept before the people wherever we go—that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine—gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement to benefit the world. – {FW 22.2}

Rev 3:17

Rev 3:17 - have need of nothing - See Prov 30:11-14; Lk 18:9-14; Isa 65:5 Laodicea's problem can be summarized in Arrogance, Worldliness and Neglect: ARROGANCE is found in the abundant light revealed by God from the Bible and through the writings of the Church's prophetess, Ellen G. White. Head Knowledge of this abundance of Light has masked a stark dearth of true heart spirituality and surrender. Here are the early makings of Laodicea's spiritual dearth: In 1863 another chart was produced by Jam White, husband of the prophetess Ellen White which omitted certain prophetic truths revealed by God to His messenger William Miller. The omissions included the 2,520yr prophecy or the scattering of God's people, and the daily, the understanding of paganism as one of two desolators of God's people. The chart, however, did not receive God's endorsement as did the prior 1843 and 1850 charts. The 1863 chart became a stumbling block for the church, as it began to call into question the 14 Rules of Interpreting Scripture given by God, and His method of instruction known as Proof Texting During the 1880's, notable men within the church who were reproved by God through the prophetess, Ellen White, for their lack of humility, Christian demeanor, and spirituality began to question the inspiration of the prophetess. This introduced principles of "Higher Criticism" used throughout Christendom, that questions inspiration. The root of this practice is self-exaltation and the Spirit of Antichrist, where men place their thoughts and opinions in the place of God. This became a stumbling block for many within Laodicea, who, when reproved by the words of God in Scripture or through inspiration chose to reject the light WORLDLINESS is found in preferring the ways of Christendom at large and the world over the sanctified ways entrusted to the church of Philadelphia by God. Choosing Christendom's methods of evangelism over those ordained by God for the church, namely, proclamation of the 3rd Angel's Message; embracing Christendom's methods of worship; creating partisanships in the church based on "liberal" and "conservative" political beliefs; embracing social changes that war against the faith once delivered to the church NEGLECT is spoken of by the Apostle Paul [READ] Heb 2:1-3 – "The True Witness says, "Behold, I stand at the door, and knock." Rev 3:20. Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth." {DA 489.5} FALSE JUSTIFICATION The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift. – {FW 20.1}

Rev 3:17

Rev 3:17 - and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: - I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. – {EW 270.2} I saw that the testimony of the True Witness has not been half heeded. The solemn

testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified. – {EW 270.3}

Rev 3:17

Rev 3:17 - knowest not - And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know (1Cor 8:2; Joh 3:3, 4). Laodicea has a smug, pride in their knowledge of the Bible and Scripture, but lack the intimate knowledge of Jesus Christ that comes from being born again. See John 3:1-8 “From the cross to 1844, for over 1800 years, Christ ministered His blood in the holy place and the human race through faith in Him had access to this salvation. The gospel provided for every known sin, when confessed, to be forgiven. There was a work done for the conscious mind of man. The blood of Christ provided this. However from 1844 onward a new and different work was to be done, just as surely as the ancient Day of Atonement was different from the daily service. After 1844 "the sins that would have been committed had there been an opportunity" were to be understood and the unconscious enmity against God was to be revealed. It is because Laodicea does not "know," that it remains in its wretched condition. When we come to "know," there will take place the repentance of the ages and sin will be blotted out.” Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 141

Rev 3:17

Rev 3:15 - thou art wretched, and miserable, and poor, and blind and naked - See Isa 1:4-6 the Laodiceans are perfectly depicted by the blind beggar Bartimaeus (Mk 10:46-52; Lk 18:35-43; Mt 20:29-34). His condition rendered him: 1. Wretched - he was an outcaste and a wretch to behold 2. Miserable - his blindness caused great misery to himself and his family 3. Poor - as a beggar, Bartemeus was fully reliant upon the alms (charity) of others 4. Blind - Bartemaeus' physical condition was a reflection of the spiritual condition of Laodicea 5. Naked - In his hast to see Jesus, the blind beggar cast away his garments leaving himself naked. Such is the condition of Laodiceans who have not the righteousness of Christ covering their naked (unrighteous) condition.

Rev 3:17

Rev 3:16 - poor - destitute, having nothing and needing everything; lacking righteousness, lacking holiness, lacking obedience, lacking faith, lacking peace, lacking assurance

Rev 3:17

Rev 3:17 - blind - the spiritual blindness of Laodicea is due to rejecting the righteousness of God for their own righteousness; turning from and refusing to walk in the old paths; while lighting sparks after their own kindling (Rom 10:1-5; Jer 6:16; Isa 50:11). As the Pharisees who denied the miracle of the healing of the blind man (Joh 9), Laodicea's blindness has led to self-righteousness and believing that they stand when in fact they have fallen (Isa 42:18-25). See Joh 9:35-41; Rom 11:7, 8, 10; Zeph 1:17; Prov 30:12-14

Rev 3:17

Rev 3:17 - naked - Unlike Adam, who realized that he was naked, Laodicea’s blind condition does not permit it to see its nakedness - Gen 3:7 Laodiceans lack garments that Christ He offers to His sheep free of charge (Zech 3:4; Isa 55:1, 2). These garments, woven in the loom of heaven are without spot or wrinkle. Jesus is Himself the loom that weaves the garment of a perfect character, while in His mortal flesh; just like ours. Laodicea’s filthy rags and

nakedness is to their condemnation (Isa 64:6). The Laodiceans who remain in the lukewarm condition will eventually worship the "Image to the Beast". See: Ex 32:1-6, 25

Rev 3:18

Rev 3:18 - I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. - See OHC 350.1-6 The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The “eyesalve,” the Word of God, makes the conscience smart under its application, for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God.... Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eyesalve that you may see. – {OHC 350.5} Jesus’ counsel is spoken as One who gives us loving advice while respecting our ability to exercise free will. He speaks words of counsel that He knows would be for our good and would bring a train of blessings. The lapse of time has wrought no change in Christ’s parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude. – {AA 50.1} God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: “God will bring His work closer and closer to test and prove every one of His people.” Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: “They are joined to their idols, let them alone,” and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. – {1T 187.1}

Rev 3:18

Rev 3:18 - buy of me - the currency by which we are able to purchase the things Christ counsels us to purchase is our own lives; this is the only currency God desires and accepts. See Isa 55:1-3

Rev 3:18

Rev 3:18 - gold tried in the fire that you may be rich - perfected, refined love and faith driven by the divine love of God. See Gal 5:6; 1Pet 1:7; Jam 1:2-4; 1Pet 4:12, 13 The

Laodiceans, who are increased with material wealth are impoverished of the spiritual wealth that will enable their salvation. Jam speaks of the poor in this manner: "Hearken, my beloved bretheren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"- Jam 2:5. He further states: "Let the brother of low degree (Lk 1:46-48) rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away." The doom pronounced for those who are rich in worldly goods but poor in God's riches is to be overthrown.

Rev 3:18

Rev 3:18 - that thou mayest be rich - God desires that we be rich in faith. See Jam 2:5; Mt 5:11, 12; 1Pet 4:12, 13; Hymn #533 O for A Faith The parable of the rich man and Lazarus shows how the two classes represented by these men are estimated in the unseen world. There is no sin in being rich if riches are not acquired by injustice. A rich man is not condemned for having riches, but condemnation rests upon him if the means entrusted to him is spent in selfishness. Far better might he lay up his money beside the throne of God, by using it to do good. Death cannot make any man poor who thus devotes himself to seeking eternal riches. But the man who hoards his treasure for self can not take any of it to heaven. He has proved himself to be an unfaithful steward. During his lifetime he had his good things, but he was forgetful of his obligation to God. He failed of securing the heavenly treasure. – {COL 266.1}

Rev 3:18

Rev 3:18 - white raiment, that thou mayest be clothed - Christ’s pure character. The white garments that God gives to those who in faith come to Jesus for forgiveness; recognize their wretchedness and humble themselves before Him is a token of Christ's righteousness imputed and imparted by grace through faith of Jesus Christ. See Mt 22:11; Isa 61:10; Jer 23:5, 6; Zech 3:1-5; Rev 16:15, 19:8 Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven’s loom, the “fine linen, clean and white” which all the holy ones of earth will wear. This robe, Christ’s own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here. – {AH 536.4} The Loom of Heaven is Christ Himself, Who has perfectly woven a character, test and tried by all the slights, trials, temptations and vicissitudes of life. Jesus’ perfected character and righteousness is the white robe, woven by Christ while here in human flesh.

Rev 3:18

Rev 3:18 - that the shame of thy nakedness do not appear - shame of being spiritually unfit, dead, and yet self-righteous See Gen 3:7-11; Eph 2:1-3; Rev 16:15

Rev 3:18

Rev 3:18 - eyesalve, that thou mayest see - The eyesalve that the True Witness offers will give sight to our blind spiritual condition. It will reveal the worthlessness of human merit and our only source of salvation and righteousness, Jesus Christ and Him crucified. It will enlighten the eyes to revive and give strength for the battle (1Sam 14:26-30). To enlighten the eye, God counsels us to eat honey and it will be for sweetness in our mouths (Rev 10:10; Eze 3:3; Jer 15:16; Eph 1:18, 19). See Mt 6:22, 23; Joh 9:6, 39-41; Rom 10:1-4 You who in heart long for something better than this world can give, recognize this longing as the voice of God to your soul. Ask Him to give you repentance, to reveal Christ to you in His infinite love, in His perfect purity. In the Saviour’s life the principles of God’s law—love to God and man—were perfectly exemplified. Benevolence, unselfish love, was the life of His soul. It is as we behold Him, as the light from our Saviour falls upon us, that we see the sinfulness of

our own hearts. – {SC 28.2} We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness. – {SC 28.3}

Rev 3:19

Rev 3:19 - As many as I love, I rebuke and chasten - See Heb 12:6, 7; Prov 3:11, 12 You seem to have special bitterness against Elder [Uriah] Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?—No. “As many as I love I rebuke and chasten: be zealous therefore, and repent” (Rev 3:19). The Lord reproves wrongs in His people, but is this an evidence that He has rejected them?—No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love?—No. The very work that God is trying to do for them shows that He loves them, and wants to draw them away from paths of danger. – {2SM 81.3}

Rev 3:19

Rev 3:19 - be zealous therefore, and repent - having an urgency and fervency to repent, to make confession, to ask for godly sorrow, and to turn from one’s sins - See Job 34:31; Jer 3:22; Act 3:19; 2Cor 7:10, 11; Rom 2:4; Ps 119:59, 60; Rev 2:16; Heb 10:18; Ps 32:1-6 [cleansing the sou-temple so that heavenly sanctuary may be cleansed] The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven’s invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit. – {DA 324.2} Every man's work passes in review before God. . . . Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moment, unimproved opportunities, the influence exerted for good or for evil, with it's far-reaching results, all are chronicled by the recording angel. If your name is registered in the Lamb's book of life, then all will be well with you. Be ready and anxious to confess your faults and forsake them, that your mistakes and sins may go beforehand to judgment and be blotted out.-The Faith I Live By, p. 210. “However, "religion" was not invented by God. His plan was to talk face to face with His children. This relation could not continue because man desired to "be as God" and take His place. So man was embarrassed. This means that the problem facing God is to get man to see the enmity that absorbs him. This predestines a repentance and confession of the alienation that exists. In seeing himself as he really is, man will know that his own "righteousness" leaves him "naked," and in need of the clothing from the Source which provides "white raiment," the righteousness of Christ. Adventists are not accustomed to consider all this when they think of being church members. Too often the chief concern is getting to heaven. To a large degree the sin problem is ignored. The hope is to be "good enough" to appease an angry God, but this is the same thinking that motivates pagan religions. The principle that man can save himself by his own works is the basis of every heathen religion and provides no barrier against sin. But it has an ancient history among God's people and in our modern times it has only become more refined. The church will not sing the song of Moses and Christ until they are willing to surrender their own assurance of salvation in order that God's name might be vindicated. Their ultimate desire will be reborn and lifted up from their own egotistical concerns, and placed on those that

have value for the entire universe." {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 115} The Angel urges, "Let Me go, for the day breaketh;" but the patriarch exclaims, "I will not let Thee go, except Thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God. – {GC 616.3} Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that after casting all their influence on the side of the great rebel, in a moment of utmost extremity, when danger compasses them about, they will change leaders. But this is not so easily done. The experience, the education, the discipline of a life of sinful indulgence, has so thoroughly molded the character that they cannot then receive the image of Jesus. Had no light shone upon their pathway, the case would have been different. Mercy might interpose, and give them an opportunity to accept her overtures; but after light has been long rejected and despised, it will be finally withdrawn. – {PP 269.1}

Rev 3:19

Rev 3:19 -repent - See Rom 2:4 I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified. – {CET 176.2} The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Mt 11:28. It is the virtue that goes forth from Christ, that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Act 5:31. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ. – {SC 26.2} That God who marks the fall of a sparrow, marks your deportment and your feelings; He marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and by the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? ... – {SD 309.2} Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do.... By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness.... – {SD 309.3} Whatever the character of your sin, confess it. If it is against God only, confess only to Him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within.... Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul. [56] – {SD 309.4} At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, "Then shall ye remember your own evil ways, and

your doings that were not good, and shall loathe yourselves in your own sight." Ezekiel 36:31. Again He says, "I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezekiel 16:62, 63. Then our lips will not be opened in self-glorification. We shall know that our sufficiency is in Christ alone. We shall make the apostle's confession our own. "I know that in me (that is, in my flesh) dwelleth no good thing." Romans 7:18. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. – {COL 160.3}

Rev 3:20

Rev 3:20 - Behold, I stand at the door, and knock - See Song of Solomon 5:2; Jer 31:3

Rev 3:20

Rev 3:20 - I stand at the door, and knock - The Lord's steps were ordered of God (Ps 37:23) so that He is constantly placing Himself in a position where He may gain our attention that we may be drawn to HIm. We do not seek Him, but rather, He seeks us and desires to sup with us. see Ps 95:7, 8; Isa 55:6 1. Jesus came to Adam and Eve in the Garden Gen 3: 2. Jesus passed by Jericho at the appointed time to heal and save Bartemaeus (Lk 18:35-43) 3. Jesus passed by in order to gain an audience with Zacchaeus and the publicans of the city (Lk 19:1-10) 4. Jesus made a special trip to Tyre and Sidon, the land of Canaan, to deliver the Canaanite woman's daughter and bring the woman salvation (Mt 15:21-27) 5. Jesus went to the land of the Gaderenes to deliver His son from the power of the devil and his legion of demons. (Mark 5:1-20) 6. Jesus swung wide to give the woman with the issue of blood an opportunity to touch the hem of His garment to be healed and saved (Mk 5:25-34) The True Witness says, "Behold, I stand at the door, and knock." Rev 3:20. Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth. – {DA 489.5} "This end-time church will set the norm under the most adverse conditions in all time. They will prove that the gospel is the "power of God" and display "righteousness by faith." They will be translated without seeing physical death. Thus the "investigation" is to find a people from among every nation who appreciate the true meaning of the cross. This search makes clear what the "investigative judgment" is all about. God does not need to be informed, but a people must be found who are willing to follow in the footsteps of Christ. They will confirm the truth of the gospel in all ages. Christ's ministry is to them; He stands at their door now!" {pg 134; Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short}

Rev 3:20

Rev 3:20 - if any man hear my voice, and open the door - See Mt 7:24-27; Joh 18:37; Lk 10:16

Rev 3:20

Rev 3:20 - I will come in to him, and will sup with him, and He with me - those who open the door of their hearts and invite Jesus to sup with them will have their eyes open to behold Jesus as He is (Lk 24:29-31). Jesus desires to continually break bread with us, feeding is with

Himself, the Living Word as we partake of the Written word (Joh 6:51-58). See Joh 14:23; Act 5:32; Eph 1:13, 14

Rev 3:21

Rev 3:21 - To him that overcometh will I grant to sit with me in my throne - See Rev 12:11, 20:4; Mt 19:28; Lk 22:30 To him that overcometh: Rev 2:7, 11, 17, 26, 3:5, 12, 21 The Scriptures distinctly speak of two thrones. One is the throne of the Father, the other is the throne of the Son. Christ first sits on the throne of the Father, to reign in connection with him in the kingdom of grace until human probation shall close. He will then reign upon his own throne forever, in the kingdom of glory. In these emphatic words, Christ addresses the church: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." Rev.3:21. {1865? JW, TTKGG 2.2}

Rev 3:21

Rev 3:21 - as I also overcame, and am set down with my Father in his throne - the throne shared by Jesus and the Father is the throne of Righteousness, represented as the table of shewbread in the Holy Place of the sanctuary. See Heb 1:1-3; Act 2:33; Rom 8:34; Col 1:1; Heb 1:3, 8:1, 10:12

Rev 3:22

Rev 3:22 - He that hath an ear, let him hear what the Spirit saith unto the churches - all having ears to hear are to take heed to the counsels given by the Holy Spirit to each of the churches. This statement, appearing after the counsels to each respective church makes plain that the messages are timeless and applicable to all eras, but especially this last church, upon whom the ends of the world have come. See Isa 32:1-3; 1Cor 10:6, 11; Rev 13:9; Mt 13:9-15; Joh 18:37, 3:31, 32

Rev 4:1

Rev 4:1 - and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter - See Rev 1:10, 11, 15

Rev 4:1

Rev 4:4 - Come up hither, and I will shew thee things which must be hereafter - Jesus commands John to come to the heavenly throne room to behold things that will occur in the future. See Rev 1:19

Rev 4:2

Rev 4:2 - I was in the spirit - Joh was caught up in a vision, perceiving the things given by God's Holy Spirit through inspiration that the natural eye can not behold. See Rev 1:10

Rev 4:2

Revelation 4:2 - a throne was set in heaven, and one sat on the throne See Dan 7:9; Rev 3:21

Rev 4:3

Rev 4:3 - like a jasper - a blue stone

Rev 4:3

Rev 4:4 - sardine stone - sardius stone - red stone

Rev 4:4

Rev 4:4 - 24 Elders - the twenty four elders are sons of God who were redeemed from among men and were first fruits unto the Lamb. The 24 Elders may be comprised of: 1. Enoch 2. Elijah 3. Moses 4. First Fruit of the Resurrection (Matt 27:50-53) The First Fruit of the Resurrection ascended with Christ 40days after His resurrection to be an earnest (downpayment) of the great multitude that will be presented to the Father at the End of the World ANOTHER PERSPECTIVE: Rev 5:8, 14 - the four and twenty elders are mighty angels who are commissioned to serve as part of the council in heaven (see Job 1:6, 7; 2:1, 2; 2Chron 18:18-22). The reading of the text would suggest that they are redeemed by the blood of Jesus, but other verses related to the elders prove otherwise. A translational error is here noted in the KJV Bible, suggesting that the elders are from among the redeemed. Consider the following verses, Rev 7:9, 13, showing an elder engaging with Joh and asking about the redeemed. He himself can not be among the redeemed if he is asking about them. The elder is therefore Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage.... – {LHU 370.3} Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world. – {LHU 370.4}

Rev 4:4

Rev 4:4 - white raiment - the Righteousness of Christ is the clothing worn by the elders and all who will be redeemed by the Blood of the Lamb and the word of their testimony (Rev 6:9-11)

Rev 4:4

Rev 4:4 - crown of gold - Jesus has promised the crown of glory, eternal life to all who remain faithful (1Pet 5:4). See Rev 2: Here are examples of the crown mentioned in the Bible: 1. Job 19:8, 9 - the crown of glory is taken from those who are overthrown by the overflowing scourge 2. Prov 4:9 - wisdom will yield a crown of glory to those who abide in her 3. Isa 28:5 - God will be our crown of glory in the Day of the Lord, unlike the crown of pride that will be overthrown

Rev 4:5

Rev 4:5 - And out of the throne proceeded lightnings and thunderings and voices - the glory and presence of the Father is given by lightnings, thundering and voices. See Rev 8:5, 11:19; 16:18

Rev 4:5

Rev 4:5 - thunderings and voices - See Rev 10:3, 4

Rev 4:5

Rev 4:5 - seven lamps of fire burning before the throne, which are the seven Spirits of God - The Holy Spirit, Who is part of the Godhead and is a person is here represented as seven lamps of fire before the throne of God. In Rev 5:6, the same Holy Spirit is represented as seven (a number of perfection) horns [strength], and seven eyes [wisdom] upon the Lamb, Jesus Christ. Jesus refers to the perpetual oil which flows from the two olive trees (Old and New Testaments) of Rev 11:4 and Zech 4:1-6 as the Holy Spirit that is sent by Him and His Father to continually shed light upon the earth (see Joh 16:13-15).

Rev 4:6

Rev 4:6 - And before the throne there was a sea of glass like unto crystal - See Rev 15:2

Rev 4:6

Rev 4:6 - and round about the throne, were four beasts full of eyes before and behind - See Isa 6:1-3

Rev 4:8

Rev 4:8 - And the four beasts had each of them six wings about him - seraphim - See Isa 6:2, 6

Rev 4:8

Rev 4:8 - and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. - See Isa 6:3

Rev 4:8

Rev 4:8 - Lord God Almighty, which was, and is, and is to come - See Heb 13:8; Ps 90:1, 2

Rev 4:10

Rev 4:10 - The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne - See Rev 5:8-10

Rev 4:10

Rev 4:10 - cast their crowns before the throne - See Isa 26:12

Rev 4:11

Rev 4:11 - for thou hast created all things, and for thy pleasure they are and were created - See Ps *104, 148:1-14; Jer 14:22; 1Tim 1:17

Rev 4:11

Rev 4:11 - and for thy pleasure they are and were created - See Ps 104:31; Isa 43:7

Rev 5:1

Rev 5:1 - And I saw in the right hand of him that sat on the throne a book written within and on the backside - See Eze 1, 2; Rev 10:3

Rev 5:1

Rev 5:1 - sealed - the sealed Book in the hand of the Lord God, the Father is the entire Bible, and specifically the book of Dan that has been sealed until the Time of the End (Dan 12:4, 9). That the Bible has become a sealed book is for the following reasons: 1. In the case of Dan chapters 10-12, God ordained that the specific message (particularly with regards to Dan 11:40-45) remain sealed until the Time of the End, A.D.1798. 2. Men's traditions and dogmas have blinded them so that they no longer understand or uphold truth (Mk 7:1-9). Men have rejected God's Old Paths for "new doctrine" so that they have turned out of the way (Isa 29:9-13; Jer 6:16,17; Hos 4:6). These traditions, dogmas and "new doctrine" all have their origin in the arch deceiver (2Cor 4:1-4, Rev 12:7-9) "With all these minute and burdensome exactions it was a practical impossibility for the people to keep the law. The great principles of righteousness set forth in the Decalogue, and the glorious truths shadowed in the symbolic service, were alike obscured, buried under a mass of human tradition and enactment. Those who were really desirous of serving God, and who tried to observe the whole law as enjoined by the priests and rulers, groaned under a heavy burden." – {Prophets & Kings 709.1}

Rev 5:1

Rev 5:1 - seven seals - seals were used to close up an official document by a dignitary or king. A letter or document would be sealed using hot wax and a king's or dignitary's signet ring (Lk 15:22). The seal would protect the contents from being tampered with and corrupted - (Ps 12:6, 7; Ps 33:1; Matt 5:18; Isa 40:8; Rev 22:18, 19)

Rev 5:2

Rev 5:2 - Who is worthy to open the book, and to loose the seals thereof? - kings would open scrolls and read from the laws- that was a sign of their coronation and kingship.

Rev 5:3

Rev 5:2 - And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon - There in His open hand lay the book, the roll of the history of God’s providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth’s history to its close. – {12MR 296.3} 4}

Rev 5:3

Rev 5:3 - no man - no man in heaven (among the 24 elders), nor in earth (among the living), neither under the earth (among the dead in their graves), no one was worthy to open the book and remove the seals.

Rev 5:4

Rev 5:4 - And I wept much - just as Joh began to weep for the book that was sealed where no man could open when suddenly the Lamb appears to unloose the seals, so too, William Miller weeps seven times for the jewels that have been scattered and covered over by dirt until the dirt brush man (Jesus) comes to sweep away the rubbish: I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it

among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. – {EW 82.4} While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. – {EW 83.1} Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room. – {EW 83.2}

Rev 5:5

Rev 5:5 - And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof - This roll was written within and without. Joh says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon" [verse 4]. The vision as presented to Joh made its impression upon his mind. The destiny of every nation was contained in that book. Joh was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly, said, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" [verse 5]. – {12MR 296.

Rev 5:5

Rev 5:5 - the elders - the elder is noted as being a strong angel. See Rev 5:8, 9

Rev 5:5

Rev 5:5 - the Lion of the tribe of Juda - the King among kings, Jesus - See Rev 19:16

Rev 5:5

Rev 5:5 - the Root of David - He that was before David and yet came from David is Jesus Christ. See Jer 23:4, 5; Mt 22:42-46

Rev 5:6

Rev 5:6 - stood a Lamb as it had been slain - See John 1:29, 36; Rev 1:18; Zech 13:6

Rev 5:6

Rev 5:6 - having seven horns and seven eyes, which are the seven Spirit of God - The Holy Spirit, Who is part of the Godhead and is a person is here represented as seven (a number of perfection) horns [strength], and seven eyes [wisdom] upon the Lamb, Jesus Christ. In Rev 1:4, and 4:5, the same Holy Spirit is represented as seven lamps of fire, burning before the throne of God. Jesus refers to the perpetual oil which flows from the two olive trees (Old and New Testaments) of Rev 11:4 and Zech 4:1-6 as the Holy Spirit that is sent by Him and His Father to continually shed light and grace upon the earth (see Joh 16:13-15).

Rev 5:7

Rev 5:7 - And he came and took the book out of the right hand of him that sat upon the throne - See Dan 12:4; Rev 10:2, 8

Rev 5:8

Rev 5:8 - four and twenty elders - The cherubim are appointed to intercede and work out the prayers of the faithful saints. See Dan 9:21 Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage.... – {LHU 370.3} Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world. – {LHU 370.4}

Rev 5:8

Rev 5:8 - and golden vials full of odours, which are the prayers of saints - See Rev 8:3, 4 There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor. – {1888 815.3}

Rev 5:9

Rev 5:9 - And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation - See Nehemiah 1:10

Rev 5:9

Rev 5:9 - for thou wast slain - See Rev 1:18

Rev 5:9

Rev 5:9 - hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation - Heaven will be multicultural - See Eph 2:11-22; Rev 7:9, 14:3; Hosea 3:2 the four and twenty elders are mighty angels who are commissioned to serve as part of the council in heaven (see Job 1:6, 7; 2:1, 2; 2Chron 18:18-22). The reading of the text would suggest that they are redeemed by the blood of Jesus, but other verses related to the elders prove otherwise. A translational error is here noted in the KJV Bible, suggesting that the elders are from among the redeemed. Consider the following verses, Rev 7:9, 13, showing an elder engaging with Joh and asking about the redeemed. He himself can not be among the redeemed if he is asking about them. The elder is therefore, not among the redeemed.

Rev 5:10

Rev 5:10 - And hast made us unto our God kings and priests - as the earthly sanctuary was officiated by a high priest and 24 priests, Jesus our High Priest has 24 elders as priests in His heavenly court. See 1Pet 2:9; Ex 19:5, 6; Rev 1:6

Rev 5:10

Rev 5:10 - we shall reign on the earth - Jesus said that "the meek shall inherit the earth" (Ps

37:11; Mt 5:5). This is added evidence that the 24 Elders are redeemed from among men and are descendants of Adam. Their eternal reign on earth will commence after the Millennium in heaven and after God cleanses the earth, making all things new (Rev 20:1-6, 21:1-7). See Ps 37:11

Rev 5:11

Rev 5:11 - And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands - See Dan 7:9, 10

Rev 5:12

Rev 5:12 - Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing - Jesus is worthy of glory, honor, riches and power, wisdom and strength and all blessings because He died for our sins and rose again. He is the God of Redemption as well as the God of Creation. The fact that He was slain is the highest reason for our praise. See Rev 4:11, 5:6; Dan 7:13, 14

Rev 5:12

Rev 5:12 - and glory - See Dan 7:14

Rev 5:13

Rev 5:14 - heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever - John the Revelator joins in the elation of seeing Jesus take of the sealed book and open its seals. His praise, which is heard by all the hosts of heaven and earth and those who dwell in the seas, is a type or foreshadowing of the redeemed and our praises to the Lamb that was slain and lives for evermore! See Rev 7:10

Rev 5:13

Rev 5:13 - Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne - See Rev 4:11, 7:12

Rev 5:13

Rev 5:13 - and unto the Lamb for ever and ever - See Rev 5:112

Rev 5:14

Rev 5:14 - fell down and worshipped him that liveth for ever and ever - See Rev 1:18

Rev 6:1

Rev 6:1 - that which caused Joh much consternation was resolved as Jesus alone prevailed to take the scroll from the hand of the Father and open the seals. See Rev 5:2-7

Rev 6:1

Rev 6:1 - as it were the noise of thunder - often a reference to the voice of God the Father - Perhaps the Father directing the 4 Living Creatures to guide Joh in beholding the opened seals. Joh 12:28-30

Rev 6:1

Rev 6:1 - one of the four beasts saying, Come and see - we see that hosts of heaven, the 4 Living Creatures, the Elders and the Angels all play a role in officiating a task in heaven and in communicating to Joh the Revs of Jesus Christ. Everything Joh was shown, he was to write and convey to the churches for their learning and admonition. See Rev 1:11, 19

Rev 6:2

Rev 6:2 - behold a white horse - a horse is likened to the people of God in Zech 10:3. The horse and its rider symbolize the victorious apostolic church of the first century that took the gospel of Christ to the ends of the earth - See Rev 2:1-7 Historically, Roman Generals rode white horses after a victory or conquest in war. This period of Christianity is marked as its heyday. The Disciples of Christ, including Peter and Paul, were led by the Spirit to successfully spread the gospel of Christ to the known world (Col 1:23, Act 1:4,5,8, 5:12-14). The white horse and garments speak of a PURE FAITH, where there was one Lord, one faith, and one baptism (Eph 4:5). There was unity in the spirit regarding the laws/commandments of God, diet, dress, Christian conduct and salvation was by grace, the free gift of God through faith of Jesus Christ (Act 4:12). Christianity grew by leaps and bounds. Act 5:14; 9:31. The early workings of persecution found in the following era, were however, seen in the Jew's persecution of the Christian Church (Act 8:1; Gal 1:11-14; 1 Thess 2:14-18).

Rev 6:2

Rev 6:2 - Historically, Roman Generals rode white horses after a victory or conquest in war. This period of Christianity is marked as its heyday. The Disciples of Christ, including Peter and Paul, were led by the Spirit to successfully spread the gospel of Christ to the known world (Col 1:23, Act 1:4,5,8, 5:12-14). The white horse and garments speak of a PURE FAITH, where there was one Lord, one faith, and one baptism (Eph 4:5). There was unity in the spirit regarding the laws/commandments of God, diet, dress, Christian conduct and salvation was by grace, the free gift of God through faith in Jesus Christ (Act 4:12). Christianity grew by leaps and bounds. Act 5:14; 9:31. The early workings of persecution found in the following era, were however, seen in the Jew's persecution of the Christian Church (Act 8:1; Gal 1:11-14; 1 Thess 2:14-18).

Rev 6:2

Rev 6:2 - had a bow - the bow in the hand of the man riding the white horse suggests the church is an offensive minded church, going forth conquering and to conquer. A victorious church. See Rom 8:37

Rev 6:2

Rev 6:2 - and a crown was given unto him - See Rev 2:10

Rev 6:2

Rev 6:2 - and he went forth conquering, and to conquer - a fitting description of the early Christian church that went to war against all the systems of falsehood during the 1st Century. Compare Dan 7:5; Act 17:16-34

Rev 6:3

Rev 6:3 - And when he had opened the second seal - Jesus alone is opening the seals

Rev 6:4

Rev 6:4 - another horse that was red - See Rev 2:8-10 The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They "endured a great fight of afflictions." Heb 10:32. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Heb 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy. – {GC 39.2} God's enemy, the red dragon, in an attempt to thwart the growth of God's Church invoked mass persecution of the saints (1 Thess. 2:14-18, Tit 1:10-16). Persecution came first with the Jews against the early Christian church, and then using the agency of Pagan Rome, following the Juo-Roman war (A.D.68-70 - Matt 24:15-20). Under Decius (249-251AD) and the Great Persection enacted by Diocletian (284-305AD), Christians were tortured and martyred for their faith in Roman coliseums and stadiums [Paul wrote to encourage the Christians in Rome to keep the faith and to stand proud for the cross of Christ, an object of shame and derision for Rom but a symbol of victory in Christ - (Rom 1:15-17). To the Greeks, the Cross too was foolishness as they sought after wisdom (philosophy/science) - 1Cor 1:22, 23; 1 Tim 6:20,21]. Through public exhibition, followers of Christ were clothed in animals' skins and fed to lions, crucified, torn apart by the rack, covered with pitch and burned at the stake, and subject to all forms of torture. This period of the Red Horse and horseman is a "Blood-Stained Era" for the church. The peace that covered the earth in the first era was being robbed by the atrocities of the second [Rev 6:4]. However, the quicker one was martyred; two more would step forward, bearing the cross of Christ and the testimony of truth. The simple faith and conviction of the martyrs did more to attract new believers than the preaching of the Apostles. A Roman writer Tertillian wrote, "The blood of the martyrs is the seed of the gospel." The enemy's efforts to destroy Christianity helped to further the cause for Christ. Act 20:28, 29 In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread and the number of its adherents to increase. It penetrated into regions that were inaccessible even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: You may "kill us, torture us, condemn us.... Your injustice is the proof that we are innocent .... Nor does your cruelty ... avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."—Tertullian, Apology, paragraph 50. – {GC 41.3}

Rev 6:4

Rev 6:4 - God's enemy in an attempt to thwart the growth of God's Church invoked mass persecution of the saints (1 Thess. 2:14-18, Tit 1:10-16). Persecution came first with the Jews against the early Christian church, and then using the agency of Pagan Rome, following the Juo-Roman war (A.D.68-70 - Matt 24:15-20). Under Decius (249-251AD) and the Great Persection enacted by Diocletian (284-305AD), Christians were tortured and martyred for their faith in Roman coliseums and stadiums [Paul wrote to encourage the Christians in Rome to keep the faith and to stand proud for the cross of Christ, an object of shame and derision for Rom but a symbol of victory in Christ - (Rom 1:15-17). To the Greeks, the Cross too was foolishness as they sought after wisdom (philosophy/science) - 1Cor 1:22, 23; 1 Tim 6:20,21]. Through public exhibition, followers of Christ were clothed in animals' skins and

fed to lions, crucified, torn apart by the rack, covered with pitch and burned at the stake, and subject to all forms of torture. This period of the Red Horse and horseman is a "Blood-Stained Era" for the church. The peace that covered the earth in the first era was being robbed by the atrocities of the second [Rev 6:4]. However, the quicker one was martyred; two more would step forward, bearing the cross of Christ and the testimony of truth. The simple faith and conviction of the martyrs did more to attract new believers than the preaching of the Apostles. A Roman writer Tertillian wrote, "The blood of the martyrs is the seed of the gospel." The enemy's efforts to destroy Christianity helped to further the cause for Christ. Act 20:28, 29

Rev 6:4

Rev 6:4 - and power was given to him that sat thereon to take peace from the earth - the devil of himself has not power. He must ask permission and God permitted him to take peace from the earth. An era of warfare arose after the era of the Pax Romana [civil war, barbarian forces, brutal persecution]. See Job 1:10-12; 2:5-7 Jesus spoke of sending a sword upon the earth rather than peace. He spoke of His message that would cause a shaking, and would divide the world either for Him and His Kingdom, or against Him and His Kingdom. See Heb 4:12, 12:26

Rev 6:5

Rev 6:5 - In February 313, Emperor Constantine I, who controlled the western part of the Roman Empire, and Licinius, who controlled the Balkans, met in Milan and, among other things, agreed to treat the Christians benevolently. Whether or not there was a formal 'Edict of Milan' is debatable. 321AD - First Sunday Law passed by Constantine 393AD - under Emperor Theodosius I, Roman Church became Catholic (Universal) and began to persecute faithful Christians [those upholding Bible truth and the Sabbath] Black the opposite of white; the black horse is indicative of a false faith and falsehood. The enemy of God began a different attack on the church of Christ where he used influential men, once spoken of by Christ as "ravenous wolves" (Matt 7:1) to assimilate with the believers and promote false doctrines. The enemy chose to "join God's ranks since he couldn't beat them". In joining God's church, the enemy hoped to bring destruction of true faith via false doctrines, replacing God's commandments with the traditions of men, and instilling in the church a spirit of compromise. God's enemy, through the agent of the Roman emperor Constantine (false conversion in 318AD) and through the ploy of religious compromise, united a civically unstable and religiously divided (part-Christian, part-Pagan, and part-Judaic) Rome at the expense of God's true faith. The once pagan emperor's self proclomation of conversion to the Christian faith, with the support of politically minded moreso than spiritually minded church officials, was a pivitol event in the mass and popular religious compromise within the church. The Apostle Paul warned of such savage wolves who from within the church would not spare the flock but would speak perverse things to draw away disciples after themselves (Act 20:28-30; 2 Thess 2:1-8 *v5). Once despised Christianity became en vogue as masses of pagans followed the emperors precident through a hoard of mock conversions. As a result, "Truth was cast to the ground" [Dan 8:12] and mass error seized the church. These errors included: the practice of idolotry through the adoration of saints, a throw-back of pagan idol worship (Dan 11:31); the "changing" of God's ordained day of worship and law, the seventh-day Sabbath (Saturday), through the Edict of Constantine [321AD] (Dan 7:25), to man's proclaimed holy day (venerable day of the sun), the first-day (Sunday) in ommemoration of Christ's resurrection, but actually an appeasment for recently converted pagans accustomed to worshipping on Sunday in honor of the pagan sun god, also a means to separate contemporary worship practices from the "traditionally" despised Judaic and early Christian customs; and the promotion of the doctrine of the immortality of the soul, another common pagan dogma. Gen 3:4, Act 20:30, 31; Dan 7:25 The great adversary now

endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ. – {GC 42.3}

Rev 6:5

Rev 6:5 - black horse - worship compromised is worst than worthless. Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey. – {GC 42.2} The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ. – {GC 42.3} In February 313, Emperor Constantine I, who controlled the western part of the Roman Empire, and Licinius, who controlled the Balkans, met in Milan and, among other things, agreed to treat the Christians benevolently. Whether or not there was a formal 'Edict of Milan' is debatable. 321AD - First Sunday Law passed by Constantine 393AD - under Emperor Theodosius I, Roman Church became Catholic (Universal) and began to persecute faithful Christians [those upholding Bible truth and the Sabbath] Black the opposite of white; the black horse is indicative of a false faith and falsehood. The enemy of God began a different attack on the church of Christ where he used influential men, once spoken of by Christ as "ravenous wolves" (Matt 7:1) to assimilate with the believers and promote false doctrines. The enemy chose to "join God's ranks since he couldn't beat them". In joining God's church, the enemy hoped to bring destruction of true faith via false doctrines, replacing God's commandments with the traditions of men, and instilling in the church a spirit of compromise. God's enemy, through the agent of the Roman emperor Constantine (false conversion in 318AD) and through the ploy of religious compromise, united a civically unstable and religiously divided (part-Christian, part-Pagan, and part-Judaic) Rome at the expense of God's true faith. The once pagan emperor's self proclomation of conversion to the Christian faith, with the support of politically minded moreso than spiritually minded church officials, was a pivitol event in the mass and popular religious compromise within the church. The Apostle Paul warned of such savage wolves who from within the church would not spare the flock but would speak perverse things to draw away disciples after themselves (Act 20:28-30; 2 Thess 2:1-8 *v5). Once despised Christianity became en vogue as masses of pagans followed the emperors precident through a hoard of mock conversions. As a result, "Truth was cast to the ground" [Dan 8:12] and mass error seized the church. These errors included: the practice of idolotry through the adoration of saints, a throw-back of pagan idol worship (Dan 11:31); the "changing" of God's ordained day of worship and law, the seventh-day Sabbath (Saturday), through the Edict of Constantine [321AD] (Dan 7:25), to man's proclaimed holy day (venerable day of the sun), the first-day (Sunday) in ommemoration of Christ's resurrection, but actually an appeasment for recently converted pagans accustomed to worshipping on Sunday in honor of the pagan sun god, also a means to separate contemporary worship practices from the "traditionally" despised Judaic and early Christian customs; and the promotion of the doctrine of the immortality of the soul, another common pagan dogma.

Gen 3:4, Act 20:30, 31; Dan 7:25 Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls,—the souls He had purchased with His own blood. He labored that man should be true to himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to "follow after the things which make for peace" (Rom 14:19); but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. A Christianity that is spiritual will be opposed by the children of disobedience. But Jesus bade His disciples, "Fear not them which kill the body, but are not able to kill the soul." Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them. – {DA 356.1} The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the condition of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is not of this world." Joh 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. – {GC 297.1}

Rev 6:6

Rev 6:6 - A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine - wheat, barley, oil and wine are often spoken together in the Old Testament and were the payment used to pay Huram of Tyre for the timber and woodwork done in the building of the temple of the LORD. The Bible speaks of a scarcity in the land. See 2Chron 2:10, 15;

Rev 6:6

Rev 6:6 - a penny - Rev 6:6 (SDABC7): A penny. Gr. dēnarios, a coin worth some 11 cents in terms of modern monetary values (see Vol. V, p. 49). The Roman "penny" represented a day's wages for an ordinary laborer (see Matt. 20:2). Hence a day's ration of wheat for a day's labor represented barely sufficient food for the laborer and his family. Much less would be actual starvation. According to grain prices quoted by Cicero (Against Verres iii. 81) for Sicily, the prices mentioned by Joh were about 8 to 16 times the normal prices. However, in spite of famine, survival is possible. So God has ever preserved His children in times of need.

Rev 6:6

Rev 6:6 - hurt not the oil and the wine - the precious, blood bought souls are likened to oil and wine. Oil can also symbolize the Holy Spirit while the Wine may symbolize the blood of Christ. In order to secure man to Himself and ensure his eternal salvation, Christ left the royal courts of heaven and came to this earth, endured the agonies of sin and shame in man's stead, and died to make him free. In view of the infinite price paid for man's

redemption, how dare any professing the name of Christ treat with indifference one of His little ones? How carefully should brethren and sisters in the church guard every word and action lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! {5T 614.2}

Rev 6:8

Rev 6:8 - behold a pale horse - 533AD - Edict of Justinian gave Pope power to interpret Scriptures; declared him to be the establisher of kingly thrones (Prov 8:15) 538AD - Bibles were banned on punishment of death, Bishop of Rome ruled the world. The pale horse represents a people without the blood of Christ - people were reliant upon their own works, their own righteousness, carrying its own guilt, bearing its own fear, man is trying to work out its salvation under its own terms and is being crushed under its own yoke. The rider of the pale horse, Death, signifies the apparent demise of true religion and a dead, bloodless (lacking the blood and power of Jesus Christ) faith. This was an era of extreme spiritual darkness, also known as the "Dark Ages". During this period, few traces of God's true church, based on teachings of Christ, His Apostles and God's laws were evident. The unification of church and state by God's enemy through the vehicle of Papal Rome created a religio-political power where opposition to the Church of Rome was punishable by law- the penalty death. The enemy of God had been successful in distorting the image of true godliness demonstrated in the works of the early church for a false, self-serving, self-exalting religion that was founded on man's dogmas, vices, traditions and perversions of truth. By force, the title and authority of God's true church which was built upon Jesus Christ (1 Cor 3:10, 11) and His inspired writings of the bible, were usurped by the Roman Papal See. The spirit of compromise uniting Christ based religion with pagan practices that began during the Black Horse Era pervaded the doctrines espoused by the Church of Rome. Paganism had so infiltrated the church that Christianity came to be regarded as "Baptized Paganism". The era's "Dead Faith" brought spiritual heresies such as: Sunday sacredness as a day of worship in lieu of the original 7th day Sabbath; the institution of a heightened church heirarchy with the appointment of the Bishop of Rome (the Pope) by emperor Justinian in 508AD, above all other church officials; the unification of church and state where the Pope exercised religious authority but empowered by the arm of the state; the belief that salvation was dictated by the doctrine of the church rather than by the free, unmeritted grace of God; the practice of indulgences (remission of temporal punishment through sacramental absolution [$$]); penance, confession to a priest and acceptance of penalties and absolution; the worship of images or idols through the adoration of saints; human dogmas versus the bible; infant baptism and the replacement of water baptism by immersion with water sprinkling and many other heresies. The few loyal followers of Christ, those who strove to preserve the faith of the first church and adhere to the doctrines of Christ's Apostles, were forced to flee to the hills where the earth provided refuge for them from the determined Roman See (Rev 12:6, 14-16). Those who sought to serve God in spirit and in truth while avoiding the corruption of the world through the church's apostasy took up residence in caves, in high clefts of mountains and in the wilderness (Ju 3). When all appeared lost for the masses, bewitched by the doctrines of men, and for the cause of God's true church- those who keep the commandments of God and have the testimony of Jesus Christ (Rev 12:17), God raised up men and women of faith who would begin a Holy Reformation in protest [Protestant Reformation] to the church's debased condition. As the sun slowly peers through the night sky, bringing light where once reigned darkness, God brought forth a remembrance of His lost truths. We see the remembrance of God's truth through the workings of the Reformation and "The Rise of Christian Denominations".

Rev 6:8

Rev 6:8 - 533AD - Edict of Justinian gave Pope power to interpret Scriptures; declared him to

be the establisher of kingly thrones (Prov 8:15) 538AD - Bibles were banned on punishment of death, Bishop of Rome ruled the world The rider of the pale horse, Death, signifies the apparent demise of true religion and a dead faith. This was an era of extreme spiritual darkness, also known as the "Dark Ages". During this period, few traces of God's true church, based on teachings of Christ, His Apostles and God's laws were evident. The unification of church and state by God's enemy through the vehicle of Papal Rome created a religio-political power where opposition to the Church of Rome was punishable by law- the penalty death. The enemy of God had been successful in distorting the image of true godliness demonstrated in the works of the early church for a false, self-serving, self-exalting religion that was founded on man's dogmas, vices, traditions and perversions of truth. By force, the title and authority of God's true church which was built upon Jesus Christ (1 Cor 3:10, 11) and His inspired writings of the bible, were usurped by the Roman Papal See. The spirit of compromise uniting Christ based religion with pagan practices that began during the Black Horse Era pervaded the doctrines espoused by the Church of Rome. Paganism had so infiltrated the church that Christianity came to be regarded as "Baptized Paganism". The era's "Dead Faith" brought spiritual heresies such as: Sunday sacredness as a day of worship in lieu of the original 7th day Sabbath; the institution of a heightened church heirarchy with the appointment of the Bishop of Rome (the Pope) by emperor Justinian in 508AD, above all other church officials; the unification of church and state where the Pope exercised religious authority but empowered by the arm of the state; the belief that salvation was dictated by the doctrine of the church rather than by the free, unmeritted grace of God; the practice of indulgences (remission of temporal punishment through sacramental absolution [$$$]); penance, confession to a priest and acceptance of penalties and absolution; the worship of images or idols through the adoration of saints; human dogmas versus the bible; infant baptism and the replacement of water baptism by immersion with water sprinkling and many other heresies. The few loyal followers of Christ, those who strove to preserve the faith of the first church and adhere to the doctrines of Christ's Apostles, were forced to flee to the hills where the earth provided refuge for them from the determined Roman See (Rev 12:6, 14-16). Those who sought to serve God in spirit and in truth while avoiding the corruption of the world through the church's apostasy took up residence in caves, in high clefts of mountains and in the wilderness (Ju 3). When all appeared lost for the masses, bewitched by the doctrines of men, and for the cause of God's true church- those who keep the commandments of God and have the testimony of Jesus Christ (Rev 12:17), God raised up men and women of faith who would begin a Holy Reformation in protest [Protestant Reformation] to the church's debased condition. As the sun slowly peers through the night sky, bringing light where once reigned darkness, God brought forth a remembrance of His lost truths. We see the remembrance of God's truth through the workings of the Reformation and "The Rise of Christian Denominations".

Rev 6:8

Rev 6:8 - Hell - Hades, or the grave

Rev 6:8

Rev 6:8 - And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth - a quarter of the earth was held in the sway of the papacy during the Dark Ages. Those who opposed his rule were given to the sword, to hunger and imprisonment, and to death by beasts of the earth. Later in the Revelation, we see that all the world wonders after the same despicable power whose control and influence encompasses the earth; only those who follow Jesus the Lamb will stand strong against it. See Rev 6:9, Rev 13:3, 4

Rev 6:8

Rev 6:8 - to kill with sword - See Rev 13:10

Rev 6:9

Rev 6:10 - I saw under the altar the souls of them - the language is purely symbolic, as no living person (souls) is under God's altar crying out for justice. The imagery is that of the martyrs' blood crying out from the alter of burnt offering in the Outer Court, requiring justice for the atrocities committed against them. See Mt 23:35, 36

Rev 6:9

Rev 6:10 - slain for the word of God, and for the testimony which they held - Joh was imprisoned for the word of God and the testimony which he held and here we see the martyrs of the Dark Ages who are slain for the same reason. See Rev 6:8, 12:11; Dan 11:33-35

Rev 6:10

Rev 6:10 - How long, O Lord - How Long points us to the Sunday Law. See Ps 35:17, 119:126

Rev 6:10

Rev 6:10 - dost thou not judge and avenge our blood on them that dwell on the earth? - See Deut 32:43; Ps 65:5, 94:3-6, 119:84

Rev 6:11

Rev 6:11 - And white robes were given unto every one of them - See Rev 3:5, 19:8; Isa 62:12; Dan 12:10 At infinite cost a fountain has been prepared for our cleansing. If we now wash our robes of character at this fountain, God will give us a place in the mansions that are being prepared for those who love Him. – {ST November 22, 1905 Par. 3} As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also. {1T 68.2} This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isa 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1Jo 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." Joh 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. – {COL 311.4}

Rev 6:11

Rev 6:11 - that they should rest yet for a little season - See 2Pet 3:8, 9

Rev 6:11

Rev 6:11 - until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled - Among those who live in the time of the beast, his image and his mark will be martyrs - See Rev 20:4, 13:11-17

Rev 6:12

Rev 6:12 - great earthquake - the Lisbon Earthquake of 1755

Rev 6:12

Rev 6:12 - the sun became black as sackcloth of hair, and the moon became as blood - May 11, 1780. See Mt 24:29; Joe 2:10, 31

Rev 6:12

Rev 6:12 - black as sackcloth - See Isa 50:3; Joe 2:31

Rev 6:12

Rev 6:12 - moon became as blood - May 11, 1780.

Rev 6:13

Rev 6:13 - stars of heaven fell unto the earth - November 1833.

Rev 6:14

Rev 6:14 - the heaven departed as a scroll - Just as God stretcheth forth heavens and spreadeth abroad the earth by Himself, so He alone will cause the heavens to depart as a scroll. See Isa 34:1-5, 40:22, 44:24; Ps 46:1, 2, 104:2

Rev 6:14

Rev 6:14 - and every mountain and island were moved out of their places - See Jer 4:23-27

Rev 6:15

Rev 6:15 - And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men - See Rev 19:17, 18 The foundations of the earth shake; buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to one another: “We are delivered. It is the voice of God.” With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up and reflecting the image of Jesus. Those who were so eager to destroy the saints cannot endure the glory resting upon the delivered ones, and they fall like dead men to the earth. Satan and evil angels flee from the presence of the saints glorified. Their power to annoy them is gone forever. – {1T 354.1}

Rev 6:15

Rev 6:15 - hid themselves in the dens and clefts of the rocks - See Isa 2:6-22, 26:20, 21; Zeph 1:14-18; John 2:15

Rev 6:16

Rev 6:16 - Fall on us, and hide us from the face of him that sitteth on the throne, - See Deut 7:10; Jer 4:29; Mt 24:30, 26:64

Rev 6:16

Rev 6:16 - wrath of the LORD - the 7 Last Plagues culminating in the 2nd Coming of Christ.

Rev 6:17

Rev 6:17 - great day of his wrath - the day of God's wrath when He pours out the seven last plagues. See Rev 15, 16; Nahum 1:6

Rev 6:17

Rev 6:17- who shall be able to stand - the 144,000 and great multitude spoken in chapter 7 are they who will be able to stand. See Ps 24:4, 130:3; Isa 25:9, 33:14-17; COMPARE Jer 25:30-33; Isa 24:19-22 Joh, exiled upon the Isle of Patmos, ... hears a voice saying, “I am Alpha and Omega, the first and the last” (Rev 1:11). At the sound of the voice Joh falls down in astonishment as if dead. He is unable to bear the sight of the divine glory. But a hand raises Joh up, and the voice he remembers as the voice of his Master. He is strengthened and can endure to talk with the Lord Jesus. – {That I May Know Him 360.2} So will it be with the remnant people of God who are scattered—some in the mountain fastnesses, some exiled, some pursued, some persecuted. When the voice of God is heard and the brightness of the glory is revealed, when the trial is over, the dross removed, they know they are in the presence of One who has redeemed them by His own blood. {TMK 360.3} The child of God will be terror-stricken at the first sight of the majesty of Jesus Christ. He feels that he cannot live in His holy presence. But the word comes to him as to Joh, “Fear not.” Jesus laid His right hand upon Joh; He raised him up from his prostrate position. So will He do unto His loyal, trusting ones. [23] – {That I May Know Him 360.4}

Rev 7:1

Rev 7:1 - holding the four winds - the four winds which rain destruction upon the earth is in contrast a typification of the Holy Spirit for the saints, He which seals and revives as noted in Eze 37:9, 10. The Holy Spirit guards and also prevents every wind of doctrine from blowing upon God’s people who follow Him in Spirit and in truth (Eph 4:14). Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. – {Ed 179.6} Joh sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads. – {Mar 266.3} The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis. – {Mar 266.4} Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall

bid His angels loose the winds, there will be such a scene of strife as no pen can picture.... – {Mar 266.5} A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world.... A great work is to be done, and this work has been entrusted to those who know the truth for this time. – {Mar 266.6}

Rev 7:2

Rev 7:2 - another angel ascending from the east - The east is the direction from which Jesus will return to the earth. We see in 1Kin 18: a cloud rising from the east, size of a man's fist that brought rain upon the land and in Rev 16:12 the kings of the east (Islam and Jesus) come from that direction. I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads. – {EW 38.2}

Rev 7:2

Rev 7:2 - to whom it was given to hurt the earth and the sea - I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads. – {EW 38.2}

Rev 7:3

Rev 7:3- Hurt not the earth, neither the sea, nor the trees - the restraint placed upon the 4 winds began on 9/11 when radical Islam was restrained through the global war on terror. Coincident with the restraining of the 4 winds is the descent of the Angel of Rev 18, empowering the 1st message (Dan 11:40-45) with the buildings collapsing in NYC (MR11 #918). See Isa 27:8

Rev 7:3

Rev 7:3 - sealed the servants of our God - Those who have entered into God's rest (the Sabbath), have ceased from their (own) works. They who have yielded self entirely, have entered God's rest and therefore with the mind they serve God with all the heart. Heb 4:10 Those whose foreheads have been made strong by the LORD (grounded intellectually and spiritually) that they can not be moved (see Eze 3:8). They are irreversibly rooted in Jesus' righteousness. The Holy Spirit is He Who seals the children of God. See 2Cor 10:5; Jer 32:40; Eph 1:14, 4:30; Ps 57:7 Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. – {CET 112.2} Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are

willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." – {CET 112.4} I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence. – {CET 113.1} I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads. – {CET 102.2} What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones. Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands.—Manuscript 59, 1895 (Manuscript Releases, vol. 15, pp. 223-225). {CTr 102.6} We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished." – {OHC 150.6} Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. – {EW 270.4}

Rev 7:4

Rev 7:4 - *Rev 7:4-8 The sealing of the 144,000 of the 12 tribes of Israel. The order of the sons of Jacob mention form a song:

Rev 7:4

Rev 7:4 - And I heard the number of them which were sealed - See Ps 87:6

Rev 7:4

Rev 7:4-9 - A numbering of the people of God is to be made as Jesus gathers in His Kingdom (Dan 7:14).

Rev 7:4

Rev 7:4 - the people of God are sealed on their foreheads, a symbol of their conscientious decision to honor God, keep His commandments and avoid receiving the Mk of the Beast.

Rev 7:4

Rev 7:4 - there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel - See Isa 10:16-23

Rev 7:4

Rev 7:4 - tribes of the children of Israel - the children of Israel today, Spiritual Israel is the Adventist church today, with whom God has entered covenant. See Isa 49:6

Rev 7:5

Rev 7:5 - Juda - meaning "I will paise the Lord"

Rev 7:5

Rev 7:5 - Reuben - meaning "He has looked on me"

Rev 7:5

Rev 7:5 - Gad - meaning "Given good fortune"

Rev 7:6

Rev 7:6 - Aser - meaning "Happy am I"

Rev 7:6

Rev 7:6 - Nepthalim - meaning "My wrestling"

Rev 7:6

Rev 7:6 - Manasses - meaning "Making me to forget"

Rev 7:7

Rev 7:7 - Simeon - meaning "God hears me"

Rev 7:7

Rev 7:7 - Levi - meaning "Joined to me"

Rev 7:7

Rev 7:7 - Issachar - meaning "Purchased me" - they were noted for their prayerful study of Scripture, prophecy and discerning the providential movements of God. See 1Chron 12:32

Rev 7:8

Rev 7:8 - Zabulon - meaning "Dwelling"

Rev 7:8

Rev 7:8 - Joseph - meaning "Will add to me"

Rev 7:8

Rev 7:8 - Benjamin - meaning "Son of His right hand"

Rev 7:9

Rev 7:9 - After this I beheld - following the sealing of the 144,000, Joh beholds the ingathering by the 144,000 (this fold) of a great multitude which no one could number (other fold) so that Jesus may have one fold. See Joe 3:15, 16; Joh 10:16

Rev 7:9

Rev 7:9 - lo, a great multitude, which no man could number - See Hos 1:10; Num 23:10 Huge Multitude Redeemed—Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues ... before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.—The Great Controversy, 665. – {Hvn 83.1} Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest-day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." [44] – {SD 363.2} Let us remember that there is a grand meeting to take place ere long. Everlasting life is before us, and the city of God. Angels of God will be there, and Christ will be there. [45] – {SD 363.3} The gates of the city will swing back on their glittering hinges, and the nations that have kept the truth will enter in. A crown will be placed on every head. The words will be spoken, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Whom is it prepared for?—For the obedient; those who keep His commandments, and do His will.... As holy angels touch their harps, He wants you to follow, singing the song of triumph in the city of God. [46] – {SD 363.4}

Rev 7:9

Rev 7:9 - of all nations, and kindreds, and people, and tongues - See Rev 5:9

Rev 7:9

Rev 7:9 - clothed with white robes - See Rev 3:5, 6:11

Rev 7:10

Rev 7:10 - Salvation to our God which sitteth upon the throne, and unto the Lamb - See Rev 5:13

Rev 7:12

Rev 7:12 - Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen - See Rev 5:12, 13

Rev 7:13

Rev 7:13 - And one of the elders answered - the elders are mighty angels and can not be among the redeemed, as he asks Joh the identity of this multitude of redeemed. See Rev 5:5, 8, 9 Joh saw a company standing around the throne of God, and the angel asked him, Who are these in white robes? He answered, thou knowest. And the angel said, “These are they who have washed their robes, and made them white in the blood of the Lamb.” (See Rev 7:13, 14). There is a fountain in which we may wash from every stain of impurity. And says the angel, “He shall lead them to fountains of living waters, and shall wipe away all tears from their eyes.” (See V. 17.) This will be the happy privilege of those that have kept the commandments of God in the earth. – {1SAT 20.2} Joh beholds an innumerable company, precious, refined, purified, around the throne of the Majesty of Heaven. The angel inquires of Joh, “What are these which are arrayed in white robes? and whence came they?” and Joh answers, “Sir, thou knowest.” Then the angel declares: “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.” Now we have the precious opportunity of washing our robes of character in the blood of the Lamb till they are spotless in his purity. To all who shall do this the promise is, “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” – {ST December 22, 1887 Par. 7}

Rev 7:13

Rev 7:13 - arrayed in white robes - See Rev 3:5, 6:11, 19:8; Matt 10:32

Rev 7:14

Rev 7:14 - these are they which came out of great tribulation - those who are sealed among the 144,000 and the great multitude will have to live on the earth without a mediator in the Holy Spirit, enduring great tribulation. See Dan 12:1 The great tribulation here may refer to the inward transformation that is required in each individual that shall received the Kingdom of God. We must all gain the victory in the warfare with self and sin so that we may be found worthy to be numbered among the heavenly host. We must endure great hardship, wash our robes in the blood of Christ so that we may gain the victory. Consider the counsel given to a sister in Christ regarding her complete conversion and it preparing her to be counted one "who has come through great tribulation" There is light and salvation for you if you will only feel that you must have it or perish. Jesus can save to the uttermost. But, Sister G, if God has ever spoken by me, you are terribly deceived in regard to yourself, and must have a thorough conversion, or you will never be one of that number who have

come up through great tribulation, having washed their robes and made them white in the blood of the Lamb. – {2T 60.1} Children of the Lord, how precious is the promise! How full the atonement of the Saviour for our guilt! The Redeemer, with a heart of unalterable love, still pleads His sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption is purchased at such an infinite cost. Oh, matchless condescension! Neither time nor events can lessen the efficacy of the atoning sacrifice. As the fragrant cloud of incense rose acceptably to heaven, and Aaron sprinkled the blood upon the mercy seat of ancient Israel and cleansed the people from guilt, so the merits of the slain Lamb are accepted by God today as a purifier from the defilement of sin. – {4T 124.3} "Watch and pray, that ye enter not into temptation." There are stern battles for you to fight. You should put on the whole armor of righteousness and prove yourselves strong and true in your Redeemer's service. God wants no idlers in His field, but colaborers with Christ, vigilant sentinels at their posts, valiant soldiers of the cross, ready to do and dare all things for the cause in which they are enlisted. – {4T 124.4} It is not wealth or intellect that gives happiness; it is true moral worth and a sense of duty performed. You may have the overcomer's reward and stand before the throne of Christ to sing His praises in the day when He assembles His saints; but your robes must be cleansed in the blood of the Lamb, and charity must cover you as a garment, and you be found spotless and without blemish. – {4T 125.1} Joh says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. As Joh saw the multitude standing around the throne of God, the question was asked, "What are these which are arrayed in white robes? and whence came they?" The angel answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." At infinite cost a fountain has been prepared for our cleansing. If we now wash our robes of character at this fountain, God will give us a place in the mansions that are being prepared for those who love Him. – {ST November 22, 1905 Par. 3}

Rev 7:14

Rev 7:14 - and have washed their robes, and made them white in the blood of the Lamb - See Rev 5:9; 1Jo 1:7 Hymn #332, The Cleansing Wave; #336, There is a Fountain

Rev 7:15

Rev 7:15 - he that sitteth on the throne shall dwell among them - See Rev 21:3

Rev 7:16

Rev 7:16 - They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat - See Isa 49:10

Rev 7:16

Rev 7:15 - neither shall the sun light on them, nor any heat - See Ps 121:6

Rev 7:17

Rev 7:17 - For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters - See Isa 33:15-17; Mt 6:33

Rev 7:17

Rev 7:17 - living fountains of waters - See John 7:37, 38

Rev 7:17

Rev 7:17 - God shall wipe away all tears fro their eyes - See Isa 25:8; Rev 21:4

Rev 8:1

Rev 8:1 - when he had opened the seventh seal - the verse is better positioned with the prior chapters. Rev 6 describes six of seven seals and concludes with the question "who shall be able to stand?". Chapter 7, presenting the 144,000 and the great multitude, answers the concluding question of chapter 6 and stands parenthetically between the 6th seal and the 7th seal of Rev chapter 8.

Rev 8:1

Rev 8:1 - there was silence in heaven - the Father remains in heaven, observing the gathering of His children from the earth by His Son, Jesus Christ. Act 3:20

Rev 8:1

Rev 8:1 - half an hour - On our transport with Jesus and the angels (Mk 8:38) from earth to heaven, it will require 7.5 literal days. A Sabbath will be spent in transit before we reach heaven. This is so that those among the redeemed who were ignorant of the Sabbath will learn of this truth, and will keep the Sabbath according to the commandment. Then all will be able to enter into the kingdom and will have a right to the tree of life who keep His commandments (Rev 22:14) It appears that the Second Coming of Christ will involve Jesus, the angels AND the Father (Mt 16:27; Mk 8:38). A portion of the angels and the Father will apparent return to heaven before the grand procession of the redeemed in order to welcome them as they come to the pearly gates. The LORD Jesus will tarry for 7.5 days in order that all would have kept a Sabbath rest and will therefore have a right to the Tree of Life. Praise God! The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will he pardon the repentant sinner, not only will he permit him to enter heaven, but he, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh what love, what wondrous love the Father has shown in the gift of his beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of his infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven. – {RH September 21, 1886 Par. 12}

Rev 8:2

Rev 8:2 - And I saw the seven angels which stood before God; and to them were given seven trumpets -

Rev 8:2

Rev 8:2 - to them were given seven trumpets - The seven angels are given seven trumpets, heralding God's judgments upon Pagan Rome (Trumpets 1-4) and Papal Rome and its emissaries (Trumpets 5-7 & the Woes).

Rev 8:3

Rev 8:3 - And another angel came and stood at the altar - The Angel of the Lord, Jesus Christ

Himself, is He Who bears the prayers of the saints as incense to the Father. See Ex 3:2; Ps 141:1, 2

Rev 8:3

Rev 8:3 - the golden censor is filled with live coals, representing the Holy Spirit. See Rev 3:5; Isa 6:6, 7; Mt 3:11

Rev 8:3

Rev 8:3 - much incense - the incense provide a sweet smell, masking the stench of our sins.

Rev 8:3

Rev 8:3 - that he should offer it with the prayers of all the saints - the censor full of incense make atonement for our sins. See Num 16:43-47; Rom 8:27 the prayers and petitions of the saints has for centuries been "how long, oh God" (see: Rev 6:10, 11; Dan 8:13; Rev 13:10) until His retributive judgments fall upon those who tread down His people and sanctuary. The censer and the incense are taken within the veil, into the Most Holy Place by the Great High Priest, Jesus Christ, where judgments are to be made and God's people are to be vindicated. Jesus, through His intercession for us, makes our prayers pleasing to the Father. See Rom 8:34; Heb 7:25

Rev 8:3

Rev 8:3 - offer it with the prayers of all saints - See Rev 5:8 He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. – {DA 667.3}

Rev 8:4

Rev 8:4 - And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand - the Angel of the Lord presents the prayers of the saints to God while mixing His own groanings and petitions on our behalf. See Heb 7:25; Lev 16:13

Rev 8:5

Rev 8:5 - fire of the alter - the fire from the alter is that which purifies and cleanses God's people. The Holy Spirit, like Jesus the Lion and the Lamb, fulfills two roles in the Plan of Redemption. The fire from the alter is that which purifies the righteous (Isa 6:6, 7; Mt 3:11), causing their sins to be removed. Similarly, it empowers the righteous to proclaim with power the gospel of Christ to the world (Act 1:8). The same Holy Spirit is a reprover to the wicked, bringing judgment upon the unrighteous. The fire that descended upon the sons of Aaron from the Holy Spirit is a reprover/destroyer to the wicked.

Rev 8:5

Rev 8:5 - cast it into the earth - the censor is filled with fire of the Holy Spirit and cast to the earth, symbolizing those who are empowered by the Holy Spirit being spread abroad upon the earth to bring the last warning message to earth's inhabitants. The immediately precedes

the close of probation when the Holy Spirit will seal the righteous and bring judgments upon the wicked through the 7 last plagues. This instance of the censor being cast down, prior to the issuance of the 7 trumpets may signify the judgment of Rome having met its completion and judgments to ensue. I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done". And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." – {EW 279.2}

Rev 8:5

Rev 8:5 - voices, and thunderings, and lightnings, and an earthquake - That which proceeds from the throne of God, the Father. The voices however are those of Jesus stating, it is done, he who is unjust, let him be unjust still..." . See Joe 3:16; Ex 20:18; Rev 1:4, 4:5, 11:19, 16:18; 22:11

Rev 8:7

Rev 8:7 - Alaric and his Germanic tribe conquered 1/3 part of Rome (Transalpine) region between 408-410AD. In 412AD the Goths voluntarily retired from Rome

Rev 8:7

Rev 8:7 - Alaric and his Germanic tribe conquered 1/3 part of Rome (Transalpine) region between 408-410AD. In 412AD the Goths voluntarily retired from Rome

Rev 8:8

Rev 8:8 - Conquest of Northern Africa by Genseric in 420AD. Primarily waged naval warfare from Chittim (Tarshish) in the Aegean Sea against Italy, France, Greece and Spain

Rev 8:8

Rev 8:8 - Conquest of Northern Africa by Genseric in 420AD. Primarily waged naval warfare from Chittim (Tarshish) in the Aegean Sea against Italy, France, Greece and Spain

Rev 8:8

Rev 8:8 - a great mountain burning with fire - See Jer 51:25

Rev 8:10

Rev 8:10 - Attila the Hun, the scourge and terror of all his enemies and the territories he conquered became wormwood (utter destruction). Forming an alliance with Genseric, Attila attacked Eastern Rome starting in 441AD. His attack occurred in three waves: 1) Hellespont to Thermophlae and the suburbs of Constantinople 2) Thrace in 443AD 3) Macedonia in 447AD Unsuccessfully Attempted to besiege Gaul (France) but turned south, crossed the Alps and stormed Italy down through Lombardy. Ended his siege of Italy in 452AD through a truce with Western Roman Emperor, Senate and the people, the terms being he marry princess Honoria of Rome

Rev 8:10

Rev 8:10 - Attila the Hun, the scourge and terror of all his enemies and the territories he conquered became wormwood (utter destruction). Forming an alliance with Genseric, Attila attacked Eastern Rome starting in 441AD. His attack occurred in three waves: 1) Hellespont to Thermophlae and the suburbs of Constantinople 2) Thrace in 443AD 3) Macedonia in 447AD Unsuccessfully Attempted to besiege Gaul (France) but turned south, crossed the Alps and stormed Italy down through Lombardy. Ended his siege of Italy in 452AD through a truce with Western Roman Emperor, Senate and the people, the terms being he marry princess Honoria of Rome

Rev 8:11

Rev 8:11 - and the third part of the waters became wormwood - See Lam 3:19

Rev 8:12

Rev 8:12 - The fourth trumpet signaled the collapse of the Roman Monarchy, the Caesars, and the final downfall of the Western Roman Empire. The Roman King, as the sun among the stars of other earthly monarchs, was finally deposed and made to relinquish his throne in A.D. 476. The Heruli chieftan, Odoacer demanded that the Roman Emperor, Romulus Augustulus resign his post. The Roman Senate (the Moon in the prophecy) wrote to the Eastern Roman Emperor, Zeno, renouncing their and the peoples right to rule themselves and to be placed under his rule.

Rev 8:12

Rev 8:12 - The fourth trumpet signaled the collapse of the Roman Monarchy, the Caesars, and the final downfall of the Western Roman Empire. The Roman King, as the sun among the stars of other earthly monarchs, was finally deposed and made to relinquish his throne in A.D. 476. The Heruli chieftan, Odoacer demanded that the Roman Emperor, Romulus Augustulus resign his post. The Roman Senate (the Moon in the prophecy) wrote to the Eastern Roman Emperor, Zeno, renouncing their and the peoples right to rule themselves and to be placed under his rule.

Rev 8:13

Rev 8:13 - Woe, Woe, Woe - a term meaning anguish, pain and suffering synonymous with the term “Alas alas”. Just like there are 3-“Alas alas” spoken in Rev 18, there are 3 woes. See Rev 18:10, 16, 19 (Heb: ouaí) alas, woe oo-ah'-ee a primary exclamation of grief a primary exclamation of grief; "woe":--alas, woe.

Rev 9:1

Rev 9:1 - And the fifth angel sounded - the Fifth Trumpet sounded in 628AD, marking the rise of Islam, described as locusts. Arising out of the Bottomless Pit (a symbol of desolation - Arabia), Islam exhibited the following characteristics: 1. Islam's leader characterized by a fallen star from heaven, unlocking pit in 612AD. 2. Smoke rises from the pit covering the Sun of Righteousness, Jesus Christ. Islam darkens knowledge of Jesus

Rev 9:1

Rev 9:1 - Fifth Trumpet sounded in 628AD, marking the rise of Islam, described as locusts. Arising out of the Bottomless Pit (a symbol of desolation - Arabia), Islam exhibited the following characteristics: 1. Islam's leader characterized by a fallen star from heaven, unlocking pit in 612AD. 2. Smoke rises from the pit covering the Sun of Righteousness, Jesus Christ. Islam darkens knowledge of Jesus

Rev 9:1

Rev 9:1 - a star fall from heaven unto the earth: a star fall from heaven denotes: 1. Satan – Jesus said I beheld Satan like lightning fall from heaven (Lk 10:18) 2. Fallen Angels – Satan drew 1/3 angels from heaven (Rev 12:4) 3. A manifestation of Satan – a person or work of Satanic origin – See Rev 8:10, great star from heaven was Atilla the Hun – appearance was distinct, as if from outer space, being from Asia (Mongolia) and mighty in battle. This STAR represents another Satanic manifestation, again whose appearance is distinct, as from outer space, Islam.

Rev 9:1

Rev 9:1 - star - refers to Mohammed who claimed to be a direct descendant of Ishmael, the bondservant son of Abraham. Mohammed was born in Mecca near end of 6th century. Lands of Arabia were free, barren lands, unconquered by any kingdoms and was a haven for persecuted sects of people: Jews, Christians, Persian fire-worshippers, representatives of all sects and beliefs. Mohmmed was a serious person and annually retired to a cave for a month for prayer and fasting. After one such season of prayer and fasting he returned to Mecca, declaring his belief in one God following a visit from the angel Gabriel and that he was his prophet. Mohammed convinced first his family and developed a following. It is believed that in 622AD, after gaining a following and rejected by others, he and his followers journeyed from Mecca to Medina; commencing the start of Islamic time. Mohammed was opposed to the forms and ceremonies practiced by the varying worshippers in Mecca – professed Christians that worshipped images of saints and martyrs. He promoted a simple faith comprised of fasting, giving alms (acts of charity), pilgrimage, and prayer 5x a day. Adherents were taught that the pleasures of life would be enjoyed in exaggerated form eternally for their faithfulness. However, there was but one word of caution for the foreigner: “Confess there is one God, and that Mohammed is His prophet; pay tribute or choose death”. Though true that Mohammed’s religion was simpler, devoid of the rites ceremonies and idols of the apostate Greek Catholics, Mohammed’s rejection of Christ left he and his followers with nowhere to place their faith except themselves and their own righteousness. Therefore, while the devil was causing men to commit fornication, worshipping men in the pope of Rome, and eating things sacrificed to idols in the west, he raised up another scourge in the east with men finding righteousness in their own works- an equally dangerous device for destroying souls

Rev 9:1

Rev 9:1 - key of the bottomless pit - This is that same abyss or bottomless pit of Rev 11:7 from which the beast of Spiritualism arises and that which emerges is a manifestation of Spiritualism

Rev 9:2

Rev 9:2 - sun and the air were darkened by reason of the smoke from the pit - Islam and its tenets denies the divinity of Christ and as a scourge, takes souls away from God's Plan of Redemption. Islam seeks to obscure the Bright and Morning Star and the Sun of Righteousness. See Rev 22:16; Mal 4:2

Rev 9:3

Rev 9:3 - And there came out of the smoke locusts upon the earth - See Joel 2:2-10 Symbolic of that which destroys economic strength, causes darkness, casting out the Sun (of Righteousness), covers and desolates the earth and marches in ranks as an army (Joe 1:4,

2:2-11, 25). The end time symbol of Islam, the descendants of Ishmael, inhabiting the east who prophetically were to dwell among their own and be a scourge to all men upon the earth (Gen 16:11, 12). The locusts that served as a plague to Egypt (the world) in the time of the exodus were brought by the East Wind, they darkened the land, and were said to be unlike any other scourge of locust before or ever after. The imagery of locusts is appropriate for the spread of Islam under Mohammed that by 632AD had united the Arabian Peninsula under its banner. Within 100 years, in 732AD, Islam had nearly over-run the world and subdued Western Europe had it not been checked by the Battle of Tours in France.

Rev 9:3

Rev 9:3 - Symbolic of that which destroys economic strength, causes darkness, casting out the Sun (of Righteousness), covers and desolates the earth and marches in ranks as an army (Joe 1:4, 2:2-11, 25). The end time symbol of Islam, the descendants of Ishmael, inhabiting the east who prophetically were to dwell among their own and be a scourge to all men upon the earth (Gen 16:11, 12). The locusts that served as a plague to Egypt (the world) in the time of the exodus were brought by the East Wind, they darkened the land, and were said to be unlike any other scourge of locust before or ever after. The imagery of locusts is appropriate for the spread of Islam under Mohammed that by 632AD had united the Arabian Peninsula under its banner. Within 100 years, in 732AD, Islam had nearly over-run the world and subdued Western Europe had it not been checked by the Battle of Tours in France.

Rev 9:3

Rev 9:3 - as the scorpions of the earth have power - scorpions have power to hurt, harm and even kill. See Rev 9:5, 6

Rev 9:4

Rev 9:4 - should not hurt the grass of the earth, neither any green thing, neither any tree - Having a regard, reverence, and concern for nature as the creation of God and a something to be used of men but respected, this power is commanded not to harm the grass, earth or any green thing. The grass, tree and green things are symbols of commandment-keeping followers of God (Lk 23:31; Hos 14:8; Isa 61:3), both Christian and Jews, who preserved the true biblical faith, who were spared the destruction of Islamic forces, provided they agree to pay tribute. See Joh 15:6; Deut 20:19, 20

Rev 9:4

Rev 9:4 - Having a regard, reverence, and concern for nature as the creation of God and a something to be used of men but respected, this power is commanded not to harm the grass, earth or any green thing. The grass, tree and green things are symbols of commandment-keeping people (Lk 23:31), both Christian and Jews, who preserved the true biblical faith, who were spared the destruction of Islamic forces, provided they agree to pay tribute. See Joh 15:6

Rev 9:4

Rev 9:4 - those men which have not the seal of God in their foreheads - those who do not honor the Sabbath, God's seal, were to be struck by the locusts bearing stingers like scorpions. Islam was to be a scourge to the apostate church system of the papacy. This supposed rivalry will find unanimity and confederate in the last days to war against Jesus and His elect. See Lk 23:12

Rev 9:5

First Woe commenced on July 27,1299 w/ Battle of Nicomedium. Turkish Muslims began assault on Eastern Roman Empire (Byzantine) and lasted for 150yrs until July 27,1449 when Byzantine Empire became a vassal state of Ottoman Empire. Confirmed by Constantine XI seeking permission of Ottoman Empire in order to out maneuver rivals to the throne.

Rev 9:5

Rev 9:5 - And to them it was given that they should not kill them, but that they should be tormented - a description of the First Woe, commencing on July 27,1299 w/ Battle of Nicomedium. Turkish Muslims began assault on Eastern Roman Empire (Byzantine) and lasted for 150yrs until July 27,1449 when Byzantine Empire became a vassal state of Ottoman Empire. Confirmed by Constantine XI seeking permission of Ottoman Empire in order to out maneuver rivals to the throne. Notice the Trumpet began with the descent of the Star from heaven, Mohammed in the year 622AD, however the Woe does not start until July 27, 1299, suggesting the Trumpet and the Woe are distinct though linked together

Rev 9:5

Rev 9:5 - July 27, 1299 - July 27, 1449

Rev 9:6

Rev 9:6 - And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them - See Job 3:20-22

Rev 9:7

Rev 9:7 - the shapes of the locusts were like unto horses prepared unto battle - See Joel 2:4

Rev 9:11

Rev 9:11 - And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon - before the founding of the Ottoman Empire under Othman in 1299, the Islamic forces were all unified in bands and went to war as such, just like locusts, as spoken by Solomon. See Prov 30:27

Rev 9:11

Rev 9:11 - whose name in the Hebrew tongue... in the Greek tongue - the Old Testament is written in Hebrew and the New Testament in Greek. Therefore, the Lord may be saying that throughout the Bible, the power representing Islam is shown to be called Death and Destruction.

Rev 9:13

Rev 9:13 - Second Woe started with sounding of 6th trumpet on July 27, 1449 and extended 391yrs, 15days until August 11, 1840. Denotes assault of Ottoman Empire on Papal dominated Europe. Constantinople was conquered by Ottoman Turks under Sultan Mehmed II who utilized guns and cannons [see cannon called "the Basillica"]. Woe ends when four Christian nations of Europe (England, Russia, Austria, Prussia) restrained Egyptian militant uprising of Islam by Mehmed Ali Pasha.

Rev 9:13

Rev 9:13 - And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God - Second Woe started with sounding of 6th trumpet on July 27, 1449 and extended 391yrs, 15days until August 11, 1840. Denotes assault of Ottoman Empire on Papal dominated Europe. Constantinople was conquered by Ottoman Turks under Sultan Mehmed II who utilized guns and cannons [see cannon called "the Basillica"]. Woe ends when four Christian nations of Europe (England, Russia, Austria, Prussia) restrained Egyptian militant uprising of Islam by Mehmed Ali Pasha.

Rev 9:14

Rev 9:14 - Loose the four angels which are bound in the great river Euphrates - Four Angels coming from the Euphrates are the four Sultans of the Turkish Ottoman Empire that were destructive forces upon the western world: Aleppo, Iconium, Damascus, Baghdad

Rev 9:14

Rev 9:14 - Four Angels coming from the Euphrates are the four Sultans of the Turkish Ottoman Empire that were destructive forces upon the western world: Aleppo, Iconium, Damascus, Baghdad

Rev 9:15

Rev 9:15 - And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men - Second Woe: started with sounding of 6th trumpet on July 27,1449 and extended 391yrs, 15days until August 11, 1840. Denotes assault of Ottoman Empire on Papal dominated Europe. Constantinople was conquered by Ottoman Turks under Sultan Mehmed II who utilized guns and cannons [see cannon called "the Basillica"]. Woe ends when four Christian nations of Europe (England, Russia, Austria, Prussia) restrained Egyptian militant uprising of Islam by Mehmet Ali on August 11, 1840 SUMMARY OF OTTOMAN FALL Russia and Turkey in 1830's were two major Super Powers on the decline. In 1838, Turkey suppressed a rebellion by Egypt, who then offered to pay the Turkish sultan tribute of $750,000,000. This was obviously a stalling tactic because Egypt successfully attacked the Turks the next year (1839), captured its naval fleet, and decimating its army. With only three ships left and a greatly weakened army, battles in 1840 would obviously witness the complete destruction of the Ottoman Empire and new dominance by Egyptian extremists, that is, unless God moved upon Christian nations to help the Ottomans. God is great! He controls destinies; and to maintain a balance of power and stability in that region, He intervened to avoid massive battles and the shedding of blood. England, Russia, Austria and Prussia, four Christian nations with their massive fleets, came to Turkey's assistance and established ultimatums against Egypt. They reduced the boundaries of Egyptian rule and forced the pasha of Egypt, Mehemet Ali, to return the fleet to the Turkish Sultan. Note this point: The weakened Ottoman Empire legally admitted that their existence depended upon the support of Christian nations when this ultimatum took effect, as it was hand delivered to the Egyptians by the Turkish envoy on August 11, 1840, in fulfillment of Bible prophecy. The humbled Sultan of the Ottoman Empire saved his reign and probably his life by accepting this protection from those Christian powers. The Turkish Sultan then watched the dismemberment of his weakened Empire as his "protectors" appropriated parts of his dominion to their own use, piece by piece.

Rev 9:15

Rev 9:15 - Second Woe: started with sounding of 6th trumpet on July 27,1449 and extended 391yrs, 15days until August 11, 1840. Denotes assault of Ottoman Empire on Papal dominated Europe. Constantinople was conquered by Ottoman Turks under Sultan Mehmed

II who utilized guns and cannons [see cannon called "the Basillica"]. Woe ends when four Christian nations of Europe (England, Russia, Austria, Prussia) restrained Egyptian militant uprising of Islam by Mehmet Ali on August 11, 1840 SUMMARY OF OTTOMAN FALL Russia and Turkey in 1830's were two major Super Powers on the decline. In 1838, Turkey suppressed a rebellion by Egypt, who then offered to pay the Turkish sultan tribute of $750,000,000. This was obviously a stalling tactic because Egypt successfully attacked the Turks the next year (1839), captured its naval fleet, and decimating its army. With only three ships left and a greatly weakened army, battles in 1840 would obviously witness the complete destruction of the Ottoman Empire and new dominance by Egyptian extremists, that is, unless God moved upon Christian nations to help the Ottomans. God is great! He controls destinies; and to maintain a balance of power and stability in that region, He intervened to avoid massive battles and the shedding of blood. England, Russia, Austria and Prussia, four Christian nations with their massive fleets, came to Turkey's assistance and established ultimatums against Egypt. They reduced the boundaries of Egyptian rule and forced the pasha of Egypt, Mehemet Ali, to return the fleet to the Turkish Sultan. Note this point: The weakened Ottoman Empire legally admitted that their existence depended upon the support of Christian nations when this ultimatum took effect, as it was hand delivered to the Egyptians by the Turkish envoy on August 11, 1840, in fulfillment of Bible prophecy. The humbled Sultan of the Ottoman Empire saved his reign and probably his life by accepting this protection from those Christian powers. The Turkish Sultan then watched the dismemberment of his weakened Empire as his "protectors" appropriated parts of his dominion to their own use, piece by piece.

Rev 9:15

Rev 9: 15 - which were prepared for an hour, a day, a month, and a year - In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Rev 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840. – {GC 334.4} At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. – {GC 335.1}

Rev 9:17

Rev 9:17 - fire - symbolizing the color red

Rev 9:17

Rev 9:17 - jacinth - representing the color blue

Rev 9:17

Rev 9:17 - brimstone - representing the color yellow

Rev 9:17

Rev 9:17 - out of their mouths issued fire and smoke and brimstone - speaking of gunfire that was delivered from the mounted horses of the Islamic forces. The punishment upon the Greek Roman empire was as the punishments to be delivered in the 7-Last plagues and in the fires of the 2nd death. See Rev 14:10, 11

Rev 9:18

Rev 9:18 - third part of men killed - Slay (kill) 1/3 Roman Empire – Greek Byzantine Empire by fire, smoke and brimstone [the same that will consume the wicked with unquenchable fire in the Lake of Fire – Rev 14:10, 11] in modern history, the 1/3 part of men is accounted for at the Sunday Law, where the 3rd part of the Dragon, Beast and False Prophet falls, namely the United States. See Rev 11:13

Rev 9:20

Rev 9:20 - yet repented not - the wicked are hardened in sin and rebellion. They do not find cause to repent, but act presumptuously and contemptuously towards God's gift of repentance. See Rom 2:4, 5; Rev 2:5

Rev 9:20

Rev 9:20 - worshipping devils - see Rev 2:20, 16:14; 1Cor 10:20

Rev 9:20

Rev 9:20 - Idols of gold, silver, brass, stone and wood - all the wares and idols of Babylon. See Dan 5:4

Rev 9:21

Rev 9:21 - Murderers, sorcery, fornication, thefts - see Rev 17:4-6

Rev 10:1

Rev 10:1 - another mighty angel come down from heaven - Might angel who descends is JESUS, the Messenger of the Covenant (Mal 3:1): 1. Clothed with a cloud (Dan 7:13, Matt 24:30) 2. Has a rainbow upon His head [Eze 1:26-28] 3. Face as the sun and feet as fire [Eze 1:27, Dan 10:6] 4. Swears by Him that lives forever [Deut. 32:39, 40; Dan 12:7 - compare: Jam 5:12, Matt 5:34-37] 5. Declares (prophetic) time to be no more 6. Calls the two witnesses His servants (Rev 11:3) No Less a Person Than Christ—The mighty angel who instructed Joh was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. – {7BC 971.3}

Rev 10:1

Rev 10:1 - Might angel who descends is JESUS: 1. Clothed with a cloud (Dan 7:13, Matt 24:30) 2. Has a rainbow upon His head [Eze 1:26-28] 3. Face as the sun and feet as fire [Eze 1:27, Dan 10:6] 4. Swears by Him that lives forever [Deut. 32:39, 40; Dan 12:7 - compare: Jam 5:12, Matt 5:34-37] 5. Declares (prophetic) time to be no more No Less a Person Than Christ—The mighty angel who instructed Joh was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. – {7BC 971.3}

Rev 10:1

Rev 10:1 - clothed with a cloud - a cloud appears/descends denoting a change in dispensation. In the history of the COI in the wilderness, when the LORD descended in the cloud and hovered above the tabernacle, the COI were to remain in their tents and not move. When the cloud was taken up, they were to move with it (Number 9). Similarly, when Jesus is seen coming in the clouds of heaven in Dan 7:13 (Mt 24:30), He changes His dispensation from His work in the Holy Place to the Holiest of Holy. Jesus here descends to affirm and empower the Advent Movement, to lift them up as an ensign to the world that a prophet was among them. See Deut 18:18

Rev 10:1

Rev 10:1 - a rainbow was upon His head - the rainbow is the sign of the covenant. God keeps His promises. Jesus, the Messenger of the Covenant (Mal 3:1) has descended to consecrate a people to His sacred work. See Ezekiel 1:26-28

Rev 10:1

Rev 10:1 - his face was as it were the sun - See Eze 1:27, Dan 10:6; Rev 1:14, 19:12

Rev 10:1

Rev 10:1 - his feet as pillars of fire - See

Rev 10:2

Rev 10:2 - And he had in his hand a little book open - The Little Book that is open in the hand of the mighty angel (JESUS) is nothing other than the book of Dan that had been sealed (Dan 12:4, 9). The Lion of the Tribe of Judah has prevailed in unsealing the scroll (Rev 5)

Rev 10:2

Rev 10:2 - The Little Book that is open in the hand of the mighty angel (JESUS) is nothing other than the book of Dan that had been sealed (Dan 12:4, 9). The Lion of the Tribe of Judah has prevailed in unsealing the scroll (Rev 5)

Rev 10:2

Rev 10:2 - right foot upon the sea - densely populated areas of the earth. See Rev 17:15

Rev 10:2

Rev 10:2 - his left foot on the earth - a sparsely populated area of the earth - See Rev 13:11 The mighty angel who instructed Joh was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. 1MR vol 28

Rev 10:3

Rev 10:3 - And cried with a loud voice - See Ps 29:1-11, 68:33; Joh 11:43

Rev 10:3

Rev 10:4 - as when a lion roareth - the roar of a lion is such that it projects almost uniformly in all directions (Lk 5:1-3), thus confusing the prey for they know not what direction it approaches. So too, the message of the first angel was sent broadly around the world. As the LORD speaks as a lion, the prophetic word, which is typified throughout this chapter is to be spoken. See Isa 5:29; Am 3:8

Rev 10:3

Rev 10:3 - seven thunders - The special light given to Joh which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {1 MR No. 28 pg 99.2} After these seven thunders uttered their voices, the injunction comes to Joh as to Dan in regard to the little book: "Seal up those things which the seven thunders uttered" (Rev 10:4). These relate to future events which will be disclosed in their order. Dan shall stand in his lot at the end of the days. Joh sees the little book unsealed. Then Dan's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. – {1MR 99.1}

Rev 10:4

Rev 10:4 - And when the seven thunders had uttered their voices, I was about to write: - heeding the command given to Him by Jesus at the start of the book, Joh seeks to write down what he hears in the 7-Thunders. See Job 37:2-5; Rev 1:19

Rev 10:4

Rev 10:4 - uttered their voices - the voice of God is likened to thunder (Joh 12:28-30; 1Sam 2:10; Job 40:9). Therefore, the 7 thunders represent 7 instances in which God spoke during a sacred history that was to be heard and heeded by the people living under those thunders.

Rev 10:4

Rev 10:4 - Seal up those things - See Dan 12:4, 9; Compare Rev 22:10; 2Cor 12:4 Seal up those things which the seven thunders uttered" (Rev 10:4). These relate to future events which will be disclosed in their order. Dan shall stand in his lot at the end of the days. Joh sees the little book unsealed. Then Dan's prophecies have their proper place in the first, second, and

third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. – {1MR 99.1} the work of the seven thunders and the Mighty Angel (declaration that time would be no more) needed to be completed before an understanding of the seven thunders could be revealed. This verse contrasts with Rev 22:10 where Joh is told to write all the prophecies of the Book. However, similar to Dan, Joh was to seal the words of the seven thunders until they would stand in their lot, when the mystery of the seven thunders would be revealed. This unsealing would like in 1798, begin a reformatory movement with the establishment of two classes of people. Rev 22:11 furnishes that the time of the unsealing of the 7 Thunders would occur shortly before the close of humankind's probation.

Rev 10:5

Rev 10:5, 6- lifted up his hand to heaven and sware by Him that liveth forever and ever - See Deut 32:40; Dan 12:7

Rev 10:6

Rev 10:6 - The angel that cries with a Loud Voice, "swares by Him that lives for ever" [see Deut 32:39, 40; Dan 12:7], has a rainbow as His glory over His head [see Eze 1:26-28], and whose cry is echoed by seven thunders is none other than Jesus Christ. Jesus descends on August 11, 1840 with the unsealed book of Dan in His hand, beckoning Joh [those who hear the Advent Message] to eat the Little Book

Rev 10:6

Rev 10:6 - And sware by him that liveth for ever and ever - The angel that cries with a Loud Voice, "swares by Him that lives for ever" [see Deut 32:39, 40; Dan 12:7; Heb 6:13], has a rainbow as His glory over His head [see Eze 1:26-28], and whose cry is echoed by seven thunders is none other than Jesus Christ. Jesus descends on August 11, 1840 with the unsealed book of Dan in His hand, beckoning Joh [those who hear the Advent Message] to eat the Little Book. Jesus swearing by Him the livery for ever and ever is a tell tale sign of divinity.

Rev 10:6

Rev 10:6 - who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein - the Mighty Angel swares by the God of Creation, Himself (Gen 22:16; Heb 6:13, 14). We see the same reference to the God of Creation by the 1st Angel of Rev 14. See Rev 14:7; Ex 20:8-11; Col 1:16; Heb 1:2, 10, 2:10, 3:4

Rev 10:6

Rev 10:6 - that there should be time no longer: - The long chains of prophetic time prophecies have their end on October 22, 1844 with the conclusion of the 2300 day prophecy and the Second Time of Scattering, the 2,520 year prophecy for the Southern Kingdom Judah. This definite time, confirmed by an oath by the Mighty Angel, is coincident with the angel's proclamation in Rev 14:6, 7 that "the hour of His judgment is come". The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only

lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. – {GC 457.1} The world placed all time-proclamation on the same level and called it a delusion, fanaticism and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door. – {10MR 270.1} Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message? No; for no such message comes from the true Source of light.... Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way. – {2SM 80.2} There will always be false and fanatical movements made by persons in the church who claim to be led of God—those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.—Letter 28, 1897. – {2SM 84.3}

Rev 10:6

Rev 10:6 - The long chains of prophetic time prophecies have their end on October 22, 1844 with the conclusion of the 2300 day prophecy and the Second Time of Scattering, the 2,520 year prophecy for the Southern Kingdom Judah The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. – {GC 457.1} The world placed all time-proclamation on the same level and called it a delusion, fanaticism and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door. – {10MR 270.1} I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message, which four or five were engaged in advocating with great zeal, was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal

of the living God.—An Exposure of Fanaticism and Wickedness, 9, 10, (Pamphlet) (1885). –{2SM 73.3}

Rev 10:7

Rev 10:7 - days of the voice of the seventh angel - (See Mt 24:31) the word "days" signifies years. The days of the voice of the 7th Trumpet, starting on October 22, 1844 (Rev 11:15-17, 19) includes: 1. The era when the Loud Cry of the 3rd and 4th Angel's Messages goes forth 2. The close of probation 3. The falling of the plagues 4. The Second Coming of Jesus Christ 5. The 1000yrs when the righteous will reign with Jesus, judging the wicked 6. The resurrection and White Throne Judgment of the wicked 7. The destruction of the wicked after the 1000yrs when thrown into the Lake of Fire which is the 2nd Death 8. The re-creation of the earth Beyond October 22, 1844, the sounding of the Seventh Angel's Trumpet. As the 1-4 trumpets announced the overthrow of the Western Roman Empire, the 5th and 6th announced the overthrow of the Eastern Romand (Byzantine) Empire, so the 7th trumpet announces the overthrow of Modern Babylon and all kingdoms of the earth by God's everlasting kingdom. See Dan 2:44; Rev 11:15-19; Mic 4:13; Jer 51:33

Rev 10:7

Rev 10:7 - when he shall begin to sound - given the breadth in time of the 7th Trumpet, the era noting the "beginning" of its sound must be on this side of eternity, before the Second Coming of Jesus Christ and before the close of mankind's probation.

Rev 10:7

Rev 10:7 - mystery of God - 1Tim 3:16; Col 1:25-29; Rom 16:25 The mystery of God is: A message to the living righteous during their hour of probation, the work of salvation for fallen man through the gospel of Christ that includes - 1. The mystery of the Gospel (Eph 6:19, 20; Rom 16:25; 1Tim 3:16) seen in a. The predestination of all men to become Sons of God before the foundation of the world by the merits of Jesus Christ - Eph 1:5; 2Cor 6:18 b. The miraculous incarnation of Jesus Christ in fallen human flesh after 4000yrs of sin to become our sin-pardoning Savior - Gal 4:4; Heb 2:14-18. The Mystery of the Gospel - God manifest in human flesh - the incarnation of Jesus Christ in fallen human flesh. That Jesus first came as One of us, He now offers His abiding presence within us by virtue of the Holy Spirit - Christ in You the Hope of Glory c. The perfect, sinless life of Jesus Christ where He never yielded to the flesh but held on to His Father's hands by faith - {In a view given June 27, 1850, my accompanying angel said, "Time is almost finished. Do you reflect the lovely image of Jesus as you should?" - EW 64} {Isa 7:14, 15; Heb 4:13, 14; Prov 30:33; 1Pet 2:21, 22} d. The atoning death on the cross where Jesus became sin for all men so that He may bear our sins unto death, the 2nd death in His humanity - Gal 3:13, 2:20; Rom 2:4; 1Pet 2:21-24 e. The resurrection of Jesus Christ with power, having conquered sin and the grave, taking on a glorified body, and having become a life-quickening Spirit to give a new life to all who believe by faith - {1Cor 15:12-23, 41-51; 1Jo 3:2, 3; 1Pet 1:3-5. - Power of God (Rom 1:16) is Creative Power} The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, "Great is the mystery of godliness." –{COL 133.4} 2. God would gather unto Himself all men of all nations into one body - no distinctions, no walls of separation, no more enmity. All who by faith of Jesus Christ accept God's blessings and promises and are baptized into Jesus' death, become the seed of Abraham and heirs of God's eternal kingdom by promise: Rom 4:6-16; DA 33.2; Eph 3:1-6; 2:13-22; Lk 2:30-32||Act 15:14-18||Isa 49:6, 60:1-3, 42:6||Am 9:11, 12; Gal 3:8, 9, 14, 26-29 3; 1Thess 2:14-16. God would gather together the family in heaven and the family in earth as one united family in Christ Jesus. In so doing, God would fulfill the eternal purpose which

He purposed in Christ Jesus our Lord (Eph 3:11) - Eph 1:9, 10, 3:14, 15; 1Cor 15:47-49||1Jo 3:1, 2; Col 1:20, 16, 17; Rev 22:9 || 19:10 || Dan 10:21 - angels understand aspects of this mystery that men do not yet comprehend [mankind would replace the fallen angels - {God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family. The vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord. —The S.D.A. Bible Commentary 1:1082. – {TA - (The Truth about Angels) 48.7, 49.1}} God's eternal purpose (Eph 3:10, 11) [that which existed from eternity past, before the creation of anything, and that which will exist in the future, throughout the ceaseless ages of eternity] was frustrated when Lucifer, his rebel angels, and mankind sinned, but through the cross and redemption found in Jesus Christ, it will once again be made manifest. As Creator of all things in heaven and in earth, visible or invisible, whether they be thrones, or dominions, or principalities or powers, All must acknowledge, bow, and worship Jesus Christ the Lord. Read Story of Redemption 13.2-14.2; Phil 2:9-11; Rom 14:11; Rev 5:9-14; Heb 1:8-12 4. Christ in you, the hope of Glory (Col 1:26-28). God producing in once fallen men, His perfect image to be seen before the world while still in mortal flesh. Bringing us to perfection by the power of the Holy Spirit (Lk 11:10-13||Joh 1:12; Jer 14:22; Jam 5:7, 8; Hos 10:12||Jer 4:3, 4||Gal 5:5; Zech 10:1; 1Thess 4:3) before Jesus' Second Coming. 1Joh 4:1-3. {Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips, for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed. – {FLB 226.4}} a. As we abide in Christ, His righteousness is credited to us. Christ's good works are seen as our good works as we are in Christ. See 1Cor 15:21-23, 2Tim 1:3; Heb 7:1-10||Gen 14:18-20|| Mt 3:17; Joh 16:27; Mt 25:40; 2Cor 5:19 b. Holy Spirit is given for the perfecting of the saints: Eph 4:11-13; Heb 5:10-6:3 - Christian maturity c. We are to become partakers of the divine nature, having escaped the corruptions of the world as did Christ: 2Pet 1:2-4; Eph 3:19 d. The Holy Spirit will govern our thoughts, and suppress every thing that exalts itself against the knowledge of Christ: 2Cor 10:4, 5 e. God's glory will shine forth from within His people and all will be drawn to Christ: Rev 18:1 || Isa 60:1-3||Eph 3:19; Dan 12:4 5. The opening of the second apartment of the temple in heaven where: a. Jesus finishes His priestly ministration - Heb 2:17 b. The place of the tribunal where the righteous are acquitted, their sins blotted out and they are accounted worthy of the Kingdom of God (Lk 21:36) c. Where the Great Controversy is finally resolved - But the disciples had not yet received the complete fulfillment of Christ's promise. They received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended and the Man Christ Jesus acknowledges before the Father His faithful workers, who, in a world of sin, have borne true witness for Him, they will understand clearly what now are mysteries to them. – {8T 267.3}

Rev 10:7

Rev 10:7 - should be finished - God will fulfill [fill fully - Mt 5:17] or perfect (Psa 138:8) or complete in all who believe, so that we may reach the fullness of the stature of Jesus Christ, partakers of His Divine nature We who are of the 144,000 are to be the perfection of beauty (Ps 50:2), God's glorious Holy Mountain (Dan 11:45), bearing Jesus' glory- His character. See 1Jo 4:2; 2Cor 3:18, 4:10; Phil 2:5-9

Rev 10:7

Rev 10:7 - as he hath declared to his servants the prophets - See Heb 1:1 God has made known from the foundation of the world that by His Own merits, He will have a church without spot or wrinkle. We must embrace this promise that the prophets gave testimony

to: Moses - Gen 3:15 Balaam - Num 23:21, 23, 24 David - Ps 50:2, 1:1-6, 56:13 Isa - Isa 2:1-4, 28:5, 6, 52:6-12 Jer - Song of Sol 6:8-10 Dan - Dan 11:45, 12:3, 10 Paul - Ephesian 4:1-19 Joh - 1:1, 2; Rev 10:7

Rev 10:7

Rev 10:7 - servants the prophets - the prophet Dan, more than any other prophet, marks the time for the sounding of the 7th Angel's Trumpet with: 1. Anointing of Christ to fulfill all righteousness (Dan 9:24, 25; Mt 3:15) 2. Victorious, righteous life of Christ to fulfill all righteousness (Dan 9:24, Mt, 3:15) 2. Corporate death of Jesus to fulfill all righteousness (Dan 9:26, 27; Mt 3:15) 2.The opening of the second apartment of the heavenly temple (Rev 11:19; Dan 7:9, 10, 8:14) 2. Judgment of the righteous dead (Rev 11:18; Dan 7:9, 10) 3. Coronation of Christ as King for the destruction of His enemies (Rev 11:15-19; Dan 7:13, 14; Ps 2:6-9)

Rev 10:8

Rev 10:8 - And the voice which I heard from heaven spake unto me again - presumably the voice of the Father.

Rev 10:8

Rev 10:8 - Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth - the prophet becomes part of the vision as he is commanded to take the little book and eat it - See Rev 22:7, 1:3; Jer 25:15-17

Rev 10:9

Rev 10:9 - take it and eat it up - when a prophet is commanded to eat a book, it commences a testing process for God's people. As in the case of Eze and Jer, they both were to eat a book and then take a testing message to the rebellious House of Israel. The message would be taken to those who would not hear or give credence to the message, messenger or He who gave the message. See Eze 2; Jer 15:16 The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.—Manuscript 59, 1900 (Manuscript Releases 19:319-321). – {CTr 344.6}

Rev 10:9

Rev 10:9 - it shall make thy belly bitter - See Ezekiel 3:14

Rev 10:9

Rev 10:9 - sweet as honey - the prophetic Little Book of Dan is to be sweet as honey for those who partake of it. Just as the scroll from which Eze was to read, understand, internalize, and proclaim (Eze 3:3, 1-21), we too must have the same experience. Eating the Little book will enlighten our eyes, restore our spiritual vitality and make us ready for the battle, just as a little honey had done for Jonathan (1Sam 14:27; Jer 15:16). Prophecy in general is the honey - Isa 7:15

Rev 10:10

Rev 10:10 - I took the little book... and ate it up - the little book symbolizes Jesus, Who once told His disciples you must eat the flesh and drink the blood of the Son of Man. This testing process caused many to no longer follow Christ. Just as Jesus gave His testimony, was

crucified, rose again and ascended, so too God's Two Witnesses (the message that brought forth an experience) would experience the same fate as Christ. See Joh 6:53-66 When a prophet becomes a part of the vision, the vision bears special significance for the people living at the close of time. See Isa 8:18

Rev 10:10

Rev 10:10 - it was in my mouth sweet as honey - the judgment hour cry during the Millerite Movement became particularly sweet on August 11, 1840 with the descent of the Might Angel, empowering the Movement. The accurate interpretation and prediction of the fall of the Ottoman Empire referenced in Rev 9:15 brought great joy to those who since 1833 were proclaiming the judgment hour message. See Ezekiel 3:3; Jer 15:16

Rev 10:10

Rev 10:10 - and as soon as I had eaten it, my belly was bitter - See Ezekiel 3:14

Rev 10:10

Rev 10:10 - my belly was bitter - Prov 13:12 The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Heb at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. – {GC 457.2}

Rev 10:11

Rev 10:11 - Thou must prophesy again before many peoples, and nations, and tongues, and kings - The Lord encouraged His saints who endured the disappointment on October 22, 1844 with the passing of the time of Christ's anticipated return, that their work was just beginning. God would bring revelations and light to their understanding that they would have to take to the ends of the earth once again. Those revelations would include: 1. An understanding of the Sanctuary Message as a type of the Plan of Redemption. The significance of the Feast Days and their antitypes within the Plan of Redemption 2. The knowledge of the 7th-day Sabbath and all of God's commandments 3. Righteousness by Faith, complete victory over sin and commandment keeping through the faith of Jesus Christ 4. The 3 Angels' Messages of Rev 13 joined by the 4th 5. A warning against Spiritualism and the teachings of an immortal soul 6. The message of health reform and consecrating the body temple for the indwelling of the Holy Spirit

Rev 10:11

Rev 10:11 - God would open opportunity for His gospel message to be taken to men of all nations and classes. Jesus foretold that there will come a time when we will be brought before dignitaries to proclaim our faith and the Holy Spirit would give us utterances in that hour. See Lk 12:11, 12

Rev 11:1

Rev 11:1 - And there was given me a reed like unto a rod - Compare Eze 43:10, 11; Rev 21:15

- The Lord counseled Jam White to write the Review and Herald publication to: 1. Be a rebuke to those who failed to enter into the Holy Place with Christ after October 22, 1844 that they might be ashamed. They were to be made ashamed by their rejection of truth of the 3rd Angel's Message (measuring / studying the house of God) that was prophesied in Eze and repeated in Rev 11:1-2 2. Be a reminder to those of the faith once held by the saints and the revelations in God's Word that led the early Adventist Movement to the truths they came to know and embrace

Rev 11:1

Rev 11:1, 2; Eze 43:10, 11 - The Lord counseled Jam White to write the Review and Herald publication to: 1. Be a rebuke to those who failed to enter into the Holy Place with Christ after October 22, 1844 that they might be ashamed. They were to be made ashamed by their rejection of truth of the 3rd Angel's Message (measuring / studying the house of God) that was prophesied in Eze and repeated in Rev 11:1-2 2. Be a reminder to those of the faith once held by the saints and the revelations in God's Word that led the early Adventist Movement to the truths they came to know and embrace

Rev 11:1

Rev 11:1 - measure the temple of God - in response to the bitter disappointment of the faithful few (50 of 50K) who persevered beyond October 22, 1844, God gave revelation, the answer to their error causing the disappointment when He commanded them to "measure" [evaluate, gain the dimensions, study] the temple of God. They are commanded to measure the temple, leaving out the outer court that is given to the Gentiles. The era of the Gentiles is from 538-1798AD and Joh prophetically is standing on October 23, 1844 when told to measure the temple. Therefore, the history Joh is told to measure is from 1798-Oct 22, 1844, the era of the rebuilding of God's spiritual temple, or the Millerite history. The Millerites, like Eze, Zech and with all the saints, are to have detailed understanding of God's Plan of Redemption, "what is the breadth, and length, and depth and height", and to know His ways of love which are in the sanctuary. In measuring the sanctuary, it speaks of a work of rebuilding God's Holy Temple (46yrs), founded upon the Rock and Sure Foundation Jesus Christ (Isa 28:16). See Jer 31:38, 39; Eze 40:1-43:10-12; Zech 2:1, 2; Eph 3:17-19; Ps 77:13. Measuring may also be synonymous with judgment where one is weighed in the balances.

Rev 11:1

Rev 11:1 - temple of God - in measuring, studying the temple of God, the Adventists would come to realize that there was indeed a heavenly temple, inhabited by God and not the earth as they originally supposed the sanctuary/temple to be (Dan 8:14). See Ps 11:4; 2Sam 22:7,8; Ps 18:6, 7; Isa 6:1-4; Mic 1:2, 3; Rev 11:19, 14:17, 18, 15:5, 16:7; Ex 25:8, 9; Heb 8:5, 9:23, 24

Rev 11:1

Rev 11:1 - the altar - the Millerites, like all the saints are to measure the altar, or to understand that which is being offered as a sacrifice to God. Mal states that once purified by Christ, we can offer up an offering in righteousness (Mal 3:3). Our offering should be: 1. Ourselves, a living sacrifice, holy and acceptable unto God - Rom 12:1, 2; Gal 2:20 2. Sacrifice of joy - Ps 27:6

Rev 11:1

Rev 11:1 - them that worship therein - the worshippers were also to be measured [observed, evaluated, weighed in the balances]. See Mt 22:11, 12. The church of Sardis is that which fell

under scrutiny in this immediate history, though the reference might be to the period after October 22, 1844, when all would be judged (measured).

Rev 11:2

Rev 11:2 - But the court which is without the temple leave out and measure it not - See Ezek 43:5. God is counseling the Adventists who have gone through great tribulation and who by faith have entered into the Holiest of Holy to measure, or study the sanctuary but leave out the outer court. In other words, study the workings of God in His sanctuary but leave out the works of the outer court, representing the works of Christ here on earth and also during the era of the Dark Ages, when both God's sanctuary and host would be trodden under foot. God is directing the Adventists to study the Inner Court where Christ's mediation as High Priest in the Holy and Most Holy places are to be revealed to their understanding. See Joh 12:19-23 for details on the outer court The Greeks had heard of Christ's triumphal entry into Jerusalem. Some supposed, and had circulated the report, that He had driven the priests and rulers from the temple, and that He was to take possession of David's throne, and reign as king of Israel. The Greeks longed to know the truth in regard to His mission. "We would see Jesus," they said. Their desire was granted. When the request was brought to Jesus, He was in that part of the temple from which all except Jews were excluded, but He went out to the Greeks in the outer court, and had a personal interview with them. – {DA 622.1}

Rev 11:2

Rev 11:2 - for it is given unto the Gentiles - this Time of the Gentiles is the era when the Bible and Christian truths would be under the Gentile's arbitration (Deut 32:21). This era, ending in 1798, is the era of compromise (Black Horse) leading up to and fully manifested in the Pale Horse era, the time when darkness covered the earth and gross darkness covered the people. During this Dark Age, "truth is caste to the ground" and it [the papacy] practiced and prospered. See Mt 24:15-20; Lk 21:24, 18:32; Isa 60:1, 2; Dan 8:12, 13;

Rev 11:2

Rev 11:2 - holy city shall they tread under foot forty and two months - The people of God, Mt Zion, Jerusalem, the holy people, the host shall be trodden down for 1,260years. See Joel 2:1; Dan 8:13, 24, 11:33-39; Rev 13:5-7 The periods here mentioned—"forty and two months," and "a thousand two hundred and threescore days"—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. {GC 266.1}

Rev 11:3

Rev 11:2 - two witnesses - John 5:39; Mt 24:14; Ps 89:34-37 - Nature and the Bible - Old and New Testaments - Sun and the Moon - Two candlesticks God's two witnesses, the Old and New Testament are here illustrated as those who stand with the faithful Church in the wilderness during the 1,260years of the Dark Ages (Rev 12:6). As permanent as the sun and the moon (Ps 89:34-37), the two witnesses shine the light of truth, piercing the darkness. As a figure of Christ, they observe the pattern of Christ: 1. The Two witnesses are empowered by God (v3) as Jesus was empowered with the Holy Spirit (Mt 3:13-17) 2. They minister and give their testimony for 3.5 years (v3) as Jesus ministered on earth to the COI for 3.5 years (Dan 9:26, 27) 3. Those who reject or hurt the Two Witnesses will be burned (v5) just as Jesus said all will be judged by His Words and will suffer eternal fire should they be rejected (Joh 5:45-46, 12:47, 48) 4. The two witnesses are killed (v7) as Jesus was killed (Lk, 23:21-24; Joh 19:30) 5. The two witnesses lie dead for 3.5 days (v11) and Jesus lay in the grave for 3 days (Mt 27:63, 64; Lk 24:1-7) 6. The two witnesses are resurrected and seen among men

(v11) as Jesus was resurrected and tarried for 40days in Jua (Act 1:3) 7. The two witnesses ascend to heaven in a cloud (v11) as Jesus ascended to heaven (Joh 20:17; Act 1:9-11) There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Saviour; in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. – {FLB 12.4}

Rev 11:3

Rev 11:3 - two witnesses - the Old and New Testaments were bound in chains for 1,260years by men who had indignation with the Holy Covenant (Dan 11:30). See John 5:39; Mt 24:14

Rev 11:3

Rev 11:3 - prophesy a thousand two hundred and threescore days - See Dan 7:25; Rev 12:6, 14

Rev 11:3

Rev 11:3 - clothed in sackcloth - See Prov 29:2. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile. – {PK 714.1}

Rev 11:4

Rev 11:4 - two olive trees - See Zech 4:1-3, 12-14

Rev 11:4

Rev 11:4 - two candlesticks - the two great lights to rule the day and night that give light to the earth, the Old and New Testaments. See Rev 12:1; Gen 1:16; Ps 119:105

Rev 11:5

Rev 11:5 - And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed - See Jer 5:14; Rev 22:18, 19

Rev 11:5

Rev 11:5 - fire proceedeth - Elijah called down fire from heaven upon the soldiers sent to him from the king of Assyria (2Kin 1:10-14). Fire from the LORD is manifested by the Holy Spirit.

Rev 11:6

Rev 11:6 - These have power - the words of the prophets, placed in their mouths by the LORD have power to accomplish all that God purposes. See Jer 1:9, 10; Lk 4:25; 1Kin 17:1

Rev 11:6

Rev 11:6 - shut heaven - the Two Witnesses, God's Word, is likened to the Ministry of Moses and Elijah (the Law and the Prophets - Mt 5:17, 17:1-7). Elijah, in the day of his prophecy prayed and the heavens were shut up, not raining for 3.5years (Jam 5:17)

Rev 11:6

Rev 11:6 - and have power over waters to turn them to blood - See Ex 7:17-22

Rev 11:6

Rev 11:6 - smite the earth will all plagues - the 10 plagues of Egypt, as commanded by God through His servants Moses and Aaron are here referenced. The last plagues upon the earth will be a subset of the 10 of Egypt.

Rev 11:6

Rev 11:6 - as often as they will - "As often as they will," meaning as often as they have prophesied of them, so often will the plagues be sent. Not one jot or tittle of the word of God will fail. {1842 WiM, MWV2 196.1}

Rev 11:6

Rev 11:6 - turn water to blood - The Word of God, His Two Witnesses, again likened to the ministry of Moses and Elijah (the Law and the Prophets - Mt 5:17, 17:1-7). The plagues of Egypt by Moses, the "giver of the Law" (Joh 7:19) is here referenced as the power to smite the earth and turn the waters to blood.

Rev 11:7

Rev 11:7 - when the shall have finished their testimony - as the 1260 years of papal rule comes to a close, God's two witnesses who have testified in sackcloth fall under the scourge of another persecutor, Spiritualism, given by the beast that asendeth out of the bottomless pit. The era here noted (1789-1796 - a fractal of the 1260years) is specifically the 7years of the French Revolution when atheistic France waged war against God and the Bible. “When they shall have finished [are finishing] their testimony.” The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as “the beast that ascendeth out of the bottomless pit.” In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of Satanic power. – {GC88 268.3}

Rev 11:7

Rev 11:7 - beast that ascendeth out of the bottomless pit - the beast that arises from the abyss is a new manifestation of satanic power that would war against God, His inspired word in the Bible and God's people. Throughout the Bible, there is an acknowledgment of man being inferior and subjects to the true God of heaven and earth, or the gods, as understood by the heathen (1Sam 6:1-5; Jon 1:5, 6; Act 17:22, 23). The counter movement that arose against God and the Bible at the time of the fulfillment of the prophecy was embodied in the spirits of nationalism, atheism, gross godlessness, and the exaltation of human reason and wisdom. The beast here described is multi-faceted Spiritualism, the religion of self.

Rev 11:7

Rev 11:7 - the bottomless pit - ascend out of the bottomless pit, because it is founded on error. The principles taught by this beast were first Paganism, and ended in Deism, which are not built on the word of God; and, therefore, have no foundation, and may truly be said to be "bottomless. {1842 William Miller, MWV2 196.1}

Rev 11:7

Rev 11:7 - shall make war against them - the French Revolution as typified in the Bible and explicitly sited in the Spirit of Prophecy provides a template for the corruptions and chaos that will befall the world at the end of time. The same warring against God and the inspired Word will be manifest in Modern Spiritualism in the last days. The doctrines of spiritualism {taken from J.N. Andrew's, Samuel and the Witch of Endor, pg 30} then and now include: 1. That the Bible is full of errors, and not worthy of our confidence. 2. That the moral law is of no authority as a standard of moral character 3. That there is no difference between right and wrong; for whatever is, is right, and no such thing as sin exists (relativism). 4. That there is no need of salvation through Jesus Christ, but every man is his own Christ 5. That there is no resurrection of the dead, no future judgment, and no final account 6. That the God of the Old Testament is the spirit of a dead man 7. That all men compose a part of God; or all men in death become so many separate deities. 8. That the souls of men are immortal, and at death enter a higher sphere At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France. – {Ed 228.2}

Rev 11:7

Rev 11:7 - overcome them, and kill them - The scribes and Pharisees who listened to Jesus knew that His words were true. They knew how the prophet Zacharias had been slain. While the words of warning from God were upon his lips, a satanic fury seized the apostate king, and at his command the prophet was put to death. His blood had imprinted itself upon the very stones of the temple court, and could not be erased; it remained to bear testimony against apostate Israel. As long as the temple should stand, there would be the stain of that righteous blood, crying to God to be avenged. As Jesus referred to these fearful sins, a thrill of horror ran through the multitude. – {DA 619.2} Looking forward, Jesus declared that the impenitence of the Jews and their intolerance of God's servants would be the same in the future as it had been in the past: – {DA 619.3} "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." Prophets and wise men, full of faith and the Holy Ghost,—Stephen, Jam, and many others,—would be condemned and slain. With hand uplifted to heaven, and a divine light enshrouding His person, Christ spoke as a judge to those before Him. His voice, that had so often been heard in gentleness and entreaty, was now heard in rebuke and condemnation. The listeners shuddered. Never was the impression made by His words and His look to be effaced. – {DA 619.4} The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great

sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation! – {GC 22.2} This verse teaches us, that the word of God would be made a dead letter, by the authority of one of the principal kingdoms out of one of the ten into which the Roman government was divided, and that they would be guilty of the same sins that Sodom and Egypt were guilty of; and, also, of crucifying our Lord, that is, in a spiritual sense. This will apply to France in particular. France, previous to, and in the French revolution, was guilty of Sodomitish sins; she also had held in bondage, like Egypt, the people of God; and, in France, Christ had been crucified afresh in his people, on St. Bartholomew's eve, A.D. 1572, when 50,000 Huguenots were murdered in one night. The people of God are called Christ's spiritual body, 1Pet 2:5; Col 1:24. {1842 WiM, MWV2 197.1}

Rev 11:8

Rev 11:8 - And their dead bodies - the people of God are referred to as His body. Thus a fitting reference of the St. Bartholemue' Day Massacre (August 24, AD1572), where 50,000 Protestant Christians were killed in cold blood in the streets of France. This satanic act would have its counterpart 200yrs later during the French Revolution.

Rev 11:8

Rev 11:8 - the great city - a term used to describe various noteworthy cities/countries of biblical history, known for their exaltation of paganism while lifting up violence and wickedness. Each of the cities in type symbolize an aspect of Modern Babylon, the three-fold union of Dragon, Beast and False Prophet. The reference here is to the city of France which during the French Revolution exhibited the characteristics of Egypt (Atheism) and Sodom (Licentiousness). Other great cities included: 1. Nineveh, the "great city of Assyria" (Jon 1:2; Nah 1-3) 2. Babylon, that "great city" (Isa 14:4-11; Rev 17:18; 16:19; 18:10) (aka Rabbah) 3. Tyrus 4. Zidon 5. Israel, the "sinful kingdom" (Am 9:1-8; Hab 2:9-12) 6. France 7. Modern Rome (Rev 14:8, 17:18; 16:19)

Rev 11:8

Rev 11:8 - spiritually is called - the prophecy is not to be interpreted literally but spiritually, and thus requires discernment from God's Holy Spirit - See 1Cor 2:14, 15:46; John 6:63

Rev 11:8

Rev 11:8 - Sodom - See Ezekiel 16:49. France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: "Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure.... If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan that the degradation of marriage.... Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as 'the

sacrament of adultery.'"—Scott, vol. 1, ch. 17. – {GC 270.1}

Rev 11:8

Rev 11:8 - Egypt - a symbol of the world (Heb 11:24-26), atheism (Ex 5:2), and self-exalting idolatry (Eze 29:1-3) This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."—Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."—Blackwood's Magazine, November, 1870. – {GC 269.4}

Rev 11:8

Rev 11:8 - where also our Lord was crucified - The LORD, Jesus was crucified through the person of His saints who were martyred for their faith (St Bartholomew's Day Massacre - Aug 24, 1572), as well as the slaying of the Two WItnesses, the Bible. See Mt 24:40; Ps 69:9; Rom 15:3 ... This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples. – {GC 271.1} The Lord wants us to see the parallels between His Two Witnesses, the Old and New Testaments and His Son: 1. The Two Witnesses testify of God just as Jesus came to reveal the Father to men 2. The Two Witnesses prophecy for 1,260 years while Jesus' earthly ministry lasted 1,260 days 3. The Two Witnesses will be hated by the world just as Jesus was hated of men whose works were evil 4. The Two Witnesses would be killed by an angry mob just as Jesus was crucified 5. The world would rejoice in the death of the Two Witnesses just as many delighted in Jesus' death 6. The Two Witnesses would be resurrected in 3.5 days and Jesus would be raised in 3 days from the heart of the earth 7. The Two Witnesses would be called up to heaven in a cloud as Jesus ascended to heaven in a cloud

Rev 11:9

Rev 11:9 - they of the people, and kindreds, and tongues and nations - all the world shall behold the works of France during the French Revolution, its casting down God's Word and truth. See Rev 11:10

Rev 11:9

Rev 11:9 - shall see their dead bodies three days and an half - Religion would be banned and outlawed for 1260days during the French Revolution. - See Rev 11:11

Rev 11:9

Rev 11:9 - shall not suffer their dead bodies to be put in graves - none would come forth to give God's Two Witnesses an honorable/proper burial. This may suggest that all the world

joined in France's revelry over that which they saw as oppressive to their godless lives.

Rev 11:10

Rev 11:10 - they that dwell upon the earth shall rejoice over them - the world will delight in the overthrow of that which is perceived to bring restraint but is actually a wall of protection for those who heed their counsel. See Ps 2:1-3

Rev 11:10

Rev 11:10 - because these two prophets tormented them that dwell on the earth - the rebuke to mind and conscience that God's word brings to the wayward is as torment. So will be said of the flawless lives of the righteous, clothed in Christ's righteousness, who stand before the last generation on earth. See Ps 2:1-3

Rev 11:11

Rev 11:11 - after three days and an half - the witnesses would be resurrected after 3.5days or 1260days. The joint tenure of the Two Witness' ministry, 1260days and 3.5days (1260) totals 7days or 7yrs, the duration of the French Revolution. Jesus confirming the covenant with Israel for 1-week typifies the duration of the French Revolution in this history. See Lk 18:33

Rev 11:12

Rev 11:12 - And they ascended up to heaven in a cloud - See Act 1:9-11

Rev 11:13

Rev 11:13 - same hour - Binding off period is here described

Rev 11:13

Rev 11:13 - great earthquake - coincident with the moral upheaval in French Society is the French Revolution itself, symbolized as a great earthquake, causing a tenth part of the city (1 of the 10 former components of the divided Pagan Roman Empire) - France itself - to fall.

Rev 11:13

Rev 11:13 - tenth part of the city fell - 1/10 of the formerly divided Roman Empire, namely France (a two horned power), collapsed due to the French Revolution, a spiritual earthquake. The hour of this upheaval was marked by the rejection of the Bible and it being burned in the streets, mass bloodshed and the rise of the Beast from the Bottomless Pit, the demonic force of Spiritualism. In modern history, the 1/10 part of the city (the United Nations) that falls with the passage of the Sunday Law will be the USA, another two horned power. See Rev 9:18

Rev 11:14

Rev 11:14 - The second woe is past - The prophecy marks the date August 11, 1840 when the Ottoman Turk Empire succeeds power to the 4 Christian powers of Europe, while radical Islam in Egypt is restrained.

Rev 11:14

Rev 11:14 - behold, the third woe cometh quickly - look and observe, the 3rd Woe comes

suddenly, unexpectedly.

Rev 11:14

Rev 11:14 - quickly - the third woe cometh quickly or suddenly. The attack of NYC on 9/11/2001 was a sudden, totally unexpected event. See Rev 2:5 quickly - tachy (Hebr): neuter singular of (as adverb); shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily:--lightly, quickly.

Rev 11:15

Rev 11:15 - And the seventh angel sounded - The sounding of the seventh angel is coincident with the Antitypical Day of Atonement, starting on October 22, 1844, and following the era of the French Revalution. Verses 15-17 and 19 speak of the same even on the day of the Great Disappointment. See Num 10:10

Rev 11:15

Rev 11:10 - The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever - The words suggest the close of humankind's probation, where Jesus steps from between God and mankind and dawns His royal apparel as King of kings and LORD of Lords. See Dan 7:14; Lk 19:12-15

Rev 11:16

Rev 11:16 - And the four and twenty elders - See Rev 4:10

Rev 11:16

Rev 11:14 - which sat before God on their seats - they sat upon their seats in the Most Holy Place. See Dan 7:9, 10

Rev 11:17

Rev 11:17 - We give thee thanks, O Lord God Almighty, which art, and wast, and are to come, because thou hast taken to thee thy great power, and hast reigned - the praises of the 24 Elders, who were redeemed from among men, being first fruits with Christ, gives answer to the martyrs who await God's vengeance upon the wicked. See Rev 6:

Rev 11:17

Rev 11:17 - O Lord God Almighty, which art and wast, and art to come - perhaps a reference to the God-head in Their entirety.

Rev 11:17

Rev 11:17 - because thou hast taken to thee thy great power, and hast reigned - See Dan 7:14

Rev 11:18

Rev 11:18 - And the nations were angry - the sequence of events here spoken denote those which occur under the 7th trumpet which began to sound on October 22, 1844. The third Woe occurs under this trumpet (9/11/2001). The entire verse summarizes the things to occur under the 3rd Angel’s Message. See Rev 14:9-12

Rev 11:18

Rev 11:18 - nations are angry - The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hasting greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads. – {1SM 221.3} Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations. – {EW 41.2} In 1848, 50 European nations were ablaze with the fervor of revolution. The event was known as the Spring of Nations or People's Spring and was driven by a desire for democratic ideals, to throw off the yoke of feudalism and to empower commoners with more say in government. These events foreshadow the upheavals that are taking place (09/11/2001; Arab Spring of 2011) as probation draws to a close. The distress of nations caused by warring Islam during the Middle Ages foreshadows the angering of the nations under the Third Woe. While the four winds are being restrained, the East Wind (warfare from the children from the east) , be raging - Isa 27:8, Ps 48:4, 5; Lk 21:25, 26. That which angers the nations is radical Islam, prompting the nations to issue an unrighteous decree, a Sunday Law. See Ps 2:1-3 Dear Christian Friends, As I have given a brief sketch of my experience and views, published in 1851, it seems to be my duty to notice some points in that little work, also to give more recent views. – {EW 85.1} 1. On page 33 is given the following: “I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.” – {EW 85.2} This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. “The commencement of that time of trouble,” here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out. – {EW 85.3} At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. – {Mar 170.2} “The commencement of that time of trouble,” here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out. – {Mar 170.3} [The angel of Revelation 14] presents a message that is to be proclaimed to the world just before Christ comes in the clouds of heaven.... Just prior to this time, then, the attention of the people is to be called to the down-trodden law of God, which is contained in the ark of the testament.... – {Mar 170.4}

Rev 11:18

Rev 11:18 - thy wrath is come - The 7-Last plagues embody the wrath of God. See Rev 14:9-11, 15:1:5-7, 16:1-21; Job 14:13 Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction [Close of Probation], and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath (7 last plagues) on those who have rejected His truth.

Rev 11:18

Rev 11:18 - and the time of the dead, that they should be judged - The prophecy marks the Millennium, when the righteous will sit on thrones with Jesus and will judge the wicked dead. Rev 20:4, 5; Lk 22:30; 1Cor 6:3

Rev 11:18

Rev 11:18 - that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great - The rewards here spoken are the inheritance of the sons of Abram, spoken to him when God entered covenant with him. See Gen 15:16; Joh 14:1-4; Mt 25:21, 23; Isa 64:4 || 1Cor 2:9; Rev 22:12

Rev 11:18

Rev 11:18 - shouldest destroy them which destroy the earth - the earth was given to man as a prized possession at the Creation. Man was to tend and keep the earth in its perfection for his service and the benefit of all other created beings. Even after the entrance of sin, God expected men to till the earth for food and preserve it for their good and for the benefit of posterity. Those who misuse and abuse the earth for selfish purposes and scorn the God of its creation (Rev 4:11) will be held accountable for their neglect. Herein the Second Death is mentioned.

Rev 11:19

Rev 11:19 - And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail - Joh has the experience of a particular Adventist, Hiram Edson, who was walking through his corn field and the LORD gave him a glimpse of the heavenly sanctuary. The Adventists who persevered through the Great Disappointment were given an open door through which they would see the ark of His testament. In other words, the way into the Most Holy Place had been opened, describing the phase of work to which Jesus was employed in the Plan of Redemption, and exposing the ark of His testament, containing the two tables upon which were written the 10 commandments. The time had arrived for the Sabbath to be restored to its rightful place. “The door of hope and mercy by which men had for 1800 years found access to God was closed at the end of the 2300 days, but another door was opened. This door led into the very presence of the glory of God and the grand final blotting out of sin in the most holy place. Sin cannot abide in His presence, which is a consuming fire. The High Priest opened this door and "no man can shut it." But the Jews who refused to enter the first door at His ascension were left in total darkness. "That door by which men had formerly found access to God, was no longer open."3 The Jews refused to seek Him in the only way whereby He could be found. As Adventists approach the splendor of the most holy place they move toward a crisis. If we cling to the typical nature of Evangelical orthodoxy and are content with the routine substitutionary gospel of forensic,

legal justification, we too will find ourselves rejecting the final work of the High Priest which is to minister salvation from sin. This work is accomplished only in the most holy place. “Because of its supreme importance Satan appeared to move in to try to carry on the work of God.4 His success with our spiritual forefathers in the days of Christ must be a warning to us. His compelling interest to deceive has not changed. As long as he can make God's people content and happy with an immature and corrupted idea of what the cleansing of the sanctuary is to accomplish, just so long he can hold them in his power.” {Then Shall the Sanctuary Be Cleansed, pg 82, Donald Karr Short}

Rev 11:19

Rev 11:9 - and there was seen in his temple the ark of his testament: - Joh sees the Most Holy place in the heavenly sanctuary where the Ark of the Covenant is housed. Within the ark Hiram Edson and the faithful Adventists found the 10 Commandments, where the truth of the 4th Commandment would be re-discovered.

Rev 11:19

Rev 11:19 - seen in his temple the ark of his testament - Joh sees the ark of the Covenant, containing the 10 Commandments in the heavenly Most Holy Place. The knowledge of the sanctuary, the works of Christ on the Most Holy Place on the Day of Atonement and the sanctity of the 10 commandments, especially the 4th were all topics God would reveal to the faithful Adventists who pressed through the Great Disappointment.

Rev 11:19

Rev 11:19 - and there were lightnings, and voices, and thunderings, and an earthquake, and great hail - Joh hears lightning, voices, thunderings and an earthquake, all the things that come from the throne of God the Father (Rev 4:5). This is a possible reference to the court scene of Dan 7:9, 10 when the Father takes His seat in the Most Holy place to receive Christ Who will begin the Investigative Judgment - See Rev 16:18, 10:3, 4

Rev 12:1

Rev 12:1 - Woman - A woman in Bible prophecy is a symbol of Jesus' bride, the church: Gen 3:15 2Cor 11:2 Eph 5:25-27 Hos 2:19, 20 Jer 31:32, 6:2 Isa 54:5, 62:5 Eze 16

Rev 12:1

Rev 12:1 - a woman clothed - the apparel of the woman is central in revealing her identity. She is clothed in light, meaning that she reflects God's glory (Rom 3:23; Ps 104:1, 2; Jam 1:7; Song 6:10; Rev 19:7, 8). She represents the chaste, holy, bride of Christ that would in the fullness of time, bring forth a Male Child. This depiction spans the era of the patriarchs who walked in faith until the coming of Christ. However, the same woman depicts the faithful church of Christ after His ascension and through the Dark Ages. The "remnant of her seed" are they who are to stand as the morning, "fair as the moon, clear as the sun and terrible as an army with banners" (Song 6:10) before the world in the last days (Rev 12:17).

Rev 12:1

Rev 12:1 - clothed with the sun, stands on the moon - the Sun and Moon were appointed to give light to the earth (Gen 1:14-16). So too, the Bible is a lamp unto man's feet and a light to man's path (Ps 119:105). As the sun is a source of light and the moon is a reflector of light, the Old Testament is as a source of Light and the New Testament reflects its light. In these last days, God will cause the light of the sun to shine seven fold and the moon to shine as

the sun in order to repair the breach caused in His last day church, Laodicea (Isa 30:25, 26, Rev 18:1) The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular." {Ms32-1896.}

Rev 12:1

Rev 12:1 - and the moon under her feet - the sun and the moon are God's faithful witnesses to His Godhead and Creatorship. They shine light upon the earth and are symbols of His perpetual covenant to mankind, the everlasting gospel. As Jesus is the Light of the world and we are to reflect His Light to the world, so the sun and the moon are God's perpetual witnesses of the gospel - See Ps 89:34-37; Mt 5:16; John 8:12, 9:5; Rom 1:16, 20

Rev 12:1

Rev 12:1 - Crown of twelve stars - The woman wears a crown, suggesting that she is royalty. All who accept Jesus are part of His royal priesthood (2Pet 2:9; Rev 1:6). The Patriarchs of the Old Testament (heads of the 12 tribes of Israel) and the Apostles of the New Testament are the crown of glory for this church, the foundation of Christ's spiritual temple. See Eph 2:19, 20; Patriarchs: Gen 49:48 Ex 24:4 Rev 21:12 Apostles: Lk 6:13 Mt 10:2-4, 19:28 Rev 21:14 The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men. As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church. – {AA 19.1}

Rev 12:2

Rev 12:2 - with child - The Church of God gave birth to the Messiah, Jesus Christ. Lk 1:31, 33 Isa 7:14, 9:6, 7, 66:7, 8 Ps 2:9 Rev 2:27, 19:15, 16

Rev 12:2

Rev 12:2 - pained to be delivered - he Bible states "...when the fullness of he time was come, God sent forth his Son, made of a woman, made under the law" Gal 4:4. The creation was longing to see the Lord Our Righteousness manifest in the flesh (Jer 33:16, Rom 8:19-23)

Rev 12:3

Rev 12:3 - another wonder in heaven - The Bible, particularly the Rev is a book of contrasts as it details the Great Controversy. Red dragon w/ seven heads, ten horns and seven crowns on its heads is the Devil as explicitly stated in Rev 12:9. However, the details of 10 and 7 direct us to another power- Rome. Parroting the sacred numbers of 10 and 7 used by God, Satan makes use of these numbers to speak of the transition of Pagan to Papal Rome (Dan 7;7, 8) The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome. – {GC 438.2}

Rev 12:4

Rev 12:4 - tail drew 1/3 of stars - the Devil drew 1/3 of the angels (stars of heaven - Job 38:7) of God to his rebellion. The rebellious host were cast to the earth: Eccl 9:18 Ju 6 Eze 28:12-16 Lk 10:18 God will repopulate heaven with another third part. See Zech 13:8, 9; Rev 12:17 Tail = false prophecy from false prophets - Isa 9:15 When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him one third of the angels lost their innocence, their high estate, and their happy home. Satan is instigating men to continue on earth the same work of jealousy and evil surmising that he commenced in heaven. – {5T 291.1}

Rev 12:4

Rev 12:4 - and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born - The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against the power of the evil one. When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches her final deliverance, Satan is to work with greater power. He comes down “having great wrath, because he knoweth that he hath but a short time.” Revelation 12:12. He will work “with all power and signs and lying wonders.” 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God’s people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord’s second advent; and a people are to be prepared to stand before Him at His coming, “without spot, and blameless.” 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days. – {GC ix.4}

Rev 12:4

Rev 12:4 - devour her child - Satan sought to devour Jesus and his lineage throughout Bible history. 1. Corruption of Cain (Gen 4:1-10) 2. Perverting the sons of God in Noah's age (Gen 6-8) 3. Famine in the time of sons of Jacob, intended to kill Judah; God sent Joseph to preserve life (Gen 41, 42, 45:5, 47) 4. Pharaoh's death decree upon all male Hebrew boys (Ex 1:8-22) 5. Haman's death decree for all the Jews in the time of Esther (Esther 3) 6.** Herod's death decree on the male infants in Bethlehem (Matt 2:1-18). Herod was a representative of Rome, therefor, Rome is the one that rises up against the Prince of the host (Dan 8:11, 25)

Rev 12:5

Rev 12:5 - And she brought forth a man child - See Lk 2:7; Rev 19:15, 16

Rev 12:5

Rev 12:5 - rule - Jesus will rule all nations as King of Kings and Lord of Lords where they will serve and obey Him (Dan 7:14, 27). He rules in righteousness. See Isa 32:1; Ps 2:6-9; Rev 19:15

Rev 12:5

Rev 12:5 - rod of iron - Jesus would reign over the kingdoms of the earth and crush them

like potsherds. The rod of iron is a symbol of kingship and punishment that will commence with the issuing of the 7 Last Plagues and continue through the White Throne Judgment after the Millennium. Jer 51:19-24 Ps 2:8, 9 Isa 30:8-14 Rev 19:15

Rev 12:5

Rev 12:5 - caught up to God and his throne - Jesus ascended on high, 40 days after His glorification and resurrection. Heb 1:1-3, 4:14, 16 Act 1:6-11, 2:33-36, 7:55 1Pet 3:21, 22 Heb 12:2

Rev 12:5

Rev 12:5 - to his throne - See Ps 103:19; Dan 7:9

Rev 12:6

Rev 12:6 - And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days - It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed. – {GC 45.2} After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. – {GC 45.3} In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Lk 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6. – {GC 54.2}

Rev 12:6

Rev 12:6 - fled into wilderness - the Church fled into the wilderness where she has a placed prepared for her for 1,260 years by God (v14-16). Isa 33:15, 16, 41:8-13 Ps 46, 91, 121 Wilderness for Ancient Israel was a place used to purify the people from those who lacked faith. Became a symbol of rebellion to God and His promises (Num 14:40) Wilderness for Spiritual Israel was a place of refuge to escape the scourge of the papacy. B.G. Wilkerson, author of Truth Triumphant, the Church in the Wilderness says "The Church in the

Wilderness is the connecting link between apostalic Christianity and the church today. The Church in the Wilderness preserved a true knowledge of God as they maintained the Bible, God's Two Witnesses, who ministered in sackloth and ashes for 1,260 years.

Rev 12:6

Rev 12:6 - prepared of God - The woman has a hiding place that God has prepared for her protection, and for her to be fed and nourished (see v14). This means that God intended not just to preserve her life but that she may be strengthened, prosper and flourish in this place. This undoubtedly gives reference to the United States, where Protestantism and the King Jam Bible were to flourish, away from the scourge of Popery. We have a hiding place prepared by the Lord for our Time of Trouble. Read Ps 32:1-7; Isa 33:14-16; Ps 27:5, 6; Ps 91

Rev 12:6

Rev 12:6 - feed her there a thousand two hundred and threescore days - See Eze 4:6; Num 14:34; Dan 8:14, 9:24-27; Isa 33:15-17

Rev 12:7

Rev 12:7 - there was war in heaven - consider the spirit of Satan manifested that led to war in heaven, as exhibited through his agent Judas, one of Jesus' 12 disciples: From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed. His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas. – {DA 719.2} In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence the leaven of disaffection was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. “Have not I chosen you twelve,” He said, “and one of you is a devil?” Joh 6:70. – {DA 720.1}

Rev 12:7

Rev 12:7 - Michael - Michael is the name given to Jesus before becoming mankind's Savior. As Commander of the armies of God, Michael is often seen in conflict with the enemy of souls Satan (Joshua 5:13-15; Ju 9, Dan 10:13, 21) Michael- "Who is Like God" - There is none like God, thus Michael is God! (Isa 44:8; 45:5, 6, 18, 42:8, 43:10, 11, *46:9, 10, 48:11; Ps 86:6; Deut 4:39;) a. Dan 9:25; 11:22; 10:21, 12:1, Act 3:15; 5:30, 31; Rev 1:5 b. Joh 5:25; 1Thess 4:16; Ju 9 c. Josh 5:13-15; Rev 12:7-9; Lk 10:18 d. Ex 3:1-6; Rev 15:4; Ps 24:7, 8 e. Judg 13:8-23; Ex 13:21, 22; Isa 63:9; Act 7:37, 38

Rev 12:8

Rev 12:8 - And prevailed not - This is a comforting thought that despite our many failures and submissions to our wily foe, there is one with whom the devil has never prevailed - Jesus Christ! See Mt 4:1-11; Ju 9; Dan 10:12, 13, 20, 21; Job 1:7-12, 2:1-7

Rev 12:9

Rev 12:9 - And the great dragon was cast out - See Rev 12:3, 4; Lk 10:18; Joh 12:31 It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation—that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand. When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the bloodstained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counteragencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, "It is finished" (Joh 19:30), a shout of triumph rang through every world and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration. – {PP 69.3}

Rev 12:9

Rev 12:9 - serpent - a serpent catches its prey by first blending into the environment, stealthy gaining close access to its target, and when within striking distance, it seizes upon its prey. So it is with the devil.

Rev 12:9

Rev 12:9 - deceiveth - the devil deceives the entire world, none are immune from his deceptions. The one who is deceived is ensnared and unaware of their blind, darkened condition (2Cor 4:3, 4; 2Tim 2:25, 26). Being ignorant or deceived is not shameful, but when one is shown light and continues to walk in darkness then that is a shameful thing. The only remedy for being deceived of Satan is to have one's mind renewed through the love of the truth. See *2Cor 4:3, 4; Joh 14:6, 17:17; 2Thess 2:11; Tit 3:3; 1Jo 5:19 The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. – {SC 64.2}

Rev 12:9

Rev 12:9 - he was cast out into the earth, and his angels were cast out with him - See Lk 10:18; Rev 12:4, 13

Rev 12:10

Rev 12:10 - Now is come - With the expulsion of Satan and his rebel angels, came the opportunity to behold the mystery of God hid in Christ Jesus, held from the foundation of the world, as manifested towards humanity. The family in heaven would now come to see the love of God like never before as He would demonstrate towards humanity goodness and mercy. See Eph 3:10, 11 The Bible amazingly jumps from the past to the present and future tenses in this verse through verse 13. One must be familiar with this form of "prophetic writing" so that the one is not confused. The prophetic narrative is projected (Rom 4:17) to the cross of Christ, where the devil is cast down (Joh 12:31, 32) and the future where a voice from heaven sees the victory of Christ, offering: *Salvation *Strength [over sin] *The Kingdom of God [vindication of God, His Law and His Kingdom as well as the Kingdom being given to the saints (Dan 7:27), Lk 17:20,21] *Power of God's Christ (Anointed One) All of these things are manifest, along with the casting down of the accuser of the saints through Jesus' life, death, and resurrection. Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.” Rev 12:10. – {DA 761.1} Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken. – {DA 761.2} Jesus did not yield up his life till he had accomplished the work which he came to do, and exclaimed with his departing breath, “It is finished.” Satan then was defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, “It is finished.” The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in Heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with him in his mansions in glory. Oh! What is man, that such a price should be paid for his redemption! – {PH169 12.1}

Rev 12:10

Rev 12:10 - and the power of his Christ - See Dan 9:25

Rev 12:10

Rev 12:10 - the accuser - the devil stands as a prosecuting attorney, railing accusations against Christ for delivering the saints from his grasp, and against the saints as unworthy of His deliverance. The devil is as those former slave masters who demanded the return of their run-away or ransomed slaves. He has no just claims to them, having triumphed over them (through deception), as might against right, yet demands they return to his bondage. See Zech 3:1-5

Rev 12:10

Rev 12:10 - brethren - refers to those who overcome by the blood of the Lamb and the word of their testimony, as well as the unfallen angelic host, who too were accused by Satan and the 1/3 who rebelled against God. The angels consider themselves fellowservants and brethren with those who will inherit the Kingdom - See Rev 19:10

Rev 12:10

Rev 12:10 - cast down - See Lk 10:18 the casting down of Satan was found in the victorious incarnation and life of Jesus Christ - 1. That God would condescend to become One with His creation is a victory over the accusations of Satan - Dan 2:11; Philippians 2:5-11 2. That Jesus would live a life of self-denial, seeking only to honor His Father and magnify the law was a rebuke to Satan's claims 3. That the Law would be magnified and made honorable was a refute to the claim of the injustice of God's Law 4. That God would humble Himself to the point of death, even the death of the cross exposed Satan's claim of God being a selfish tyrant - Philippians 2:5-11

Rev 12:11

Rev 12:11 - overcame - the righteous are victorious through the blood of the Lamb and the word of their testimony: Rom 5:9 Mt 4:10 Eph 6:10-20 Ps 119:11 1Jo 3:8, 9, 2:13 Heb 13:15 There is great reward for all who overcome: See Rev 21:7 When, early in the reign of Jehoiakim, Nebuchadnezzar for the first time besieged and captured Jerusalem, and carried away Dan and his companions, with others specially chosen for service in the court of Babylon, the faith of the Hebrew captives was tried to the utmost. But those who had learned to place their trust in the promises of God found these all-sufficient in every experience through which they were called to pass during their sojourn in a strange land. The Scriptures proved to them a guide and a stay. – {PK 428.1}

Rev 12:11

Rev 12:11 - blood of the Lamb - Jesus' shed blood provides our: 1. Redemption, the forgiveness of our sins and reconciliation to the Father (Eph 1:7; Rev 1:5, Col 1:20-22) 2. Atonement, payment for sin 3. Cleansing and Sanctification from sin as He blots out all our records of sin (Heb 13:11, 12; 9:11-14) 4. Assurance of Protection from the Second Death 5. Perfection to perform every good work (Heb 13:20, 21) "..Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of very kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev 5:9, 10 The First Angel's Message is embodied in the message of the POWER of the cross of Christ and the blood of Jesus that gives victory over every besetting sin, idol and selfish inclination.

Rev 12:11

Rev 12:11 - word of their testimony - See Ps 66:16; Mt 24:14; Rom *1:16, 17, 10:10, 6-8; John 14:30 Compare the testimony of God's Two Witnesses, the Old and New Testaments, typified by Elijah and Moses. Both men were given great POWER to proclaim the Word of God, the Law and the Prophets, the Law and the Gospel. Our personal testimonies give evidence of the power of the True and Living God to restore, revive, deliver, reform and empower. Our testimony must show that the graven images of our lives have been cast down and God reigns suppreme: Isa 21:9 - And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen and all the graven images of her gods he hath broken unto the ground." The Second Angel's message speaks of our testimony (the voice of singing - Isa 48:20) drawing others from Babylon as idols are cast to the ground.

Rev 12:11

Rev 12:11 - loved not their lives unto the death - the victorious are those who value the heavenly crown more than their lives (Heb 12:4). As the three Hebrew faithful, they are

willing to lay down their lives for Christ rather than to deny God and willfully commit sin (Dan 3:16-18; Rev 2:10, 6:9, 11; Mt 10:39, 11:28-30, 16:24; Ps 44:22, 119:112; 1Pet 4:16) The Third Angel's Message speaks of self-sacrificing love, which the true believer must have towards God. As the 3 Hebrew worthies had complete confidence in God's power to deliver them form the fiery furnace, they simultaneously purposed that even if it was not God's will to save them, they would not bow and worship the golden idol. They rather crucify self and sin than crucify the Lord anew. Bring me to that Rock which is Higher than I. The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed. Then the Saviour's promise was fulfilled. When Peter and Joh testified before the Sanhedrin council, men "marveled; and they took knowledge of them, that they had been with Jesus." Act 4:13. Of Stephen it is written that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Men "were not able to resist the wisdom and the spirit by which he spake." Act 6:15, 10. And Paul, writing of his own trial at the court of the Caesars, says, "At my first defense no one took my part, but all forsook me.... But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." 2Tim 4:16, 17, R. V. – {DA 354.3}

Rev 12:12

Rev 12:12 - Therefore rejoice, ye heavens, and ye that dwell in them - the verse speaks of inhabited worlds within the heavens. See Heb 1:1, 2

Rev 12:12

Rev 12:12 - earth and of the sea - Joh is directed by inspiration to note both earth and sea, a throw-back to the creation story, symbolizing all who dwell upon this rogue planet.

Rev 12:12

Rev 12:12 - for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time - when the universal death decree is issued, this will mark the time of Jacob's Trouble for the people of God. See Jer 30:5-7

Rev 12:13

Rev 12:13 - he persecuted the woman which brought forth the man child - The Red Horse era, a blood stained era, preceded the Dark Ages under papal persecutions. See Rev 6:3, 4, 12:1, 2 The battles we fight are not against flesh and blood but against principalities and powers and the rulers of the darkness of this world. Satan and his imps are waging war against God ultimately but seek to do so by molesting the apple of His eye, the church and all who are to be gathered in. Satan uses force and violence to persecute men (Dan 7:25) while seeking to cause us to sin and to fall out of God's will, ultimately putting us in a position to bring God's punishment and chastisement upon us. However, Jesus counsels that sin lies at the door and its desire is for us [to rule over us], but we are too rule over it. See Eph 6:12; 1Chron 21:1; Gen 4:7 Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile. – {PK 714.1}

Rev 12:14

Rev 12:14 - she is nourished - the Church of God is fed on Milk and Honey, the heritage of Jacob, during the 1,260 years of papal rule (1Pet 2:1-3; Ps 119:103, 104; Jer 15:16). During this time the papacy (Jezebel) was causing the world to eat foods sacrificed to idols (Rev 2:20).

Rev 12:14

Rev 12:14 - time, times, half a time - the same duration of the Little Horn's reign (Dan 7:25; Rev 12:6) is the time that the woman, the church, flees into the wilderness where she has a place (refuge) prepared for her by God.

Rev 12:15

Rev 12:15 - flood - the flood spewed out of the mouth of the dragon/serpent against the woman are armies. Dan 9:26, Isa 8:7, 8, 28:2, 17-19; 2Sam 22:5. The dragon also spewed out a "flood of false doctrine" with which he subdued the world and sought to overflow the teachings of the Bible and the true Church of God. 2Pet 2:1-3, 3:16, 17; Act 20:28-30; Rev 2:20

Rev 12:16

Rev 12:16 - earth helped the woman, and the earth opened her mouth - the Lord caused His faithful people to flee to mountainous caverns, caves and remote villages in the wilderness, away fro the corruptions. of the apostate church system. Further, North America, the United States (that is likened to a Lamb-like beast [nation] that arises from the earth) is that which aided the woman to flee from the oppressions of Europe to seek religious liberty in the New World. The Lamb, is a symbol of religious liberty.

Rev 12:16

Rev 12:16 - the flood - a flood of military might (See Isa 28:2) as well as a flood of deceptions to corrupt the world.

Rev 12:17

Rev 12:17 - And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ - See Isa 30:10-12; Hosea 4:6 The dignitaries of Church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth, and in order to secure public favor, legislators will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost this nation so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.] – {4SP 410.1} Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. – {TM 38.2}

Rev 12:17

Rev 12:17 - remnant - the remnant of Jesus Christ, the woman's Seed; the Lord's portion [as in a tenth (tithe)] that is holy and consecrated to the Lord which remains when all others are

scattered. They walk not in the flesh but in the Spirit of life and are called the sons of God (Rom 8:9, 13, 14) . See Isa 1:9, 6:13; 10:16-23; Jer 42:2; Zeph 3:12; Ps 119:1-3, 22:30, 31; Zech 13:8, 9 The Advent Movement was raised up to prepare men for Jesus' Second Coming by spreading the gospel that Jesus saves completely and warning them of God's judgment. The message is designed to bring man to the knowledge of God's desire to restore His image in men and thus, restore the order that once existed in Eden. The Restoration of God's image and mind in men would bring the following: 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh A God appointed diet 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh A God appointed dress - Christ's righteousness 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh A God appointed order in terms of marriage and the household 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh A God appointed means of worship "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today (Gal 1:13). He has "let out His vineyard unto other husbandmen," even to His covenant-keeping people, who faithfully "render Him the fruits in their seasons." Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people." – {Prophets & Kings 713.1}. See Isa 10:19-23 The remnant are but a few among the hosts of Israel - Isa 1:9; Deut 7:6-8 The remnant have bound up the testimony [of the prophets] and have sealed the law of God in their hearts - Isa 8:16 The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. – {1SM 204.2}

Rev 12:17

Rev 12:17 - which keep the commandments of God, and have the testimony of Jesus Christ - the defining characteristics of the Remnant of Jesus' church is that they both keep God's commandment and bear the prophetic light (the testimony of Jesus Christ) to the world. The prophet Isaiah affirms this in stating: "Bind up the testimony, seal the law among my disciples" Isaiah 8:16; John 8:31, 32

Rev 12:17

Rev 12:17 - keep the commandments - the commandments of God are to be established (upheld and made glorious) by the last day remnant before the coming of the Lord. The commandments testify of the One True Living God as both Creator and Redeemer: See Joh 14:21 "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage [Redeemer]... for in six days the LORD made the heaven and the earth, the seas and all that in them is [Creator]..." Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in

the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God. – {RH July 17, 1900 Par. 22}

Rev 12:17

Rev 12:17 - keep the commandments - the commandments of God are to be established (upheld and made glorious) by the last day remnant before the coming of the Lord. The commandments testify of the One True Living God as both Creator and Redeemer: See Joh 14:21 "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage [Redeemer]... for in six days the LORD made the heaven and the earth, the seas and all that in them is [Creator]..." Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God. – {RH July 17, 1900 Par. 22}

Rev 12:17

Rev 12:17 - testimony of Jesus Christ - Jesus' testimony, recorded in John 14:30, was that "the devil had nothing in Him.". This is the full culmination of the Plan of Redemption in the 144,000, for whom sins are blotted out, put away entirely and they live without a trace of sin. 1Jo 5:18; 1Cor 1:6, 7; Rev 19:10 "The daily service in the earthly sanctuary was for the recording of sin, a kind of continual intercession. The once-in-a-year Day of Atonement was for the blotting out of sins and for banishing them to the wilderness. It remained for the sin of man to be recorded at the cross and the true Lamb to begin His continual intercession. A way was provided for every known sin to be confessed and put right. The mind of man was to be freed and his conscious guilt washed away. But at the close of the 2300 days, after 1844, a different and much larger work was to be accomplished. Now the atonement would remove not just conscious guilt and allow man to function in spite of sin but he would be granted the ultimate revelation of this heavenly work which would illuminate the deepest recesses of the unconscious heart or mind to the complete overcoming of sin. Thus there was to be gathered out a unique group of people never before seen in the universe. This group was to be a body of "144,000" souls made ready to be the Bride of Christ. They would stand before the throne "without fault." {Then Shall the Sanctuary Be Cleansed Donald Karr Short, pg 137, 138} "The eyes of the mind need to be enlightened by the Holy Spirit, that they may discern between good and evil. . . . Repentance for this or that particular act is not sufficient. The heart must be cleansed. Wrong-doing is the outflowing of the fountain of an unclean, unconverted heart." {Then Shall the Sanctuary Be Cleansed Donald Karr Short, pg 138} Jesus, the Great I AM, The Living Word, Who sees all things (past, present and future), gives testimony of what He has seen and experienced as revealed by His Father. see Rev 19:10, 1:1; Joh 1:1-3, 14 The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath [a guard against the Mk of the Beast], the nature of man [a guard against Spiritualism], and the testimony of Jesus [an understanding of the mistakes of the past and the trials ahead] are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times. {1T 300.1} In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out

with a loud voice: “Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.” – {CCh 340.5}

Rev 13:1

Rev 13:1 - sea - a densely populated area. See Rev 17:15, Dan 7:17 Joh faces the sea upon which 4 winds blew in Dan 7:2, 3, and sees the beast rise-up out of the sea (538A.D.)

Rev 13:1

Rev 13:1 - rise up - The rise of the Beast of the sea had its beginnings in the time of Paul where he speaks to the Thessalonians of the rise of the man of sin and son of perdition. Having studied Eze 28 and Dan 7, 8 and 11, Paul understood a world power, which came to be known as the Papacy, would arise via signs and lying wonders of Satan [transforming the worship of pagan deities, Jupiter, Saturn, Mars, Hermes, etc. into "Christian" saints] after 'the daily', paganism, would be deposed. In his time, Paul saw that paganism was restraining the rise of Papalism, however the same spirit of antichrist was being made manifest in his day (2Thess 2:3-9; 1Jo 2:18)

Rev 13:1

Rev 13:1 - seven heads, ten horns, ten crowns - the division of the Roman Empire into 10 parts by 10 kins (Dan 7:24) as of A.D.476 and the uprooting of the 3 horns by the Little Horn that refused to become Catholic by A.D.538 reveals the use of the numbers 10 and 7 in the prophecy (Dan 7:7, 8). Satan's parroting of the numbers 7 (7 meaning completion/perfection as in the days of the week) and 10 (10 meaning completeness/perfection/ and a test a in the 10 commandments) used by God shows his blasphemous desire to "be like the Most High God"

Rev 13:1

Rev 13:1 - horns - See Dan 7:24

Rev 13:1

Rev 13:1 - upon his heads the name of blasphemy - The names of blasphemy written on the heads suggests the leadership of this kingdom would have a mind of blasphemy, thinking and believe blasphemous thoughts (fontal lobe). The many names that the Papacy assumes for itself give evidence to its character: Vicar (Representative) of the Son of God [Vicarius Filii Dei]- (written upon the brow of the triple crown tiara) Holy Father The Great God Pontifix Maximus Lord God the Pope see Joh 10:33, Luk 5:21, Mk 2:5-11for definition of blasphemy Forehead is the seat of thinking, just as this power "thinks to change times and laws"

Rev 13:1

Rev 13:1 - The names of blasphemy written on the heads suggests the leadership of this kingdom would think and believe blasphemous thoughts (fontal lobe). The many names that the Papacy assumes for itself give evidence to the fact that its names are blasphemous: Vicar (Representative) of the Son of God [Vicarius Filii Dei]- (written upon the brow of the triple crown tiara) Holy Father The Great God Pontifix Maximus Lord God the Pope see Joh 10:33, Luk 5:21, Mk 2:5-11 for definition of blasphemy Forehead is the seat of thinking, just

as this power "thinks to change times and laws"

Rev 13:2

Rev 13:2 - leopard - the Greek Empire and its humanistic doctrines is that which the Beast from the Sea most closely resembles and from which it takes the greatest part of its tenets. Key tenets taken from the Greeks that were incorporated into the Beast from the Sea include: 1. The leader (Alexander "the Great") in self-exaltation made himself to be god 2. Philosophy (the love of [human] wisdom), the study of reason, the mind, and human knowledge on par with or above the Word of God 3. Doctrine of an immortal soul 4. Polytheism and female deities (triumvirate of God the Father, Mary, Jesus) - Mariolatry 5. Greeks taught western thought to write history without gods - an atheistic bent 6. Introduced the theatre to parody life 7. Democratic thought 8. Tyrants were people not “having legal right” to rule but took over. Some tyrants were good, liberating people from selfish aristocracy and oligarchs. The Prophets comment about the Leopard Like Beast and says that it is a patient and observant animal (Hos 13:7), waiting to gain vantage ground and the opportune moment to seize its prey (Jer 5:6). The leopard preys upon the young and the weak and therefore this power's strategy would be one of deceptive influence through educational systems and feigned service to the poor and downtrodden. The evil works of this system reveal its true nature which would never change (Jer 13:23)

Rev 13:2

Rev 13:2 - bear feet - the Medo Persian empire is represented in the Beast from the Sea for the following tenets: 1. Infallibility, the king's words and writings were inalterable (Dan 6:15; Est 8:8) 2. The king was as a god 3. A confederacy of governors, princes, and other civil authorities passed an unrighteous decree (Ps 83:1-5; Isa 10:1-3) against the people of God

Rev 13:2

Rev 13:2 - lion's mouth - the Babylonian Empire under Nebuchadnezzar is represented in the Beast from the Sea for the following tenets: 1. Extreme wealth 2. World renown 3. Forced worship 4. Idolatry 5. Pride 6. Mixing the sacred with the common- profaning the sacred things of God (Belshazzar) 7. Blasphemy and great words ("who is the God that can deliver you from my hands") 8. Desolators of God's people

Rev 13:2

Rev 13:2 - dragon - this beast represents Satan's (the dragon) next strategy for subduing the Church of God. Unable to conquer God's church through persecution as seen in Rev 12, the devil seeks to join the church through an institution that masquerades Christianity but is pagan at its core. The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at his birth. The dragon is said to be Satan; [Revelation 12:9.] he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and his people during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome. – {GC88 438.2} Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. – {TM 38.2}

Rev 13:2

Rev 13:2 - power - [dynamis - intrinsic strength, force, power, might] the power yielded to the Beast from the Sea by the dragon [Satan through pagan Rome] is embodied in the military and civil support (police power) of the 7 European monarchs who forsook paganism and converted to Catholicism (A.D.476-508). This “power” was foreshadowed in the works of the religious leadership of Israel towards Jesus, in that they sought to bring charge against Him and deliver Him to the Roman authorities for punishment. See Lk 20:19, 20

Rev 13:2

Rev 13:2 - seat - the seat yielded to the Beast is the city of Rome (the sanctuary of strength - Dan 8:11 11:31), once the capital of the Pagan Roman Empire but forsaken in A.D.330 by Constantine for Constantinople, Turkey. One of the 7 last plagues (judgments) will be issued on the seat of the beast. See Rev 2:13, 16:10

Rev 13:2

Rev 13:2 - Great Authority - Justinian, having "indignation against the holy covenant" [the Bible] (Dan 11:30): 1. Pronounces the Bishop of Rome the "head of all bishops and the true and effective corrector of heretics." Further he ascribes the following verse to the Bishop of Rome: "By me kings reign, and the powers dispense justice" -Prov 8:15 [Code of Justinian A.D.533]. This sanctioned the "self-exalting" [gadal- great] authority over both men and kings 2. Confiscated and banned the Bible from common use under the direction of the Bishop of Rome A.D.538

Rev 13:2

Rev 13:2 - Great Authority II - Authority to command one to come and go at one's will (Mt 8:9). Without doubt, the Little horn of Dan 7 and the Leopard-like beast from the Sea are the same power: 1. Has characteristics of men and not of God (Dan 7:8; Rev 13:18) 2. Makes war and wears-out the saints of God (Dan 7:25, Rev 13:7) 3. Speaks blasphemous words against God (Dan 7:25, Rev 13:6) 4. Appears during the era of the 10 divisions of Rome (Dan 7:8, Rev 13:1, 2) 5. Details the destruction of 3 kings of the divided Roman Empire, leaving 7 (Dan 7:20, 24, Rev 13:1) 6. Rules for 1,260years (Dan 7:25, Rev 13:5)

Rev 13:3

Revelation 13:3 - as it were - as it were means that “it appears as if”, or “seems to have had”. This is the deception of the devil, that there was a mortal wound when in fact, it had never died.

Rev 13:3

Rev 13:3 - The deadly wound to the Beast in 1798A.D. is given by the taking away of the three things it was given by the Dragon: its power, its seat and its great authority. The Papal Captivity marked the loss of its power (military and civil advocacy by the kings of the world), seat (pope was removed from Rome and made a captive in Valence, France) and authority (ability to rule sway over the kings of the earth). The death and resurrection of the Papacy is likened to the destruction of Tyre in Isa 23 that after 70years of desolation, would once again lift her voice once again as a harlot and have fornication with the kings of the earth.

Rev 13:3

Rev 13:3 - wounded to death - The deadly wound to the Beast in 1798A.D. is given by the taking away of the three things it was given by the Dragon: its power, its seat and its great

authority. The Papal Captivity marked the loss of its power (military and civil advocacy by the kings of the world), seat (pope was removed from Rome and made a captive in Valence, France) and authority (ability to rule sway over the kings of the earth). The death and resurrection of the Papacy is likened to the destruction of Tyre in Isa 23 that after 70years of desolation, would once again lift her voice once again as a harlot and have fornication with the kings of the earth.

Rev 13:3

Rev 13:3 - The LORD has given us Dan 11:40-45 to illustrate the details involved in the healing of the deadly wound. The healing of the deadly wound must imply the restoration of those three things it once had that were taken away. The healing of the wound can be seen in the following events: 1929- Mussolini's Lateran Treaty grants Papacy a land grant known as Vatican City (seat), establishing it as a sovereign nation 1989 - The US President Regan, having intelligence with Pope Joh Paul II brings Communism to its knees. The military arms race that overthrew Communism shows the [military/civil] "Power" being granted to the Papacy SOON - Authority: the Papacy is slowly but steadily gaining in popularity, influence, and prestige and is already head over the heads of the world. Former Israeli President Shimon Peres stated on June 8, 2014 that Pope Francis is more influential than the entire United Nations" and should serve as the moral guide for the world. He advocated a "U.N.-style “Organisation of United Religions” to combat violence in God’s name" under the direction of Francis. People who shoot the most these days, nearly always say they are doing it in God’s name,” Peres said. What is needed is an unquestionable moral authority that says in a strong voice ‘No, God does not want this and does not permit it’,”. Peres felt that Francis should lead this world religious organization because “he is perhaps the only leader who is truly respected”. The wound is almost healed!

Rev 13:3

Rev 13:3 - healed - The LORD has given us Dan 11:40-45 to illustrate the details involved in the healing of the deadly wound. The healing of the deadly wound must imply the restoration of those three things it once had that were taken away. The healing of the wound can be seen in the following events: 1929- Mussolini's Lateran Treaty grants Papacy a land grant known as Vatican City (seat), establishing it as a sovereign nation 1989 - The US President Regan, having intelligence with Pope Joh Paul II brings Communism to its knees. The military arms race that overthrew Communism shows the [military/civil] "Power" being granted to the Papacy SOON - Authority: the Papacy is slowly but steadily gaining in popularity, influence, and prestige and is already head over the heads of the world. Former Israeli President Shimon Peres stated on June 8, 2014 that Pope Francis is more influential than the entire United Nations" and should serve as the moral guide for the world. He advocated a "U.N.-style “Organisation of United Religions” to combat violence in God’s name" under the direction of Francis. People who shoot the most these days, nearly always say they are doing it in God’s name,” Peres said. What is needed is an unquestionable moral authority that says in a strong voice ‘No, God does not want this and does not permit it’,”. Peres felt that Francis should lead this world religious organization because “he is perhaps the only leader who is truly respected”. The wound is almost healed!

Rev 13:3

Rev 13:3 - wondered - thaumázō Verb thou-mad'-zo from (2295) from ; to wonder; by implication, to admire:--admire, have in admiration, marvel, wonder. to wonder, wonder at, marvel to be wondered at, to be had in admiration the resurrection of the Beast from the Sea and the healing of its deadly wound is a "wonderful" thing that causes the world to see the beast with awe. The world will in turn wander after the Beast, seeing it as the moral

authority upon the earth. See Lk 11:14; Act 3:10 As the world wonders after the beast the saints of God experience a crisis in the Little Time of Trouble and the Great Time of Trouble. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. The time cometh that whosoever killeth you will think that he doeth God service." Mt 24:9; Joh 16:2

Rev 13:4

Rev 13:4 - they worshipped the dragon - the worship of the beast comes from man's persistent rejection of the truth. 2Thess 2:10-12; Rom 1:21 There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. – {DA 671.1} Rev 13:4 and 8 are as bookends, speaking of the future of the Leopard-like beast, once its wound is fully healed. Rev 13:5-7 describe the works of the beast while it reigns over the earth and before its deadly wound is fully healed.

Rev 13:4

Rev 13:4 - dragon - The dragon spoken here is of course the devil, however, one may assert that it is the devil again working through yet another medium. By the time of the deadly wound being healed, the dragon power is embodied by the scourge of Spiritualism. Spiritualism and the False prophet both direct the homage of the world to the Beast power that counterfeits Christ so that he may be all in all (1Cor 15:24-28; Rev 16:13, 14).

Rev 13:4

Rev 13:4 - and they worshipped the beast - See Rev 13:8

Rev 13:4

Rev 13:4 - Who is like unto the Beast - The worship of the Beast is comparable to the praise given to God in Ps 113:1-5. The highest praise to God Who sustains and empowers, is parroted by those who worship the Beast and in turn the devil.

Rev 13:4

Rev 13:4 - See Eze 28:7-9: Who can make war with God? A reflection of the boast of the Papacy to be God on earth, one of his many names of blasphemy (Rev 13:1)

Rev 13:4

Rev 13:4 - who is able to make war with him? - Who can make war with God? A reflection of the boast of the Papacy to be God on earth, one of his many names of blasphemy (Rev 13:1). See Eze 28:7-9

Rev 13:5

Rev 13:5 - And there was given unto him a mouth - the man of sin, son of perdition is given a mouth to speak blasphemies by his father, the devil - See Joh 8:44; Dan 7:25

Rev 13:5

Rev 13:5 - great things and blasphemies - See Dan 7:25; Mk 2:7 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Papal Bull: A papal bull is a type of public decree, letters, patent, or charter issued by a pope. It is named after the leaden seal (bulla) that was traditionally appended to the end in order to authenticate it. 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Encyclical: A Papal Encyclical is the name typically given to a letter written by a Pope to a particular audience of Bishops. This audience of Bishops may be all of the Bishops in a specific country or all of the Bishops in all countries throughout the world. Papal encyclical is the highest, most authoritative statement from the Pope, defining doctrine, teachings and the church's stance on social matters 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Church Councils/Catholic Ecumenical Councils: 21 Councils over 1900yrs- gathering of bishops to define doctrine, reaffirm truths of the Faith, and extirpate heresy. Issued condemnations on what it defined as Protestant heresies and it defined Church teachings in the areas of Scripture and Tradition

Rev 13:5

Rev 13:5 - continue forty and two months - during the 1,260 years of the Dark Ages, when the Bible was taken from men, when the Sabbath of the Lord was hidden, and the voice of the Spirit of prophecy was no longer heard directing the church, then they lost sight of the beautiful antitypical work represented by the ancient sanctuary service. {The Cross and its Shadow pg. 23}

Rev 13:6

Rev 13:6 - God Himself is blasphemed by this boastful power which claims to be God, to have the powers of God, claims to be able to revoke God's eternal Law by changing times and laws and claims to be able to overrule God and His rulings to permit or ban humans from heaven. See Mk 2:7||Lk 5:21, 7:49; John 10:33; 2Thess 2:4, Eze 28:2-10.

Rev 13:6

Rev 13:6 - blasphemy against God - God Himself is blasphemed by this boastful power which claims to be God, to have the powers of God, claims to be able to revoke God's eternal Law by changing times and laws and claims to be able to overrule God and His rulings to permit or ban humans from heaven. See Mk 2:7||Lk 5:21, 7:49; John 10:33; 2Thess 2:4, Eze 28:2-10. "But our wonder should be far greater when we find that in obedience to the words of His priests— HOC EST CORPUS MEUM [This is My body]— God Himself descends on the altar, that He comes wherever they call Him, and as often as they call Him, and places Himself in their hands, even though they should be His enemies. And after having come, He remains, entirely at their disposal; they move Him on the altar, or carry Him outside the church; they may, if they choose, eat His flesh, and give Him for the food of others. 'Oh, how very great is their power,' says St. Laurence Justinian, speaking of priests. 'A word falls from their lips and the body of Christ is there substantially formed from the matter of bread, and the Incarnate Word descended from heaven, is found really present on the table of the altar!'" {Alphonsus de Liguori, Dignity and Duties of the Priest, pp 34-36}

Rev 13:6

Rev 13:5 - to blaspheme his name - the pope of Rome declares himself the representative of Christ on earth and claims many titles: Holy Father Most Holy Lord Vicar of Christ Successor of the Prince of Apostles Servant of the Servants of God Supreme Pontiff of the Universal Church Apostolic Lord Head of the Church His Holiness Most Holy Father Sovereign of the

Vatican City State Pontifex Maximus Pope Primate of Italy Patriarch of the West Bishop of Rome Lord God the Pope

Rev 13:6

Rev 13:6 - his tabernacle - The work of Christ as High Priest in the Most Holy Place during this, the antitypical Day of Atonement, is blasphemed through the meaningless confessionals and rituals of the Church of Rome. When men should be rending their hearts, living in simplicity and offering all their petitions for forgiveness and mercy before the Lord and the heavenly tribunal, they are made to live frivolous haphazard lives because of this apostate system. The Sons of Eli typify the blasphemy of God's temple and service as follows: The sons of Eli, instead of realizing the solemnity of this symbolic service, only thought how they could make it a means of self-indulgence. Not content with the part of the peace offerings allotted them, they demanded an additional portion; and the great number of these sacrifices presented at the annual feasts gave the priests an opportunity to enrich themselves at the expense of the people. They not only demanded more than their right, but refused to wait even until the fat had been burned as an offering to God. They persisted in claiming whatever portion pleased them, and, if denied, threatened to take it by violence. – {PP 576.2} This irreverence on the part of the priests soon robbed the service of its holy and solemn significance, and the people “abhorred the offering of the Lord.” The great antitypical sacrifice to which they were to look forward was no longer recognized. “Wherefore the sin of the young men was very great before the Lord.” – {PP 576.3} These unfaithful priests also transgressed God’s law and dishonored their sacred office by their vile and degrading practices; yet they continued to pollute by their presence the tabernacle of God. Many of the people, filled with indignation at the corrupt course of Hophni and Phinehas, ceased to come up to the appointed place of worship. Thus the service which God had ordained was despised and neglected because associated with the sins of wicked men, while those whose hearts were inclined to evil were emboldened in sin. Ungodliness, profligacy, and even idolatry prevailed to a fearful extent. – {PP 576.4}

Rev 13:6

Rev 13:6 - The work of Christ as High Priest in the Most Holy Place during this, the antitypical Day of Atonement, is blasphemed through the meaningless confessionals and rituals of the Church of Rome. When men should be rending their hearts, living in simplicity and offering all their petitions for forgiveness and mercy before the Lord and the heavenly tribunal, they are made to live frivolous haphazard lives because of this apostate system. The Sons of Eli typify the blasphemy of God's temple and service as follows: The sons of Eli, instead of realizing the solemnity of this symbolic service, only thought how they could make it a means of self-indulgence. Not content with the part of the peace offerings allotted them, they demanded an additional portion; and the great number of these sacrifices presented at the annual feasts gave the priests an opportunity to enrich themselves at the expense of the people. They not only demanded more than their right, but refused to wait even until the fat had been burned as an offering to God. They persisted in claiming whatever portion pleased them, and, if denied, threatened to take it by violence. – {PP 576.2} This irreverence on the part of the priests soon robbed the service of its holy and solemn significance, and the people “abhorred the offering of the Lord.” The great antitypical sacrifice to which they were to look forward was no longer recognized. “Wherefore the sin of the young men was very great before the Lord.” – {PP 576.3} These unfaithful priests also transgressed God’s law and dishonored their sacred office by their vile and degrading practices; yet they continued to pollute by their presence the tabernacle of God. Many of the people, filled with indignation at the corrupt course of Hophni and Phinehas, ceased to come up to the appointed place of worship. Thus the service which God had ordained was despised and neglected because associated with the sins of wicked men, while those whose

hearts were inclined to evil were emboldened in sin. Ungodliness, profligacy, and even idolatry prevailed to a fearful extent. – {PP 576.4}

Rev 13:6

Rev 13:6 - them that dwell in heaven - Eph 2:5, 6 affirms that we sit in heavenly places through Christ Jesus. We in Spirit are heirs of the Eternal Kingdom and though we are absent in body, our heart, our desires, our aspirations and hopes are there. Further, the true "saints" of God are blasphemed by the proud 'canonization of saints' that the Church of Rome performs upon mere men who in life did more against the cross of Christ than for it.

Rev 13:6

Rev 13:6 - Eph 2:5, 6 affirms that we sit in heavenly places through Christ Jesus. We in Spirit are heirs of the Eternal Kingdom and though we are absent in body, our heart, our desires, our aspirations and hopes are there. Further, the true "saints" of God are blasphemed by the proud 'canonization of saints' that the Church of Rome performs upon mere men who in life did more against the cross of Christ than for it.

Rev 13:7

Rev 13:7 - given unto him - As part of the Great Controversy, The Lord permits Satan to exercise a measure of power for the following reasons: 1. To contrast His Kingdom of Righteousness to Satan's Throne of Iniquity 2. To prove/test/try His people so that they may be refined through affliction (Isa 30:20, 21; Mal 3:2-4) 3. To demonstrate God's righteous character in the lives of the faithful, despite the attacks of the enemy - fulfilling the enmity spoken in Gen 3:15

Rev 13:7

Rev 13:7 - make war with the saints and to overcome them - See Rev 18:24; Dan 7:21, 25

Rev 13:7

Rev 13:7- saints - those who are sanctified in Christ Jesus and called to be saints - Rom 1:7, 1Cor 1:2; Dan 7:21, 25, 27

Rev 13:7

Rev 13:7 - and to overcome them - But a Satanic spirit drove humanity from the hearts of their pursuers, and led them to devise a means of killing these wounded men whom they could not capture. Wood and leaves were piled at the various crevices of the rock, and set on fire, and the prisoners soon perished from suffocation. After partaking of our simple lunch, we climbed up to this cave, and explored it as far as we could. Then one of our number crawled, feet first, between the rocks, and dropped himself into the inner cave where the poor martyrs miserably perished. – {HS 240.1} History tells us of several occasions when the same means of extermination was resorted to and that, too, on a much larger scale. The valley of Loyse was the scene of one of the most horrible of these tragedies. The inhabitants were quietly pursuing their vocations, when they were surprised by seeing an armed force twenty times their own number enter their valley. “Despairing of being able to resist them, they at once prepared for flight. Placing their old people and children in rustic carts, together with their domestic utensils, and such store of victuals as the urgency of the occasion permitted them to collect, and driving their herds before them, they began to climb the rugged slopes of the mountains, which rise some six thousand feet over the level of the valley.” “About half way up, there is an immense cavern. In front of the

cavern is a platform of rock, where the spectator sees beneath him only fearful precipices, which must be clambered over before one can reach the entrance to the grotto. The roof of the cave forms a magnificent arch, which gradually subsides and contracts into a narrow passage, or throat, and then widens once more and forms a roomy hall of irregular form. Into this grotto, as into an impregnable castle, did the Vaudois enter. Their women, infants, and old men, they placed in the inner hall; their cattle and sheep they distributed along the lateral cavities of the grotto. The able-bodied men posted themselves at the entrance. Having barricaded with huge stones both the doorway of the cave and the path that led to it, they deemed themselves secure." "It would cost them little effort to hurl headlong down the precipices any one who should attempt to scale them in order to reach the entrance of the cavern. – {HS 240.2} "But a device of their pursuers rendered all these precautions and defenses vain. Ascending the mountain on the other side, and approaching the cave from above, the soldiers were let down by ropes from the precipice overhanging the entrance to the grotto. The platform in front was thus secured. The Vaudois might have cut the ropes, and dispatched their foes as they were being lowered one by one; but the boldness of the maneuver would seem to have paralyzed them. They retreated into the cavern to find in it their grave. Seeing the danger of permitting his men to follow them into the depths of their hiding-place, the general adopted the easier and safer method of piling up at its entrance all the wood he could collect and setting fire to it. A huge volume of black smoke began to roll into the cave, leaving to the unhappy inmates the miserable alternative of rushing out and falling by the sword that waited for them, or of remaining in the interior to be stifled by the murky vapor. Some rushed out, and were massacred; but the greater part remained until death slowly approached them by suffocation. When the cavern was afterward examined, there were found in it four hundred infants, suffocated in their cradles or in the arms of their dead mothers. Altogether there perished in this cavern more than three thousand Vaudois, including the entire population of the valley of Loyse." – {HS 240.3}

Rev 13:7

Rev 13:7 - power was given him over all kindreds, and tongues, and nations - the Papacy, as creditor to European conquistadors, bank-rolled their expeditions of conquest where they settled and claimed lands for their nation and subjugated the people (colonized) under the papal cross. In so doing, the nations, under papal control, divided the land for gain (Dan 11:39). As the lands were being colonized, the people were simultaneously being indoctrinated to the catholic faith. This work was most effectively carried out by Jesuit priests who accompanied the often similarly ruthless explorers. At the command of the priests, indigenous men and women were massacred, leaving the impressionable children who by the Jesuit boast, 'Give me the child for his first seven years, and I'll give you the man,'

Rev 13:8

Rev 13:8 - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world - See Rev 13:4

Rev 13:8

Rev 13:8 - whose names are not written in the book of life of the Lamb slain from the foundation of the world - The evaluation whether one's name is written in the Book of Life [judgment] must occur before the act of worshipping the beast is made manifest. All whose names are removed from the book of life will eventually worship the beast and his image.

Rev 13:8

Rev 13:8 - the Lamb slain from the foundation of the world - By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. – {FW 21.1} This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgment that all things come of God. Whatever is rendered back to Him is only His own who has given it. – {FW 21.2}

Rev 13:8

Rev 13:8 - a foundation is the first thing laid when building a structure. Therefore Jesus was slain, assuming our guilt, punishment and death from the foundation of the world. See Eph 1:4; 3:9; 1Cor 2:7; Heb 4:3; 1Pet 1:19, 20; Act 2:23; 1Tim 3:16

Rev 13:9

Rev 13:9 - let him hear - Jesus gives a similar admonition to all who hear His prophecy to understand His counsels (Mt 24:15). Speaking of the same desolater given by the Abomination of Desolation (Pagan/Papal Rome), Jesus highlights of the Papacy and its predecessor.

Rev 13:10

Rev 13:10 - Natural followed by the Spiritual: 1Cor 15:46 The Papacy led the faithful saints of God into captivity and the entire world, for a period of 1,260 years. First the world was led into the bondage of spiritual, moral and social darkness when the bible was seized and men were left prey to the cunning of power hungry priest who rendered human dogmas over the bible. Secondly the saints of God were led captive to the stake, to a life of imprisonment, or to death. Just as countless millions were killed by the Papal Roman sword, the arrival of the KJV Bible with the Protestant Reformation sent a death blow to the false doctrines and imposed blindness by the Papacy - eventually leading to its overthrow by the literal sword of France in 1798. See Jer 51:49 In a secondary sense, Napoleon Bonaparte [representing atheistic France - the Dragon power] who took the pope [the Beast power] into captivity and had him die in exile on an island would too be banished to St. Helena island and would die in captivity.

Rev 13:10

Rev 13:10 - He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. - Natural followed by the Spiritual: 1Cor 15:46 The Papacy led the Bible and the faithful saints of God into captivity for a period of 1,260 years. First the world was led into the bondage of spiritual, moral and social darkness when the bible was seized and men were left prey to the cunning of power hungry priest who

rendered human dogmas over the bible. Secondly the saints of God were led captive to the stake, to a life of imprisonment, or to death. Just as countless millions were killed by the Papal Roman sword, the arrival of the KJV Bible with the Protestant Reformation sent a death blow to the false doctrines and imposed blindness by the Papacy - eventually leading to its overthrow by the literal sword of France in 1798. See Jer 51:49 In a secondary sense, Napoleon Bonaparte [representing atheistic France - the Dragon power] who took the pope [the Beast power] into captivity and had him die in exile on an island would too be banished to St. Helena island and would die in captivity. Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state. – {GC 51.3}

Rev 13:10

Rev 13:10 - he that killeth with the sword must be killed with the sword - See Mt 26:52

Rev 13:10

Rev 13:10 - patience - the cheerful, blessed hope, and expectation of the saints (the host of God, the prisoners of hope - Zech 9:12) who with God's sanctuary had been trodden under foot for 1,260years (See Dan 8:13; Rev 6:10, 11; 3:10, 8:3-5). The saints patiently wait on God to avenge the wrongs inflicted upon them. See Lk 18:7

Rev 13:11

Rev 13:11 - I beheld another beast coming up out of the earth - The year hear mentioned in 1776-1798, the era of the rise of the United States of America (See Rev 10:2, contrast Rev 17:15). The birth of the USA was a product of the Reformation and the Renaissance (cultural rebirth of Greco-Roman world). Consider the Spirit of Prophecy: At the time when the Papacy, robbed of its strength, was forced to desist from persecution, Joh beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States. – {ST February 8, 1910 Par. 5}

Rev 13:11

Rev 13:11 - coming up - Grk anabnatnon - "to grow up like a plat out of the earth" The United States arose quietly and in a peaceful manner, unlike the nations described in Daniel 7 which arose from winds of warfare.

Rev 13:11

Rev 13:11 - The word "horn" is used in the Bible as a symbol for strength, glory, defense, and

power (1Sam 2:1, 22:3; Job 16:15; Ps 18:2, 89:24; 92:10, Zech 1:18-21). Therefore the strength of this Christ-like (Lamb-like) nation is embodied in its two horns. The two horns represent the key tenets espoused at the founding of this nation: 1. Republicanism (a representative government by the people, for the people) 2. Protestantism which in honoring man's freedom to worship and his moral rights, calls for the separation of Church & State. The tenets once upheld by pioneers of Protestantism were as follows: 1. Sola Scriptura - The Bible alone as the source of all truth 2. Soli Deo Gloria - Glory to God alone, not men (Mt 6:13) 3. Sola Gratia - God's gift of grace alone can save men 4. Sola Fide - Men are saved through faith, believing in, and living by, God's grace 5. Solus Christus - Christ is man's only Source of forgiveness, reconciliation with God, and salvation All two horn powers in the Bible in some manner ultimately foreshadow the great and last two-horn power, the USA: 1. Medo-Persia 2. France (represented by Sodom, Egypt) 3. Israel (Northern, Southern Kingdoms) 4. Judah (Judah, Benjamin)

Rev 13:11

Rev 13:11 - horns like a lamb - The word "horn" is used in the Bible as a symbol for strength, glory, defense, and power (1Sam 2:1, 22:3; Job 16:15; Ps 18:2, 89:24; 92:10, Zech 1:18-21). Therefore the strength of this Christ-like (Lamb-like) nation is embodied in its two horns. The two horns represent the key tenets espoused at the founding of this nation: 1. Republicanism (a representative government by the people, for the people) 2. Protestantism which in honoring man's freedom to worship and his moral rights, calls for the separation of Church & State. The tenets once upheld by pioneers of Protestantism were as follows: 1. Sola Scriptura - The Bible alone as the source of all truth 2. Soli Deo Gloria - Glory to God alone, not men (Mt 6:13) 3. Sola Gratia - God's gift of grace alone can save men 4. Sola Fide - Men are saved through faith, believing in, and living by, God's grace 5. Solus Christus - Christ is man's only Source of forgiveness, reconciliation with God, and salvation All two horn powers in the Bible in some manner ultimately foreshadow the great and last two-horn power, the USA: 1. Medo-Persia 2. France (represented by Sodom, Egypt) 3. Israel (Northern, Southern Kingdoms) 4. Judah (Judah, Benjamin) In writing the U.S. Constitution with a caution to any magistrate establishing the supremacy of any religious sect, the following was written: “It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome.” This statement shows that there was extreme caution and aversion of the new colonies not falling back to the ways of the Old World where the papacy claimed primacy and therefore ruled despotically. {The Memorial of Hanover Presbetery - Oct 24, 1776}

Rev 13:11

Rev 13:11 - spake as a dragon - How does a dragon speak? Rev 13:14, 15 Lk 6:45 Joh 8:44, 11:47-53, 16:1-3 Eze 29:2, 3 Ex 5:2 (gadal, blasphemy, atheism) Gen 3:1, 4, 5 When the U.S. speaks contrary to the doctrine and tenets embodied in the Bible [and its own constitution] that it was specifically set-up to protect, then it speaks as a dragon. The spirit of intolerance shown by Puritan settlers towards Roger Williams who eventually founded the state of Rhode Island demonstrated the precursor of dragon-speech. Also the nation's promotion and benefit from the institution of slavery was another early example of dragon-speak from the U.S. The U.S.'s expansionist agenda under capitalism was demonstrated in Latin America and the Caribbean, where it sought to exploit those nations' natural resources and control their sovereignty through puppet governments (Banana Republics), oppressive regulations and stifling debt (IMF, World Bank) is another example of dragon-speek. More recently, this nation turning its back upon the Bible and advocating for gay marriage; as well as its use of excessive and preemptive force domestically and internationally (sanctions against "enemie" nations - Iran, Venezuela) are other examples of dragon speech. I was shown that if the

object of this war had been to exterminate slavery, then, if desired, England would have helped the North. But England fully understands the existing feelings in the Government, and that the war is not to do away slavery, but merely to preserve the Union; and it is not for her interest to have it preserved. Our Government has been very proud and independent. The people of this nation have exalted themselves to heaven, and have looked down upon monarchical governments, and triumphed in their boasted liberty, while the institution of slavery, that was a thousand times worse than the tyranny exercised by monarchial governments, was suffered to exist and was cherished. In this land of light a system is cherished which allows one portion of the human family to enslave another portion, degrading millions of human beings to the level of the brute creation. The equal of this sin is not to be found in heathen lands. – {1T 258.2} The separation of Church and State as currently applied is a recent phenomenon. Bible reading and prayer was routine in public schools until a 1963 Supreme Court decision in the Abington (PA) School District v Schempp case. In fact Bible Literacy was considered a requirement for any literate person. And yet, while Bible readings and prayer in schools may have been a requirement until the early 1960's, one must ask whether society was any more civil then, than it is now? Surely, Bible readings and prayer throughout the times of Jim Crow and segregation did little to influence popular thought. Those seeking to impose their ideas of morality, bringing back prayer in school and Bible readings, versus what government and public education, a function of government, should seek to promote, which is civility are the same moralists who support, endorse, and nominate one of the most immoral persons inhabiting the planet.

Rev 13:11

Rev 13:11 - as a dragon - the dragon spoken in verse 11 is an evolved manifestation of the dragon spoken in verse 2. 1260years had elapsed since the dragon of verse 2, and the devil has manifested yet another medium by which He "speaks", namely, Spiritualism (see the rise of the Beast from the Bottomless Pit in Rev 11:7-9). When the U.S.A., the bastion of Protestantism, denies the existence of God and His precepts spoken in the Bible [i.e. marriage as a Social Contract vs. an institution of God, exploitation of the poor and weak, pre-emptive violence, toleration/promotion of world religions and their practices, etc.], as Pharaoh once did (Ex 5:2, Eze 29:2, 3; Joh 8:44), through its laws and tenets it will speak as the dragon of Spiritualism. The passage and enforcement of the tyrannical principles of the Dark Ages, manifested through a Sunday Law will be yet another manifestation of Dragon speech.

Rev 13:12

Rev 13:12 - power - The "power" here spoken includes not only military power, as in verse 2, but authority to rule over the nations. If however, one were to read the word "power" as military prowess, then the Beast from the Earth, the U.S., would clearly reflect/represent the workings of the 7 once-pagan nations turned Catholic, or "the daily" of Dan 8:10. The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the condition of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, be the

degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. – {GC 297.1}

Rev 13:12

Rev 13:12 - before him - in the presence of the Beast from the Sea, the Beast from the Earth demonstrates the same authoritarian and intolerant rule over men and nations as once exhibited by the papacy. The Papacy beholds the U.S. enact its same devilish spirit and cheers it on as a proud parent cheers the imitations of his child. The U.S., acting the role of a False Prophet, seeks to turn the hearts of the world towards the papacy.

Rev 13:12

Rev 13:12 - causeth - the Beast from the Earth does not coerce those who dwell upon the earth to worship the first Beast but "causes" them to do so by way of signs and lying wonders (v14, 2Thess 2:8-10). The bewitching signs and wonders will masquerade the power of God (Act 2:1-18) and will draw all men to worship the first Beast. Simultaneously, the deceptive words coming forth as frogs out of the mouth of the Dragon, the Beast and the False Prophet will align the world against the teachings of the Bible, God's Two Witnesses, that torment them and the world in rebellion towards God.

Rev 13:12

Rev 13:12 - worship the first beast - As Elijah sought to turn the hearts of the people back to God (1Kin 18:37), the beast from the earth, as the false prophet, seeks to turn the hearts of those who dwell upon the earth to the beast from the sea. The Beast from the Earth (apostate Protestantism) in conjunction with Spiritualism (Dragon) will lift the beast from the sea between heaven and earth, Just as Jesus was lifted-up, in the site of men (Joh 12:32; Zech 5:9).

Rev 13:13

Rev 13:13 - doeth great wonders - as the False Prophet (see Rev 19:20), the Beast from the Earth, like the prophet Isa and his children were given for signs and wonders before/for the people. See Isa 8:18 The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium. – {GC 588.3}

Rev 13:13

Rev 13:13 - fire from heaven - Strange Fire: 1. Nadab & Abihu offered unconsecrated fire before the Lord and were consumed - sparks of their own kindling (Isa 50:11) 2. Job's herds and flocks were consumed by fire from the devil (Job 1:16) 3. Elijah called down fire from heaven upon the guards of king Ahaziah (2Kin 1:8-15)). This feat was used to prove that he indeed was a man of God, working on God’s behalf 4. Elijah called down fire from heaven on Mt. Carmel (1Kin 18:30-39) 5. Spiritual Fire from the Holy Spirit descended upon the Apostles on Pentecost (Act 2) Strange Fire: 1. Charismatic preaching reaches people souls through NLP and feelings. God’s preaching always reaches the souls through the mind. God’s worship is

always by faith 2. Unforgiving spirit and attitude is strange fire 3. When we play with Strange Fire, we are subject to the death penalty like Nadab and Abihu 4. Satan manipulates the body, God reaches us by the mind

Rev 13:13

Rev 13:13 - in the sight of men - the signs and lying wonders are to be beheld using human senses. The papal transformation in under 2years from a scorned, detestable and unpopular church under Benedict to the beloved church under pope Francis with super-star appeal is a sign and lying wonder not to be overlooked. We are nearing a time when even more sinister and diabolical manifestations will take place that will bewitch the masses.

Rev 13:14

Rev 13:14 - deceiveth them that dwell on the earth - See Rev 19:20; 2Thess 2:9. The miracles signs and wonders are all done with the intention of deceiving the masses that have received the mark of the beast and those who worshipped his image. Jesus gave the following counsels to His followers about being deceived: Mt 24:4, 5 - Many will come in His name - be not deceived Mt 24:11 - Many false prophets - be not deceived Mt 24:24 - Man false Christs and False Prophets showing signs and wonders to deceive if possible the elect Rev 16:13, 14 - spirits of devils working miracles to gather the world

Rev 13:14

Rev 13:14 - saying to them that dwell on the earth, that they should make an image to the beast - The beast from the earth or False Prophet is going to speak (through the vote), persuading the people (see Act 14:19) to make an image/reflection to the beast, the papacy. - See Ps *94:20, 21 We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. {RH March 22, 1887} The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin. –{4SP 410.2} “The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy.” The Signs of the Times, February 19, 1894. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: “And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy

father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1Kin 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah. – {GC 590.1}

Rev 13:14

Rev 13:14 - Image - eikona (Gr.): see also 1Cor 15:49; 2Cor 3:18; Col 3:10 The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined. – {GC 445.2} Dan 3:1-7: the Beast from the Earth whose founding principles are of Protestantism and whose boast is in the Bible, commits the following sins: 1. Creating an image of any form is strictly prohibited by God in the Bible and is therefore a flagrant sin 2. The Image to the Beast, a semblance or characteristic of the power for which Protestantism was once said to directly oppose, shows open apostasy towards its founding tenet of Protestantism 3. The Image to the Beast, the civil enforcement of the Beast's doctrine [Sunday worship] that Protestant America holds in common with the Papacy, marks the prideful scoffing/defiance [doubling down on its sin] towards the open rebellion that caused Protestant America to have fallen (2nd Angel's Message) and to become a part of the system of Babylon The church and the world will unite, and the world will lend to the church her power to crush out the right of the people to worship God according to His Word. – {ST February 22, 1910 Par. 4} It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.... [Rev 13:11-17 quoted.] ... – {7BC 976.2} This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast (Letter 11, 1890). – {7BC 976.3} CONSTITUTION OF THE UNITED STATES. ART. 9, SEC. 2 "This constitution, and the laws of the United States which shall be made in pursuance thereof, 19 . . . . shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding." {1854 JNL, THB 18.5} Sec. 3. "The members of the several state Legislatures, and all executive and judicial officers, both of the United States, and of the several states, shall be bound by oath or affirmation to support the constitution; but no religious test shall ever be required as a qualification to office or public trust under the United States." {1854 JNL, THB 19.1} AMENDMENTS OF THE CONSTITUTION. ART. 1 "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." {1854 JNL, THB 19.2} We subjoin George Washington's decision in regard to the intent of the constitution. A letter written to the committee of a Baptist society in Virginia, in reply to questions as to the design of that instrument. Aug. 4th, 1789. {1854 JNL, THB 19.3} "If I had the least idea of any difficulty resulting from the constitution adopted by the convention, of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, 20 and should be protected in worshiping God according to the dictates of his own conscience."

{1854 JNL, THB 19.4} George Washington . {1854 JNL, THB 20.1} The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay it homage. But I wish them to understand that they are not doing God's will by braving opposition when He wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstration on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness. – {CCh 317.4} When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws. – {CCh 318.1} Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls. – {CCh 318.2} Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way. – {CCh 318.3} The people must be given the truth, straightforward, positive truth. But this truth is to be presented in the spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the cautions He has given, who will not exercise patience and self-control, will lose precious opportunities of working for the Master. The Lord has not given His people the work of making a tirade against those who are transgressing His law. In no case are we to make a raid on the other churches. – {CCh 318.4} We are to do all we can to remove the prejudice that exists in the minds of many against our work and against the Bible Sabbath. [573] – {CCh 318.5}

Rev 13:14

Rev 13:14 - image to the beast - Image - eikona (Gr.): see also 1Cor 15:49; 2Cor 3:18; Col 3:10 The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined. – {GC 445.2} Dan 3:1-7: the Beast from the Earth whose founding principles are of Protestantism and whose boast is in the Bible, commits the following sins: 1. Creating an image of any form is strictly prohibited by God in the Bible and is therefore a flagrant sin 2. The Image to the Beast, a semblance or characteristic of the power for which Protestantism was once said to directly oppose, shows open apostasy towards its founding tenet of Protestantism 3. The Image to the Beast, the civil enforcement of the Beast's doctrine [Sunday worship] that Protestant America holds in common with the Papacy, marks the prideful scoffing/defiance [doubling down on its sin] towards the open rebellion that caused Protestant America to have fallen (2nd Angel's Message) and to become a part of the system of Babylon The church and the world will unite, and the world will lend to the church her power to crush out the right of the people to worship God according to His Word. – {ST February 22, 1910 Par. 4} It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The Lord has shown me clearly

that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.... [Rev 13:11-17 quoted.] ... – {7BC 976.2} This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast (Letter 11, 1890). – {7BC 976.3} CONSTITUTION OF THE UNITED STATES. ART. 9, SEC. 2 "This constitution, and the laws of the United States which shall be made in pursuance thereof, 19 . . . . shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding." {1854 JNL, THB 18.5} Sec. 3. "The members of the several state Legislatures, and all executive and judicial officers, both of the United States, and of the several states, shall be bound by oath or affirmation to support the constitution; but no religious test shall ever be required as a qualification to office or public trust under the United States." {1854 JNL, THB 19.1} AMENDMENTS OF THE CONSTITUTION. ART. 1 "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." {1854 JNL, THB 19.2} We subjoin George Washington's decision in regard to the intent of the constitution. A letter written to the committee of a Baptist society in Virginia, in reply to questions as to the design of that instrument. Aug. 4th, 1789. {1854 JNL, THB 19.3} "If I had the least idea of any difficulty resulting from the constitution adopted by the convention, of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, 20 and should be protected in worshiping God according to the dictates of his own conscience." {1854 JNL, THB 19.4} George Washington . {1854 JNL, THB 20.1} The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the papacy, exalted by the Christian world above the sacred day of God’s rest. In no case are God’s people to pay it homage. But I wish them to understand that they are not doing God’s will by braving opposition when He wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstration on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness. – {CCh 317.4} When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws. – {CCh 318.1} Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour’s love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls. – {CCh 318.2} Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way. – {CCh 318.3} The people must be given the truth, straightforward,

positive truth. But this truth is to be presented in the spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the cautions He has given, who will not exercise patience and self-control, will lose precious opportunities of working for the Master. The Lord has not given His people the work of making a tirade against those who are transgressing His law. In no case are we to make a raid on the other churches. – {CCh 318.4} We are to do all we can to remove the prejudice that exists in the minds of many against our work and against the Bible Sabbath. [573] – {CCh 318.5}

Rev 13:14

Rev 13:14 - wound by a sword - the Bible highlights the fact that it was the Bible that was instrumental in inflicting the deadly wound. It is the Bible that the Beast from the Earth flagrantly disregards as it advocates for the creation of an image to the beast (Ex 20:3-5), an affront to the seventh-day Sabbath of the Lord (Ex 20:8-11)

Rev 13:15

Rev 13:15 - give life unto the image - the means by which the Image to the Beast (a Sunday Law) is given life is through legislation. When the people demand by vote the law's enforcement, then the image would have been given life. See Isa 66:5 When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.—Testimonies for the Church 5:712. – {ChS 160.3} Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. {Spalding and Magan - SpM 2.1}

Rev 13:15

Rev 13:15 - that the image of the beast should both speak - the state empowered church, the Image of the Beast, will speak by enacting a law through the ballot to coerce and compel all to worship the first beast.

Rev 13:15

Rev 13:15 - cause that as many as would not worship image of the beast - See 9T 231.1, 237.2 In the story of Cain and Abel, worship becomes the catalyst for discord and death, a recurring theme throughout history. Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would

take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head. – {SpM 2.1}

Rev 13:15

Rev 13:15 - Joh 16:1-3: Those (Apostate Protestantism) who enforce the Image to the Beast believe they do the work of the Lord though they know not the Father nor Jesus Dan 3:1-7: That which causes the "many" to worship the Image to the Beast is an Unrighteous Decree (Isa 10:1-3, Ps 94:20, 21) that is enforced by a death sentence It is because the commandments of God will be vindicated, and the unscriptural character of the Sunday-Sabbath exposed, that the two-horned beast will require all to receive the mark. The lack of scriptural argument has been the chief cause why men have resorted to the argument of fire and faggot to convince dissenters. {The Three Angels of Rev 14:6-12, J.N. Andrews, pg119}

Rev 13:15

Rev 13:15 - killed - Joh 16:1-3: Those (Apostate Protestantism) who enforce the Image to the Beast believe they do the work of the Lord though they know not the Father nor Jesus Dan 3:1-7: That which causes the "many" to worship the Image to the Beast is an Unrighteous Decree (Isa 10:1-3, Ps 94:20, 21) that is enforced by a death sentence It is because the commandments of God will be vindicated, and the unscriptural character of the Sunday-Sabbath exposed, that the two-horned beast will require all to receive the mark. The lack of scriptural argument has been the chief cause why men have resorted to the argument of fire and faggot to convince dissenters. {The Three Angels of Rev 14:6-12, J.N. Andrews, pg119}

Rev 13:16

Rev 13:16 - causeth all - the list of those who receive the mark of the Beast, small and great, rich and poor, free and bond, is the same list of person who will flee from the presence of the Lord in Rev 6:14-17, calling for the rocks to fall on them and hide them from the wrath of the Lamb. "And If It Seem Evil Unto You To Serve The LORD" The Lord would have His people BURY POLITICAL QUESTIONS. On THESE THEMES SILENCE is ELOQUENCE. Christ calls upon His followers to COME into UNITY on the PURE GOSPEL PRINCIPLES which are plainly revealed in the word of God. We CANNOT with Safety Vote for Political Parties, for we do not know whom we are voting for. We CANNOT with Safety Take Part in ANY Political Schemes. We CANNOT Labor to Please men who will use their influence to Repress Religious Liberty, and to Set in Operation Oppressive Measures to Lead or Compel their Fellow men to Keep Sunday as the Sabbath. The first day of the week is not a day to be reverenced. It is a spurious sabbath, and the members of the Lord's family CANNOT Participate with the men who exalt this day, and Violate the Law of GOD by trampling upon His Sabbath. The people of God are NOT to Vote to Place Such Men in Office; for when they do this, they are Partakers with them of the SINS which they Commit while in office. {FE 475.2}

Rev 13:16

Rev 13:16 - receive a mark - The mark is a prominent profession (forehead or hand) for all to see of whom one worships. Life under the mark is all about self; everything is all about them - the rudiments of the world. They do not have a heart to serve, obey and live for Jesus Christ. This is contrasted with life under the seal of God, where to live is Christ and to die is gain. See Deut 5:29; Col 2:8, 20; Ex 19:3-8; Gen 4:15; Rev 22:12. Compare Phil 1:21 The mark of any power is that by which it asserts its claim to supreme authority, and by which its followers are distinguished from those of every other power. {1895 UrS, AMCR 12.2} In the case of the Roman Catholic Church, in reference to which these expressions are used, the worship and the mark are found in the observance of the first day of the week as the

sabbath, which that church claims as its special badge of authority. See Roman Catholic catechisms. {1895 UrS, AMCR 12.3} Joh was called to behold a people distinct from those who worship the beast or his image by keeping the first day of the week. The observance of this day is the mark of the beast.—Testimonies to Ministers and Gospel Workers, 133 (1898). – {LDE 223.4} The mark of the beast is the papal sabbath.—Evangelism, 234 (1899). – {LDE 224.1} When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday.—The S.D.A. Bible Commentary 7:980 (1900). – {LDE 224.2} When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. – {LDE 226.1} As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."—The Great Controversy, 449 (1911). – {LDE 226.2}

Rev 13:16

Rev 13:16 - right hand or in their foreheads - The Mk of the Beast is the counterfeit of the Seal of God. The Seal of God: 1. Ex 20:8-11, Isa 42:8 2. Isa 58:13, 14 3. Eze 9, 20:12, 20 4. Rev 7:1-4; 9:3-5 God desires that His Laws be written on both the forehead and the hands (Deut 6:4-8, 11:13-19; Rom 2:14, 15; Joh 14:15) Satan does not care if the mark is applied to the hand or the forehead

Rev 13:16

Rev 13:16 - right hand - See Isa 3:11; Prov 24:12, Mt 16:27. Then I was shown a company who were howling in agony. On their garments was written in large characters. "Thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "These are they who have once kept the Sabbath, and have given it up." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet,—trodden the Sabbath underfoot,—and that was why they were weighed in the balance and found wanting. – {LS 117.2} – LS 117.2

Rev 13:17

Rev 13:17 - no man might buy or sell - in order to enforce such a restriction, there must be a very close surveillance system in place to track and detect those without the identifying mark. The society itself must become convinced of the need to cooperate with government and the paranoia (jingoism, Xenophobia, and Sabbataphobia) it breeds through the media. Such were the conditions during the time of the prophet Elijah when he fled to Zarephath of Zidon to live during the 3.5yrs of famine. Ahab and Jezebel devised a sophisticated method of surveillance to track the whereabouts of the prophet including all people giving an oath that they knew not of Elijah's goings (1Kin 18:2-12).God did not trust Elijah to reside among any of his own people as they may have turned him in, so God sent him to Zidon.

Rev 13:17

Rev 13:17 - name of the beast - name speaks of character. The blasphemous character of the beast (Rev 13:1, 2) suggests names that should only be ascribed to God - See Rev 13:4

Rev 13:17

Reve 13:17 - or the number of his name - Vicar of the Son of God (Latin)= 666 The Latin Kingdom (Grk) = 666 Latin Man or Latin Speaking (Grk) = 666 Italian Church (Grk) = 666 Head of the Clergy (Latin) = 666 Chief Vicar of the Court or Rome (Latin) = 666 Satan (Grk) = 666

Rev 13:18

Rev 13:18 - Let him that hath understanding - The Bible makes plain that the "wise" will be those who run "to and fro" in the Word and will have understanding of the prophecies in the Last Days (Dan 12:10, 3, 4)

Rev 13:18

Rev 13:20 - the number of a man - the number of sinful man is #6 which is less than the perfection that God made him to be. When men attempt to be God [Father (#6), Son (#6), Holy Spirit (#6)] by performing his own works to save himself, he establishes the number of a man, 666.

Rev 13:18

Rev 13:18 - Six hundred threescore and six - Vicar of the Son of God (Latin)= 666 The Latin Kingdom (Grk) = 666 Latin Man or Latin Speaking (Grk) = 666 Italian Church (Grk) = 666 Head of the Clergy (Latin) = 666 Chief Vicar of the Court or Rome (Latin) = 666 Satan (Grk) = 666

Rev 14:1

Rev 14:1 - And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads - See Num 23:21

Rev 14:1

Rev 14:1 - mount Sion - Synonymous with New Jerusalem and the Holy Mountain of God, the heavenly city is the site of Joh's vision. It is here in Mt. Sion that Jesus had gone to prepare a place for all of earth's inhabitants to abide with Him eternally (Joh 14:1-4). See Rev 21:9, 10; Ex 15:17; Gal 4:26

Rev 14:1

Rev 14:1 - with him an hundred forty and four thousand - Those who stand with Jesus on Mt. Zion have made a habit in life of standing on His side. They have clean hands and a pure heart, have not lifted their souls to vanities nor sworn deceitfully; they have been watchful and vigilant, lest their hearts turn away to idleness. See Ps 24:3-6; Ex 32:26; Isa 56:6, 7, 33:15-17; Lk 21:34-36; 1Thess 5:4-9

Rev 14:1

Rev 14:1 - his Father's name - See Rev 3:12. The Father's name is synonymous with His Character and His Glory, declared to Moses from Mt. Sinai (Ex 34:5-8) and the Seal of God. The Seal of God, found within the 10 Commandments (Ex 20:8-11), a written transcript of God's character, and His memorial (Ex 3:15), authorizes God to reign Sovereign over heaven,

earth, the seas and all that in them is. See Ex 20:24; Rev 22:4; Phil 2:5-8 The name of God is I AM THAT I AM - (I AM THAT WHICH I AM) - Creator. Ex 3:13-15 Joh saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. {RH March 19, 1889}

Rev 14:1

Rev 14:1 - his Father's name written in their foreheads - we are to have God's name (His character) in our hearts and minds - See Mt 6:9; Ex 28:36

Rev 14:2

Rev 14:2 And I heard a voice from heaven, as the voice of many waters - Joh hears the voice of God [the Father] with Jesus and the 144,000. See Rev 1:13-15, 6:1; Dan 10:6

Rev 14:2

Rev 14:2 - waters - peoples, multitudes, nations and tongues - see Rev 17:15

Rev 14:2

Rev 14:2 - voice of a great thunder - the voice of God is likened to thunder (Joh 12:28-30; 1Sam 2:10; Job 40:9)

Rev 14:2

Rev 14:2 - voice of harpers - see Rev 15:1-3

Rev 14:3

Rev 14:3 - and they sung as it were a new song before the throne - the 144,000 are given a new song to sing that others will "see" and be drawn to righteousness during the era of the Loud Cry. See Ps 33:3, 40:3, 16; 96:1; Isa 43:21, 15 the voices of the 144,000 singing, who once saw eye-to-eye upon the earth (Isa 52:7, 8) and sounded the Loud Cry as watchmen to all the inhabitants of the earth are heard from heaven singing songs of praises to the Lord.

Rev 14:3

Rev 14:3 - before the throne - before the throne of God where the Father sits. The Father remains on the throne, while Jesus stands on Mt. Zion with the 144,000. See Dan 7:8-10; Rev 4:2, 3; Eze 1:26-28

Rev 14:3

Rev 14:3 - the four beasts - See Rev 4:6-9; Isa 6:1-3

Rev 14:3

Rev 14:3 - and the elders - See Rev 4:10, 11, 5:8-10

Rev 14:3

Rev 14:3 - no man could learn that song but the hundred and forty and four thousand - Song of Moses and the Lamb. See Ex 15:1-19; Rev 15:3

Rev 14:3

Rev 14:3 - redeemed from the earth - the 144,000 are of the human race, descendants of Adam who by faith through God's grace, have received the gift of eternal life and reconciliation with the Father (see Rev 5:8-10). They do not recognize the sin tainted world as their home but as Abraham, were as pilgrims on the earth and as the Levites, they had no earthly inheritance.

Rev 14:4

Rev 14:4 - defiled with women - They cleaned themselves of all filthiness of the flesh and would in no wise compromise with the daughters of men (daughters of Egypt who danced before the golden calf in the wilderness; daughters of Babylon, women of Baalpeor; apostate Protestantism) see 1Sam 21:4; Rev 17:1-5, 18:4, 21:27; Ps 119:1-3; 2Cor 11:2; Joh 10:4, 5

Rev 14:4

Rev 14:4 - for they are virgins - wise virgins. See Mt 25:2, 4, 9; 2Cor 11:2; Rev 21:9

Rev 14:4

Rev 14:4 - follow the Lamb withersoever He goeth - Job 23:11; Joh 10:4, 5, 11-16, 12:26; Ex 15:13 Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us we are safe. – {HP 33.4} those wise virgins who by faith and guidance of the Holy Spirit understand the movement of Christ in His changing dispensations. In the time of Christ, the Jews who rejected the 3-step testing process, failed to realize that Jesus moved from the earthly ministry of the Lamb of God that takes away the sins of the world to His heavenly ministry as High Priest in the heavenly sanctuary. Those Protestants in the Millerite era who rejected the 3-step testing process failed to see Christ leave the first apartment of the heavenly sanctuary to enter the Most Holy place to commence judgment. Those who today are rejecting the increase of knowledge seen in the 3-step testing process of the Latter Rain fail to see Jesus move from the judgment of the dead to the judgment of the living as of 9/11/2001. See Early Writings 259.1-260.1

Rev 14:4

Rev 14:4 - These were redeemed from among men - they are descendants of Adam, born in sin and shapen in iniquity, yet, but the blood and the power of the Lamb, their sins have been purged and by faith, they have assumed the white garments, the righteousness of Jesus Christ, given to them.

Rev 14:4

Rev 14:4 - being the firstfruits unto God - Just as Jesus is the Firstfruit of the Resurrection, so the Lord has foreordained that we should be like Him in all things, a firstfruit of righteousness. As first fruit, they are forerunners and an earnest of a larger number that

shall follow. See Num 3:41, 44-51, 13; Rom 8:29; Isa 60:1-5

Rev 14:5

Rev 14:5 - in their mouth was found no guile - No deceit. Out of the abundance of the heart, the mouth speaketh (Mt 12:34) - See Ps 34:12, 13, 24:3-6, 101:7; Isa 53:9; 63:8; Rev 21:27; Zeph 3:13, 8:3; Job 27:3, 4; 1Tim 1:5; 2Tim 1:5; Joh 1:47; 1Cor 5:8; 2Cor 2:17, 6:6; Jam 3:17; 1Pet 2:21, 22, 3:10 Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. – {Mar 240.7}

Rev 14:5

Rev 14:5 - for they are without fault before the throne of God - “This means that the 144,000 will come to understand fully what had not been known by any previous generation. The secret sin of desiring to take the life of God would be revealed and the root of sin would be expelled. Guilt would be purged and without remorse these ones "without fault before the throne of God" would sense their place in the royal family as sons of the Most High. Such a work could not have been done nor understood by any previous generation for no former people had the three angels' messages. The cleansing and restoring of the heavenly sanctuary could not take place until the time had been fulfilled, not because God was unwilling but because man was unready.” Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short; pg 142 This material may be protected by copyright.

Rev 14:5

Rev 14:5 - without fault - the 144,000 embrace the promise of God to keep us from falling and to present us faultless before the throne of grace (Ju 24, 25). They fully reflect the character of Christ. See Jude 1:24; Joh 19:1-4; Zeph 3:13; Rev 12:11

Rev 14:6

Rev 14:6 - And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth - some conclude that the message of the 3 angels is to occur sometime after the 2nd Coming of Jesus Christ since the first 5 verses show the redeemed 144,000 standing on Mt. Zion with Jesus. If this were so, the gospel here spoken would be another gospel given in the Bible, devoid of Jesus Christ, because the gospel of Christ is to extend to the 2nd Coming of Christ. PRESENT TRUTH: (2Pet 1:12) Time of Noah - Get in the boat a flood is coming (Gen 6:7; Heb 11:7; 2Pet 2:5) Time of Lot - Escape for thy life, do not look back, Leave the city and run for the mountains (Gen 19:17) Time of Jeremiah - the King of the North is coming - (Jeremiah 25:9) Time of Christ - Jesus is Messiah the Prince, Christ the Lord, heed His warning (Act 2:36; Mt 24:15-20) Today - All of the above and the 3 Angel’s Messages (1Cor 10:11||1Pet 1:12; Lk 17:26-30; Dan 11:40-45; Rev 14)

Rev 14:6

Rev 14:6 - angel - the angel flying in the heavens is symbolic of human agents who have been entrusted with the task of preaching/teaching the Everlasting Gospel to all of earth's inhabitants. The Bible makes plain that the LORD employs sanctified human agents [those who embrace His covenant and are empowered by God's Holy Spirit] when He desires to take a message to the nations and the ends of the world (Deut 7:6-11, 4:5-8; Mt 28:18-20; Act 1:8;

2Cor 4:7). 1Chron 16:24-31 expounds upon the First Angel's message. The angel of Rev 14:6 is the same angel of Rev 10:1, Jesus Christ: 1. Both speak with a Loud voice - Rev 10:3, 14:7 2. Both refer to the creation - Rev 10:6, Rev 14:7 3. Both deal with time - Rev 10:6, 14:7 The era of the initial sounding of the 1st Angel (1798) defines a Reformatory Movement of God. With all reformatory movements we see the following characteristics: 1. Preceded by an era of spiritual darkness and apostasy 2. An increase of knowledge and revelation of God's Law or of hidden biblical truths is made by searching the scriptures (eating the book - Eze 2:8, 9) 3. A recognition and conviction of sin and judgment due to apostasy and waywardness 4. Humble repentance and turning to God 5. A call to gather in the people of God that have been scattered prior to and during the era of spiritual darkness (call is often not heeded by all) 6. Entering into covenant with God and recommitment to serving Him faithfully (turning the heart unto God) 7. Removal of idols, foreign gods and all things that served as a stumbling block to the faith 8. Restoration of true worship; Restorers of the Breach (Isa 58:11, 12) The Christian Church during this era is characterized by mass factionalism, where churches have broken off from the "Mother Harlot Church", Rome, through the Protestant Reformation, but have held onto relics of that system. Though God would have liked to lead the churches into all truth, there were yet things that the people were not ready to hear or accept (Joh 16:8-13). Therefore, they remained scattered abroad as opposed to becoming the one flock for which Jesus prayed to the Father (Joh 17). It is to the scattered Christian churches that the Three Angel's messages are first heralded. Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan’s efforts to weaken our forces, to destroy our courage, and prevent successful action. { CET 199.1 } From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His “good Spirit to instruct them.” Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God’s faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples. { AA 53.1}

Rev 14:6

Rev 14:6 - everlasting gospel - Gospel, meaning “Good News” is seen in: God coming to you and me first God accepting you and me first This was typified for the COI as they were to look to the morning and evening sacrifices which pointed to our corporate grace extended to humanity. As they looked to the morning and evening sacrifices, they were looking towards Jesus, the Author and Finisher (Perfector) of our faith. see: Gen 3:15 Jer 31:3 Lk 21:27, 28 Gal 1:3, 4, 8, 9 2Cor 11:3, 4 2Tim 3:14-17 Joh 3:16 Isa 56:3-7 Lk 24:46, 47 First

spoken in the Garden of Eden by God to the hapless pair, the Everlasting Gospel identifies two classes of people upon the earth (2520 prophecy - see Jer 23:7, 8). The everlasting gospel is as an umbrella, covering the rest of the 3 Angel's messages. The everlasting gospel, first spoken in Gen 3:15 describes the love, mercy and grace of God, but it also speaks of His justice through the condemnation and eradication of sin. The everlasting gospel of Rev 14 is all encompassing where it too speaks of God's love for man in creating and redeeming us, but also in the judgment of humanity. The warnings to flee destruction embodied in the 2nd, 3rd and 4th angel's messages is evidence of the love God has for all who dwell upon the earth. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. – {DA 324.1} Synonymous with the Everlasting Covenant, the Everlasting Gospel is that which produces two classes of worshippers (Mt 12:33-35) based on a three step testing message/process. In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel. Thus the preaching of Christ's second coming, the announcement of its nearness, is shown to be an essential part of the gospel message. – {COL 227.2}

Rev 14:6

Rev 14:6 - preach unto them that dwell on the earth - the Lord has commissioned men, not angels, to preach the gospel to the uttermost parts of the earth. This gives evidence to the human nature of the angels mentioned at the start of the verse. See Heb 1:14; Mt 24:14, 28:18-20; Rom 10:13-15; Act 1:8

Rev 14:6

Rev 14:6 - to every nation, and kindred, and tongue, and people - See Mt 24:14; Gen 17:5; Gal 3:25-29 All are to hear the gospel of Christ contained in the 3 Angels' Messages, and then the end shall come. The extent of this proclamation is worthy of notice. An English writer, Mourant Brock, thus remarks:- {1892 JNA, TMR 29.1} "It is not merely in great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' while in this country, about seven hundred of the Church of England are raising the same cry." 1 {1892 JNA, TMR 29.2} Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen, he saw a book which he mentions thus:- {1892 JNA, TMR 29.3} "The Arabs of this place have a book called SEERA. which treats of the second coming of Christ, and his reign in glory! In Yemen, he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Rechab.' With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect, in common with the

children of Rechab, the speedy arrival of the Messiah in the clouds of heaven." 1 {1892 JNA, TMR 29.4} The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the advent sentiment:- {1892 JNA, TMR 30.1} "In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek Church, residing on the shores of the Baltic, - a very pious people of whom it is said, 'Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures,' - are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine has been received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. {1892 JNA, TMR 30.2} "Mr. Fox, a Scottish missionary to the Teloogoo people, was a believer in Christ's soon coming. Jam MacGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennarians; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845 proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yescedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc; and of his extraordinary labors the Investigator says, 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.' " 1 {1892 JNA, TMR 31.1} None can deny that this world-wide warning of impending judgment has been given. The nature of the evidence adduced in its support now claims our attention, as furnishing the most conclusive testimony that it was a message from Heaven. {1892 JNA, TMR 32.1}

Rev 14:7

Rev 14:7 - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. - the preaching of the everlasting gospel, as stated in the prior verse includes the warning message of God’s judgment. The message of God’s judgment is as much a part of the gospel as is the message of the cross of Jesus Christ. See Joh 16:8-11

Rev 14:7

Rev 14:7 - loud voice - each of the messages given by the three angels (plus the fourth) is with a loud voice. This is a clarion warning, not a soft whisper. All who have ears to hear (Rev 13:9) must be drawn to the message and must heed its counsels. The apostolic parallel of the 1st Angel’s Message is found in Act 17:30, 31.

Rev 14:7

Rev 14:7 - Fear God - {Gk phobéō: to reverence with awe; to respect and to desire not to forsake or offend a relationship. To trust and obey the expressed command and will of God (Gen 22:1-12) - compare yare' in Dan 10:17} - See Prov *16:6; *Heb 12:28, 29; Mt 10:28 We are to fear coming short of our one purpose of glorifying Him before the world - See Heb 4:1 It is impossible to fear God without the precursory acceptance of the Everlasting Gospel of Jesus Christ - See Eccl 12:13; Rom 3:10-*18 Our one fear should be that we do not give God the glory He deserves. See: Job 28:28 Prov 3:7, 8:13, 1:7, 2:4 Lk 12:4, 5, 23:39-43 Isa 8:12, 13, 6:1-7 Dan 10:5-8 Ps 111:10, 33:8, 89:7; 96:9 Heb 12:18-21, 28; 10:31 Rev 22:9 1Pet 2:17 Prov 16:6 First spoken following an era of spiritual darkness lasting 1,260years (Rev 12:13, 14) when self-exalting men as antichrists, usurped the praise, honor and glory due to God alone. The churches of the Protestant Reformation received this message as they had become accustomed worshipping their church's name, identity and their pastors rather than God. See 2Thess 2:3-12; Rev 3:1-4 The "fear" spoken here is likened to the Mar'eh vision experience of several prophets. As the following prophets beheld Jesus in His glory (in the Most Holy Place), their comeliness was turned to corruption: *Isa - Isa 6:1-7 [beholds God's glory, sees his unrighteous condition, makes confession, his iniquity is purged - the Day of Atonement experience] *Dan - Dan 10:1-12 [beholds Jesus in His glory and his comeliness is turned into corruption. He humbles himself in the dust and the Lord lifts him up and assures him that he is greatly beloved - the Day of Atonement experience] *Joh - Rev 1:12-19 [beholds Jesus in His glory and falls on his hands and knees as if dead. Jesus touches him and strengthens him - the Day of Atonement experience] *Eze - Eze 1:25-2:3 [beholds God in His glory and he falls to his face. God commands him to stand to his feet and then the Lord directs him in his appointed mission] *Mt 22:10-14 - parable of the wedding where an Investigative Judgment is made to see who has the wedding garments (clothed in Christ's righteousness)- the Day of Atonement experience *Lev 16:29-37 - the Day of Atonement where people are soul searching, confessing their sins and petitioning the Lord. The wicked disregard the warning and have no fear of God - See Ps 36:1-4

Rev 14:7

Rev 14:7 - give glory to Him - to direct the attention of others towards God and God alone. See *John 3:27-30; Eph 3:20, 21; 1Pet 2:9; Isa 60:6, *43:7, 21 to God alone belongs glory, not self-exalting men (Joh 3:27; Eze 28:1-6, 2Thess 2:3-9; Ps 29:2, 40:16, 115:1; Matt 6:13). The wicked will be steeped in a deception because they did not develop a love for the truth (Rom 1:21; 2Thess 2:11, 12). Therefore, when judgments are passed upon them (the 7 last plagues), they will refuse to repent of their delusions and give God glory by acknowledging the Sabbath. See Rev 16:9 Herein we see the message of health reform, as God counsels, whether we eat or we drink or whatsoever we do, we must do to the glory of God. See 1Cor 10:31; 1Jo 3:3 Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state. – {GC 51.3}

Rev 14:7

Rev 14:7 - hour of his judgment is come - the "fear" previously spoken is directly tied to the

fact that God's judgment hour had arrived. Judgment must produce an experience in the hearts and minds of those who hear the message of repentance, confession of one's sins, humbling oneself, being converted, and reforming one's ways so that his/her sins may be blotted out. In so doing, we reverence God Whose purpose is to deliver, cleanse, and save! God's Judgment Hour = God's Mercy Hour. See *1Jo 4:16, 17; Jer 10:24; 1Cor 11:32; Rev 3:14-20 The gospel message reveals that God, our Advocate has plucked us from the fires of hell (active power of the gospel), not just from sin and its eternal penalty, but Christ saves us all along the way, plucking us from the 'hell's fire' that we put ourselves into during the course of our lives and giving us a more abundant life today (1Jo 2:1; Joh 10:10). In essence [the Investigative] judgment pulls us out of hell's fire rather than pushing us into it (Zech 3:2). Yet few know the hour of God's judgment according to the prophet Jer: "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Jer 8:7. See also Eccl 8:5, 6 Probationary time will not continue much longer. Now God is withdrawing His restraining hand from the earth. Long has He been speaking to men and women through the agency of His Holy Spirit; but they have not heeded the call. Now He is speaking to His people, and to the world, by His judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time. – {YRP 159.2}; See Am 4:12; Isa 30:18 Jesus is under judgment - Rom 3:26; 1Jo 1:19 “This unique final judgment of God would not be an outward act of wrath and vengeance. Rather it would be a final overwhelming inward conviction of God's people without any misconception of His character and justice. It would end wickedness and vindicate His name.” {Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short, pg 125}

Rev 14:7

Rev 14:7 - hour of his judgment - the judgment hour cry is a Most Holy Place message which focuses upon the restoration of primitive godliness. A message of health is integral to the Most Holy Place Primitive Evangelism 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Relationship restoration (God and Man, man to man) 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Health Reform 0 Backups Containers Documents Downloads Library Media MobileSoftwareUpdate settings.fzs venv vlan.sh Dress Reform Back to the Primitive Diet The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness, where they could not get a flesh diet; and He gave them the bread of heaven. “Man did eat angels’ food.” But they craved the fleshpots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had promised them that if they would submit to His will He would carry them into the land of Canaan and establish them there, a pure, holy, happy people, and there should not be a feeble one in all their tribes; for He would take away all sickness from among them. – {MM 277.1}

Rev 14:7

Rev 14:7 - is come - is here, NOW; has arrived - See 1Jo 4:2, 3

Rev 14:7

Rev 14:7 - worship him - Worship is a God centered activity and not a man centered activity. Therefore, worship must be done in the manner in which God approves - in Spirit and in Truth - Joh 4:24; *2Chron 15:3; Rev 19:10, *4:11 WHAT IS WORSHIP? whosoever we yield

ourselves to is our god- Ex 20:3-5; Rom 6:16, 2Tim 2:24-26; Mt 6:24 - Money - Our possessions - Titles and status - Our family (parents/children/etc) - Our thoughts and opinions - Power and control (sin has corrupted/perverted so we are slaves of sin/unrighteousness: Rom 7:14; Eph 2:1-3; 2Tim 2:26) προσκυνέω proskynéō Verb pros-koo-neh'-o from (4314) and a probable derivative of (2965) (meaning to kiss, like a dog licking his master's hand) from and a probable derivative of (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore):--worship. to kiss the hand to (towards) one, in token of reverence among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication used of homage shown to men and beings of superior rank to the Jewish high priests to God to Christ the command to worship God is given on two other occasions by an angel in the Rev (Rev 19:10, 22:8). This command is given as a rebuke for any attempts to worship angel or man instead of God alone. The command was applicable to the Time of the End, following 1,260 years of papal supremacy where self-exalting men: 1. claimed to sit in the seat of God - having God's authority (Isa 14:12-14) 2. claimed to be able to forgive sins as God (Mk 2:7) 3. claimed to have the keys to heaven and hell as God (Rev 1:18) 4. brought in a flood of erroneous doctrines as they claimed to be the voice of God (Dan 8:12; Rev 12:15) 5. claimed to be God (2Thess 2:3, 4).

Rev 14:7

Rev 14:7 - worship Him that made - the Living God is He alone Who has creative power. The power that the apostle Paul spoke about unto salvation (Rom 1:16) is the same creative power, required to cause a person to be born again to a new life in Jesus Christ! See Ex 20:8-11 Act 14:15 Deut 5:12-15 Isa 37:16, 42:5, 45:18, 46: Mt 11:28-30 Heb 4:2-11 *Ps 33:6-9, 104, 146:6

Rev 14:7

Rev 14:7 - heaven - though God is Creator of all the universe and its inhabitants, including the heaven of heavens (3rd heaven) where He dwells with His angels, the reference is however, to the first heaven, earth's atmosphere where Judgment has come and the rebellion of sin persists until the Time of Restitution. See Gen 1:1; Ex 20:11; Contrast Mt 6:10; Joh 1:1-3

Rev 14:8

Rev 14:8 - followed - Page 435. A threefold message.—Rev 14:6, 7 foretells the proclamation of the first angel's message. Then the prophet continues: "There followed another angel, saying, Babylon is fallen, is fallen.... and the third angel followed them." The word here rendered "followed" means "to go along with," "to follow one," "go with him." See Henry George Liddell and Robert Scott, Greek English Lexicon(Oxford: Clarendon Press, 1940), Vol. 1, p. 52. It also means "to accompany." see George Abbott-Smith, A Manual Greek Lexicon of the New Testament(Edinburgh: T. and T. Clark, 1950), page 17. It is the same word that is used inMk 5:24, "Jesus went with him; and much people followed Him, and thronged Him." It is also used of the redeemed one hundred and forty-four thousand, Rev 14:4, where it is said, "these are they which follow the Lamb whithersoever He goeth." In both these places it is evident that the idea intended to be conveyed is that of "going together," "in company with." So in 1Cor 10:4, where we read of the children of Israel that "they drank of that spiritual Rock that followed them," the word "followed" is translated from the same Greek word, and the margin has it, "went with them." From this we learn that the idea in Rev 14:8, 9 is not simply that the second and third angels followed the first in point of time, but that

they went with him. The three messages are but one threefold message. They are three only in the order of their rise. But having risen, they go on together and are inseparable.– {GC 693.1}

Rev 14:8

Rev 14:8 - The Protestant churches, in their rejection of the 1st Angel's Message, a gathering message to worship the true God and give Him glory alone, became a part of the apostate system of Babylon and had thus fallen. Choosing to hold onto their sectarian identities, worshipping their church and pastors rather than God, as well as the relics of Romanism rather than to be led into all truth, the Protestant Churches experienced a moral fall and would continue to do so until the great conflict, inso doing declaring themselves to be the Daughters of the Great Whore, Babylon. To understand the final fall of Spiritual Babylon, we must consider the fall of the three typical Babylons portrayed in the Bible: 1. The fall of Babel, where the people are warned by Shem and are scattered (2520) as a result of their rebellion 2. The fall of Nebuchadnezzar for 2520 days in Dan 4 based on the vision/dream the LORD had given him and was revealed by the true prophet 3. The fall of Balshezzar (Mene, Mene... =2520) recorded in Dan 5 who rejected the warning given by the life experience of his grandfather

Rev 14:8

Rev 14:8 - Babylon is fallen, is fallen - Jer 51:8 The deadly wound to the papacy, where a secular power challenged the long-held inviolability of the Papal office was a significant blow, that made the nations reevaluate the role of the Papacy in world affairs. A significant aspect of the 2nd Angel’s Message is to signal the fall of what is commonly deemed, “mainline Protestantism”, which chose to hold onto its sectarian name, creeds, identity and pastors rather than to fear God alone and give Him glory. These mainline churches were being passed by for a movement that was raised up by Jesus Christ Himself, a new spiritual tabernacle of which He is the Foundation and Chief Cornerstone. Just as the COI were passed by after A.D.34 and the Christian Church was raised up (the conclusion of a 2520 fractal), the same occurred at the Time of the End as God seeks to purify His church. Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, “Babylon is fallen, is fallen.” Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith. – {EW 247.1} The clarion cry given of the collapse of one of the greatest empires the world had ever known is to give great pause, warning and consideration to all who hear. Consider the impact and effect felt when you were first informed of the collapse of the twin towers in NYC on 9/11/2001. The shock and awe caused a world-wide pause and panic. Now consider the impact resulting from the fall of the world's most powerful empire. The angel's message continues by citing the cause for the collapse, "she has made all nations drink of the wine of her fornication". In other words, she has deceived and corrupted all the world. The Protestant churches, in their rejection of the 1st Angel's Message to worship the true God and give Him glory, became a part of the apostate system of Babylon and had thus fallen from their position of fidelity to God and His Word. Choosing to hold onto the relics of Romanism rather than to be led into all truth, the Protestant Churches experienced a moral fall, becoming the synagogue of Satan (Rev 3:9), the daughters of the Great Whore, Babylon, and would continue to do so until the great conflict has ended. The Bible declares that

before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2Thess 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Rev 14:8 is yet future. { GC 389.3} As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience. – {DA 232.2} In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Rev 14:8; 18:2) applies to the world-loving churches of the last days. – {PP 124.1} To understand the final fall of Spiritual Babylon, we must consider the fall of the three typical Babylons portrayed in the Bible: 1. The fall of Babel, where the people are warned by Shem and his descendants; persist in rebellion against God, His Rulership and His promises; and are scattered (2520) as a result of their rebellion 2. The fall of Nebuchadnezzar for 2520 days in Dan 4 based on his rejection of God's warning to cut off wickedness; the dream/revelation of the LORD given to him by the true prophet of God 3. The fall of Balshezzar (Mene, Mene... =2520) recorded in Dan 5 whose probation closed imperceptibly as he made mockery of the True God; who rejected the warning given by the life experience of his grandfather; and whose dome was revealed by the testimony/revelation of the true prophet

Rev 14:8

Rev 14:8 - is fallen, is fallen - πίπτω píptō Verb pip'-to, a reduplicated and contracted form of peto {pet'-o}, (which occurs only as an alternate in certain tenses), probably akin to (4072) through the idea of alighting probably akin to through the idea of alighting; to fall (literally or figuratively):--fail, fall (down), light on. to descend from a higher place to a lower to fall (either from or upon) to be thrust down metaph. to fall under judgment, came under condemnation to descend from an erect to a prostrate position to fall down the words of the moral fall [falling away - 2Thess 2:3] of Protestantism is doubled by the messengers of the Lord to affirm that the thing is true. Those Adventists that after the 1st Disappointment in the spring of 1844, called the movement the work of men or mesmerism had also fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." See Gen 41:32; Isa 21:9; Dan 5:25; Heb 6:4-6 {1850 JW, TTAM 2.1} The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn

warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. Those who proclaimed the second angel's message stated plainly that those who were clinging to the mere opinions of men in place of the plain statements of God's Word, were following thus far in the steps of the mother church of Rome, and were in danger of placing themselves where the day of the Lord would finally overtake them like "a thief in the night." The nominal churches were instructed that, in this setting aside of the word of the Lord in order to establish their own opinions and creeds, they were like the papal church, who took "the Bible as explained by tradition, by customs, sayings, and practises of the fathers, popes, and councils: which was a direct departure from the Protestant rule of taking 'the Bible, and the Bible alone, as the standard of faith.' " {1907 JNL, COOD 80.3} Sent from my iPad

Rev 14:8

Rev 14:8 - great city - Babylon is called a "great city", showing that it is a civil power while being a woman, or a church (Rev 17:1-5, *18). [See reference to "Great City" in Interpreting Bible Prophecy] A term used (Rev 11:8) to describe various noteworthy cities/countries of biblical history, known for their exaltation of paganism while lifting up violence and wickedness. Each of the cities in type symbolize an aspect of Modern Babylon, the three-fold union of Dragon, Beast and False Prophet. The reference here is to the city of France which during the French Revolution exhibited the characteristics of Egypt (Atheism) and Sodom (Licentiousness). Other great cities included: 1. Nineveh, the "great city of Assyria" (Jon 1:2; Nah 1-3; Zeph 2:15) 2. Babylon, that "great city" (Isa 14:4-11; Rev 17:18; 16:19; 18:10) (aka Rabbah) 3. Tyrus 4. Zidon 5. Israel, the "sinful kingdom" (Am 9:1-8; Hab 2:9-12) 6. France 7. Modern Rome (Rev 14:8, 17:18; 16:19

Rev 14:8

Rev 14:8 - she - the prophetic reference is to a woman, a church - See Jer 6:6; *Eph 5:23-29, 32; 2Cor 11:2; Hos 2:19, 20; Rev 12:1, 17:1-3; Jer 31:32; Ex 19:4-6; Eze 16:8

Rev 14:8

Rev 14:8 - all nations drink - all nations have become intoxicated by the smooth, sweet diplomacy of the Papacy that will eventually bite as an adder (Prov 5:3-6). This is made possible by her daughters which have fallen and returned to their mother church, the Babylon the Great, Mother of harlots. The false doctrines of Rome which the Protestant/Evangelical churches refuse to forsake are promoted as truth by her daughters See notes for “wine of the wrath of her fornication”. See Jer 51:7

Rev 14:8

Rev 14:8 - wine - false doctrine, teachings, and misrepresentation of God and His character/truths - See Prov 20:1 1. Indulgences 2. Sunday sacredness and worship 3. Infant Baptism 4. Eternal Torment of the wicked 5. Adoration of the saints 6. An immortal soul 7. Purgatory 8. Church councils and tradition above the Bible 9. Immaculate conception and adoration of Mary 10. Transubstantiation 11. Human works to save oneself; works equal or above grace 12. Priests, bishops and pope as intercessors 13. Pope is the vicar of Christ and above all other ecclesiastical powers 14. Sacramental penance (confession to a man and his judgments) 15. Futurist and preterist interpretation of prophecy 16. Catholic trinity 17. Original sin 18. Infallibility of the Church of Rome 19. Infallibility of the Pope 20. Auricular confession 21. Prayers for the dead 22. Prayers for saints 23. Going on Pilgrimages 24.

Extreme unction 25. Performing services in an unknown tongue 26. Petrine supremacy (Peter was 1st Pope) 27. Papal immunity to earthly tribunals and accountability only to God 28. Pope claims Catholic Church mother of all other churches (A.D.1073) 29. A.D.1303 papal bull says there is neither salvation or remission of sins outside the Catholic Church 30. A.D.1562 Council of Trent declares tradition on par with Bible and doctrine 31. Death as the portal to the afterlife, a pagan doctrine brought into the church 32. Justification with no Sanctification 33. Eating unclean foods and wresting Scripture to justify behavior 34. False interpretation of Dan 9:24-27 based on futurist Goodness in God's Justice, June 19FLB 176The Interlude of Silence And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Matthew 10:28. How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live.... Where, in the pages of God's Word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage? No, no; such is not the teaching of the Book of God.... The theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon.45 When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, ... even hated? 46 The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God.... God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited.... Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God.... Could they endure the glory of God and the Lamb? No, no; years of probation were granted them, that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late.47 To sin, wherever found, "our God is a consuming fire." Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.48 FLB 176 - FLB 176.9

Rev 14:8

Rev 14:8 - wrath - the wrath borne by Babylon originates with her master and lord, the devil, who has great wrath towards God, God’s people, and God’s Truth. The wrath or enmity, a byproduct of his wicked character (Eph 2:2, 3), produces a lie that is to deceive the world and draw all to war against God. Rev 16:13, 14; Eph 2:2, 3, 15, Rom 5:8, 10

Rev 14:8

Rev 14:8 - her fornication - Babylon is female, making her also a church, which commits adulterous acts with the kings of the earth. See Rev 17:1-5; Jam 4:4; Compare 12:1-5

Rev 14:9

Rev 14:9 - And the third angel followed them - “God has given the messages of Rev 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run parallel with this which follows." The 1888 Materials, 803–804.

Rev 14:9

Rev 14:9 - saying with a loud voice - the loud cry of the 3rd and 4th Angels’ Messages is

going to all who have ears to hear. It is to be taken to every station and post upon the earth. See Rev 13:9; 18:1-5

Rev 14:9

Rev 14:9 - If any man worship the beast - worship of the Beast and its Image is the primary theme in Revelation 13. Worship is to be directed to God alone (Rev 19:10) according to the commandment (Ex 20:3-6) and yet, it becomes the act of the masses towards the Beast and His image (Rev 13:3) - See Rev 13:4, 8, 12, 15 CONTRAST Ex 20:3-6; Deut 30:19, 20; Mt 4:10||Lk 4:8; *Mt 6:24||Rom 6:16; Dan 6:20 And, on the other hand, the judgments of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's word to warn us against the service of Satan. – {SC 21.4}

Rev 14:9

Rev 14:9 - his image - the image to the beast is a a reflection of the character of the beast, described by the 2nd Angel's Message as a union of church of state. This union of church and state will be made manifest through the passage and enforcement of a Sunday Law, a law based upon a false zeal and morality promoting unrighteousness. See Rev 13:14; Col 2:8, 18-23; Joh 16:1-3

Rev 14:9

Rev 14:9 - mark in his forehead - the mark will be prominent upon those who receive it, in their forehead or their hands. The forehead speaks of the seat of thought and reasoning. Those who receive it in their forehead give themselves over in conscious thought to the doctrines of the Beast in opposition to the binding 10 Commandment Law of God. Those who through deception or by fear of coercive forces imposed, worship the Image of the Beast will receive the mark on their hands.

Rev 14:9

Rev 14:9 - or in his hands - hands are a symbol of one's works and deeds. Those who work rebellion or commit sin by their hands. In context, those whose acts of worship are in accord with the principles of the Beast and His Image. See Ps 125:3, 55:20

Rev 14:10

Rev 14:10- drink of the wine of the wrath of God - the wine of the wrath of God is embodied in the seven last plagues. See Ps 75:8; Rev 15:1, 5-7, 16:1-21; Ex 32:20; Joh 3:36; Jer 25:15-38; Isa 51:22, 23

Rev 14:10

Rev 14:10 - poured out without mixture - full strength, concentrated, without mercy. God's judgments up until this time have been mingled with mercy, but not so when mankind's probation has closed. See Isa 25:6; Ps 75:8 "Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, He saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs..." {GC 21.2}

Rev 14:10

Rev 14:10 - cup of his indignation - God has a cup of punishment for the rebellious and wicked to drink from. Jer 25:15-38, 49:12

Rev 14:10

Rev 14:10 - be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb - the lake of fire after the Millennium and after the White Throne Judgment. See Rev 20:10, 14, 15

Rev 14:11

Rev 14:11 - And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night - The narrative of the 3rd Angel takes the reader beyond the 2nd Coming of Christ, beyond the Millennium, beyond the White Throne Judgment to the 2nd Death, when Christ will cast all the wicked into the Lake of Fire to be utterly consumed. See Rev 20:11-15; Mk 9:44, 46, 48; Mal 4:1, 3

Rev 14:11

Rev 14:11 - for ever and ever - a term meaning until it is complete or finished. Worms consume a corpse until there is no more decaying flesh to be consumed. The worms then more onto another host. See Ps 9:5, 6; 1Sam 1:22; Mk 9:44, 46, 48; *2Thess 1:9

Rev 14:11

Rev 14:11 - and they have no rest day nor night, who worship the beast and his image - the burning is continual until it has fulfilled its work in consuming the wicked. Similar to the "worm which never dies" a worm will work and consume a carcass until there is nothing left to be consumed. See Isa 66:24; Mk 9:44, 46, 48

Rev 14:11

Rev 14:11 - receiveth the mark of his name - Like the saints of God who receive the Father's name written in their foreheads (Rev 14:1; Ezekiel 9:2-4), a token of the character of God, those who worship the beast will receive the mark of his name, 666. The number of a man speaks of the mind/character/personality and works of fallen, unconverted man: sinful, selfish, prideful, self-exalting, hateful, envious, wicked, murderous. James 3:15, 16;

Rev 14:12

Rev 14:12 - Here is the patience of the saints - the blessed hope, the anticipation of the saints. This statement is relevant for all times, expressing the long awaited desire of all who love the vindication of God's character and Truth to be realized in the appearing of Jesus Christ... (2Tim 4:8; Titus 2:13; Rev 13:10) This statement also bears great significance for those who have kept the faith, though experiencing a delay as in those of October 22, 1844 who experienced the Great Disappointment, where the faithful among God's people were made to wait patiently, in anticipation of the fulfillment of the blessed hope and glorious appearing of our Great God and Savior Jesus Christ(see also Rev 6:10). See Heb 10:36-39; Gal 5:5; Isa 30:18, 40:31; Lk 21:19; Jam 1:2, 3, 5:7; Rev 13:10; Rom 5:3, *8:24 Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."—Selected Messages 1:372 (1890). – {LDE 199.4} To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord.—Testimonies for the Church 3:161. – {HL 19.2} as Joh saw the whole world wondering after the beast and receiving its mark, its name and the number of its name he despaired in thinking the whole world had become corrupted. God then showed him a company bearing the Seal of God to which he in joy exclaimed "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." But the cloud of judicial

wrath hangs over them, containing the elements that destroyed Sodom. In his visions of things to come the prophet Joh beheld this scene. This demon worship was revealed to him, and it seemed to him as if the whole world were standing on the brink of perdition. But as he looked with intense interest he beheld the company of God's commandment-keeping people. They had upon their foreheads the seal of the living God, and he said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. {6T 14.4} I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just arisen from behind a cloud and shone upon their countenances, causing them to look triumphant as if their victories were nearly won. – {EW 263.2} "Before Jesus came in His first advent, heaven's plan was clearly stated: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Mt 1:21). Following Calvary, heaven was to tolerate the reign of sin for a given period, only until 1844, the end of the 2300 days. After 1844 a new kind of work was to take place. The sins of God's people were now to be blotted out. There was to be developed a whole generation of people with a Christ-like character such as the universe had not seen to that time. The sanctuary was to be cleansed." Excerpt From: Donald Karr Short. "Then Shall the Sanctuary Be Cleansed." iBooks. This material may be protected by copyright. Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," is to be borne through the world to the close of probation. While efforts should be increased to advance in different localities, there must be no cloaking of our faith to secure patronage. Truth must come to souls ready to perish; and if it is in any way hidden, God is dishonored, and the blood of souls will be upon our garments. – {6T 144.1} Just as long as those in connection with our institutions walk humbly with God, heavenly intelligences will co-operate with them; but let all bear in mind the fact that God has said: "Them that honor Me I will honor." 1Sam 2:30. Never for one moment should the impression be given to anyone that it would be for his profit to hide his faith and doctrines from the unbelieving people of the world, fearing that he may not be so highly esteemed if his principles are known. Christ requires from all His followers open, manly confession of faith. Each must take his position and be what God designed he should be, a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and Satan. Every Christian is to be a light, not hid under a bushel or under a bed, but put on a candlestick, that light may be given to all who are in the house. Never, from cowardice or worldly policy, let the truth of God be placed in the background. – {6T 144.2} When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Revelation 14:9-12. The burden of our testimony as we came before the people was that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position. – {1T 78.2}

Rev 14:12

Revelation 14:12 - patience of the saints - hypomonḗ Noun Feminine hoop-om-on-ay' from (5278) from ; cheerful (or hopeful) endurance, constancy:--enduring, patience, patient continuance (waiting). steadfastness, constancy, endurance in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings patiently, and steadfastly a patient, steadfast waiting for a patient enduring, sustaining, perseverance - The hope of the saints is to be seen in Christ, not having our own righteousness by the law, but the righteousness which is by faith of Jesus Christ - See Gal 5:5; Phil 3:9 the statement speaks of a need for patient endurance among God's people during a time of tarrying (Titus 2:13; 1Cor 13:13). Such was the case fo the early Adventists, when buffeted and ridiculed for their faith after the Great Disappointment of October 22, 1844. Such will be the case the remnant (144,000) who patiently await God's deliverance during a Time of Trouble unlike no other time in earth's history. in Rev.14:12th verse, "Here is the patience of the Saints; here are they that keep the commandments of God and the faith of Jesus." Yes! here are they who are denounced as "door shutters" and "great sticklers for the seventh day Sabbath, in and out of almost every door but the right one, following any thing but the word of God and sound reason!" triumphed at last. How amazing these things appear; not more so perhaps than to the prophets when looking down into our history and beholding this first class composed of the leading messengers and about all of the shepherds, after leading the whole flock out into the most dangerous part of their journey, desert, denounce, and betray them; and then go and form themselves into a confederacy and positively disregard the message which God pressed upon them, viz. "Comfort ye, comfort ye my people, saith your God," etc. I rejoice in my soul and praise the living God, who is seated upon his Great White Throne in the height of his Sanctuary in the heaven of heavens, that I am still numbered in this third part. Call me what you please, my feet are planted on the Rock. I had rather suffer affliction with the Outcasts, than enjoy the pleasures of sin with all other people. Praise the Lord! if faithful, we shall soon enter the everlasting kingdom. Amen. {1848 JB, SC3 204.1}

Rev 14:12

Rev 14:12 - here are they that keep the commandments of God, and the faith of Jesus - Rev 15:2-5 Called "the exalted platform of eternal truth" {CET 201.2}

Rev 14:12

Rev 14:12 - keep the commandments of God - Those who keep the commandments of God must first come out of Egypt as did Christ (Ex 20:2, Mt 2:14, 15), and out of Babylon as did father Abraham (Gen 12:1). The words of truth contained in the Bible [specifically the 10 Commandments] and Spirit of Prophecy are to seal God's people intellectually and spiritually. This is contrasted with those who worship the beast and his image and receive the mark of his name. See Isa 8:16 That men may be prepared to stand in the Judgment, the message commands them to "fear God, and give glory to him," "and worship him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the words, "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the Judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the Judgment. {GC88 435.2}

Rev 14:12

Rev 14:12 - and the faith of Jesus - it can also be written "and keep the faith of Jesus". Those who keep both the commandments of God and keep Jesus' victorious faith are those who will be seen on Mt. Zion with Jesus Christ.

Rev 14:12

Rev 14:12 - the faith of Jesus - That by trusting in the same power of Jesus' miraculous birth, His sinless life, His atoning and victorious death, and His resurrection with power, that He can now convey through His own merits, that same victorious power to the one's who believe and put their trust in Him. This then permits God to fulfill the "Mystery of God", Christ in you, the hope of glory and to produce a perfect man in the fullness and stature of Christ at His Second Coming. See Col 1:25-28; Eph 3:3-6; 1Jo 5:4 See Gal 2:16. Jesus' faith is: 1. A self-sacrificial faith (Lk 22:42, Job 13:15), which the 144,000 will come to demonstrate in their lives, loving not their lives unto the death (Rev 12:11; Rom 8:36; Ps 44:22). Those who are crucified with Christ (daily) recognize that they are dead to sin and this world and alive unto Christ (Gal 2:20) A. A faith that rather suffer and even die than sin against God (Gen 39:7-21; Dan 3:16-18) B. A faith that prefers others well being above oneself (Ex 32:31-33) 2. A faith that is grounded in God's unchanging character of love, goodness, long suffering and mercy (Job 13:15; Ex 34:6, 7) 3. A victorious faith that overcomes the world (1Jo 5:4; Joh 16:33) 4. A faith that could open the eyes of the blind, the ears of the deaf, and raise the dead (Mk 10:46-51; Joh 9; Joh 11; Act 3:16) 5. A faith that can see beyond the suffering and pain of the cross to behold the eternal joy of mankind's salvation and a restoration of the peace and order lost through sin (Heb 12:1-4; 2Cor 4:17; Mt 16:24) 6. The faith once delivered to the saints that includes repentance, faith, baptism, the Lord's supper, washing of feet, consecration, etc. (Jude 3) 7. The faith that abides continually in Christ (Joh 15:1-10; Act 16:22-30; Isa 32:17; Ps 119:165; 1Jo 3:9) The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness. – {3SM 172.2} "The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that he might become our sin-pardoning Saviour (Rom 5). He was treated as we deserve to be treated. He came to our world and took our sins that we might take his righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. – {3SM 172.3}. - See Heb 7:25 Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne. – {GC 483.3} It was His purpose to enlighten their understanding and to fasten their faith upon the "sure word of prophecy." He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to "Moses and all the prophets." Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures. – {GC 349.1} The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in Him should not perish, but have

everlasting life." – {TM 92.2} The faith of Christ must bring the righteousness of God, because the possession of that faith is the possession of the Lord himself. This faith is dealt to every man, even as Christ gave himself to every man. Do you ask what then can prevent every man from being saved? The answer is, Nothing, except the fact that all men will not keep the faith. If all would keep all that God gives them, all would be saved. There is not the slightest reason why every man that has ever lived should not be saved unto eternal life, except that they would not have it. So many spurn the gift offered so freely. {Signs of the Times, Jan 16, 1896, E.J. Waggoner}

Rev 14:13

Rev 14:13 - And I heard a voice from heaven saying unto me, Write, - Joh is instructed by Someone among the heavenly hosts to write the words of the vision. See Rev 1:19

Rev 14:13

Rev 14:13 - which die in the Lord from henceforth - those who die in Christ under the sounding of the 3rd Angel's message will rest from their labors and their works of righteousness follow them. God puts to sleep His saints that He has sealed that they may be able to inherit the eternal glory at His Second Coming (Isa 57:1). These will rise in the Special Resurrection prior to Jesus' return. See Dan 12:2; Isa 57:1, 2; 1Thess 4:13, 14

Rev 14:13

Rev 14:13 - Yea, saith the Spirit - the Spirit of God, Who is our Earnest (downpayment) is He who seals and sanctifies us in the New Covenant (Jer 31:31-34). He is Witness to our sanctification.

Rev 14:13

Rev 14:13 - and their works do follow them - the righteous dead under the 3rd Angel's message will be seen once again in the Special Resurrection before Christ Second Coming and they will receive their reward as they walk through the gates of the celestial city. See Rev 11:18; Dan 12:2; Prov 31:30, 31; Heb 13:7 God is not slack to remember the service, sacrifices, and labors of the righteous. Their works of kindness go before them in heaven as testimony to their character. See Mal 3:16-18; Eccl 11:1; Isa 32:8, 20 God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in The Signs of the Times let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. – {RH May 25, 1905 Par. 21} Not long ago I took up a copy of the Bible Echo. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit. – {RH May 25, 1905 Par. 22} Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step. – {RH May 25, 1905 Par. 23}

Rev 14:14

Rev 14:14-16 - harvest of the earth - the righteous will be gathered into God's heavenly kingdom at Jesus' Second Coming

Rev 14:14

Rev 14:14 - white cloud - the glory of God - See Mt 17:5; 2Pet 1:17 The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary. – {SpM 2.2}

Rev 14:14

Rev 14:14- Son of Man - See Dan 7:13, 14; Mt 26:64

Rev 14:14

Rev 14:14 - golden crown - See Ps 21:3; Heb 2:9; Rev 19:12; Hymn #229: All Hail the Power of Jesus' Name

Rev 14:14

Rev 14:14 in His hand a sharp sickle - See Joe 3:12-14

Rev 14:15

Rev 14:15 - thrust in thy sickle and reap - See Mk 4:27-29, 13:27; Mt 13:41, 24:31; Lk 3:17; Joe 3:12-14

Rev 14:15

Rev 14:15 - the time is come for thee to reap - The binding off has occurred where God's people have been gathered into little disparate bundles, while the wicked too have been gathered into bundles, all to be reaped separately. - *See Mt 13:30, 22:10-13; EW 88:2, 3 Here are two companies; one of them is being bound in bundles to burn, the other is being bound by the cords of truth and love. Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. And this work will increase more and more, and Satan will work to divide and separate God's people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. Here we are in the waiting time, in the day of God's preparation. Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, "Watch and pray; for ye know not when the time is." And what Christ said to his disciples, I say unto you, "Take ye heed, watch and pray," that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom. – {RH August 18, 1885 Par. 14}

Rev 14:15

Rev 14:15 - for the harvest of the earth is ready - the precious fruit of the earth (Jam 5:7). See Joh 4:34-36; Mt 9:37, 38; Mk 4:26-29 The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward

to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev 5:13. – {PP 541.2}

Rev 14:16

Rev 14:16 - And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped - See Mt 24:31

Rev 14:17

Rev 14:17-20 - harvest of the vine of the earth - the wicked will be gathered in for destruction in the Lake of fire after the Millennium and 3rd Coming of Christ

Rev 14:18

Rev 14:18 - power over fire - Hell Fire is here referenced - See Rev 20:14, 15; Mt 13:40-42

Rev 14:18

Rev 14:18 - Thrust in thy sharp sickle - See Joel 3:13

Rev 14:18

Rev 14:18 - gather the clusters of the vine of the earth - See Joe 3:12, 13; Isa 5:1-7; Mt 13:40-42 CONTRAST John 15:1-5

Rev 14:19

Rev 14:19 - winepress of the wrath of God - see Isa 63:3-6; Rev 19:15

Rev 14:20

Rev 14:20 - winepress was trodden without the city - the New Jerusalem will sit upon the earth when God's wrath is poured out upon the wicked in the 2nd Death, the clusters of the vine of the earth. God knows how to preserve the righteous. See Isa 63:1-6; Rev 21:10, 27, 22:14, 15; Zech 14:5, 4, 9; 2Pet 2:9; Lev 16:21, 22; Dan 3:13-25 Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: "The Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, ... and there shall be a very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zech 14:5, 4, 9. As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City. – {DD 52.3}

Rev 14:20

Rev 14:20 - unto the horse bridles - average horse height is 6ft.

Rev 14:20

Rev 14:20 - a thousand and six hundred furlongs - 200 miles

Rev 15:2

Rev 15:2 - And I saw as it were a sea of glass mingled with fire - See Rev 4:6

Rev 15:2

Rev 15:2 - them that had gotten the victory over the beast - those who refuse to drink the wine of Babylon, like the Rechabites (Jer 35:1-8), are victorious and will sing upon the sea of glass.

Rev 15:3

Rev 15:3 - And they sing the song of Moses the servant of God, and the song of the Lamb - the song of Moses and the Lamb is the song of deliverance, when led forth from Egyptian bondage, bondage to the world and to sin. See Ex *15:13; Rev 11:8 “God's people have not yet sung the song of Moses and the Lamb. But "it is our privilege to reach high and still higher, for clearer revealings of God's character. When Moses prayed, 'I beseech thee, shew me thy glory,' the Lord did not rebuke him, but He granted his prayer. . . . It is sin that darkens our minds and dims our perceptions." In granting that prayer, Moses was clothed with the glory of God. Then "in pity" for the sinfulness and unreadiness of the people to face their own unconscious sin, God allowed Moses to veil that glory, a veil that still remains. It is not a veil from God's Shekinah as such, but a veil upon the heart that has taken shape in the symbols. The symbols became the reality and the spiritual building God wanted to build, His temple in the soul, waits until this day. If the remnant could catch a glimpse of this high and holy calling, fascination with the world would die. We would "know" that "we" are "God's building," His "house," "His temple," His "true tabernacle" and that His interest and deep concern is with the "soul temple" of man. No previous generation of mankind has been confronted with truth of this magnitude. The high destiny that God has planned for His people awaits their reception—the cleansing and restoration of the sanctuary.” Excerpt From Then Shall the Sanctuary Be Cleansed Donald Karr Short This material may be protected by copyright.

Rev 15:3

Rev 15:3 - Song of Moses - “I will sing unto Jehovah, for He hath triumphed gloriously; The horse and his rider hath He thrown into the sea. The Lord is my strength and my song, And He is become my salvation: This is my God, and I will praise Him; My father’s God, and I will exalt Him. The Lord is a man of war: Jehovah is His name. Pharaoh’s chariots and his host hath He cast into the sea: And his chosen captains are sunk in the Red Sea. The deeps cover them: They went down into the depths like a stone. Thy right hand, O Lord, is glorious in power, Thy right hand, O Lord, dasheth in pieces the enemy.... Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, Fearful in praises, doing wonders? ... Thou in Thy mercy hast led the people which Thou has redeemed: THOU HAST GUIDED THEM IN THY STRENGTH TO THY HOLY HABITATION. [God purposed to take Israel immediately into the eternal Promised Land] The peoples have heard, they tremble.... Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O Lord, Till the people pass over which Thou hast purchased. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, THE PLACE, O LORD WHICH THOU HAST MADE FOR THEE TO DWELL IN.” – {PP 288.1}

Rev 15:3

Rev 15:3 - Great and marvellous are thy works, Lord God Almighty - See Ex 15:1-21

Rev 15:3

Rev 15:3 - just and true are thy ways, thou King of saints- God's judgments upon the wicked shows even His love, mercy and compassion upon them. God carries with Him the sympathy and approval of the whole universe as step by step His great plan advances to its complete fulfillment.—Patriarchs and Prophets, 78, 79 (1890). – {LDE 30.2} The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His son in their dealing with the rebellion of Satan.—Patriarchs and Prophets, 68, 69 (1890). – {LDE 30.3} The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil.—Prophets and Kings, 148 (c. 1914). – {LDE 30.4} Our little world is the lesson book of the universe.—The Desire of Ages, 19 (1898). So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would again have been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed, greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgments upon millions. In order to save the many, He must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and also as a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their life been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would eventually have destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity. – {PP 325.3}

Rev 15:4

Rev 15:4 - Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest - See Ps 86:9, 66:4

Rev 15:5

Rev 15:5 - temple of the tabernacle of the testimony - the Most Holy Place in heaven (Lev 16:12-17) is shown to be open, signifying the High Priest has finished the work of cleansing the sanctuary - judgment has ended and probation is closed.

Rev 15:7

Rev 15:7 - seven golden vials full of the wrath of God - See Rev 14:9-11

Rev 15:8

Rev 15:8 - And the temple was filled with smoke from the glory of God, and from His power, and no man was able to enter into the temple - See Ex 40:34, 35; 1Kin 8:10-11; Eze 10:1-4; 2Chron 5:13, 14; Isa 6:4

Rev 15:8

Rev 15:8 - and no man was able to enter into the temple - we dwell in heavenly places

through Christ Jesus and further, while Jesus is in His role of Mediator and High Priest, we may come boldly before His throne of grace to receive mercy in our time of need (Heb 4:16). However, the verse speaks of a time when no man may come again before Jesus because all mediation has ended and His judgments are to be poured out. Mankind's probation has ended and no man can enter into the temple by prayer or supplications again. See Dan 12:1; Heb 2:14-18, 4:15, 16; Rev 22:11, 12; Am 8:11-14, 5:18-20; Isa 8:21, 22 Rev 15:8 - No man - Literally, "no one." This undoubtedly means that the time for intercession is past; no one can enter and have access to the mercy seat. The time of preparation is over; now the time has come for the pouring out of the unmingled wrath of God. {SDA Bible Commentary 7}

Rev 16:1

Rev 16:1 - Go your ways, and pour out the vials of the wrath of God upon the earth - When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Rev 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. See Jer 10:25; Dan 12:1; Joel 3:1-12

Rev 16:1

Rev 16:1 - vials of the wrath of God upon the earth - those who are not covered by the blood of the Lamb, Christ Jesus, will be subject to the plagues - See Ex 12:13, 8:21-23; Joh 17:15 The wrath of God in the seven last plagues had been visited upon the inhabitants of the earth, causing them to gnaw their tongues from pain and to curse God. The false shepherds had been the signal objects of Jehovah's wrath. Their eyes had consumed away in their holes, and their tongues in their mouths, while they stood upon their feet. {EW 289.3}

Rev 16:2

Rev 16:2 - And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image - sores upon those who have the Mark of the Beast and who worship his image. See Ex 9:8-12

Rev 16:3

Rev 16:3 -poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea - the plague of blood upon the waters of Egypt in the time of Moses was a judgment upon Pharaoh who claimed to be a god that created the Nile river and its waters for his own pleasure. See Ex 7:14-22; Eze 29:1-3

Rev 16:4

Rev 16:4 - And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood - It is when the world is suffering for living waters that the Lord will bring water from a Rock to nourish the 144,000. See Ex 17:1-7; Isa 33:15-17

Rev 16:5

Rev 16:5 - Thou art righteous, O Lord - Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares: "Thou art righteous, O Lord, ... because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Rev 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands.... –

{Mar 267.2}

Rev 16:5

Rev 16:5 - because thou hast judged thus - See Gen 9:5; Ps 51:4

Rev 16:6

Rev 16:6 - For they have shed the blood of saints and prophets - See 2Kin 9:7; Lam 4:12, 13; Mt 23:29-36; Lk 11:50; Rev 6:10, 11, 18:24; Dan 7:25; Rev 6:9-11, 17:6

Rev 16:6

Rev 16:6 - thou hast given them blood to drink - As is in the first plague of Egypt, the judgment of blood for water is given to all those who have shed innocent blood. The death decree of the male Hebrew children was the cause for the plague of Ancient Egypt as the murder of the saints will be for Spiritual Babylon and the world. See Isa 49:25, 26; Rev 17:6

Rev 16:7

Rev 16:7 - I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thou judgments - the souls under the altar, crying out for justice are vindicated with God's judgments. See Rev 6:9-11; Joh 7:24, 5:22, 27

Rev 16:8

Rev 16:8 - power was given unto him to scorch men with fire - the judgment of scorching fire from the sun is levied upon those who worship the sun (Sunday worship), the image of jealousy, instead of worshipping the God of creation. See Rev 16:9; Eze 8:3-6, 16; Joel 1:10-12, 17-20; Am 8:3, 11, 12; GC 628.1

Rev 16:9

Rev 16:9 - the repented not to give him glory - while the plagues are being poured out for man's rebellion, they in their deceived, seared conscience refuse to acknowledge their wrong and give God the glory despite the fierce punishments upon them. The very ones who gave glory and homage to the sun on Sunday, rather than the Son of Righteousness, the Lord of the Sabbath, will experience the searing heat of their rebellion. See Rev 9:20,21, 14:6

Rev 16:10

Rev 16:10 - seat of the beast - Rome. See Rev 13:3;

Rev 16:10

Rev 16:10 - his kingdom was full of darkness - the papacy, which ruled the world during the Dark Ages, which darkened wisdom of God and his works of salvation, which obscured the blessings reserved for men in God's plan of redemption will be subject to a plague of darkness itself. See Zech 11:17

Rev 16:10

Rev 16:10 - gnawed their tongues for pain - the wagging tongue of the papacy is that which blasphemed God, caused men to worship idols and break God's covenant of peace. See Rev 13:5, 6

Rev 16:11

Rev 16:11 - blasphemed the God of heaven because of their pains and their sores - though the fifth plague of darkness is falling, the people still feel the remnants of the first plague, grievous sores. This suggests that the plagues may be cumulative in a sense.

Rev 16:11

Rev 16:10 and repented not of their deeds - the spirit of obstinance and rebellion are hallmarks of Satan and his understudy, the papacy, who repents not for the sins it has committed. This spirit has been demonstrated throughout its history, during the Dark Ages when persecuted by warring Islam and in modern times, when confronted with the sins of global child abuse, among other abominations. Compare Rev 9:20, 21

Rev 16:12

Rev 16:12 - the great river Euphrates - the spiritual application of this statement points to Spiritual [Modern] Babylon. The Euphrates was as "the River of Life" for ancient Babylon, providing a fertile land for the kingdom to thrive on the earth. As waters are a symbol of nations, multitudes and peoples (Rev 17:15, 18), the masses of people and the kings of the earth have been the life-blood of the papacy, enriching it and granting it its power seat and great authority. That the rivers will be dried up may be a reference to the loss of power, advocacy and support that will result from the falling plagues, and the papacy being exposed as powerless and the primary cause for deceiving the nations. See Rev 18:8-11, 22-24

Rev 16:12

Rev 16:12 - the water thereof was dried up - the peoples, multitudes and nations that followed after the beast are to be dried up and she will loose her support. Her military strength (arms) are also to be clean dried up and none shall help her during the time of her destruction. See Zech 11:17; Dan 11:45; Rev 18:8-20

Rev 16:12

Rev 16:12 - kings of the East - the combined forces of the world (Gog), particularly the Antichrist power (Papal Rome) that will gather to war against God at the last great battle. See Eze 39:1,11

Rev 16:12

Rev 16:12 - east - from the Greek word helios meaning sun, therefore, the more literal interpretation may be kings or rulers of the sun, or of the Sunday Law. This is perhaps a reference to the 10 kings of Rev 17 which give their power and authority to the beast, the papacy, for an hour to reign with her. In contrast, it may be that the kings/leaders of light, the children of the day or the righteous, the 144,000 may come be exalted.

Rev 16:13

Rev 16:13 - three unclean spirits - The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. – {GC 588.1}

Rev 16:13

Rev 16:13 - like frogs - Just as frogs blanketed Egypt (Ex 8:2-4), so the deceptions of the unclean spirits shall blanket the earth in the Last Days.

Rev 16:13

Rev 16:13 - come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet - the sequence of the mention of the powers of darkness is telling. The Dragon, Satan, was first to manifest himself in the Garden of Eden to tempt and deceive humanity. Later in time, the devil would bring forth the Beast, the Papacy, during the Dark Ages to deceive, tempt and persecute the people of God. the last actor for Satan to bring forth is the False Prophet, who will again, tempt, deceive, persecute and seek to destroy God’s people. The False Prophet, like the Beast, is a movement that claims to be for God but will attack the authority of God’s word.

Rev 16:13

Rev 16:13 - mouth of the dragon - Taken from the book: The Omega Rebellion by Rick Howard [Quotes are from E.G. White's writings] - Contemplative, mystical prayers - Centering prayer - All supposedly leading to a higher spiritual awareness (New Spirituality, leading to pantheism) All the religions and occult theories that enabled their followers to contact the world of the supernatural used certain meditative practices that eventually led to an altered level of consciousness.. this could be reached by focusing the mind on one thing to the exclusion of anything else. It could be reached by focusing on sounds such as music; or through chanting and repetition or recitation of words; through the sensation of touch; or the use of visual exercises... the most rapid method of attaining an altered level of consciousness was through the creation of mental images. By creating a mental image and sustaining that image, an altered state could rapidly be achieved." pg 50

Rev 16:13

Rev 16:13 - the beast - the Catholic Church through its Ecumenical Movement is seeking to unite the world faiths under a common umbrella with it at its helm. The Ecumenical Movement plays upon the Postmodern Ideals and teachings that: 1) There are no moral absolutes - "There is no right or wrong", morality/ethics is relative 2) There are no absolutes - "There is no absolute" - truth/teachings/doctrine is relative The implementation of these tools removes objective truth - a New Trinity: Tolerance - Diversity - Choice "While people have always committed sins, they at least acknowledged these were sins... However, today what we have is not only immoral behavior, but a loss of moral criteria (compass). This is true even in the church. We face not only a moral collapse but a collapse of meaning. 'There are no absolutes.'" "It is hard to proclaim forgiveness of sins to people who believe that, since morality is relative, they have no sins to forgive. It is hard to witness to truth to people who believe that truth is relative ('Maybe Jesus works for you; but crystals work for me')."

Rev 16:13

Rev 16:13 - mouth of the false prophet - See Mt 7:15; Rev 19:20, 13:11-17 The OMEGA: the control of human minds - mass hypnotism without awareness. We are forbidden to set the mind in a "train of conjecture," in other words, speculate concerning subjects in which we have not been given divine light: i.e. the location of God's presences or the personality or nature of God Spiritual Formation: A movement that has provided a platform and a channel through which contemplative prayer is entering the church. Find spiritual formation being used, and in nearly every case you will find contemplative spirituality. In fact contemplative spirituality is the heartbeat of the spiritual formation movement (pg 124) "The Adventist

world church created the International Board of Ministerial and Theological Education (IBMTE) in September 2001, designed to provide overall guidance and standards to the professional training of pastors, evangelists, theologians, teachers, chaplains and other denominational employees involved in ministerial and religious formation, or spiritual formation, in each of the church's 13 regions around the world." - ATN News Contemplative Spirituality: a belief system that uses ancient mystical practices to induce altered states of consciousness (the silence) and is often wrapped in Christian terminology; the premise of contemplative spirituality is pantheistic (God is all) and panentheistic (God is in all). Spiritual Formation's pantheistic theory of GOd contains within it the belief and practice of what EG White termed "free-lovism," and "unholy spiritual love." (pg 135) Effects of the mystical silence and transporting Jesus around in a mobile sanctuary is that it has an erroneous concept of the personhood or personality of God. It relegates the Lord Jesus Christ to a "nonentity," demanding Him to be an essence, capable of existing everywhere simultaneously, existing in the hearts of all men personally. This removes Jesus from the sanctuary in heaven, changing His personhood into a panentheistic essence pervading the hearts of His people. These beliefs make the Lord an essence and not an actual being who dwells in heaven. (pg 136) Distortion of Contemplation and Meditation: In spiritual formation seminars, students are taught to use contemplative prayer as the tool to gain entry in to the silence, whose realms can only be reached by the total absence of thought, consideration, and reflection, the exact opposite of what contemplation and meditation really mean. (pg 143) abstractly: through the teaching of repetitive prayer, repetitive Scripture reading, willful emptying of the mind during prayer and meditation and the use of visualization...these are the very same techniques used in occult circles to alter consciousness.. (Pg 143, 144)

Rev 16:13

Rev 16:13 - the false prophet - See Mt 7:15; Rev 19:20, 13:11-17; Jer 27:9, 10, 14, 15 A False Prophet: 1. Leads God’s people astray from the truth 2. Appear to promote God’s agenda and will when they have contrary motives - wealth/power/position etc. 3. Teach falsehoods in the name of God - Jer 7:4, 8; 1Thess 5:3 4. Are agents of the devil, knowingly or unknowingly The OMEGA: the control of human minds - mass hypnotism without awareness. We are forbidden to set the mind in a "train of conjecture," in other words, speculate concerning subjects in which we have not been given divine light: i.e. the location of God's presences or the personality or nature of God Spiritual Formation: A movement that has provided a platform and a channel through which contemplative prayer is entering the church. Find spiritual formation being used, and in nearly every case you will find contemplative spirituality. In fact contemplative spirituality is the heartbeat of the spiritual formation movement (pg 124) "The Adventist world church created the International Board of Ministerial and Theological Education (IBMTE) in September 2001, designed to provide overall guidance and standards to the professional training of pastors, evangelists, theologians, teachers, chaplains and other denominational employees involved in ministerial and religious formation, or spiritual formation, in each of the church's 13 regions around the world." - ATN News Contemplative Spirituality: a belief system that uses ancient mystical practices to induce altered states of consciousness (the silence) and is often wrapped in Christian terminology; the premise of contemplative spirituality is pantheistic (God is all) and panentheistic (God is in all). Spiritual Formation's pantheistic theory of GOd contains within it the belief and practice of what EG White termed "free-lovism," and "unholy spiritual love." (pg 135) Effects of the mystical silence and transporting Jesus around in a mobile sanctuary is that it has an erroneous concept of the personhood or personality of God. It relegates the Lord Jesus Christ to a "nonentity," demanding Him to be an essence, capable of existing everywhere simultaneously, existing in the hearts of all men personally. This removes Jesus from the sanctuary in heaven, changing His personhood into a panentheistic essence pervading the hearts of His people. These beliefs make the Lord an essence and not

an actual being who dwells in heaven. (pg 136) Distortion of Contemplation and Meditation: In spiritual formation seminars, students are taught to use contemplative prayer as the tool to gain entry in to the silence, whose realms can only be reached by the total absence of thought, consideration, and reflection, the exact opposite of what contemplation and meditation really mean. (pg 143) abstractly: through the teaching of repetitive prayer, repetitive Scripture reading, willful emptying of the mind during prayer and meditation and the use of visualization...these are the very same techniques used in occult circles to alter consciousness.. (Pg 143, 144)

Rev 16:14

Rev 16:14 - For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. - the spirits of devils that war against God and His people has been manifested throughout world history. The manifestations of these waring are seen in: 1. Hatred for the principles of God's law 2. Deceptions, where error is made to appear as truth 3. Human laws substituted for the law of God 4. Men are led to worship the creature rather than the Creator 5. Misrepresent the character of God - cause men to cherish a false conception of the Creator and thus regard Him with fear and hate rather than love 6. Endeavors to set aside the divine law, leading people to think themselves free from its requirements 7. Persecution of those who resist his deceptions

Rev 16:14

Rev 16:14 - working miracles - the signs and lying wonders performed by the devil and his imps will be used to affirm the spurious sabbath, Sunday, draw homage to the beast power (Rev 13:13, 14), and condemn the wise as heretics and seditious.

Rev 16:14

Rev 16:14 - unto the kings of the earth - See Rev 17:12-14

Rev 16:14

Rev 16:14 - battle of that great day of God Almighty - the battle of Armageddon in the Valley of Jehoshaphat (Joel 3:1-12) . See Rev 16:16, 17:14, 19:19; Judges 5:19-21; 1Kin 18:40; Ps 2:1-4 The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. {7T 182} I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence. – {CET 113.1}

Rev 16:15

Rev 16:15 - Behold I come as a thief - similar to His counsel to the church of Sardis, Jesus comes as a thief (unexpected time and manner) and there counsels them to "watch" and keep their garments white. This warning comes to all who read and hear the words of the prophecy of this book. As we read of the punishments to befall the wicked, Jesus reminds us to remain diligent in making our calling and election sure. See Rev 1:1-3, 3:3-5

Rev 16:15

Rev 16:17 - blessed is he that watcheth - Because we know not the exact time of His coming, we are commanded to watch. “Blessed are those servants, whom the Lord when He cometh shall find watching.” Lk 12:37. Those who watch for the Lord’s coming are not waiting in idle expectancy. The expectation of Christ’s coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord’s household “their portion of meat in due season.” Lk 12:42. They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ’s servants now give the special warning for their generation. – {DA 634.2}

Rev 16:15

Rev 16:15 - keepeth his garments, lest he walk naked, and they see his shame - those garments, woven in the loom of heaven represent the skin/flesh/life of a Friend. To be naked as were Adam and Eve, is to be in an unsanctified, condemned condition. See Gen 3:6-11; *Eccl 9:8; Zeph 1:8; Ezek 16:8 Everything that we of ourselves can do is defiled by sin. But the Son of God “was manifested to take away our sins; and in Him is no sin.” Sin is defined to be “the transgression of the law.” 1Jo 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Ps 40:8. When on earth, He said to His disciples, “I have kept My Father’s commandments.” Joh 15:10. By His perfect obedience He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. – {COL 311.4}

Rev 16:16

Rev 16:16 - he gathered them together - the threefold union, Babylon, comprised of Dragon, Beast, False Prophet along with all the waters of the earth (peoples, multitudes, nations and tongues) are gathered together for the slaughter of the LORD. See Rev 17:15, 19:11-21

Rev 16:16

Rev 16:16 - Armageddon - (Har- Megiddo, meaning "mountain of the slaughter") Place where the kings and false prophets of the earth are to be slain as in the days of Deborah and Barak and Elijah. See Judges 5:19-21; 1Kin 18:40

Rev 16:17

Rev 16:17 - a great voice out of the temple of heaven - the voice of the Father is heard from the temple in the heaven, shaking the heavens and the earth once again (Heb 12:26, 27)

Rev 16:17

Rev 16:17 - It is done - The final plague will mark the culmination of all things on earth. Jesus will now come. See Dan 12:1; Rev 8:3; Joh 19:30

Rev 16:18

Rev 16:18 - And there were voices, and thunders, and lightnings - the Father speaks from heaven - See Rev 11:19; 10:3, 4

Rev 16:18

Rev 16:18 - a great earthquake, such as was not since men were upon the earth - See Rev 6:12, 13

Rev 16:19

Rev 16:19 - great city - Babylon (Vatican City) is as a harlot and if filled with corruptions. See Isa 1:21-23; Rev 14:8

Rev 16:19

Rev 16:19 - divided into three parts - possible reference to the Dragon, Beast, False Prophet

Rev 16:19

Rev 16:19 - cities of the nations fell - the great cities of the One World Government divided among 10 kings will all fall once the 7th plague is poured out. See Jer 25:15-38

Rev 16:19

Rev 16:20 - great Babylon came in remembrance before God - the time had arrived for God's judgments to be poured out upon Babylon - See Rev 18:8-19; Gen 19:29; 30:22; 1Sam 1:19

Rev 16:19

Rev 16:19 - to give unto her the cup of the wine of the fierceness of his wrath - See Rev 14:10, 11; 18:5-8

Rev 16:20

Rev 16:20 - every island fled away, and the mountains were not found - The coming of the Lord! See Rev 6:14

Rev 16:21

Rev 16:21 - And there fell upon men a great hail out of heaven - See Isa 28:17; Job 38:22; Eze 13:11

Rev 17:1

Rev 17:1 - judgment of the great whore - See Rev 16:19; 18:8-19;

Rev 17:1

Rev 17:1 - whore - WHORE, n. Hore. [G. The correct orthography is hore.] A harlot; a courtesan; a concubine; a prostitute. WHORE, v.i. [supra.] To have unlawful sexual commerce; to practice lewdness. See Jer 3:1-20

Rev 17:1

Rev 17:1 - many waters - Modern Papacy will sit upon the eastern and western powers, the 10 divisions of Rome.

Rev 17:2

Rev 17:2 - the inhabitants of the earth have been made drunk with the wine of her fornication - See Prov 23:33; Rev 14:8, 18:3, 23, 19:2, 20, 22:15

Rev 17:3

Rev 17:3 - carried me away in the spirit into the wilderness - Joh is taken in vision to the wilderness where the Whore Babylon is found. She is preceded in the wilderness by God's true church, His bride who was given a place prepared by God for her. That Babylon has made it to the wilderness and bears a cup with abominations and the blood of the saints means that Babylon hunted, found and was successful in overcoming God's church in the wilderness. See Rev 13:7, Rev 6:9-11 The Church of Rome in the wilderness can also signify that the church has gone into obscurity, having received a deadly wound as of A.D.1798. The church would remain "underground" until the wound is healed when it will arise out of the bottomless pit and go into perdition (Rev 17:8)

Rev 17:3

Rev 17:3 - full of names of blasphemy - Mk 2:7||Lk 5:21, 7:49; John 10:33 1. Vicar of Christ 2. His holiness 3. Holy father 4. Supreme Pontiff

Rev 17:4

Rev 17:4 - woman was arrayed in purple - Purple is the color of opulence and royalty. See Judges 8:26; Mt 27:28, 29; Lk 7:25, 16:19

Rev 17:4

Rev 17:4 - decked with gold and precious stones and pearls - see Eze 23:40; Rev 18:12, 13

Rev 17:4

Rev 17:4 - cup in her hand full of abominations and filthiness of her fornication - See Jer 51:7 Babylon's abominations and fruit of her fornication include: 1. Witchcraft and necromancy 2. Worship of sun, moon and stars 3. Consumption of abominable foods 4. Unjust balances 5. Homosexuality

Rev 17:4

Rev 17:4 - full of abominations and filthiness of her fornication - the cup of Babylon was made full after the time that the LORD gave her to repent of her sorceries, namely 1,260 years (see Rev 2:21; Jam 5:17; Rev 18:24).

Rev 17:5

Rev 17:5 - upon her forehead was a name written - Just as the heirs of the kingdom of God have the Fathers name written on their foreheads, Babylon also has a name written on her forehead. See Rev 14:1; Jer 3:2, 3

Rev 17:5

Rev 17:5 - Mystery - The Bible here describes the mystery of iniquity that was first manifest in the fallen angel Lucifer and now in his offspring, the papacy. See 2Thess 2:7; Eze 28:1-10

Rev 17:5

Rev 17:1-6 - Spiritual Babylon follows in the footsteps of natural Babylon (Dan 3, 5; 1Cor 15:45, 46; 1Pet 5:13): 1. A world wide power, subduing all the nations (Jer 50:23) 2. Makes drunk the world (Dan 5:1-4) 3. Makes an image for all to worship 4. Issues an unrighteous decree 5. Forces worship on penalty of death (Hab 2:8, 10) 6. Defies the true God (Dan 3:15) 7. Persecutes the saints of God 8. The land of graven images (Jer 50:38) Modern Spiritual Babylon, like the papacy of old, could not exist and rule over the world were it not for the power and might granted to her by the state, the kings of the earth (Rev 17:13). Modern Babylon is comprised of the 3-fold union (Dragon, Beast, False Prophet) that gathers the world to battle against God and His people. See Rev 16:14-16

Rev 17:5

Rev 17:5 - Babylon the Great - Rev 17:1-6 - Spiritual Babylon follows in the footsteps of natural Babylon (Dan 3, 5; 1Cor 15:45, 46; 1Pet 5:13): 1. A world wide power, subduing all the nations (Jer 50:23) 2. Makes drunk the world (Dan 5:1-4) 3. Makes an image for all to worship 4. Issues an unrighteous decree 5. Forces worship on penalty of death 6. Defies the true God (Dan 3:15) 7. Persecutes the saints of God 8. The land of graven images (Jer 50:38) Modern Spiritual Babylon, like the papacy of old, could not exist and rule over the world were it not for the power and might granted to her by the state, the kings of the earth (Rev 17:13). Modern Babylon is comprised of the 3-fold union (Dragon, Beast, False Prophet) that gathers the world to battle against God and His people. See Rev 16:14-16 In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Rev 14:8; 18:2) applies to the world-loving churches of the last days. – {PP 124.1}

Rev 17:5

Rev 17:5 - Rev 17:5 - the mother of harlots -Babylon, the adulterous, bloody city whose prey is boundless is exposed. She has given birth to daughters who share in her harlotries. (Nah 3:1, 4). Isa 1:21, 23:15-18, 57:3-13; Eze 16:44-47; Zech 5:6-11; Rev 2:20-23 Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother. – {SpM 1.4}

Rev 17:5

Rev 17:5 - Babylon, the adulterous, bloody city whose prey is boundless is exposed (Nah 3:1, 4). Isa 23:15-18, 57:3-13; Eze 16:44-47; Rev 2:23 Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother. – {SpM 1.4}

Rev 17:5

Rev 17:5 - ABOMINATIONS OF THE EARTH - See Rev 18:2, 3; Deut 18:9-12, 25:13-16;

Rev 17:6

Rev 17:6 - drunken with the blood of the saints, and with the blood of the martyrs of Jesus - See Rev 6:9-11, 18:24, 20:4

Rev 17:6

Rev 17:6 - blood of the saints, and the blood of the martyrs - See Rev 6:9-11

Rev 17:6

Rev 17:6 - wondered with great admiration - Here, Joh in vision typifies those who are ensnared by Babylon's harlotries and lying wonders that causes the world to wonder after her. See Rev 13:3, 4, 17:8

Rev 17:8

Rev 17:8 - the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit - The papacy, that ruled for 1260years (was), received a deadly wound (is not), and whose wound shall be healed (shall ascend out of the bottomless pit). The current era is the era of the rebuilding/resurrection of the papacy where all the world is wondering after her. See Rev 13:1-4

Rev 17:8

Rev 17: 8 - perdition - outer darkness. See Mt 22:13

Rev 17:8

Rev 17:8 - they that dwell on the earth shall wonder, whose names were not written in the Book of Life - Those who are captured in Babylon's snare will wonder at her resurrection. They will be taken in to the hands of the papacy and will not escape. See Rev 13:4, 8; Dan 11:41, 42; Isa 4:1 I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, “They are binding in bundles ready to burn.” Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and reverenced. I was perplexed and asked my attending angel who it was. He said, “It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie, that they may be damned. This agent, the next highest in order to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition. – {Early Writings 88.2}

Rev 17:8

Rev 17:8 - whose names were not written in the book of life from the foundation of the world - See Rev 13:8

Rev 17:8

Rev 17:8 - when they behold the beast that was, and is not, and yet is - those who "behold", observe, see, and bewitched by the signs and lying wonders of the beast will wonder. It is

essential that we walk by faith and not by sight as our senses will betray us! See 2Cor 5:7; Hab 2:4; Gal 3:11

Rev 17:8

Rev 17:8 - beast that was - the papacy during the 1,260 years of the Dark Ages.

Rev 17:8

Rev 17:8 - and is not - Modern Rome, which is experiencing a resurrection as it's deadly wound is being healed.

Rev 17:8

Rev 17:8 - and yet is - Modern Rome exists and is a formidable force, gaining popularity as its wound is being healed.

Rev 17:9

Rev 17:9 - here is the mind which hath wisdom - the wise will be given understanding of the things of God and will teach many - See Dan 12:10

Rev 17:9

Rev 17:9 - seven mountains - Rome, the 7-hilled city: 1. Quirinal Hill 2. Viminal Hill 3. Capitoline Hill 4. Esquiline Hill 5. Palatine Hill 6. Caelian Hill 7. Aventine Hill

Rev 17:10

Rev 17:10, 11 - The 8 Kings are showing the chronology of desolators who wage war against God and His people. The list begins with Babylon, the first "world" empire which conquered the land of Egypt, thus prophetically conquering "the world" (Jer 46:7-13; Eze 29:18-20): 1. Babylon 2. Medo-Persia 3. Greece 4. Pagan Rome 5. Papal Rome 6. USA 7. UN 8. Modern Rome

Rev 17:10

Rev 17:10 - he must continue a short space - the 7th kingdom, the UN, will give its power to the Beast to reign for 1 hour, a short space. See Rev 17:12, 17

Rev 17:11

Rev 17:11 - and the beast that was, and is not, even he is the eighth, and is of the seven - Here the Bible gives a riddle that points again to Modern Rome, which was, is not and is among the prior seven (papal Rome).

Rev 17:11

Rev 17:11 - even he is the eight and is of the seven - The number 8 can symbolize a resurrection/baptism [resurrection to new life], circumcision. Rome always comes up 8th and is of the 7: 1. 7 horns remain after 3 are uprooted. The little horn arises among them, is Roman, and is the 8th. Dan 7:8 2. Dan 8:3-9: Medo-Persia is represented as a ram with 2 horns; Greece under Alexander is a goat with 1 horn - the 1 horn is broken and 4 less prominent horns arise. The Little horn is the 8th horn to arise 3. Rev 13:1-3: The beast with 7 heads receives a deadly wound to a head; the resurrected head is the 8th and is of the 7 4. a. Babylon b. Medo-Persia c. Greece d. Pagan Rome e. Papal Rome f. USA g. UN (10kings) h. Modern Rome 5. Kingdoms of the Bible a. Egypt b. Assyria c. Babylon d. Medo Persia e.

Greece f. Pagan Rome g.

Rev 17:12

*Rev 17:12-14 - the ten horns which thou sawest are ten kings - The 10 Kings, prophesied first in Gen 15:18-21, in Esther 9:10, 12-14 in Dan 2, and in Rev 16:13, kings of the [east] sun, is the last confederacy that will wage war against God and His people. The 10 kings, though not kings, will receive power as kings for a period of time with the papacy. This 10-fold power may be comprised of civil and ecclesiastical figures. The 10 Kings will be judged in the "Day of the Lord" as spoken by the prophet Joe. See Joe 1:15; 2:1, 11, 31.

Rev 17:12

Rev 17:12-14 - the ten horns which thou sawest are ten kings - The 10 Kings, prophesied first in Gen 15:18-21, in Esther 9:10, 12-14 and in Dan 2, is the last confederacy that will wage war against God and His people. The 10 kings, though not kings, will receive power as kings for a period of time with the papacy. This 10-fold power may be comprised of civil and ecclesiastical figures. The 10 Kings will be judged in the "Day of the Lord" as spoken by the prophet Joe. See Joe 1:15; 2:1, 11, 31.

Rev 17:12

Rev 17:12 - one hour - the hour of temptation that is to come upon the earth is here mentioned (See Rev 3:10; Isa 28:15, 17; 1Pet 4:12||Matt 13:5, 6; Dan 3:15). It is during this hour that the saints will be brought before magistrates and church leadership to give an answer for the hope that lies within them. See Lk 12:11, 12

Rev 17:13

Rev 17:13 - these have one mind - The enemies of God have confederated together against Him and His people. See Ps 83:2-5; 48:1-7; Rev 16:13, 14; Isa 8:9 The scenes of the betrayal, rejection, and crucifixion of Christ have been reenacted, and will again be reenacted on an immense scale. People will be filled with the attributes of Satan. The delusions of the archenemy of God and man will have great power. Those who have given their affections to any leader but Christ will find themselves under the control, body, soul, and spirit of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action, they cry, “Release unto us Barabbas, but crucify Christ”.... – {3SM 415.6}

Rev 17:13

Rev 17:10 - give their power/strength to the beast - The papacy will be given the power and strength of the world (the United Nations - the 10 kings) before its destruction: See Eze 29:17-20. In that same day, the remnant will "bud forth" because of the Latter Rain and will "open their mouths" with the Loud Cry (Eze 29:21)

Rev 17:14

Rev 17:14 - these shall make war with the Lamb - see Rev 16:14-16; Ps 2:1-4, 110:6; Judges 5:19-21

Rev 17:14

Rev 17:14 - the Lamb shall overcome them - See Judges 5:20, 21; 1Kin 18:40

Rev 17:14

Rev 17:14 - they that are with Him are called and chosen and faithful - the 144,000. See Rev 14:1-5

Rev 17:14

Rev 17:15 - called and chosen - Jesus once said that "many are called but few are chosen" (Mt 20:16; 22:14), suggesting few will chose the path of life. Those who do and go through great tribulation of the last days are here mentioned. See Eph 1:1-11

Rev 17:14

Rev 17:14 - chosen - those who choose to be chosen are they who humble themselves and submit to the purging process of the Faithful and True Witness.

Rev 17:14

Rev 17:14 - and faithful - the 144,000 are faithful, not loving their lives unto the death. They purpose to live by God's law and love no matter the circumstances. Though they be slain for their witness they remain faithful. They are as the Rechobites who refused to compromise based on the solemn command of their father. See Jer 35:1-19; Rev 12:11; Heb 10:35-39 God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: “God will bring His work closer and closer to test and prove every one of His people.” Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: “They are joined to their idols, let them alone,” and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. – {1T 187.1}

Rev 17:15

Rev 17:15 - waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues - See Isa 17:12, 13, 60:5; Jer 51:13; Ps 65:7; Eccl 11:1

Rev 17:16

Rev 17:16 - these shall hate the whore, and shall make her desolate and naked and shall eat her flesh and burn her with fire - The same fate of the adulterous wife, Ancient Israel, will be levied upon Babylon the Great Whore. The kings of the earth and all the wicked will turn upon her and burn her with fire. See Jer 4:30, 31 When the people learned that Jesus had been put to death by the priests, inquiries were made regarding His death. The particulars of His trial were kept as private as possible; but during the time when He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the

priests and rulers, were circulated everywhere. By men of intellect these priests and rulers were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, they became like men insane. The prophecies that pointed to Christ's sufferings and death they could not explain, and many inquirers were convinced that the Scriptures had been fulfilled. – {DA 776.4} The revenge which the priests had thought would be so sweet was already bitterness to them. They knew that they were meeting the severe censure of the people; they knew that the very ones whom they had influenced against Jesus were now horrified by their own shameful work.

Rev 17:17

Rev 17:17 - for God hath put in their hearts to fulfill His will - God has never lost control in the Great Controversy. God's judgments are to befall Babylon and He will execute it through those who have committed fornication with her. God will even use the wicked to fulfill His purposes. See Rev 16:19-21; Joh 11:50-52; 1Kin 22:22, 23; 2Chron 18:21, 22 The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations as well as the concerns of His church in His own charge.—Testimonies for the Church 5:753 (1889). – {LDE 29.1} These symbolical representations [the fiery serpents in the wilderness] serve a double purpose. From them God's people learn not only that the physical forces of the earth are under the control of the Creator, but also that under His control are the religious movements of the nations. Especially is this true with reference to the enforcement of Sunday observance.—Manuscript Releases 19:281 (1902). – {LDE 29.2} In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great Powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass.—Evangelism, 65 (1902). – {LDE 29.3} As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth. [See Ezekiel 1:4, 26; 10:8; Dan 4:17, 25, 32.]—Education, 178 (1903). – {LDE 29.4} In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.—Prophets and Kings, 499, 500 (c. 1914). – {LDE 29.5}

Rev 17:18

Rev 17:18 - the woman which thou sawest is that great city, which reigneth over the kings of the earth - See Prov 31:3; Rev 14:8; 16:19-21

Rev 18:1

Rev 18:1 - And after these things - Rev 18 is comprised of the following: v1-3 - An angel that illuminates the earth with His glory that gives a warning message of the fall of Babylon v4-20 - A second message from heaven, commanding all to come out of Babylon v21-24 - The close of humankind's probation

Rev 18:1

Rev 18:1 - I saw another angel come down from heaven - the descent of the 4th Angel, parallels the descent of the Mighty Angel found in Rev 10:1. The Angel's descent is to empower the message of the 3rd Angel of Rev 14:9-12 for the Advent Movement Reform

Line, but also marks the empowerment of the 1st Angel's message for the 144,000's Reform Line. The 4th Angel's descent on September 11, 2001 is historic in its being a visible marker (waymark) in the chain of events marking the close of humankind's probation. The 4th Angel parallels the Mighty Angel's descent on August 11,1840 as a visible empowering from the LORD for His remnant movement. I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another. – {EW 245.2}

Rev 18:1

Rev 18:1 - power - [exousia] meaning authority/right/privilege.

Rev 18:1

Rev 18:1 - the earth was lightened with his glory - The light shining from the 144,000 is to lighten the world, dispelling the darkness. This makes way for the proclamation, “Babylon is Fallen, is Fallen”, signifying Babylon, with all of its corruptions has been exposed and is to be seen in contrast to the light shining from God’s remnant people - See Ex 34:28, 29; *Num 14:21; *Mt 21:14; *Titus 2:13||Col 1:27; Ezek 16:14, 43:2; Isa 55:5, 60:1-5; 2Thess 1:11, 12; Hymn #316 v2 - Live Out Thy Life WIthin Me Those who wait for the Bridegroom’s coming are to say to the people, “Behold your God.” The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} As with the angel of Rev 10 whose feet stood upon both land and see, bringing a global message, this angel empowers the prophetic reformatory movement and lightens the earth with His glory. The descent of the 4th Angel, whose glory lightens the entire earth is coincident with the falling of the Latter Rain (in measure). God's presence, revealed through His human agents’ proclamation of the gospel is that which lightens the earth and is coincident with the Times of Refreshing [Former Rains - Pentecost, and Latter Rains] (Act 3:19). See Num 14:21; Hab 2:14, 20 There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light [light of the 4th Angel] for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. {Bible Echo August 26, 1895} The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with his glory, the triumphant song of praise is echoed from one to another in melodious chant, “Holy, holy, holy, is the Lord of Hosts.” They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached. – {RH December 22, 1896 Par. 11} The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious

manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. – {GC 611.1} The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God. The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work which God has not appointed them to do. {Lt 86, 1900, par. 23} I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel." – {EW 271.2}

Rev 18:1

Rev 18:1 - His glory - God's glory, His name, His character, His presence will lighten the world as it shine forth through the 144,000 who have the Father's name written in their foreheads and have the living presence of Christ within. See Ex 33:14, 19-34:8; 1Jo 4:17; 2Cor 3:18 The truth of a heavenly origin converts the soul. The truth from heaven has an influence upon the human life and upon the human character that is elevating, ennobling, sanctifying, refining—making us more and more like Jesus; and thus we are changed through the sanctification of the truth from glory to glory. What is the glory? It is the character—"From character to character." And we are fitting for heaven in this life, that we may see Jesus and that we may be like Him; that we may reflect His image, and from character to character marching, marching right straight along; step by step you keep with the Leader, and He is leading you. Who is it? The Light of the world, the Truth, the Life.—all these combined, and He is leading in straight paths. You are never left without angels' care. Do you respond and seek to perfect a true righteous character? Will you be led? That is the question, the whole question of your salvation today. Will you be led? – {1SAT 204.2}

Rev 18:2

Rev 18:2 - he cried mightily with a strong voice - the "loud cry" of the Mighty Angel is the empowering of the 3rd Angel of Rev 14:9-12, also known as the "latter rain" - the work of the Holy Spirit, the Teacher of righteousness according to righteousness. The "loud cry" is synonymous with the "times of refreshing", the "latter rain", and "the outpouring of the Holy Spirit".

Rev 18:2

Rev 18:2 - Babylon the great is fallen is fallen - See Jer 51:8; Rev 14:8, 17:5 This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Rev 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it

sacred. Christ is set at nought in the contempt placed upon His word and His people. As the teachings of spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches. – {GC 603.2} PP 124.1 - In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days. – {PP 124.1}

Rev 18:2

Rev 18:2 - is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird - every abominable and despicable from of wickedness and debauchery can be found in Babylon - See Rev 16:13, 14; Nah 3:1, 4; Zech 5:6-11; Isa 47:12 At last he [Martin Luther] beheld in the distance the seven-hilled city. With deep emotion he prostrated himself upon the earth, exclaiming: "Holy Rome, I salute thee!"—Ibid., b. 2, ch. 6. He entered the city, visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. "No one can imagine," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it: it is an abyss whence issues every kind of sin.'"—Ibid., b. 2, ch. 6. – {GC 124.3} [The Great Conspiracy pg 53 by Neil Livingston] Let us more carefully analyze Rev 18, verses 1 and 2. The fourth angel states that because the modern churches of Babylon have fallen they have "become the habitation of devils." What does this mean? The contemporary Roman Catholic and Sunday-keeping churches are now filled with spiritualism in the form of false healing, false speaking in tongues, casting out demons, and using hypnosis in the practice of so-called "Christian psychology." Rock music, inspired by demons, is now used in the worship service of most contemporary denominations, including the Roman Catholic Church. All of Christendom is rampant with the modern spiritualistic techniques of "Self-Esteem," and "Neuro-Linguistic Programming," known as NLP. This, without question, is spiritism in its most subtle and deceptive form! When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of Scripture and the convicting power of God's Holy Spirit are inviting the control of demons. Criticism and speculation concerning the Scriptures have opened the way for spiritism and theosophy – those modernized forms of ancient heathenism–to gain a foothold even in the professed churches of our Lord Jesus Christ. Ellen G. White, Desire of Ages, page 258. (emphasis supplied).

Rev 18:3

Rev 18:3 - for all nations have drunk of the wine of the wine of the wrath of her fornication - In the time in which this prophecy is to be fulfilled, all the world would have been given wholly in to the hands of the papacy. The deceptions (wine that intoxicates) made prominent and enforced through the wrath of her fornication, the illicit union of church and

state, will compel all not hid in Christ to receive the Mark of the Beast - See Jer 51:7; Rev 19:2 This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). What is that wine?–Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden–the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men" (Matt.15:9). {Ellen G. White, Selected Messages, Bk. 2, page 118.}

Rev 18:3

Rev 18:3 - kings of the earth have committed fornication with her - it is "confusion" [fornication] for a woman to lie with a beast, therefore it is fornication for the Church of Rome to have relations with the Kings of the earth. See Lev 18:23; Eze 28:3-5

Rev 18:3

Rev 18:3 - the merchants of the earth are waxed rich through the abundance of her delicacies - "The merchants of the earth are waxed rich through the abundance of her delicacies." The merchants of the earth have become rich from the sale of goods connected with the Christian faith. Christmas, Easter, Saint Valentine's Day, All-Saints Day (Halloween), Saint Patrick's Day, and other so-called Christian holidays reap millions in revenue for merchants and the Church. The "Contemporary Christian" gospel music industry alone is second only to the Country music industry of Nashville in the millions of dollars realized. {The Greatest Conspiracy pg 54 by Neil Livingston}

Rev 18:4

Rev 18:4 - And I heard another voice from heaven saying - As in Rev 10, where the Father speaks from heaven and commands Joh to eat the book, here the Father commands all His people to come out of Babylon as He pronounces its destruction

Rev 18:4

Rev 18:4 - come out of her my people - See Rev 14:4; Zech 2:6-8; 2Cor 6:17; Jer 48:6, 50:8, 51:6, 23:7, 8; Act 18:10; John 10:4, 5, 14-16 The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. – {COL 415.5} The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness. – {COL 416.1} The call, empowered by the power of the Holy Spirit will cause all to be cut to the heart but will result in one of two outcomes, zealous repentance unto salvation or a zeal to silence the message and the messengers. Act 2:37-39, 3:18-20; 5:33, 7:54; Joh 16:1-3 Only a few of earth's billions will come out of Babylon. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) From Egypt only two passed into the promised land. Only eight were saved in Noah's day. After the flood they all apostatized into Babylon. A few followed when the Lord called Abraham. Fewer still stood at the cross. "And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things." (Lk 23:49, emphasis supplied). Only one hundred and twenty in the upper room received the early rain of the Holy Spirit at Pentecost. A small company believed William Miller. Fewer still accepted the Sanctuary and Sabbath truths, the Spirit of Prophecy, and became Seventh-day Adventists. Today many are living in the broad way. There remains a small remnant throughout the earth. "Nevertheless when the Son of man cometh," Jesus asked, "shall he find faith on the earth?" (Lk 18:8b) {The Greatest

Conspiracy pg 55 by Neil Livingston} I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, “It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.” – {EW 271.2} The voice from heaven with the command to come out of Babylon with the descent of the 4th Angel, parallels the arrival of the 2nd Angel of Rev 14:8 in the Millerite History. Given as a clarion blast to signal the near Close of Probation for a people, the 2nd Angel's command spoke to those within Protestantism that had fallen whereas, the message from heaven during the 4th Angel's descent signals the purification of God's last day church and its imminent close of probation before the rest of the world's probation closes. The Lord is calling for His people, who are called by His name, to come from Babylon [the breaches that have occurred in Adventism due to apostasy - 1. Confusion on the nature of Christ 2. Disparaging the Spirit of Prophecy 3. Casting off the truths of Righteousness by Faith and complete victory over sin 4. Forsaking the Biblical identification of the remnant church and its works 5. A religion of works that gives no assurance of salvation 6. Downplaying the critical role of the Sabbath as a testing truth 7. Questioning the doctrine of the sanctuary and Jesus' mediatorial work in the Most Holy Place today] and be separate from her corruptions by returning to the Old Paths. This warning cry is two-fold, that we not partake of the sins of Babylon and thus not receive of the plagues from the LORD. See Isa 48:20; 30:26; 58:12, 13; Jer 6:16, 17, 50:8-11, 51:6, 45-50; Zech 2:6-9, 11 To-day, the word is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." That is Babylon. And in the eleventh chapter of the book of Rev, it speaks of that which is "spiritually called Egypt;" and they who get the victory over the beast, and over his image, and over the mark, and the number of his name "sing the song of Moses"-not something like it-but "the song of Moses the servant of God." What was the song of Moses?-The song of deliverance from Egypt. Then, when those who get the victory over the beast, and over his image, and over his mark, and over the number of his name, sing the song of Moses, it is because they are delivered from Egypt. Because, to-day, and to the end of the world, "Out of Egypt have I called my son." There is to-day a Babylon and an Egypt. To-day there are people of God in Babylon and in Egypt. And to-day the Lord calls, "Come out of her my people;" and, "Out of Egypt have I called my son." {March 15, 1897 ATJ, GCDB Q48.2} Look at it again: Where was Nimrod?-He was in Babylon, and governed the realm of Babylon. Where was Abraham?-He was in the country ruled by the kingdom established by Nimrod. But God called him out of that country. That country was Babylon both spiritually and physically. And more than this: Nimrod was the son of Cush, and Cush was the son of Ham, and Egypt is the land of Ham. So that in Nimrod there was both Egypt and Babylon. And when God called Abraham, he called him out of both Egypt and Babylon. And "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And ye are called out of both Egypt and Babylon. {March 15, 1897 ATJ, GCDB Q48.3}

Rev 18:4

Rev 18:4 - partakers of her sins - the whore is one who commits lawlessness, breaking the commandments of God. See 1Tim 5:22; 1Jo 3:4 Signs Your Church is in Apostasy: 1. Separates Jesus from the Truth - Joh 4:23 2. Teaches that doctrines don’t matter: doctrine means “teaching from God’s word” - 1Tim 4:16 3. When keeping God’s law is seen as legalism and not obedience: Ps 19:7; Rev 12:17 4. Chooses politics over Christ: Joh 19:15 5. Unity is issues based and not Bible based - Satan will unify the apostate churches on “issues”: Rev 17:13 6. Following Christ’s example is optional: 1Jo 2:6 (one can not be lost if they do what Jesus did) 7. Worship reflects worldly standards vs. God’s standards from His

Word: Lk 6:45 8. Focus on wealth supersedes focus on Jesus (a carnal church): Mt 6:24 9. Does not embrace equality for all (racial, cultural biases promoted): Gal 3:26-28 10. Exalts the temporal above the eternal: Philippians 3:20 The Lord would have His people BURY POLITICAL QUESTIONS. On THESE THEMES SILENCE is ELOQUENCE. Christ calls upon His followers to COME into UNITY on the PURE GOSPEL PRINCIPLES which are plainly revealed in the word of God. We CANNOT with Safety Vote for Political Parties, for we do not know whom we are voting for. We CANNOT with Safety Take Part in ANY Political Schemes. We CANNOT Labor to Please men who will use their influence to Repress Religious Liberty, and to Set in Operation Oppressive Measures to Lead or Compel their Fellow men to Keep Sunday as the Sabbath. The first day of the week is not a day to be reverenced. It is a spurious sabbath, and the members of the Lord's family CANNOT Participate with the men who exalt this day, and Violate the Law of GOD by trampling upon His Sabbath. The people of God are NOT to Vote to Place Such Men in Office; for when they do this, they are Partakers with them of the SINS which they Commit while in office. {FE 475.2}

Rev 18:4

Rev 18:4 - that you receive not of her plagues - a dual reference to come from Babylon is here noted: 1. The destruction of Ancient Israel in the city of Jerusalem at the hands of Rom (Mt 24:) 2. The destruction of Spiritual Israel along with Spiritual Babylon because they sought to avoid bearing the reproach of the cross of Christ at the close of mankind's probation (Isa 4:1-3)

Rev 18:5

Rev 18:4 - For her sins have reached unto heaven - See Jer 50:29-32 All that the papacy learned, she learned from Ancient Israel: 1. Traditions over the Word of God: Mark 7:6, 7; 2. Spiritual Fornication (church & state): Lk 20:20, Joh 18:28-31, 19:7 3. Priesthood controls the people: Joh 7:45-49; Isa 29:9-12 4. Idolatry - Isa 3, 44:9-19 5. Ritual fasting and penance: Isa 58:1-5; Mark 2:18; Lk 5:33-35 6. Long robes and regalia: Lk 20:46; Mt 23:5 When do her sins reach unto heaven? When the law of God is finally made void by legislation. Then the extremity of God's people is His opportunity to show who is the governor of heaven and earth. As a Satanic power is stirring up the elements from beneath, God will send light and power to His people, that the message of truth may be proclaimed to all the world. – {Mar 189.5}

Rev 18:5

Rev 18:5 - God hath remembered her iniquities - it is not that God in any way had forgotten her iniquities, but rather, the time had come for her to be judged and punished for those iniquities. See Ex 6:5; Jer 14:10, 50:14, 15; Rev 16:19; Gen 19:29, 30:22; 1Sam 1:19

Rev 18:6

Rev 18:6 - Reward her even as she rewarded you - the destruction of Modern Babylon is typified through God's destruction of ancient Tyrus, delineated in Eze 26, 27; Jer 51:49

Rev 18:6

Rev 18:6 - and double unto her double according to her works - Babylon receives a double portion of punishment of the 50-100M martyrs she slew during the Dark Ages and those who will die before the close of mankind's probation.

Rev 18:6

Rev 18:6 - in the cup which she hath filled - See Rev 17:4, 5

Rev 18:7

Rev 18:7 - glorified herself, and lived deliciously - See Isa 47:8, Lk 7:25; Compare Isa 43:7; 2Thess 2:4

Rev 18:7

Rev 18:7 - for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow - See Isa 47:7 8; Ps 10:6; Prov 30:20; GC 17.2

Rev 18:8

Rev 18:8 - shall her plagues come in one day - See Isa 26:5, 6, 47:8-15; Jer 51

Rev 18:8

Rev 18:8 - and she shall be utterly burned with fire - See Rev 19:20

Rev 18:8

Rev 18:8 - for strong is the Lord God who judgeth her - See Nahum 1:3

Rev 18:10

Rev 18:10 - Alas, alas - a term synonymous with the term “woe”. Just like there are 3-woes spoken of, the statement “Alas, alas” appears 3x. See Rev 18:10, 16, 19, 8:13 (Heb: ouaí) alas, woe oo-ah'-ee a primary exclamation of grief a primary exclamation of grief; "woe":--alas, woe.

Rev 18:10

Rev 18:10 - for in one hour is thy judgment come - See Dan 5:30, 31

Rev 18:11

Rev 18:11 - for no man buyeth their merchandise any more - The merchants have no buyer in Babylon anymore when she is exposed and being destroyed, and In Babylon’s exposure, none will buy of that which she has peddled to the people’s loss, for so long. See Ezek 28:16, 18; Joh 8:44

Rev 18:12

Rev 18:12 - The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble - the merchandise that the beast has bought and traded in are those things of the world that have allured, deceived, enticed, and ensnared men. See Ezek 28:16

Rev 18:13

Rev 18:13 - souls of men - the papacy is the system that serves as a front for the enemy of souls, the devil. The trade and bartering of men's souls are done through craft and intelligence of this apostate system. See Eze 27:13; Dan 11:39

Rev 18:14

Rev 18:14 - And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all - Babylon has lived deliciously - See Rev 18:7

Rev 18:15

Rev 18:15 - The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing - See Rev 18:9-11

Rev 18:16

Rev 18:16 - Alas, alas - a term synonymous with the term “woe”. Just like there are 3-woes spoken of, the statement “Alas, alas” appears 3x in the Rev when speaking of the destruction of Babylon. See Rev 18:10, 16, 19, 8:13 (Heb: ouaí) alas, woe oo-ah'-ee a primary exclamation of grief a primary exclamation of grief; "woe":--alas, woe.

Rev 18:16

Rev 18:16 - that great city - See Rev 14:8, 16:19, 18:18, 19

Rev 18:17

Rev 18:17 - For in one hour - "the day of trouble" and "the time of the LORD's vengeance [for His temple]" according to Jer 51:2, 6, 11

Rev 18:18

Rev 18:18 - What city is like unto this great city! - this is an appropriate question. What city is like Vatican City, that is a City, a Church and a nation all in one? None other. - Rev 14:8, 17:18

Rev 18:19

Rev 18:19 - Alas, alas - a term synonymous with the term “woe”. Just like there are 3-woes spoken of, the statement “Alas, alas” appears 3x. See Rev 18:10, 16, 19, 8:13 (Heb: ouaí) alas, woe oo-ah'-ee a primary exclamation of grief a primary exclamation of grief; "woe":--alas, woe.

Rev 18:19

Rev 18:18 - by reason of her costliness! - by reason of her extravagance.

Rev 18:20

Rev 18:20 - Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her - See Rev 6:9-11, 12:11, 17:6, 18:24; Dan 7:26

Rev 18:21

Rev 18:21 - a mighty angel took up a stone like a great millstone, and cast it into the sea - See Jer 51:60-64; Mt 18:6; Mk 9:42; Lk 17:2

Rev 18:21

Rev 18:21 - Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all - See Rev 16:19-21

Rev 18:23

Rev 18:23 - the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bird shall be heard no more at all in thee - Babylon will be cast to utter darkness - See Jer 25:10

Rev 18:23

Rev 18:23 - for by thy sorceries were all nations deceived - See Rev 18:2, 3, 14:8

Rev 18:23

Rev 18:23 - sorceries - Pharmakia - drugs - See Rev 22:15; Jer 46:11

Rev 18:24

Rev 18:24 - And in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth - See 2Kin 9:7; Lk 11:47, 48; Rev 16:6, 17:6, 13:7, 6:9-11, 12:11, 20:4; Dan 7:25, 26; 11:39

Rev 19:5

Rev 19:5 - And a voice came out of the throne saying Praise our God - the Father commands all to praise the Son, the LORD God Who has triumphed. See also Heb 1:8

Rev 19:7

Rev 19:7 - for the marriage of the Lamb is come, and His wife hath made herself ready - The marriage is the consummation of the judgment where all who are found in Christ will be ready to enter into the marriage feast once Christ returns. See Mt 25:10; Jer 6:2; Lk 12:35-37

Rev 19:8

Rev 19:8 - And to her was granted that she should be arrayed in fine linen, clean and white - See Rev 3:18, 7:13-17, 16:15; Isa 52:1; Rom 13:12 “She will understand what it means to have the assurance of the Spirit because she has received Christ by faith and His life has become her life. Her union with the Bridegroom provides much more than the forgiveness of sin. Her sin is not only taken away but the vacuum is filled with the Holy Spirit. This means divine illumination, humanity joined to divinity. Here will be the wife committed to the marriage of the Lamb; she has made herself ready and she is arrayed in fine linen, clean and white, clothed with the righteousness of saints (Revelation 19:7, 8).” {Then Shall the Sanctuary Be Cleansed, pg 87, Donald Karr Short}

Rev 19:8

Rev 19:8 - for the fine linen is the righteousness of saints - the righteousness of the saints is Christ’s righteousness, imputed and imparted by grace through faith of Jesus Christ. Christ’s Righteousness is a tested and purified faith and holiness that has overcome the world. See Jer 23:6; Rev 3:18, 19:14; Ezek 16:8-13

Rev 19:9

Rev 19:9 - Blessed are they which are called unto the marriage supper of the Lamb - See Mt

22:1-14; Lk 14:17, 22:30

Rev 19:10

Rev 19:10 - And I fell at his feet to worship him. And he said unto me, See thou do it not: - See Rev 22:8

Rev 19:10

Rev 19:10 - I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: - The angels who are part of the family in heaven and on earth (Eph 1:10, 3:15) are as the prophets, being part of God's chain of prophetic revelation to men. See Rev 1:1, 22:6, 9, 14:7; Dan 10:21; Heb 1:14 The angel identified himself as a prophet of God (Rev 22:9). Indeed the angels were as prophets to Adam and Eve, giving them warning of the dangers found in the forbidden tree. See Lk 1:70; Act 3:21

Rev 19:10

Rev 19:10 - the testimony of Jesus Christ is the Spirit of Prophecy - The Holy Spirit, given to lead men to all truth, is the Spirit Who inspired the writing of the Bible, and the One who brings understanding of it (Joh 16:13, 15:26, 5:39; 2Pet 1:21; 1Cor 2:14; Isa 8:20; Lk 24:27, 32; 2Pet 2:19-21). Bible prophecy reveals past, present, and future events, and gives the reader understanding of the counsels and purposes of God (Rev 1:17-19). The patriarchs, the faithful throughout history, have treasured the prophetic word as God's direct revelation, instruction, and warning to preserve life, both present and eternal (Heb 11:7; Ju 14, 15). Those who diligently search the scriptures and apply its truths today will experience the same blessings as the patriarchs. See Isa 42:8, 9, 41:21-23, 26; Am 3:7; Prov 3:32; Ex 4:22-23 Enoch faithfully rehearsed to the people all that God had revealed to him by the Spirit of prophecy. Some believed his words and turned from their wickedness to fear and worship God. – {SR 59.1}

Rev 19:11

Rev 19:11 - in righteousness He doth judge - See Rev 22:12; Lk 12:47, 48; Joh 5:30

Rev 19:12

Rev 19:12 - His eyes were as a flame of fire - Jesus' eyes are like lamps of fire that see through each person with perfect clarity. Jesus searches the hearts and tries the reigns of every heart to see if it is faithful (Jer 17:10; Ps 139:23, 24; Zeph 1:12). Jesus counsels us to buy of Him eye salve so that we may see our own wretchedness (Rev 3:18). See Dan 10:6

Rev 19:12

Rev 19:12 - and on his head were many crowns - His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose and moved all together to the top of the city, I was enraptured with the sight. – {EW 53.1}

Rev 19:12

Rev 19:12 - and he had a name written, that no man knew, but he himself - Jesus has an experience which no one else can speak of but Himself. See Rev 2:17

Rev 19:13

Rev 19:13 - And he was clothed with a vesture dipped in blood - See Isa 63:1-3

Rev 19:13

Rev 19:13 - and his name is called The Word of God - See Joh 1:1-3, 14

Rev 19:14

Rev 19:14 - And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean - See Mt 16:27

Rev 19:14

Rev 19:14 - fine linen, white and clean - See Rev 19:8 It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that “meek and quiet spirit,” the “fine linen, white and clean” (Rev 19:14), which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, “They shall walk with Me in white: for they are worthy.” Rev 3:4. – {AA 523.3}

Rev 19:15

Rev 19:15 - out of his mouth goeth a sharp sword, that with it he should smite the nations - the Word of God is that which will judge the nations. See Heb 4:12; Rev 2:12, 16; Joh 12:47-50

Rev 19:15

Rev 19:15 - and he shall rule them with a rod of iron - See Rev 12:5

Rev 19:15

Rev 19:15 - tread winepress of the fierceness and wrath of Almighty God - Jesus treads upon the grapes of wrath - see Rev 14:17-20; Isa 63:3, 4; Eph 2:2, 3

Rev 19:16

Rev 19:16 - KING OF KINGS, AND LORD OF LORDS - See 1Tim 6:15; Rev 5:5, 17:14

Rev 19:17

Rev 19:17 - fowls that fly in the midst of heaven - the birds which soar in the heavens are all carnivorous. These birds of carrion and prey will eat the carcasses of the dead after Jesus 2nd Coming. See Jer 4:25; 7:33

Rev 19:17

Rev 19:18 - supper of the great God - the supper of the earth will be for the birds to consume the flesh of the wicked, verses the wedding banquet in heaven where Jesus celebrates His wedding to His bride, The Kingdom. see Zeph 1:2, 3, 14-18; Jer 4:23-27; Isa 24:21-23; 25:14-33; 34:9-17; Mt 24:28

Rev 19:18

Rev 19:18 - That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great - See Jer 19:7; Rev 19:21; 1Sam 17:44

Rev 19:19

Rev 19:19 - And I saw the beast, and the kings of the earth, and their armies, gathered together to make war - See Rev 16:16 The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. {7T 182}

Rev 19:19

Rev 19:19 - and the kings of the earth, and their armies - See Ps 2:1-3, 83:1-8; Rev 17:12-14

Rev 19:19

Rev 19:19 - gathered together to make war against Him that sat on the horse and against His army - See Rev 16:14, 17:12-14; Ps 2:1-3, 83:1-8

Rev 19:20

Rev 19:20 - And the beast was taken - See Rev 13:1-3

Rev 19:20

Rev 19:20 - and with him the false prophet that wrought miracles before him - See Rev 13:11-17, 16:13

Rev 19:20

Rev 19:20 - he deceived them that had received the mark of the beast, and them that worshipped the image his image - the False Prophet is he who will do the devil's bidding in the last days, deceiving all who worship the image to the beast and receive its mark to war against the saints of God. The miracles wrought by the False Prophet are not to create the image to the beast, but to convince all who have worship the beast, his image and receive his mark, that the true people of God are not the people of God. See Rev 13:12-16

Rev 19:20

Rev 19:20 - These both were cast alive into a lake of fire, burning with brimstone - God cast the papacy, the beast, and apostate protestantism, the false prophet which joined itself to its mother into the Lake of Fire at the commencement of the millennium. The papacy's 1260+yrs of persecution and apostasy may be accounted here. See Isa 30:33; Rev 18:8, 20:10; Mt 25:41

Rev 19:21

Rev 19:21 - And the remnant were slain with the sword of Him that sat upon the horse - See Rev 6:15-17; Jer 4:23-27

Rev 19:21

Rev 19:21 - all the fowls were filled with their flesh - See Jer 4:23-25

Rev 20:2

Rev 20:2 - bound him a thousand years - Lev 16:22 Satan is a spiritual being, not flesh and blood and can not therefore be bound as would a man or beast. The binding of Satan is due to circumstances, in other words: 1. He has no one to tempt for a thousand years because the earth is made desolate at Jesus' Second Coming (Jer 4:23-28). 2. He is bound to this earth, not able to roam or visit any other planet to tempt and harass. (Rev 20:1-3) 3. He is left in total darkness at the coming of the LORD At the conclusion of the thousand years is the resurrection of condemnation, where the wicked will also be raised from the dead. See Joh 5:24-29; Rev 20:5 The earth looked like a desolate wilderness. Cities and villages, shaken down by the earthquake, lay in heaps. Mountains had been moved out of their places, leaving large caverns. Ragged rocks, thrown out by the sea, or torn out of the earth itself, were scattered all over its surface. Large trees had been uprooted and were strewn over the land. Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth and see the effects of his rebellion against God’s law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen. During this time, Satan suffers extremely. Since his fall his evil traits have been in constant exercise. But he is then to be deprived of his power, and left to reflect upon the part which he has acted since his fall, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done and be punished for all the sins that he has caused to be committed. – {EW 290.1}

Rev 20:3

Rev 20:3 - cast him into the bottomless pit - the earth in its barren, broken down condition has returned to its former state before the creation, being without form and void (Jer 4:23-28; Gen 1:2). It is the desolated, darkened earth (no sun or moon - Isa 24:23; Jer 4:28) itself that has become the place of bondage, the Bottomless Pit for Satan. See Isa 24:17-21; Lev 16:22

Rev 20:3

Rev 20:3 - shut him up and set a seal upon him - just as the noble prophet Dan was condemned to death in the pit of a lions den and sealed ("that the purpose may not be changed") by those who under Satan's influence wickedly sought to take his life (Dan 6:16, 17), Satan will receive his just recompense of being sealed (condemned) to the pit of the earth for his final destruction in the Lake of Fire. See Rev 20:10.

Rev 20:3

Rev 20:2 - that he should deceive the nations no more - the nations here are the masses of wicked that have inhabited the earth and are destroyed at the presence of the LORD. See Isa 24:21, 22

Rev 20:3

Rev 20:3 - till the thousand years are fulfilled - The nations have warred against God and His people and have suffered the result of their rebellion. Their ultimate fate will be the resurrection of condemnation and their final executive judgment, where they are destroyed in the Lake of Fire, the Second Death. See Rev 20:5, 6, 1Cor 15:24-28

Rev 20:3

Rev 20:3 - and after that he must be loosed a little season - with the resurrection of the wicked (resurrection of condemnation - Joh 5:29; Rev 20:5) after the 1000 years have ended, the devil is loosed from his prison of circumstances, now having once again subjects to tempt, harass, influence and control against God and His kingdom "a little season". See Rev 20:7-10

Rev 20:4

Rev 20:4 - I saw thrones and they sat upon them, and judgment was given to them - the redeemed will rule in judgment. See Isa 32:1; Mt 19:28; Lk 22:30; Isa 54:17; 1Cor 6:2, 3; Ps 1:5, 75:2-10, 149:1-9; Prov 26:26; Rev 3:21

Rev 20:4

Rev 20:4 - judgment was given unto them - See 1Cor 4:5, 6:2, 3; Mt 19:28; Lk 22:30; Dan 7:22; Isa 32:1, 54:17; Psa 122:5, 149:9; Lk 22:30. After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city (Rev 22:14), Jesus and the saints sit in judgment. The books are opened—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. “Behold ye,” said the angel, “the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.” {EW 53.1} Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. Then they meted out to the wicked the portion which they must suffer, according to their works; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints. Satan’s punishment was to be far greater than that of those whom he had deceived. His suffering would so far exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer. – {EW 290.3}

Rev 20:4

Rev 20:4 - The judgment by the just is the act that settles all doubt of God's character for those who will spend eternity with Him. God is proven to be just and true in all of His ways (Rev 16:7) as the life record of the wicked are made plain.

Rev 20:4

Rev 20:4 - The judgment by the just is the act that settles all doubt of God's character for those who will spend eternity with Him. God is proven to be just and true in all of His ways (Rev 16:7) as the life record of the wicked are made plain.

Rev 20:4

Rev 20:4 - I saw the souls of them that were beheaded for the witness of Jesus - See Rev 6:9, 10

Rev 20:4

Rev 20:4 - reigned with Christ - See Mt 19:28; Isa 32:1; 1Cor 6:3

Rev 20:4

Rev 20:4 - a thousand years - Jesus permits us to reign with Him for 1000yrs until all of God's enemies are subdued - See 1Cor 15:25-28; Jer 51:20-24

Rev 20:5

Rev 20:5 - the rest of the dead - those whose names were not written in the Lambs Book of Life, who died without Jesus Christ and those who were slain by the brightness of His coming are the dead who will not live again until the resurrection of condemnation, after the 1000 years. See Isa 24:22; Nahum 1:5; 2Thess 2:8

Rev 20:5

Rev 20:5 - this is the first resurrection - the resurrection of life is that which is promised to all who have died in Christ and whose names are written in the Lamb's Book of Life. See Joh 5:25-29

Rev 20:6

Rev 20:6 - Blessed and holy is he that hath part in the first resurrection - See 1Thess 4:14-17; Joh 5:24-29; Phil 3:11

Rev 20:6

Rev 20:6 - the second death hath no power - See Dan 3:21-27; Rev 2:11, 20:14, 21:8; Ps 103:15-17 While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Revelation 20:6; Ps 84:11. – {DD 60.2} The cities of refuge were a symbol of the refuge provided in Christ. The Saviour has by the shedding of His own blood provided for the transgressors of God's law a sure retreat, into which they may flee for safety from the second death. No power can take out of His hands the souls that go to Him for pardon. – {EP 369.1} After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost—eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever. – {CCh 41.3}

Rev 20:6

Rev 20:6 - they shall be priests of God and of Christ, and shall reign with Him a thousand years [in heaven]. See Rev 5:10

Rev 20:7

Rev 20:7 - Satan shall be loosed out of his prison - the devil will be loosed from his prison of circumstances (a barren and desolate earth) after 1000 years as the earth is repopulated with the resurrected wicked, numbering as the sands of the sea. Rev 20:5, 7, 8, 10; Nahum 1:11, 12, 14

Rev 20:8

Rev 20:8 - Gog - meaning roof/covering/dissolving. See Ezek 38:9 meaning foreigners or barbarians; those who are outside the camp of God who seek to do God and His people harm. See Eze 39:1; Rev 22:15; 21:8 As spoken in Eze 39, means the great powers which Daniel gives us to understand which were to arise successively in the Northern Mediterranean to rule over the world: The Babylonians, the Medes & Persians, the Grecians and the Rom. Gog therefore represents the wicked powers of the earth ("kings of the East"), especially Antichrist, or Papal Rome. {William Miller's Voice of Prophecy pg 39}. See Dan 8:23 [transgressors]

Rev 20:8

Rev 20:8 - Magog - supporters of Gog.

Rev 20:8

Rev 20:8 - gather them together to battle - Gog and Magog will come to make a prey of the people of God who dwell in peace and safety. See Eze 38:11-16

Rev 20:8

Rev 20:8 - the number of whom is as the sand of the sea - See Nahum 1:12

Rev 20:9

Rev 20:9 - The events following the Millennium allows the righteous to see that the hearts of those who had perished and not risen during the First Resurrection or were slain by the brightness of Jesus' Second Coming are completely unrepentant and unconverted as they storm the city. It proves once again that God is just in His judgments. See Eze 38:10-17

Rev 20:9

Rev 20:9 - compassed the camp of the saints about, and the beloved city - the camp of the saints and the beloved city is New Jerusalem, God's Holy City and Bride that has descended from heaven onto the earth, onto the plain where Mt. Olivet once stood. See Rev 21:2; Zech 14:4, 12:1-6

Rev 20:9

Rev 20:9 - and fire came down from God out of heaven, and devoured them - See Eze 38:18-23

Rev 20:10

Rev 20:10 - the devil that deceived them - the last great deception of the devil has been completed in convincing "the nations" that they can conquer God and seize the beloved city, New Jerusalem. Satan is laid waste before "the nations" and all will look on him narrowly as he is judged and thrown into the lake of fire and brimstone. The reward of his children, the seed of the serpent will follow. See Isa 14:15-21; Nahum 1:11, 12, 14

Rev 20:10

Rev 20:10 - tormented day and night for ever and ever - See Ps 9:5-8

Rev 20:11

Rev 20:11 - And I saw a great white throne, and him that sat on it, from whose face the earth

and the heaven fled away; and there was found no place for them - See Jer 17:12; 1Cor 15:24-28

Rev 20:12

Rev 20:12- I saw the dead, small and great, stand before God - the executive judgment of the wicked is here shown, where the wicked will see their lives, works and rebellion come into judgment for themselves. It is here that God and His government are vindicated before all the world and it is here that every knee will bow and will confess that Jesus Christ is Lord. See *Jude 1:15, 16; 2Pet 2:9; Rom 14:11; Phil 2:10; Isa 45:23-25; Lk 4:5

Rev 20:12

Rev 20:12 - and another book was opened, which is the book of life: - as a book of record and evidence, the Lamb's Book of Life which contains the names of the redeemed is also presented in the judgment of the wicked, to affirm that they have no part in Jesus' works by their own choice. See Rev 13:8, 17:8.

Rev 20:12

Rev 20:12 - and the dead were judged out of those things which were written in the books, according to their works - See Job 21:20, 30; Ps 9:8

Rev 20:12

Rev 20:12 - according to their works - one's works and speech are a reflection of one's thoughts (as a man thinketh, so is he. Consider what the wicked may profess to Christ in judgment: "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.". Lk 13:26-28 See Prov 23:7; Mt 12:34; 2Cor 11:14, 15; Jer 25:14; Rev 20:13

Rev 20:13

Rev 20:13 - death and hell delivered up the dead which were in them - the two enemies, death and hell (the grave) are defeated foes that were conquered for all by Jesus when He died on the cross of Calvary. These two enemies for which the devil had men bound in fear have been overthrown such that they have no power over Jesus' resurrection power (Heb 2:14, 15; Joh 5:25-29). Yet, the nations, the host of the wicked who have not accepted Jesus' gift of salvation must themselves pay the ultimate penalty for sin, the Second Death, whose payment they scorned by rejecting Jesus Christ.

Rev 20:13

Rev 20:13 - and they were judged every man according to their works - the judgment here mentioned is where the wicked will see their own lives and will recognize how they spurned God's countless attempts to save them. Here, the wicked and Satan himself will bow and give honor to Christ where "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." See Isa 45:23; Rom 14:11, 12; Phil 2:10; Prov 20:11

Rev 20:14

Rev 20:14 - cast into the lake of fire. This is the second death - the eternal separation from

God and utter destruction purposed by for the Devil and his angels alone for their rebellion in heaven, will be the fate of those who reject God's gift of salvation and whose names are not written in the book of life. This lake which melts and dissolves, will burn the wicked until they are consumed, as ashes under the feet of the righteous. See Mt 25:41; 2Pet 3:6, 7, 10-12; Mal 4:1, 3 "The city of God, like the ark in the flood, rides safely on the billows of flame. [The city of God and its inhabitants, will be preserved with Jesus within the city while the fires rage around them, just as the 3 Hebrew worthies in the fiery furnace.]The elements melt with fervent heat, and the earth, with all its works are burned up. The wicked become ashes under the soles of the feet of the righteous. The last ace in the shadowy service of the tabernacle, the placing of the ashes of the bullock in a clean place, has met its antitype.

Rev 20:14

Rev 20:14 - This is the second death - {deuteros thanatos - Gk - other of two} See Eze 28:18, 19; Mt 25:41; Mal 4:1, 3; 2Thess 1:8, 9

Rev 20:15

Rev 20:15 - And whosoever was not found written in the book of life was cast into the lake of fire - See Ps 9:17, 37:34, 91:8

Rev 20:15

Rev 20:15 - whosoever was not found written in the book of life - the Lamb's Book of Life contains the names of those who have accepted God's covenant of Peace; have received Jesus' atonement and are justified before God; who have been sanctified by the blood of the Lamb through watchful, patient, and diligent obedience to His Word; and are glorified at Jesus' Second Coming. All others, are condemned to pay the Second Death, prepared for the Devil and his angels. See Mt 25:41

Rev 21:1

Rev 21:1 - And I saw a new heaven and a new earth - See Isa 65:17-25; Rom 8:19-23

Rev 21:2

Rev 21:2 - saw the holy city, new Jerusalem, coming down from God out of heaven - The city, New Jerusalem will descend and land in the territory of Palestine where God has purposed to dwell forever. See *Heb 12:22; Zech 14:4; Ps 132:13, 14; Rev 3:12, 22:19; Gal 4:26

Rev 21:3

Rev 21:3 - Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God - Lev 26:11, 12; Ps 132:13, 14, 140:13; Rev 21:22, 23; Jer 24:7

Rev 21:3

Rev 21:3 - and they shall be his people, and God himself shall be with them, and be their God - See Ex 19:5, 6; Jer. 32:38, Ezek. 37:27, Zech. 8:8, Heb. 8:10

Rev 21:4

Rev 21:4 - wipe away all tears... - See Isa 33:24, 35:10, 51:11, 65:16, 17; 60:20; Nah 1:9; Rev 7:17

Rev 21:5

Rev 21:5 - Behold, I make all things new - All things will be made new. The only visible reminder of the curse of sin will be the nail prints in the hands of Jesus (Zech 13:6). See Isa 35; Heb 2:5-8; Mic 4:8

Rev 21:5

Rev 21:5 - these words are true and faithful - See Rev 22:6; 1Thess 5:23, 24

Rev 21:6

Rev 21:6 - I will give unto Him that is athirst of the fountain of the water of life freely - See John 7:37-39, 14:16-21; Rev 22:17

Rev 21:7

Rev 21:7 - He that overcometh shall inherit all things - Jesus, Who is Heir of all things (Heb 1:2), will make us joint heirs of all things with Him. See Rev 12:11; Mic 4:8 The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to "the first dominion." Mic 4:8. Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne. – {GC 483.3}

Rev 21:8

Rev 21:8 - But the fearful - See Isa 8:11-15, 19-21; Rev 22:15

Rev 21:8

Rev 21:8 - unbelieving - See Lk 12:45, 46; Heb 3:17-19

Rev 21:8

Rev 21:8 - abominable - Lev 30:13

Rev 21:8

Rev 21:8 - idolaters - See Col 3:5

Rev 21:8

Rev 21:8 - all liars - See John 8:44

Rev 21:8

Rev 21:8 - lake which burneth with fire and brimstone: which is the second death - See Rev 20:13, 14; Mal 4:1

Rev 21:9

Rev 21:9 - I will shew thee the bride, the Lamb's wife - See Rev 22:17

Rev 21:10

Rev 21:8 - that great city, the holy Jerusalem, descending out of heaven from God - See Rev 20:

Rev 21:12

Rev 21:12 - And had a wall great and high, and had twelve gates, and at the gates twelve angels - the angels stationed at the gates regulate who enters and exits the city. See Ps 24:7-10

Rev 21:15

Rev 21:15 - And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof - the accompanying angel is he who measures the city while Joh takes note of its dimensions. Compare Rev 11:1, 2

Rev 21:16

Rev 21:16 - twelve thousand furlongs - 1,500miles

Rev 21:17

Rev 21:15 - an hundred and forty and four cubits -

Rev 21:19

Rev 21:19 - foundations of the wall of the city were garnished with all manner of precious stones - See Isa 54:11, 12

Rev 21:22

Rev 21:22 - I saw no temple - There will be no temple, no ark and no remembrance of sin in the New Earth, neither will it come to mind. The only evidence of sin will be the scar marks in Jesus' hands. See Ps 22:16; Isa 33:20, 53:5; *Jer 3:16, 17; Zech 13:6; Ezek 37:26-28

Rev 21:23

Rev 21:23 - no need of sun - See Isa 60:19, 20; Rev 22:5

Rev 21:23

Rev 21:23 - for the glory of God did lighten it, and the Lamb is the light thereof - See Ezek 43:2

Rev 21:24

Rev 21:24 - And the nations of them which are saved - See Gen 15:5, 6; Jer 3:17, 18

Rev 21:24

Rev 21:24 - and the kings of the earth do bring their glory and honour into it - See Ps 68:29

Rev 21:25

Rev 21:25 - gates of it shall not be shut - The everlasting gates in heaven are open and shut at the command of God and angels that watch over them (See Ps 24:7-10). After sin, provision needed to be made to ensure all that defiles remained without (see Rev 22:14, 15). At Jesus' victorious return after the cross, the angels in love and adoration commanded the gates to be lifted up so that the King of glory might enter in. Again, when Jesus returns with the ransomed of earth, the cry will be heard to lift up the gates once again. Yet, in the new earth, never shall those gates be shut because all that possibly can defile would have been destroyed. See Isa 60:11; Joh 10:9; Rev 21:27

Rev 21:26

Rev 21:26 - And they shall bring the glory and honour of the nations into it - All the wealth, majesty, honor, beauty found in the nations will be brought to the city of our God. See Lk 4:5, 6

Rev 21:27

Rev 21:27 - And there shall in no wise enter into it any thing that defileth - nothing that defiles will be permitted to enter the heavenly courts. Only those who have partaken of Christ as their Passover, will be permitted to enter into the kingdom. The stranger who has not eaten of the Passover can not enter in. See Isa 33:20-24; 1Pet 1:4

Rev 21:27

Rev 21:27 - any thing that defileth - the 144,000 are said to follow the Lamb and are not defiled with women, or the harlot church and her offspring. Further Dan purposed in his heart that he would not defile himself with the wine and meat of Babylon, speaking of the need for health reform in our lives. See Rev 14:4; Dan 2:8; Rev 22:15

Rev 21:27

Rev 21:27 - whatsoever worketh abomination - the whore Babylon is said to be the mother of harlots and of every abomination on the earth. See Rev 17:5

Rev 21:27

Rev 21:27 - maketh a lie - the 144,000 are said to be without fault, having no guile in their mouths. See Rev 14:5

Rev 21:27

Rev 21:27 - they which are written in the Lamb's book of life - See Dan 12:1; Rev 13:8, 22:14

Rev 22:1

Rev 22:1 - shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb - See Ps 46:4

Rev 22:2

Rev 22:2 - In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month - there is no mention of the Tree of the Knowledge of Good and Evil because the throne of iniquity, the throne which Satan once set-up in the paradise of God has been eternally cast down and shall never enter in again. See Gen 2:9

Rev 22:2

Rev 22:2 - and the leaves of the tree were for the healing of the nations - See Ezek 47:12

Rev 22:3

Rev 22:3 - And there shall be no more curse - See Rev 21:4

Rev 22:3

Rev 22:3 - but the throne of God and of the Lamb shall be in it - See Rev 21:3

Rev 22:3

Rev 22:4 - and His servants shall serve Him - heaven is a place where all delight in serving one another and serving God, their Father and Creator. The selfless character borne by the redeemed and heavenly hosts would be torment for any with a root of selfishness. See Rev 22:9

Rev 22:4

Rev 22:4 - And they shall see His face - See Ju 1:24

Rev 22:4

Rev 22:4 - His name shall be in their foreheads - God's character and His will will be at the forefront of their minds - See Rev 14:1

Rev 22:5

Rev 22:5 - And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever - See Rev 21:23

Rev 22:6

Rev 22:6 - These sayings are faithful and true - See Rev 21:5

Rev 22:6

Rev 22:6 - and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done - See Rev 1:1, 10:7; 1Pet 3:19; Am 3:7; Heb 1:1

Rev 22:7

Rev 22:7 - Behold I come quickly - the warning to behold or be watchful and vigilant because Jesus' return will come quickly (suddenly) is given often in the Bible, particularly the Rev. We are to be as watchmen upon the walls given the trumpet a certain sound as we see the approaching of the LORD (Eze 3:17-21). See Rev 3:11; 22:12

Rev 22:7

Rev 22:7 - blessed is he that keepeth the sayings of the prophecy of this book - Rev 1:3 contrast Rev 22:18, 19

Rev 22:8

Rev 22:8 - And I Joh saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. - See Rev 19:10

Rev 22:9

Rev 22:9 - for I am thy fellowservant and of thy brethren the prophets, and of them which keep the says of this book; worship God. - though the Bible explicitly states that man is of a lower nature and order than that of the angels (Ps 8:4, 5), we see that the angels bear the similar mind of Christ (Phil 2:5-7) which, though of a greater glory, empty themselves and act as servants to those that will inherit eternity (Heb 1:14). The angel affirms that we are all one family in Christ (Eph 1:10, 3:15; Rev 19:10). The angel ends with the injunction of the First Angel's Message, that we are not to worship men or angels but God alone. See Rev 14:7, 19:10 The angel identified himself as a prophet of God (Rev 19:10). Indeed the angels were as prophets to Adam and Eve, giving them warning of the dangers found in the forbidden tree. See Lk 1:70; Act 3:21

Rev 22:9

Rev 22:9 - worship God - See Rev 19:10, 14:7 1T 438.3 - flattery - flattery is a deadly snare of Satan. We must guard against praise, giving and receiving it so that people are not deceived into believing that we stand when in truth we have fallen. We must guard against this ploy of the enemy to promote pride (gadal) such that we lose sight of our continual need for God's grace and mercy. Ministers of the gospel sometimes do great harm by allowing their forbearance toward the erring to degenerate into toleration of sins and even participation in them. Thus they are led to excuse and palliate that which God condemns, and after a time they become so blinded as to commend the very ones whom God commands them to reprove. He who has blunted his spiritual perceptions by sinful leniency toward those whom God condemns, will erelong commit a greater sin by severity and harshness toward those whom God approves. – {AA 504.1} By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and by disrelish for the truths of God's word, many who profess to be Christians, and who feel competent to teach others, will be led to turn away from the requirements of God. Paul declared to Timothy, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." – {AA 504.2} The apostle does not here refer to the openly irreligious, but to the professing Christians who make inclination their guide, and thus become enslaved by self. Such are willing to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ and choose teachers who praise and flatter them. And among professing ministers there are those who preach the opinions of men instead of the word of God. Unfaithful to their trust, they lead astray those who look to them for spiritual guidance. – {AA 504.3}

Rev 22:10

Rev 22:10 - Seal not the sayings of the prophecy of this book - the only prophecy mentioned in the Rev that has been sealed is the Seven Thunders of Rev 10:4. See Rev 1:11, 19, 10:4 The last book of the New Testament scriptures is full of truth that we need to understand.—Christ's Object Lessons, 133 (1900). – {LDE 15.5} The unfulfilled predictions of the book of Rev are soon to be fulfilled. This prophecy is now to be studied with diligence by the people of God and should be clearly understood. It does not conceal the truth; it clearly forewarns, telling us what will be in the future.—A New Life [Revival and Beyond]1:96 (1903). – {LDE 15.6} After these seven thunders uttered their voices, the injunction comes to Joh as to Dan in regard to the little book: "Seal up those things which the seven thunders uttered" (Rev

10:4). These relate to future events which will be disclosed in their order. Dan shall stand in his lot at the end of the days. Joh sees the little book unsealed. Then Dan's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. – {1MR 99.1}

Rev 22:10

Rev 22:10 - for the time is at hand - the time is at hand for the Seven Thunders to be unsealed, namely immediately before the close of human probation as mentioned in the next verse.

Rev 22:11

*Rev 22:11, 12 - God's people have put away their sins completely so that there is no further need for mediation. The righteous Judge has evaluated the lives of all individuals and has pronounced their final character condition. The time of probation has ended (Dan 12:1) and Jesus is soon to come as the closing act of the seven last plagues (Rev 16:19-21). See Isa 26:10; Hos 4:17 The unjust are they who have no shame. Zeph 3:5 Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done". And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." – {EW 279.2} Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords. – {EW 280.1} As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment. – {EW 280.2} The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Mt 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. – {GC 491.1}

Rev 22:11

Rev 22:11 - He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still - God's people have put away their sins completely so that there is no further need for mediation (Heb 4:16; Rev 15:8). The righteous Judge has evaluated the lives of all individuals and has pronounced their final character condition. The time of probation has ended (Dan 12:1) and Jesus is soon to come as the closing act of the seven last plagues (Rev 16:19-21). See Lev 16:20; Isa 26:10; Hos 4:17 The unjust are they who have no shame. Zeph 3:5 Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done". And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." – {EW 279.2} Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords. – {EW 280.1} As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment. – {EW 280.2} The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Mt 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. – {GC 491.1}

Rev 22:11

Rev 22:11 - he which is filthy, let him be filthy still - those who have not allowed the LORD to remove their robes of unrighteousness or self righteousness (Zech 3:1-5; Isa 64:6)and have not dawned Jesus' wedding garment of righteousness are the filthy (Mt 22:11, 12).

Rev 22:11

Rev 22:11 - he that is righteous, let him be righteous still - those who have received Jesus' cloak of righteousness (Zech 3:1-5; Mt 22:11, 12; Phil 2:5-8) and have kept them by the power of God's Holy Spirit from becoming soiled in the earth (Rev 16:15) are they who are the righteous. See 1Jo 3:7

Rev 22:12

Rev 22:12 - My reward is with Me - See *Isa 40:10, 62:11; Mt 16:27; 2Tim 4:14; 3SG 57.2 The righteous receive a crown of life: 1Pet 5:4; 2Tim 4:8; Rev 11:18

Rev 22:12

Rev 22:12 - according as his work shall be - those who receive the Mark of the Beast in the hands show their works of unrighteousness, whereas those who receive it in the forehead demonstrate their thoughts of unrighteousness. See Job 34:11, 12; Ps 18:24-26; Jer 21:14, *32:19 God wants heart-work. The unselfish purpose, the pure, elevated principle, the high and holy motive, he will accept. His grace and power will work with these efforts. All who realize that it is the work of God to prepare a people for his coming, will find in their disinterested efforts opportunities where they can do tract and missionary work. {GW92 332.3} Mt 16:27, Rev 13:16 [works - 'Praxis' - one's mode of action, their works, their conduct and deeds]. We will be judged by our life actions and works, whether of God or of the enemy. See Isa 3:10, 11, 59:18; Lk 12:47, 48, 14:13, 14; Rev 2:23, 20:12, 13; Jer 17:10; 32:19; 1Cor 3:8; 1Pet 5:4; Prov 24:12; Rom 14:10, 12; Joh 8:35;

Rev 22:13

Rev 22:13 - I am Alpha and Omega, the beginning and the end, the first and the last - It is most fitting that Jesus introduce Himself as the inspiration behind the book in both the first and last chapters of the book. See Rev 1:8, 11; 22:16; Ps 90:2; Isa 46:9, 10

Rev 22:14

Rev 22:14 - blessed are they that do His commandments - God's commandments are His promises to keep us from falling [into sin] and to present us faultless before His throne of grace (Ju 24, 25). His commandments are not grievous nor burdensome to the one who has given his all to Jesus (1Jo 5:3). Each of the commandments are part of a whole and can not be separated without ruining the whole (Jam 2:10). Doing God's commandments are a sign of the wise who have understanding. See Rom 8:4; Isa 26:2; Mt 19:17; Dan 12:10; Ps 111:10, 7, 8, 145:20; Rev 2:26||

Rev 22:14

Rev 22:14 - do His commandments - our loving response to God’s grace and mercy is obedience to His commandments. Faith in God without obedience (righteous works according to God’s word/command/law) is not faith at all. See Jam 2:20; Ps 111:10, 103:17, 18; Prov 3:1-4, 28:9; 1Cor 7:19 Wresting Scripture: See - Eph 3:9

Rev 22:14

Rev 22:14 - that they may have right to the tree of life - The Garden of Eden with the tree of life had been transplanted to the city, New Jerusalem shortly before the flood which destroyed the earth (Rev 2:7). It is now made available for the redeemed to enjoy and partake of, having been made white in the blood of the Lamb; who seek to do God’s will, keeping all of His commandments, and having His character that would rather choose death than to sin (Gen 3:22-24; Heb 5:9). See Isa 26:2; Rev 8:1, 22:2

Rev 22:14

Rev 22:14 - may enter in through the gates of the city - those who are among the righteous nation will be granted access to the city through the gates. See Mt 7:13, 14; Isa 26:2; Ps 24:7-

10, 118:19, 20, 122:2; Rev 21:27, 8:1

Rev 22:15

Rev 22:15 - For without are - all the unrighteous will be left outside the gates of the heavenly city. See 1Cor 6:9, 10; Rev 21:8 Those outside of the city are among the most confident, boastful, and apparently zealous ones who love in word, but not in deed and in truth. Their hearts are not right with God. His fear is not before them. The fearful and unbelieving, who are punished with the second death, are of that class who are ashamed of Christ in this world. They are afraid to do right and follow Christ, lest they should meet with pecuniary loss. They neglect their duty, to avoid reproach and trials, and to escape dangers. Those who dare not do right because they will thus expose themselves to trials, persecution, loss, and suffering are cowards, and, with idolaters, liars, and all sinners, they are ripening for the second death. – {2T 630.1}

Rev 22:15

Rev 22:15 - dogs - they that return to their vomit (their folly). See 2Pet 2:20-22; Heb 6:4-6; Lk 12:47; Joh 6:66

Rev 22:15

Rev 22:15 - sorcerers - the Greek word pharmakos translated pharmacy, those who peddle and consume drugs. Those Who lead others astray from the truth, the faith of Jesus Christ. See Act 13:6-8 Seeds of Death When you understand physiology in its truest sense, your drug bills will be very much smaller, and finally you will cease to deal out drugs at all. The physician who depends upon drug medication in his practice shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed crop that will never lose its destroying properties throughout the lifetime. I tell you this because I dare not withhold it. Christ paid too much for man's redemption to have his body so ruthlessly treated as it has been by drug medication. – {MM 229.2} Years ago the Lord revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system, are an offense to God.—Letter 73, 1896. – {MM 229.3} Thousands who are afflicted might recover their health if, instead of depending upon the drugstore for their life, they would discard all drugs and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble. – {MM 229.4}

Rev 22:15

Rev 22:15 - whoremongers - those who deal in pornography; a male or female prostitute; a sodomite or fornicators - Sins of the LGBTQ community. Often times these same people engage in drug abuse so there is a close association with sorcery. See - Ex 20:14, 17, 3-6; 1Tim 1:9, 10

Rev 22:15

Rev 22:15 - murderers - those who kill others or kill other's will; those who destroy others character; slanderers. 1Jo 3:12, 15, 4-10; Joh 8:44; Prov 10:18, 18:17; Mt 5:21, 22; Gen 4:3-8; Rom 3:8; Ps 38:12

Rev 22:15

Rev 22:15 - idolaters - covetous person; a stubborn, self-willed person making an idol of their opinion. See Ex 20:3-6, 14, 17; Col 3:5, 6; 1Sam 15:22, 23; Rev 1:5, 6

Rev 22:15

Rev 22:15 - whosoever loveth and maketh a lie - those who lie and those who condone those who lie. Considering the rebellion of Lucifer in heaven, at some point the angels which sided with Him had to choose to love or believe a lie. The act of the will can not be overlooked as they knew God, His character and His works; yet chose to believe the lying suggestions of Lucifer. These are they which can not enter into the kingdom, who have not a love for truth, but believe and condone lies. See Zech 13:2-5; Rom 1:18-32; 2Tim 3:13, 4:3, 4; 2Thess 2:9-12; Isa 30:9-11; Hos 4:6-11; Joh 3:19-21; Prov 6:16-19

Rev 22:15

Rev 22:15 - loveth - [phileo] to be a friend to deceit, deception, slander. See Ps 101:7

Rev 22:15

Rev 22:15 - maketh a lie - Ex 20:16; Prov 6:6-9; See 4T 335.3-336.2

Rev 22:16

Rev 22:16 - I Jesus have sent mine angel to testify unto you - see Rev 1:1

Rev 22:16

Rev 22:16 - these things in the churches - The Rev is an unfolding of the events that are to befall the Christian Church. Though extensive imagery is derived from the Old Testament, it is the New Testament, New Covenant church for which the Revs pertain. See Rev 2, 3

Rev 22:16

Rev 22:16 - I am the root and the offspring of David - Jesus asked the Pharisees: "42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son?" Mt 22:42-45 In similar fashion Jesus is the Son of God an Son of Man! PRAISE YOUR HOLY NAME!!!!

Rev 22:16

Rev 22:16 - the offspring of David - See Ps 89:29

Rev 22:16

Rev 22:16 - the Bright and Morning Star - Jesus is the Sun of Righteousness - See Mal 4:2

Rev 22:17

Rev 22:17 - And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely - God gives us all choice and free will to choose to obey or disobey. See Gen 2:15-17; Ex 32:26

Rev 22:17

Rev 22:17 - Spirit and the bride - The Holy Spirit and the Church in unison give the clarion call for all "Come"

Rev 22:17

Rev 22:16 - the bride - See Rev 21:9, 10

Rev 22:17

Rev 22:17 - Come - the invitation to come is given to all who would partake of the waters of life freely. Peter was not able to walk upon the waters until Jesus bid him, "Come". So, by heeding the words of Christ and coming to Him in faith, not wavering, not taking our eyes off of Christ, we will be able to walk upon the raging waters of life victoriously. See Mt 14:28-30; Joh 6:45 this is a call to service to be ready in season and out of season to share the gospel call to "Come" to one and all. See Isa 6:8 Gospel Call to Come: Isa 55:1-3 Mt 11:28-30 Isa 1:18, 19

Rev 22:17

Rev 22:17 - And let him that is athirst come - Those who thirst for righteousness will be filled. See Joh 7:37, 38; Isa 55:1-3; Rev 21:7; Ex 17:1-7

Rev 22:17

Rev 22:17 - And whosoever will let him take of the water of life freely. The statement demonstrates the free will with which all created beings are granted by their Creator. See Joh 4:13, 14, 6:35, 7:37, 38; Joshua 24:15

Rev 22:17

Rev 22:17 - let him take the water of life freely - See Rev 22:1; Isa 55:1-3

Rev 22:18

Rev 22:18 - For I testify unto every man that heareth the words of the prophecy of this book - as a blessing was given to everyone who should read or hear the prophecy of the book, so a curse is given to any who should seek to altar by addition or omission, any portion of the prophecies of the book. See Rev 1:3, 22:7

Rev 22:18

Rev 22:18 - If any man shall add unto these things, God shall add unto him the plagues that are written in this book: - See Ps 30:6; Rev 11:5; Deut 4:2

Rev 22:19

Rev 22:19 - And if any man shall take away from the words of the book of this prophecy - See Joh 10:35; Rev 11:5; Deut 4:2; Prov 30:5, 6 The following are a list of Bible verses that have been altered in modern translations which wrest the Scripture's intended meaning and do violence to the word of God (2Pet 3:14-16): Changing the Bible: 1. Joh 5:39 2. Ps 12:6, 7 3. Heb 9:12 4. Dan 8:12

Rev 22:19

Rev 22:19 - God shall take away his part out of the book of life - See Rev 3:5

Rev 22:19

Rev 22:19 - and out of the holy city - See Rev 21:7

Rev 22:19

Rev 22:19 - holy city - See Rev 21:2

Rev 22:20

Rev 22:20 - He which testifieth these things saith, Surely I come quickly - See John 14:16-18

Summary and Stats

743 Notes were generated from Gen - 3.27% of total records

469 Notes were generated from Ex - 2.06% of total records

219 Notes were generated from Lev - .96% of total records

183 Notes were generated from Num - .80% of total records

345 Notes were generated from Deut - 1.52% of total records

187 Notes were generated from Josh - .82% of total records

113 Notes were generated from Judg - .49% of total records

53 Notes were generated from Rut - .23% of total records

279 Notes were generated from 1Sam - 1.22% of total records

180 Notes were generated from 2Sam - .79% of total records

207 Notes were generated from 1Kin - .91% of total records

82 Notes were generated from 2Kin - .36% of total records

111 Notes were generated from 1Chron - .48% of total records

135 Notes were generated from 2Chron - .59% of total records

33 Notes were generated from Ezr - .14% of total records

119 Notes were generated from Neh - .52% of total records

30 Notes were generated from Est - .13% of total records

409 Notes were generated from Job - 1.80% of total records

2078 Notes were generated from Ps - 9.15% of total records

515 Notes were generated from Prov - 2.26% of total records

164 Notes were generated from Eccl - .72% of total records

27 Notes were generated from Song - .11% of total records

1546 Notes were generated from Isa - 6.81% of total records

1328 Notes were generated from Jer - 5.85% of total records

59 Notes were generated from Lam - .25% of total records

505 Notes were generated from Eze - 2.22% of total records

640 Notes were generated from Dan - 2.82% of total records

130 Notes were generated from Hos - .57% of total records

68 Notes were generated from Joe - .29% of total records

106 Notes were generated from Am - .46% of total records

11 Notes were generated from Obad - .04% of total records

44 Notes were generated from Jon - .19% of total records

108 Notes were generated from Mic - .47% of total records

32 Notes were generated from Nah - .14% of total records

56 Notes were generated from Hab - .24% of total records

58 Notes were generated from Zeph - .25% of total records

35 Notes were generated from Hag - .15% of total records

191 Notes were generated from Zech - .84% of total records

95 Notes were generated from Mal - .41% of total records

1118 Notes were generated from Mt - 4.92% of total records

456 Notes were generated from Mk - 2.00% of total records

1147 Notes were generated from Lk - 5.05% of total records

1263 Notes were generated from Joh - 5.56% of total records

1039 Notes were generated from Act - 4.57% of total records

813 Notes were generated from Rom - 3.58% of total records

625 Notes were generated from 1Cor - 2.75% of total records

381 Notes were generated from 2Cor - 1.67% of total records

251 Notes were generated from Gal - 1.10% of total records

268 Notes were generated from Eph - 1.18% of total records

150 Notes were generated from Phil - .66% of total records

189 Notes were generated from Col - .83% of total records

119 Notes were generated from 1Thess - .52% of total records

79 Notes were generated from 2Thess - .34% of total records

202 Notes were generated from 1Tim - .89% of total records

173 Notes were generated from 2Tim - .76% of total records

74 Notes were generated from Tit - .32% of total records

13 Notes were generated from Phlm - .05% of total records

644 Notes were generated from Heb - 2.83% of total records

194 Notes were generated from Jam - .85% of total records

231 Notes were generated from 1Pet - 1.01% of total records

143 Notes were generated from 2Pet - .63% of total records

268 Notes were generated from 1Jo - 1.18% of total records

15 Notes were generated from 2Jo - .06% of total records

14 Notes were generated from 3Jo - .06% of total records

57 Notes were generated from Ju - .25% of total records

1063 Notes were generated from Rev - 4.68% of total records

11693 Records were generated from the Old Testament: 51.55 Percent

10989 Records were generated from the New Testament: 48.44 Percent

22682 Total records were generated