

King James Bible With Strong's Numbers

Romans 10:12 For 1063 there is 2076 no 3756 difference 1295 between 3037 the Jew 2453 and 2532 the Greek: 1672 for 1063 the same 846 Lord 2962 over all 5748 no 3956 is rich 4147 unto 5723 all 1519 all 3956 that call upon 1941 him. 846 13 For 1063 whosoever 3956 3739 302 shall call upon 1941 5672 the name 3686 of the Lord 2962 shall 4982 5701 be saved. 4982 14 How 4459 then 3767 shall 1941 5698 they call on 1941 5698 him in 1519 whom 3739 they have 4100 not 3756 believed? 4100 1161 how 4459 shall they believe in him 4100 5692 of whom 3739 they have 191 not 3756 heard? 191 5656 and 1161 how 4459 shall 191 they 191 5692 hear 191 5692 without 5692 a preacher? 2784 15 And 1161 how 4459 shall they preach, 2784 5692 except 3362 they be sent? 649 5652 as 2531 it is 1125 5769 written, 1125 5769 How 5613 3739 beautiful 5611 are 4228 the feet of 5692 them 4228 that preach 2097 5734 the gospel 2097 5734 of peace, 1515 and 2097 5734 bring glad tidings 2097 5734 of good 18 things! 18 16 But 235 they have 5219 not 3756 all 3956 obeyed 5219 5656 the gospel. 2098 For 1063 Esaias 2268 saith, 3004 5719 Lord, 2962 who 5101 hath 4100 5656 believed 4100 5656 our 2257 report 189 ? 17 So 686 then 686 faith 4102 cometh by 1537 hearing, 189 and 1161 hearing 189 by 1223 the 4487 word 4487 of God. 2316

New Strong's Guide to Bible Words

4487 rhema { hray'-mah } ῥῆμα ῥῆμα

from 4483; TDNT - 4:69,505; n n

AV - word 56, saying 9, thing 3, no thing + 3756 1, not tr 1; 70

GK - 4839 { ῥῆμα }

- 1) that which is or has been uttered by the living voice, thing spoken, word
 - 1a) any sound produced by the voice and having definite meaning
 - 1b) speech, discourse
 - 1b1) what one has said
 - 1c) a series of words joined together into a sentence (a declaration of one's mind made in words)
 - 1c1) an utterance
 - 1c2) a saying of any sort as a message, a narrative
 - 1c2a) concerning some occurrence
- 2) subject matter of speech, thing spoken of
 - 2a) so far forth as it is a matter of narration
 - 2b) so far as it is a matter of command
 - 2c) a matter of dispute, case at law

Strong's Concordance of Old and New Testament Words

Golgotha	(gol'-go-thah) See also CALVARY	
Mat 27:33	were come unto a place called G'	1115
Mar 15:22	they bring him unto the place G'	"
Joh 19:17	which is called in the Hebrew G'	"
Goliath	(go-li'-ath)	
1Sa 17: 4	named G', of Gath, whose height	1555
	23 Gath, G' by name, out of the armies	"
	21: 9 sword of G' the Philistine, whom	"
	22:10 and gave him the sword of G' the	"
2Sa 21:19	slew the brother of G' the Gittite,	"
1Ch 20: 5	slew...the brother of G' the Gittite	"
Gomorrha	(go-mor'-rah) See also GOMORRAH	
Ge 10:19	thou goest, unto Sodom, and G'	6017
	13:10 the Lord destroyed Sodom and G'	"
	14: 2 and with Birsha king of G', Shinab	"
	8 and the king of G', and the king of	"
 etc.	
grind	See also GRINDING; GROUND	
Jdg 16:21	and he did g' in the prison house.	2912
Job 31:10	Then let my wife g' unto another,	"
Isa 3:15	pieces, and g' the faces of the poor?	"
	47: 2 Take the millstones, and g' meal:	"
Lam 5:13	They took the young men to g'	"
Mat 21:44	shall fall, it will g' him to powder.	3039
Luk 20:18	shall fall, it will g' him to powder.	"

"Nave's Concise Topical Bible

MAN — **CREATED**

GEN 1:26,27; 2:7; 5:1,2; DEU 4:32; Job 4:17; 10:2,3,8,9; 31:15; 33:4; 35:10; Psalm 8:5; 100:3; 119:73; 138:8; 139:14; ECC 7:29; ISA 17:7; 42:5; 43:7; 45:12; 64:8; JER 27:5; ZEC 12:1; MAL 2:10; MAR 10:6; HEB 2:7

See **CREATED IN THE IMAGE OF GOD**, below

— **CREATED IN THE IMAGE OF GOD** GEN 1:26,27; 9:6; ECC 7:29; 1CO 11:7; 15:48,49; JAM 3:9

— **DESIGN OF THE CREATION OF**

Psalm 8:6-8; PRO 16:4; ISA 43:7

— **DOMINION OF** GEN 1:26,28; 2:19,20; 9:2,3; JER 27:6; 28:14; Daniel 2:38; HEB 2:7,8

— **DUTY OF**

See **DUTY**

See **NEIGHBOR**

— **EQUALITY OF**

Job 31:13-15; Psalm 33:13-15; PRO 22:2; MAT 20:25-28; 23:8,11; MAR 10:42-44; Acts 10:28; 17:26; GAL 3:28

See **RACE, UNITY OF**

— **IGNORANCE OF**

See **IGNORANCE**

— **IMMORTAL**

See **IMMORTALITY**

— **INSIGNIFICANCE OF** Job 4:18,19; 15:14; 22:2-5; 25:4-6; 35:2-8; 38:4,12,13; Psalm 8:3,4; 144:3,4

— **LITTLE LOWER THAN THE ANGELS**

Job 4:18-21; Psalm 8:5; HEB 2:7,8

— **MORTAL** Job 4:17; ECC 2:14,15; 3:20; 1CO 15:21,22; HEB 9:27

See **DEATH**

— **SPIRIT**

Job 4:19; 32:8; Psalm 31:5; PRO 20:27; ECC 1:8; 3:21; 12:7; ISA 26:9; ZEC 12:1; MAT 4:4; 10:28; 26:41; MAR 14:38; Luke 22:40; 23:46; 24:39; John 3:3-8; 4:24; Acts 7:59; ROM 1:9; 2:29; 7:14-25; 1CO 2:11; 6:20; 7:34; 14:14; 2CO 4:6,7,16; 5:1-9; EPH 3:16; 4:4; 1TH 5:23; HEB 4:12; JAM 2:26

— **STATE OF, AFTER THE FALL**

See **DEPRAVITY**

— **STATE OF, BEFORE THE FALL**

See above, **CREATED IN THE IMAGE OF GOD**

— **YOUNG MEN**

See **YOUNG MEN**

Easton's Bible Dictionary

MARRIAGE was instituted in Paradise when man was in innocence (Genesis 2:18-24). Here we have its original charter, which was confirmed by our Lord, as the basis on which all regulations are to be framed (Matthew 19:4, 5). It is evident that monogamy was the original law of marriage (MAT 19:5; 1CO 6:16). This law was violated in after times, when corrupt usages began to be introduced (Genesis 4:19; 6:2). We meet with the prevalence of polygamy and concubinage in the patriarchal age (Gen 16:1-4; 22:21-24; 28:8, 9; 29:23-30, etc.). Polygamy was acknowledged in the Mosaic law and made the basis of legislation, and continued to be practiced all down through the period of Jewish history to the Captivity, after which there is no instance of it on record.

It seems to have been the practice from the beginning for fathers to select wives for their sons (Genesis 24:3; 38:6). Sometimes also proposals were initiated by the father of the maiden (Exodus 2:21). The brothers of the maiden were also sometimes consulted (Genesis 24:51; 34:11), but her own consent was not required. The young man was bound to give a price to the father of the maiden (31:15; 34:12; Exodus 22:16, 17; 1 Samuel 18:23, 25; Ruth 4:10; Hos. 3:2) On these patriarchal customs the Mosaic law made no change.

In the pre-Mosaic times, when the proposals were accepted and the marriage price given, the bridegroom could come at once and take away his bride to his own house (Genesis 24:63-67). But in general the marriage was celebrated by a feast in the house of the bride's parents, to which all friends were invited (29:22, 27); and on the day of the marriage the bride, concealed under a thick veil, was conducted to her future husband's home. Our Lord corrected many false notions then existing on the subject of marriage (Matthew 22:23-30), and placed it as a divine institution on the highest grounds. The apostles state clearly and enforce the nuptial duties of husband and wife (Ephesians 5:22-33; Colossians 3:18, 19; 1 Peter 3:1-7). Marriage is said to be "honorable" (Hebrews 13:4), and the prohibition of it is noted as one of the marks of degenerate times (1 Timothy 4:3). The marriage relation is used to represent the union between God and his people (Isaiah 54:5; Jeremiah 3:1-14; Hos. 2:9, 20). In the New Testament the same figure is employed in representing the love of Christ to his saints (Ephesians 5:25-27). The Church of the redeemed is the "Bride, the Lamb's wife" (Revelation 19:7-9).

MARRIAGE-FEASTS (John 2:1-11) "lasted usually for a whole week; but the cost of such prolonged rejoicing is very small in the East. The guests sit round the great bowl or bowls on the floor, the meal usually consisting of a lamb or kid stewed in rice or barley. The most honored guests sit nearest, others behind; and all in eating dip their hand into the one smoking mound, pieces of the thin bread, bent together, serving for spoons when necessary. After the first circle have satisfied themselves, those lower in honor sit down to the rest, the whole company being men, for women are never seen at a feast. Water is poured on the hands before eating; and this is repeated when the meal closes, the fingers having first been wiped on pieces of bread, which, after serving the same purpose as table-napkins with us, are thrown on the ground to be eaten by any dog that may have stolen in from the streets through the ever-open door, or picked up by those outside when gathered and tossed out to them (Matthew 15:27; Mark 7:28). Rising from the ground and retiring to the seats round the walls, the guests then sit down cross-legged and gossip, or listen to recitals, or puzzle over riddles, light being scantily supplied by a small lamp or two, or if the night be chilly, by a smoldering fire of weeds kindled in the middle of the room, perhaps in a brazier, often in a hole in the floor. As to the smoke, it escapes as it best may; but indeed there is little of it, though enough to blacken the water or wine or milk skins hung up on pegs on the wall. (Comp. Psalm 119:83.) To some such marriage-feast Jesus and his five disciples were invited at Cana of Galilee." Geikie's Life of Christ. (See CANA.)

Torrey's New Topical Textbook

MARRIAGE

Divinely instituted — GEN 2:24

A covenant relationship — MAL 2:4

DESIGNED FOR

The happiness of man — GEN 2:18

Increasing the human population — GEN 1:28; 9:1

Raising up godly seed — MAL 2:15

Preventing fornication — 1CO 7:2

The expectation of the promised seed of the woman an — incentive to, in the early age — GEN 3:15; 4:1

Lawful in all — 1CO 7:2,28; 1 Timothy 5:14

Honorable for all — HEB 13:4

Should be only in the Lord — 1CO 7:39

EXPRESSED BY

Joining together — MAT 19:6

Making affinity — 1 Kings 3:1

Taking to wife — EXO 2:1

Giving daughters to sons, and sons to daughters — DEU 7:3; Ezra 9:12

Indissoluble during the joint lives of the parties — MAT 19:6; ROM 7:2,3; 1CO 7:39

Early introduction of polygamy — GEN 4:19

Contracted in patriarchal age with near relations — GEN 20:12; 24:24; 28:2

Often contracted by parents for children — GEN 24:49-51; 34:6,8

Should be with consent of parents — GEN 28:8; JDG 14:2,3

Consent of the parties necessary to — GEN 24:57,58; ISA 18:20; 25:41

Parents might refuse to give their children in — EXO 22:17; DEU 7:3

THE JEWS

Forbidden to contract, w/ their near relations — Lev 18:6

Forbidden to contract with idolaters — DEU 7:3,4; Joshua 23:12; Ezra 9:11,12

Often contracted with foreigners — 1Ki 11:1; Neh 13:23

Sometimes guilty of polygamy — 1 Kings 11:1,3

Careful in contracting for their children — GEN 24:2,3; 28:1,2

Betrothed themselves some time before — Deu 20:7;

Judges 14:5,7,8; MAT 1:18

Contracted when young — Proverbs 2:17; Joel 1:8

Often contracted, in their own tribe — EXO 2:1; NUM 36:6-13; Luke 1:5,27

Obliged to contract with a brother's wife who died without seed — DEU 25:5; MAT 22:24

Considered being debarred from, a reproach — ISA 4:1

Considered being debarred from, a cause of grief — JDG 11:38

Often punished by being debarred from — JER 7:34; 16:9; 25:10

Were allowed divorce from, because of hardness of their hearts — DEU 24:1; MAT 19:7,8

Exempted from going to war immediately after — DEU 20:7

Priest not to contract, with divorced or improper persons — LEV 21:7

The high priest not to contract, with a widow or a divorced — or profane person — LEV 21:14

Contracted at the gate & before witnesses — Ruth 4:1,10,11

Modes of demanding women in — GEN 24:3,4; 34:6,8; ISA 25:39,40

Elder daughters usually given in, before the younger — GEN 29:26

A dowry given to the woman's parents before — GEN 29:18; 34:12; ISA 18:27,28; HOS 3:2

CELEBRATED

With great rejoicing — JER 33:11; John 3:29

With feasting — GEN 29:22; Judges 14:10; MAT 22:2,3; John 2:1-10

For seven days — Judges 14:12

A benediction pronounced after — GEN 24:60; Ruth 4:11,12

THE BRIDE

Received presents before — GEN 24:53

Given a handmaid at — GEN 24:59; 29:24,29

Adorned with jewels for — ISA 49:18; 61:10

Gorgeously appareled — PSA 45:13,14

Attended by bridesmaids — PSA 45:9

Stood on the right of bridegroom — PSA 45:9

Called to forget her father's house — PSA 45:10

THE BRIDEGROOM

Adorned with ornaments — ISA 61:10

Attended by many friends — Judges 14:11; John 3:29

Presented with gifts — PSA 45:12

Crowned with garlands — Song of Solomon 3:11

Rejoiced over the bride — ISA 62:5

Returned w/ the bride to his house at night — Mat 25:1-6

Garments provided for guests at — MAT 22:12

Infidelity of those contracted in, punished as if married — DEU 22:23,24; MAT 1:19

ILLUSTRATIVE OF

God's union with the Jewish nation — ISA 54:5; JER 3:14; HOS 2:19,20

Christ's union with his church — EPH 5:23,24,32

An Interpreting Dictionary of Scripture Proper Names

Job he that weeps or cries

Jobab sorrowful, hated

Jochebed glorious; honorable

Joed witnessing; robbing; passing over

Joel he that wills or commands

Joelah lifting up; profiting; taking away slander

Joezer he that aids

Jogbehah an exalting; high

Jogli passing over; turning back; rejoicing

Joha who enlivens or gives life

Johanan who is liberal or merciful

John the grace or mercy of the Lord

Joiarib chiding, or multiplying, of the Lord

Jokdeam crookedness, or burning, of the people

Jokim that made the sun stand still

Jokmeam confirmation, or revenge, of the people

Jokneam possessing, or building up, of the people

Jokshan an offense; hardness; a knocking

Joktan small dispute; contention; disgust

Jonadab who gives liberally

Jonah or **Jonas** a dove; he that oppresses; destroyer

Jonan a dove; multiplying of the people

Strong's Greek Dictionary With Strong's Numbers

(3053) λογισμός — log-is-mos'; from (3049) (**λογίζομαι**); computation, i.e. (figurative) reasoning (conscience, conceit): — imagination, thought.
(3054) λογομαχέω — log-om-akh-eh'-o; from a compound of (3056) (**λόγος**) and (3164) (**μάχομαι**); to be disputatious (on trifles): — strive about words.
(3055) λογομαχία — log-om-akh-ee'-ah; from the same as (3054) (**λογομαχέω**); disputation about trifles ("logomachy"): — strife of words.
(3056) λόγος, — log'-os; from (3004) (**λέγω**, **εἶπω**); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty or motive; by extension a computation; specially (with the art. in John) the Divine Expression (i.e. Christ): — account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon,

remove, say (-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.
(3057) λόγῃ — long'-khay'; perhaps a primary word; a "lance": — spear.
(3058) λοιδορέω — loy-dor-eh'-o; from (3060) (**λοιδορός**); to reproach, i.e. vilify: — revile.
(3059) λοιδορία — loy-dor-ee'-ah; from (3060) (**λοιδορός**); slander or vituperation: — railing, reproach [-fully].
(3060) λοιδορός — loy'-dor-os; from *loidos* (mischief); abusive, i.e. a blackguard: — railer, reviler.
(3061) λοιμός — loy-mos'; of uncertain affinity; a plague (literal the disease, or figurative a pest): — pestilence (-t).
(3062) λοιπός — loy-poy'; masculine plural of a derivative of (3007) (**λείπω**); remaining ones: — other, which remain, remnant, residue, rest.

Nelson's New Illustrated Bible Dictionary

AARON'S ROD — a rod mentioned on two dramatic occasions in the Old Testament. When Moses and Aaron appeared before Pharaoh, Aaron cast down his rod and it became a serpent. When the magicians of Egypt did the same thing, "Aaron's rod swallowed up their rods" (Ex. 7:12). Later, Aaron struck the waters of Egypt with his rod and they turned to blood (7:15–20). During the wilderness wandering, Aaron's rod was the only staff that produced buds, blossoms, and almonds, indicating God's choice of Aaron and his descendants as priests (Num. 17:1–10).

AARONITES [EHR un ites] — the descendants of Aaron and therefore a part of the priestly tribe of Levi. Led by Jehoida, 3,700 Aaronites fought with David against Saul after David was made king (1 Chr. 12:27).

AB (see CALENDAR).

ABADDON [ah BAD un] (*destruction*) — a term found only once in most English translations of the Bible (Rev. 9:11). Abaddon is a transliteration of a Hebrew word that occurs six other times in the Bible, usually translated "destruction" (Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20). In three of these places, it occurs in the phrase "Hell and Destruction" (Job 26:6; Prov. 15:11; 27:20). The Hebrew nouns translated "Hell" and "Destruction" are *Sheol* and *Abaddon* respectively. They appear to be synonymous terms for the abode of the dead or the grave. In the Book of Revelation, Abaddon is not a place—the realm of the dead—but a person—the angel who reigns over the abyss.

Also see HADES; HELL; SHEOL.

ABAGTHA [uh BAG thuh] — one of the seven chamberlains, or eunuchs, chosen by the Persian king Ahasuerus (Xerxes) to bring his queen, Vashti, to the royal banquet (Esth. 1:10).

ABANA [AB ah nah] — a form of ABANAH.

ABANAH [AB ah nah] — the chief river of Damascus. The Abanah flowed through the center of the city. With

the Pharpar, it supplied an abundance of water, making the country around it a beautiful and fertile spot. When Naaman the leper was asked to bathe in the Jordan River seven times, he complained that he would rather bathe in the Abanah or the Pharpar (2 Kin. 5:12; Abana, KJV, NIV, NRSV). The Abanah River's modern name is Barada.

ABARIM [AB ah rim] (*regions beyond*) — a range of mountains east of the Dead Sea and the Jordan River valley. Mount Nebo was part of this mountain range. These mountains gave a panoramic view of the surrounding country. From Mount Nebo Moses viewed the Promised Land before he died (Deut. 32:49; Num. 27:12).

ABBA [AB ah] (*father*) — an Aramaic word that corresponds to our "Daddy" or "Papa." It is found three times in the New Testament: in the Garden of Gethsemane, Jesus prayed, "Abba, Father" (Mark 14:36); the apostle Paul linked the Christian's cry of "Abba, Father" with the "Spirit of adoption" (Rom. 8:15); and, again, Paul writes, "Because you are sons, God has sent forth the Spirit of His son into your hearts, crying out, 'Abba, Father!'" (Gal. 4:6). What a blessed privilege it is to be given the right to call the great Creator, "Our Father"!

ABDA [AB dah] (*servant or worshiper*) — the name of two men in the Old Testament:

1. The father of Adoniram, Solomon's officer in charge of the labor force (1 Kin. 4:6).

2. A chief Levite, the son of Shammua, who lived in Jerusalem after the Captivity (Neh. 11:17). He is also called Obadiah (1 Chr. 9:16).

ABDEEL [AB dih ell] (*servant of God*) — the father of Shelemiah, who was commanded by Jehoiakim, king of Judah, to arrest Jeremiah the prophet and Baruch the scribe (Jer. 36:26).

Illustrated Manners and Customs of the Bible

V. Bread. “Give us this day our daily bread” (Matt. 6:11). Jesus prayed for bread, meaning food in general. But bread itself was a staple of Hebrew diet. Grain—usually wheat, but also barley—was milled, sifted, made into a dough, kneaded, formed into thin cakes, and then baked. Expressions like “bread of sorrows” (Ps. 127:2) and “bread of wickedness” (Pro 4:17) may indicate that these experiences become as much a part of life as daily bread is a part of life.

A. Showbread. Each Sabbath 12 loaves of unleavened bread (for the 12 tribes of Israel) were baked. They were placed in two piles or rows on the golden table in the sanctuary as an offering to the Lord. When the old bread was removed, it could be eaten only by the priests in the court of the sanctuary (Lev. 24:5–9).

B. Leaven. Jesus uses the term *leaven* (a ferment used in bread to make it rise) in a figurative sense, as He does many well-known everyday terms. In Matthew 13:33 He likens the kingdom to leaven, with its power to change the whole. Perhaps we are most familiar with this term when we use it in connection with unleavened bread. Bread without leavening was used at times in peace offerings and also during the week of the Passover to remind the Israelites of their release from Egyptian bondage.

C. Wafer. This thin unleavened cake made of wheat flour and anointed with oil was used in offerings (Ex. 16:31; Num. 6:15).

D. Cracknels. These hard biscuits or crumbcakes are mentioned in 1 Kings 14:3. They are called *cracknels* in the KJV because they made a cracking noise when they were broken.

(Picture Shown Here)

FLOUR MILL. *Hand mills for grinding grain into flour consisted of two circular stones, the lower having a slightly convex surface to guide the drifting bits of broken grain toward the outer edge, where they dropped off. The millstones had curved furrows that multiplied their cutting and grinding effect as the upper stone was rotated on the lower. Larger grain mills were operated by donkeys or slaves. These Roman flour mills from Pompeii are of the larger type. Notice the bread oven behind them.*

VI. Baking. Baking was usually done by women. The hearth was frequently used; but at times a thin dough was formed on a heated stone pitcher and then baked. Typically, dough made of wheat or barley was kneaded in a wooden bowl, made into circular cakes, pricked, and baked around a jar or in a bowl. Fresh bread was baked every day. Public bakers are referred to in Hosea 7:4, 6.

A. The Oven. The ovens of the Hebrews were probably of three kinds: (1) The sand oven, in which a fire was built on clean sand and then removed when the sand was hot. Dough was spread on the hot sand in thin layers to bake. (2) The earth oven, the “range for pots” (Lev. 11:35), was a hole in the earth in which stones were heated. Dough was spread in thin layers on the stones after the fire had been removed. (3) Portable ovens, referred to in “baked in the oven” (Lev. 2:4) were probably made of clay. Inside them a fire was built. When they were hot, thin layers of dough were spread on the stones lining the bottom of the oven after the ashes had been removed.

B. The Hearth. Abraham told Sarah to “make cakes upon the hearth” (Gen. 18:6). He was referring to hot stones used for baking bread. The hearth could also mean the fuel that burnt on it (Ps. 102:3) or a portable furnace (Jer. 36:22–23).

THE NEW TREASURY OF SCRIPTURE KNOWLEDGE

I TIMOTHY : CHAPTER 1

The apostle salutes Timothy, 1, 2; reminds him for what purpose he was left at Ephesus, 3, 4; shows that “the end of the commandment is love, from a pure heart, a good conscience, and unfeigned faith,” 5; from which some having swerved, in attempting to preach the law had perverted it, 6, 7. The law is good; but is intended to condemn transgressors, 8-10; which accords with the gospel also, 11. With deep humility and thankfulness, the apostle speaks of his own conversion, and the encouragement given by it to sinners in every age; and ascribes glory to God, 12-17. He charges Timothy to maintain faith and a good conscience; and mentions some, who had renounced the truth, and whom he had delivered unto Satan, 18-20.

1. **an apostle.** See on Ro 1:1. 1 Co 1:1. 2 Co +1:1. **by.** 1 Ti 2:7. Ac *9:15. +*26:16-18. Ro 16:26. 1 Co 7:6. 9:17. 2 Co 8:8. Ga 1:1, 11. 2 Ti 1:11. Ti 1:3. **God.** 1 Ti 2:3. *4:10. Ps 24:5. 106:21. Is +*12:2. 43:3, 11. 45:15, 21. 49:26. 60:16. 63:8. Ho 13:4. Lk 1:47. 2:11. 2 Ti *1:10. Ti 1:3. 2:10, 13. 3:4, 6. 2 P 1:1. 1 J 4:14. Ju *25. **our hope.** f121R3, Ps +71:5. Ro 15:12, 13. Col +*1:27. 2 Th 2:16. 1 P 1:3, 21.

2. **Timothy.** Ac 16:1-3. 1 Th 3:2. 2 Ti 1:2. **my.** ver. 18. 1 Co +*4:14-17. Ph *2:19-22. 2 Ti 1:2. 2:1. Ti 1:4. **Grace.** f173, Ge +27:44. See on Ro 1:7. Ga 1:3. 6:16. 2 Ti 1:2. Ti 1:4. 1 P 1:2. 2 J 3. Ju 2. **and.** f174, Ge +18:27.

3. **As I besought.** Ti 1:5. **at.** Ac +18:21. 19:1, etc. 2 Ti 1:18. 4:12. **when.** Ac 20:1-3. Ph 2:24. **Macedonia.** Ac +16:9. **charge.** 1 Ti 4:6, 11. 5:7. 6:3, 10, 17. Ga 1:6, 7. Ep +*4:14. Col 2:6-11. Ti 1:9-11. 2 J 7, 9, 10. Re 2:1, 2, 14, 20. **some.** 1 Co +11:16. **no other.** 1 Ti 6:3-5. 2 Co 11:4. Ga *1:6, 7, 9.

4. **Neither give heed.** Mk +*4:24. **to.** 1 Ti 4:7. 6:4, 20. Col *2:8. 2 Ti *2:14, 16-18. 4:4. Ti 1:14. 2P 1:16. **fables and.** f93A, Ge +1:26. **endless.** Gr. ἀπέραντος S#562g, only here. Ti *3:9. **questions.** 1 Ti 6:4, 5. 2 Ti *2:23. **godly.** 1 Ti *3:16. 6:3, 11. Lk 16:2, 3, 4. 1 Co +9:17. 2 Co 1:12. 7:9, 10. Ep +3:2. +*4:12-16. Ti 1:1. He +*13:9. **in faith.** 15D, Mk +11:32. **so do.** f63D3, Ro +7:3. Supply by ellipsis (absolute: of anantapodoton), “in faith (so I repeat my charge, that thou remain at Ephesus)” (B55).

Spirit-Filled Life Study Bible

The Third Book of Moses Called

LEVITICUS

Author: Traditionally Moses

Date: About 1445 B.C.

Theme: The Sanctity of God and Holiness in Everyday Life **Key Words:** Holiness, Offering, Sacrifice

Author. The Book of Leviticus is the third book ascribed to Moses from the Hebrew Scriptures of the Old Testament. In 1:1, the text refers to the word of the Lord, which was spoken to Moses from the tabernacle of meeting; this forms the basis for this entire book of Scripture. The priests and Levites have preserved its contents.

Date. Scholars have dated the Book of Leviticus from the time of Moses' activities (earlier dating in the fifteenth century B.C. and the later alternative dating in the twelfth century B.C.) to the time of Ezra during the return (sixth century B.C.). Acceptance of Mosaic authorship for Leviticus would date its writing to about 1445 B.C. The book describes the sacrificial system and worship that precedes the time of Ezra and recalls the institution of the sacrificial system. The book contains little historical information that would give an exact date.

Background. The theology of the Book of Leviticus links the idea of holiness to everyday life. It goes beyond the issue of sacrifice though the sacrificial worship and the work of the priests is explained with great care. The concept of holiness affects not only the relationship that each individual has with God, but also the relationship of love and respect that each person must have for his neighbor. The code of holiness permeates the work because each individual must be pure even as God Himself is pure and because the purity of each individual is the foundation of the holiness of the entire covenant community. The teaching of Jesus Christ, "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets" (Matt. 7:12), reflects the text of Leviticus 19:18, "Love your neighbor as yourself." **Content.** In Hebrew the Book of Leviticus was named *Vayikra*, which means "And He Called." The Hebrew title is taken from the first word of the book, which was a customary way of naming ancient works. The English title "Leviticus" is derived from the Greek version of the work and means "Matters Pertaining to the Levites." The title is somewhat misleading because the book deals with many more issues relating to purity, holiness, the whole priesthood, the sanctity of God, and holiness in everyday life. The word "holy" appears more than eighty times in the book. Sometimes the Book of Leviticus has been viewed as a difficult work to grasp; however, according to early tradition, in Jewish education it was the first book to be taught to children. It deals with God's character and will, especially in matters of holiness, which the Jewish sages considered to be of primary importance. They felt that before proceeding to other biblical texts, children should first be educated concerning the sanctity of God and the responsibility of each individual to live a holy life. Holiness (Hebrew *kedushah*) is a key word in Leviticus, describing the sanctity of the divine presence. Holiness is being set apart from the profane, and holy is the opposite of the common or secular.

Another major theme of the Book of Leviticus is the sacrificial system. The Burnt Sacrifice (Hebrew *olah*) refers to the only sacrifice that is entirely consumed upon the altar, and therefore it is sometimes called the whole offering. The Grain Offering (Hebrew *minchah*) is a tribute offering made in order to secure or maintain the divine favor, indicating that the fruits of a person's labor should be dedicated to God. The Peace Offering (Hebrew *shelamim*) is designed to provide expiation and permits the one who makes the offering to eat the meat of the sacrifice. It was often given on a joyous occasion. The Sin Offering (Hebrew *chatta'Ot*) is employed to remove impurity from the sanctuary. The Trespass Offering (Hebrew *asham*), also referred to as the Guilt Offering or the Offering of Reparation, is prepared for violation of the sanctity of the property of God or of another person, usually by use of a false oath. The trespass had desecrated the sanctity of God and an offering is required.

In addition to the sacrifices, the liturgical calendar holds a significant place in the Book of Leviticus. The Sabbatical year refers to the emancipation of Israelite slaves, and people in debt, as well as the redemption of the land (see also Ex. 21:2-6; 23:10, 11; Deut. 15:1-11, 12-18). The Jubilee Year refers to the fact that the land of Israel, as well as the people, belongs to God and not to any individual. The land, therefore, must have rest after each period of forty-nine years (Lev. 25:8-17), which teaches God's ownership. The entire Book of Leviticus is permeated with the sanctity of God, the holiness of His character, and the necessity of the congregation to approach Him in purity of heart and mind.

Personal Application. The Book of Leviticus has a powerful contemporary and personal application for the life of the church today. The sanctity of God and His great desire for fellowship with His people are clearly seen in the descriptions of the sacrificial system. Holiness, being set apart for a saintly life in fellowship with God, is the primary issue for the people of ancient Israel as it is for the people of God today.

Christ Revealed. Christ is not specifically mentioned in Leviticus. However, the sacrificial system and the high priest in the Book of Leviticus are types that picture the work of Christ. The Book of Hebrews describes Christ as the High Priest and uses the text of Leviticus as a basis for illustrating His work. Some have used extreme forms of allegorization of the Book of Leviticus in order to reveal Christ; however, this method of Bible interpretation should be used cautiously in order to insure that the book's original historical and cultural meaning are preserved. The Book of Leviticus focuses on the life and the worship of ancient Israel.

The Holy Spirit at Work. Though the term "Holy Spirit" is never mentioned in the Book of Leviticus, God's presence is felt throughout the book. The holiness of God's character is constantly referred to in the designation of holiness to the people's actions and worship. He is not seen as in pagan cults of the period where idols were venerated, but He is in the midst of the people as they worship Him. They must be holy even as He is holy.

Outline of Leviticus.

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| I. The description of the sacrificial system 1:1-7:38 | IV. The holiness code 17:1-26:46 |
| II. The service of the priests in the sanctuary 8:1-10:20 | V. Gifts to the sanctuary 27:1-34 |
| III. The laws of impurities 11:1-16:34 | |