

# Religious Learning

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# The Bible

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**READING THE BIBLE by Kameron Mazurek**

The Bible was probably written over a period of 1,500 years, with the last book written almost 2,000 years ago. No doubt there have been cultural changes since the times the authors wrote down these inspired texts. Because of these cultural changes, we should be weary of how we read the Bible. The Bible is a treasure trove of knowledge, very much applicable today; however, it is important to remember these texts were written for the understanding of the people at the time they were written, but the message was written for all eternity. Instead of reading the New Testament as a 21<sup>st</sup> Century person, we need to read the Bible as a 1<sup>st</sup> Century Palestinian Jew.

In modern times, literacy is taken for granted. Due to widespread literacy, Western culture has certain expectations how a non-fiction stories should be presented: linear and hard facts. The ancients told stories orally. To better retain the stories, they created formulas and literary devices. The blind Greek Poet, Homer, created and memorized his stories through formulas.

A literary device Bible students may have seen is called tri-quad parallelism. This device can be found in the Creation Story; the Egyptian Plagues; and Balaam, the talking donkey, and Balak. Genesis Ch. 1 and part of Ch. 2 is probably the most widely recognized tri-quad parallelism. As the table below indicates, the days correspond to each other.

Day 1: Light created	Day 4: Sun, moon, and stars created
Day 2: Heaven/Sky and water created	Day 5: Animals that occupy the sky and water created
Day 3: Land created	Day 6: Animals that occupy land (including humans) created
Day 7: God rested	

Why did the ancients use this type of literary device? It is a useful memory tool to argue against Israel’s surrounding religions. The Creation Story of Genesis is specifically arguing against Mesopotamian religions. Mesopotamian religions taught there were multiple gods and these gods participated in creating the world. However, the gods got tired from creating

and made human to be their slaves, who would finish creation for the gods. The Bible says NOPE! There is one God, He finished His work and *then* rested, and He created man not be a slave, but to be His children. That is a powerful argument against Israel’s surrounding religions!

The Egyptian Plagues are set up in this same format, though it isn’t completely apparent the first several times this story is read. The Egyptian Plagues story (see chart below) was a polemic against the Egyptian gods, as Exodus 12:12 and Leviticus 33:4 explicitly state. The final plague proved that the Egyptian gods (Pharaoh was also seen as a god) were powerless against the God of Abraham, Isaac, and Jacob.

Balaam and the talking donkey is certainly an interesting story on its face: a rogue prophet, a king, a talking donkey, and an angel. But the parallelism in Numbers Ch. 22-24 helped the listener remember this important story, especially during the times of the terrible priests and kings, and the false Christianities that would spring up.

Set 1:

Subsection	Donkey	Balaam
<b>A</b>	Sees the angel	Angry at the donkey
<b>B</b>	Sees the angel	Angry at the donkey
<b>C</b>	Sees the angel	Angry—wants to strike the donkey
<b>End</b>	Balaam sees truth that the Lord calls the shots	

Set 2:

Subsection	Balaam	Balak
<b>A</b>	Blesses Israel	Angry at Balaam
<b>B</b>	Blesses Israel	Angry at Balaam
<b>C</b>	Blesses Israel	Angry—wants to strike Balaam
<b>End</b>	Balak sees the truth that the Lord calls the shots	

Balaam is determined to visit King Balak and receive his reward for doing the king's evil bidding. However, his donkey refuses to proceed because there is, unbeknownst to Balaam, an angel in the way. Frustrated by the donkey's refusal to cooperate, he wants to strike the poor creature. The angel reveals himself and Balaam realizes the Lord is in charge. The next scene is with Balaam and Balak. Balak wants Balaam to curse the Israelites, but Balaam refuses to cooperate. Balak wants to strike Balaam. Balaam has now become the donkey! This story demonstrates the error of those falsely professing God's religion, but do not worry, because they will be corrected by God. This would have been comforting to those in later years when the priesthood was corrupt and did whatever the Israelite kings wanted. One day, these false teachers of God would be corrected by God. The New Testament uses Balaam figuratively to discuss false prophets of Christianity (2 Peter 2:15; Revelation 2:14). The true Christians could rest assured; these false teachers are partaking in worldly pleasures and want to strike the Disciples of Christ, but true Christianity would prevail.

Parallelism gives the reader or listener a great memory aid, while the genre of a book helps point out important teachings the author wants to emphasize. Two books that demonstrate this are the Gospel of Matthew and Luke. Matthew is *midrashic*, meaning it interprets the story with commentary, rather than just dry facts. Indeed, Matthew appears to have been written as *lection*, a book to study after reading the books of Moses; thus, its emphasis on the parallels of Moses and Jesus. For example, after being away 40 days and 40 nights, Moses delivers the Law of Moses from Mt. Sinai. Jesus is in the wilderness for 40 days and 40 nights, and delivers his explanation of the laws from Mt. Beatitudes.

Luke on the other hand, is a thematic narrative. The running theme is the Temple in Jerusalem. This is shown by comparing the story of Jesus' temptation in Matthew Ch. 4 with Luke Ch. 4, which are in different orders as shown in the table below.

Matthew	Luke
1: Bread from stones	1: Bread from stones
2: Leap from Temple	2: Worship Satan
3: Worship Satan	3: Leap from Temple

Matthew is teaching a lesson, while Luke is pointing out that salvation comes from the Jews who carry the Word of God, represented by the Temple. For Luke, Zechariah 14 is an important teaching. Jerusalem is where God reigns. His message will flow from Jerusalem to all over the world, and the world will come to the Temple to worship Him.

The Bible is filled with fascinating information and lessons that shape our lives. These messages can be obstructed by our refusal to be 1<sup>st</sup> Century Palestinian Jews. In the modern era, we read non-fiction in linear, dry facts, no interpretation fashion. This can make understanding the Bible more difficult, and harder to retain and apply to our daily lives. God has given us easy tools to remember these important lessons. The devices and genre mentioned in this article aren't the only ones; there are many more for the Bible student to explore. Understanding devices and genre of the Bible enables a better understanding of this great book.

Set 1:

Plague	Message	Warning	Location	Time	Vehicle
<b>1<sup>st</sup>—Blood</b>	“You will know that I am the Lord”- Exodus 7:17	Yes	Nile	Morning	Staff
<b>2<sup>nd</sup>—Frogs</b>	None	No			Staff
<b>3<sup>rd</sup>—Lice</b>	None	No			Staff

Set 2:

Plague	Message	Warning	Location	Time	Vehicle
<b>4<sup>th</sup>—Wild Beasts</b>	“You will know that I am the Lord in the midst of the land.”- Exodus 8:18	Yes	Nile	Morning	None
<b>5<sup>th</sup>—Pestilence</b>	None	No			None
<b>6<sup>th</sup>—Boils</b>	None	No			None

Set 3:

Plague	Message	Warning	Location	Time	Vehicle
<b>7<sup>th</sup>—Hail</b>	“You will know that there is none like Me in all the land”- Exodus 9:14	Yes	Nile	Morning	Moses’ hand/staff
<b>8<sup>th</sup>—Locusts</b>	None	No			Moses’ hand/staff
<b>9<sup>th</sup>—Darkness</b>	None	No			Moses’ hands

End:

Plague	Message	Warning	Location	Time	Vehicle
<b>10<sup>th</sup>—Firstborn</b>	“And bring a blessing on Me too”- Exodus 12:32	No		Midnight	None

## DATING GENESIS 1-11 (PART ONE) by Jonathan Burke

Jewish tradition states that Moses wrote the entire Pentateuch; Genesis to Deuteronomy. However, the Bible says something completely different. The following table shows all the passages of the Pentateuch which are actually attributed to Moses (either in the Old Testament or New Testament).

What Moses Wrote		
Passage	Description	Content
<b>Exodus 24:3</b>	“all the Lord’s words and all the decisions” given on Sinai	Exodus 20-31, 34 (not including narrative sections such as Exodus 1-14, 15:20-19:23; 24:1-18; 32:1-34:35; 35:30-40:37)
<b>Leviticus 24:46</b>	“the statutes, regulations, and instructions which the Lord established between himself and the Israelites at Mount Sinai through Moses”	The purity laws, sacrificial offerings, festivals, and moral codes given in Leviticus 11-24:9, 25:1-26:45, 27:1-33 (not including narrative sections such as Leviticus 24:10-23)
<b>Leviticus 27:34</b>	“the commandments which the Lord commanded Moses to tell the Israelites at Mount Sinai”	
<b>Numbers 33:3</b>	“Moses recorded their departures according to their journeys, by the commandment of the Lord”	The narrative of Numbers 33:3-49
<b>Deuteronomy 1:1</b>	“This is what Moses said to the assembly of Israel”	Deuteronomy 1:6-33:39 (not including narrative sections such as Deuteronomy 1:1-5; 34:1-12) <sup>1</sup>
<b>Matthew 8:4</b>	“the offering that Moses commanded”	Leviticus 14
<b>Mark 1:44</b>		
<b>Matthew 19:8</b>	“Moses permitted you to divorce”	Deuteronomy 24:1
<b>Mark 10:3</b>		
<b>Matthew 22:24</b>	“his brother must marry the widow”	Deuteronomy 25:5
<b>Mark 12:19</b>		
<b>Luke 20:26</b>		

<sup>1</sup> Moses recorded the speech in Deuteronomy 1:6-31:23, and it was stored before the book of Deuteronomy was written, proving this is not the book of Deuteronomy (Deuteronomy 31:24-26).

<b>Mark 7:10</b>	"Honor your father and your mother"	Exodus 20:12, Deuteronomy 5:16
	"Whoever insults his father or mother"	Exodus 21:17, Leviticus 20:9
<b>Mark 12:26</b>	"The book of Moses, the passage about the bush"	Exodus 3:6
<b>Luke 20:37</b>		
<b>Luke 24:27</b>	"Moses and all the prophets"	The Law of Moses (Exodus 3-:31, 34, Leviticus 11-24:9; 25:1-27:33, Deuteronomy 1:6-33:39)
<b>John 1:17</b>	"the law"	
<b>John 1:45</b>	"Moses in the law"	
<b>John 5:47</b>	"his writings"	
<b>John 7:22</b>	"Moses gave you the practice of circumcision"	Leviticus 13
<b>Acts 3:22</b>	"Moses said"	Leviticus 23:29, Deuteronomy 18:15, 18
<b>Acts 15:21</b>	"Moses of old time"	The Law of Moses (Exodus 3-:31, 34, Leviticus 11-24:9; 25:1-27:33, Deuteronomy 1:6-33:39)
<b>Romans 10:5</b>	"Moses describes the righteousness which is of the law"	Leviticus 18:5
<b>1 Corinthians 9:9</b>	"For it is written in the law of Moses"	Deuteronomy 25:4
<b>Hebrews 10:28</b>	"Someone who rejected the law of Moses was put to death without mercy on the testimony of two or three witnesses"	Deuteronomy 17:2-6

There is no reference to Moses writing any of Genesis, Exodus 1-14, 15:20-19:23; 24:1-18; 32:1-34:35; 35:30-40:37, or Leviticus 24:10-23, and only Numbers 33:3-49 is attributed to Moses (rather than the entire book). So the Bible itself does not tell us Moses wrote Genesis; it tells us Moses wrote only a very small part of Numbers, and it tells us Moses did not write certain large narrative sections of Exodus. As surprising as this may be, we must submit to what Scripture tells us.

Additionally, when we look closely at Scripture we find the people and events of Genesis 1-11 are cited rarely in the Old Testament, and virtually only by books dating to the Babylonian exile or later. Nowhere in the entire Law of Moses are Adam and Eve or the events of Eden ever referred to, despite the significant emphasis on sin, death, and sacrifice. Since the Law deals in considerable detail with the consequences of sin, the complete absence from Exodus to Deuteronomy of any reference to these people and events is extraordinary. Although genealogies in Genesis 4-5 start with Adam, all the genealogies from Genesis 12 through to the end of 2 Kings only extend as far back as Abraham.

Outside Genesis 1-11, Adam is first referred to in 1 Chronicles 1:1. The genealogy of 1 Chronicles 1 (written after the Babylonian exile), is the first genealogy after Genesis 5 to refer to Adam. In the Chronicles genealogy Adam is introduced without explanation, and the reader is expected to be familiar with him and his immediate descendants, suggesting they had already read a document introducing and explaining Adam and his family.

After Genesis 6-8, the flood is not referred to again until Isaiah 54:9. The first use of the word Eden outside Genesis 1-11 is in Isaiah 51:3.

The next is in an exilic document (Ezekiel 28:12-19), taking the audience's familiarity with Eden for granted; the reference to Eden in Joel 2:3 dates either to the exile or shortly after.

This chapter also contains attacks on Babylonian theology, and explicit use of the Genesis cosmogony and the fall. The term 'garden of the Lord'

is only used in two passages in the Old Testament; Genesis 13:10 and Isaiah 51:3, supporting the idea that the garden of the Lord was only known as 'Eden' during or after the exile.

The break between Genesis 11 and 12 is extreme. In Genesis 11:31 we are told Terah set out with his family (including Abram and Sarai), to travel from Ur to Canaan, but we are given no explanation for this whatsoever. In contrast, Genesis 12:1 opens with the divine call issued to Abram, providing details of the promises and the trip to Canaan; Genesis 11:31 presupposes the reader's knowledge of why Abram is travelling to Canaan, indicating it was written after Genesis 12. Joshua is aware of the Mesopotamian origin of Abraham, but it is just as clear he knew of nothing earlier.

If these chapters did exist as early as Abraham (or at least Moses), then we must explain why they are ignored by most of the books of the Bible, and only suddenly referred to by the post-exilic books. From Genesis 12 to the end of 2 Kings, book after book shows no awareness of these chapters at all.

This does not prove the first eleven chapters of Genesis were written after 2 Kings. However, it is a significant absence which requires explanation. We rightly challenge Christians who believe in satan, to explain why no one called 'satan' appears in any of the books of the Old Testament, and why even in the book of Job no one seems to know about him or attribute any misdeeds to him at all; not Job, or his wife, his friends, or his servants. In the same way, the complete absence of the people and events of Genesis 1-11 from any of the chapters from Genesis 12 to the end of 2 Kings, requires a very good explanation.

### **What the Bible tells us about how the Bible was written**

We are used to treating the Bible as a collection of books rather than one large book. However, we typically do not realize that a number of the books of the Bible were also formed by collecting a group of texts and combining them into one work. Scripture provides us with clear evidence of this.

Although we treat Psalms as a complete book, in actual fact it consists of numerous works by different authors, written at different dates and gradually compiled and combined over time. The book of Psalms contains songs and poems written from the Exodus to the Babylonian captivity, by David, Solomon, the family of Asaph, the family of Korah, Ethan the Ezrahite, Heman, and Moses. Over the centuries these individual psalms were gradually compiled until they were formed into one very large book.

The book of Proverbs contains a collection of wisdom sayings written by Solomon,<sup>2</sup> general sayings from wise people,<sup>3</sup> another collection of wisdom sayings from Solomon which was copied out centuries later under Hezekiah,<sup>4</sup> sayings of Agur the son of Jakeh,<sup>5</sup> and wisdom from the mother of king Lemuel.<sup>6</sup> The book of Proverbs therefore is a compilation of sayings from various sources, written over a few centuries and gradually compiled over time, resulting in a complete book.

Likewise, the complete book of Daniel is a collection of writings by three writers. It contains writings by Daniel himself (Daniel 7-12), writings about Daniel by an anonymous historian speaking of Daniel in the third person (Daniel 1-3, 5-6), and a letter written by Nebuchadnezzar (Daniel 4). Since the book is a collection of these writings, dating the completed book is a matter for caution. It is clear that Daniel 4 (written by Nebuchadnezzar), must date to the reign of Nebuchadnezzar himself, and Daniel 7-12 (written by Daniel), must date no later than the reign of Cyrus of Persia.

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<sup>2</sup> Proverbs 1:1 The Proverbs of Solomon son of David, king of Israel.

<sup>3</sup> Proverbs 24:23 These sayings also are from the wise:

<sup>4</sup> Proverbs 25:1 These also are proverbs of Solomon, which the men of King Hezekiah of Judah copied:

<sup>5</sup> Proverbs 30:1 The words of Agur, the son of Jakeh; an oracle:

<sup>6</sup> Proverbs 31:1 The words of King Lemuel, an oracle that his mother taught him:

However, Daniel 1-3, 5-6 are written in the third person by someone speaking about Daniel in the past, and so must have been written at a later date, most likely after Daniel had already died and very likely by an inspired writer who had been in exile with Daniel. That writer may well have been Ezekiel, who was a contemporary of Daniel, also lived in Babylon, and mentions Daniel specifically (Ezekiel 14:14, 20).

Consequently, the writings we now know as the book of Daniel must have been collected and brought together at a later date. Although the contents of the book existed very early, the actual completed work itself may have only been compiled long after the return from Babylon.

### **What the Bible tells us about how the Pentateuch was written**

It has long been recognized that the Pentateuch could not have been written entirely by Moses.

1. Talmud Babylon, an early collection of Jewish commentaries (completed around 600 years after Christ), contains an acknowledgement by "Rabbi Judah" that Moses most likely did not write the words which describe his own death and burial.
2. Rabbi Isaac ibn Yashush (died 1056), noted that certain of the kings in the Edomite king list of Genesis 36 lived after Moses, and must have been added by a later writer.
3. Rabbi Abraham ibn Ezra (c.1089-1164), attacked Isaac ibn Yashush, calling him "Isaac the blunderer", but acknowledged that Moses could not have written the entire text of the Pentateuch, saying of Deuteronomy 1:1 that the words "beyond the Jordan imply that the writer was in the land of Israel, whereas Moses would not have referred to his location as "beyond the Jordan"".
4. Rabbi Joseph ben Isaac (twelfth century), suggested that different narratives of certain events in the Pentateuch (such as water from the rock), were in fact written by two inspired authors, from different perspectives, maintaining that "The two are one".
5. Rabbi Hezekiah ben Manoah (thirteenth century), who said of Genesis 12:6 ("At that time the Canaanites were in the land"), "this is written from the perspective of the future", that is, from



the perspective of someone looking back to the era of the Canaanites, later than Moses.

6. Rabbi Joseph Bonfils (fifteenth century), commenting on the last words of Deuteronomy, said "Thus it would seem that Moses did not write this word here, but Joshua or some other prophet wrote it. Since we believe in the prophetic tradition, what possible difference can it make whether Moses wrote this or some other prophet did, since the words of all of them are true and prophetic?"

Later Christian commentators came to similar conclusions. The Catholic bishop Totastus of Avila (fifteenth century), noted that the last verses in Deuteronomy could not have been written by Moses. The sixteenth century Catholic Andreas van Maes, the Jesuit scholars Benedict Pereira and Jacques Bonfrere, and the seventeenth century Calvinist Isaac de la Peyere, suggested that the original text written by Moses was revised by a later editor. This was not well received, and van Maes' book was placed on the Index Librorum Prohibitorum (the official list of prohibited books).

Nevertheless, it is very important to note that the view that the Pentateuch was the product of multiple authors, and that Moses was largely a compiler and not the author, originated from devout Jews and was developed by devout Christians, centuries before the idea was seized upon by sceptics and critics of the Bible. This proves that these conclusions were reached by patient and pious Bible readers using nothing but the text of the Scriptures.

This was no surprise to Christadelphians of brother Roberts' era. In 1875, brother Roberts made the case that in writing of the earlier history of the world, Moses himself had copied from documents written earlier by previous inspired writers.<sup>7</sup> In

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<sup>7</sup> "The probable explanation is that a written account of pre-Mosaic times (derived from the knowledge easily transmitted when men lived to a great age) had existed in a more or less complete form among the families of Israel; and that Moses made use of this as the basis of the books he wrote, incorporating the previous accounts with his own, enlarging on points too slightly dealt with. This does not, in the least degree, detract from the authority of the record, because Moses was guided by the Spirit, and anything passing under his revision and adopted by him, would have all the authority

1895, brother Welch argued that since the Bible is inspired, the precise identity of the human writers does not matter.<sup>8</sup>

In January 2015, an article in *The Testimony* magazine by brother Bernard Burt argued that Moses did not write Genesis. Brother Burt stated that the nineteenth century higher critics were correct to say Genesis is a collection of texts by different writers over time, compiled by a later editor.

"The evidence within the book of Genesis points to the fact that the so-called higher critics were right in their conclusion that Genesis consists of a series of manuscripts, written by different authors, brought together and completed by an editor."<sup>9</sup>

Brother Burt provided several examples to prove his case, arguing that Genesis 10<sup>10</sup> and Genesis

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of an original composition. Not only so, but the Spirit being with Noah, Melchisedec, Abraham, Isaac, Jacob, Joseph, &c., is a guarantee that even the preexisting account would, on its own merits, be of divine authority.", Robert Roberts, "Saturday Evening Scripture Studies", *The Christadelphian* 12, no. 128 (Birmingham: Christadelphian Magazine & Publishing Association, 1875), 82.

<sup>8</sup> "In conclusion of these articles, I again ask: What matters it who the human agents were in making up the Bible record? The very purpose and doctrine running through it from Genesis to Revelation, in one unbroken [sic] chain, stamps its real authorship as Divine.", L.B. Welch, "The Fundamental Fallacy of "Higher Criticism", *The Christadelphian* 32, no. 374 (Birmingham: Christadelphian Magazine & Publishing Association, 1895), 379.

<sup>9</sup> Bernard Burt: "Gems from early Genesis", *The Testimony*, 85, no. 100 (Testimony Committee, January 2015): 5.

<sup>10</sup> "...for instance, "And the border of the Canaanites was from Sidon... as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha" (10:19). Yet after the events of Genesis 19 one could not "go to" Sodom, Gomorrah, Admah or Zeboim at all; they had been overthrown in the firey destruction of the cities of the plain. Thus 10:19, and probably the rest of Genesis 10, must have been written before the destruction of Sodom.", Bernard Burt: "Gems from early Genesis", *The Testimony*, 85, no. 100 (Testimony Committee, January 2015): 4-5.

14<sup>11</sup> were written before Moses, and describing how several passages show evidence of having been written by one author, and edited by a later writer;<sup>12</sup> Genesis 14:3,<sup>13</sup> Genesis 50:10-11.<sup>14</sup>

He even went so far as to argue that there is at least one detail which cannot have been written by Moses, and must have been added even later, “possibly by Samuel”.<sup>15</sup>

## Conclusion

As always, we should differentiate very clearly between what we think the Bible says, and what it actually says. The assumption that Moses wrote the Pentateuch is unsupported by Scripture, which actually tells us Moses only wrote some of the Pentateuch. The second article in this series will provide internal and external evidence that Genesis

1-11 was actually written much later than Moses’ lifetime.

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<sup>11</sup> “Similarly, chapter 14 records the battle between the Babylonian kings, headed by Cherdolaomer, and the local kings of the land, including the kings of the four cities mentioned above. Here verse 3 states: “All these were joined together in the vale of Siddim, which is the salt sea.” Clearly, after the destruction of Sodom the site of the battle was inundated - yet here it is described as a dry valley.”, Bernard Burt: “Gems from early Genesis”, *The Testimony*, 85, no. 100 (Testimony Committee, January 2015): 5.

<sup>12</sup> “There are clear evidences of ‘editorship’ within the text of Genesis”, Bernard Burt: “Gems from early Genesis”, *The Testimony*, 85, no. 100 (Testimony Committee, January 2015): 5.

<sup>13</sup> “Genesis 14:3 has already been commented on; it is one of several verses within the chapter where additional geographical details have been added:”, Bernard Burt: “Gems from early Genesis”, *The Testimony*, 85, no. 100 (Testimony Committee, January 2015): 5.

<sup>14</sup> “However, in Genesis 50:10,11 there are two further geographical additions that are more revealing:”, Bernard Burt: “Gems from early Genesis”, *The Testimony*, 85, no. 100 (Testimony Committee, January 2015): 5.

<sup>15</sup> “There is one detail in Genesis which, the author is aware, does not fit with the concept of Moses being the final ‘editor’ of the Genesis manuscript; 14:14 refers to Abram reaching “Dan.” This must have been an even later inspired geographical update - possibly by Samuel?”, Bernard Burt: “Gems from early Genesis”, *The Testimony*, 85, no. 100 (Testimony Committee, January 2015): 5.



## UNVEILING THE KINGDOM OF GOD

**By Joseph Fordham**

“Shall we be with him in that day, we make the answer now.” This line from a hymn stanza reveals if we want to dwell with Christ the Lord for eternity, the time to answer that question is while we are alive, not after death and resurrection. This analogy also applies architecturally to a more spiritual view of God’s Kingdom. We know that Christ is the chief cornerstone (Mat. 21: 42-45), and that we are being chiseled and shaped by a master mason in order to fit perfectly in the kingdom, starting with the cornerstone building upon the great foundation already provided.

We can only be shaped in this life, not the next. If we do not fit together now, that is a strong indicator that we will not fit together well as a spiritual temple to the Lord. During construction on Solomon’s temple ... “only blocks dressed at the quarries were used, and no hammer, chisel or any

other iron tool was heard at the temple site while it was being built” (1 Kings 6:7). All quarrying stones from the bedrock, tooling, shaping, and hammering continued at the quarry where the stones were dressed, then shipped to the site finished. Analogously, we are in the quarry of this life, we are called out from the world—separated from the bedrock—and all of our edges are chiseled with one purpose in mind: to make a perfect fit. All rough edges are broken off (the flesh overriding the spirit), then files, other stones and finishing tools give the stone its final polish. All six sides of the stones were dressed to accept another stone perfectly with as thin a joint as humanly possible. Today we may call it prefabrication. At that time it was a logical progression from a raw material to one readymade for construction. Ephesians 2: 19-22: “Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is

joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

In Hebrews 11 we are enlightened that Abraham looked for an architect and builder who was God, yet he himself remained nomadic his entire existence after leaving Ur of the Chaldeans; a very advanced city, but one made by man. What distinguishes between the two builders, God and Man? We know that with every attempt by man to build a gathering place for people, it is to glorify man, and it is built and based on greed, pride and violence. When God builds a city it is an ecclesia—a gathering of his people together. Solomon says there is a time to scatter stones—cities of man—and a time to gather them together—i.e., Kingdom of God—in Ecclesiastes 3:5. Jesus says, if I were to silence these people, from singing Hosannas, these very stones would cry out. Why? Because we are those stones, making up that temple, being gathered together, while the other (worldly) stones are scattered. Stones bear witness, and if we bear witness in this life, we like a stone memorial will be a witness eternally. Revelation 3:12 “The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name.”

We know from Isaiah too that all nations will serve him, “Come let us go up to the Mountain of the Lord that we may worship him in spirit and in truth.” Like Joshua conquering the land, he will start with defeating the nations that hated Israel, (Joshua 11:12-13), and as the prophet predicted from Joel 3, where the Lord leads the nations into the valley of Judgment to destroy Israel’s enemies.

Additionally, we can view this final destruction of the things of man reflected in Daniel’s interpretation of Nebuchadnezzar’s dream (Daniel 2). All the nations were exemplified in the towering colossus of man, the Babylonian head of gold, the Media-Persian Silver chest, the Grecian bronze torso,

the Roman Iron legs, and the modern day feet of iron and clay made unstable by strong and weak nations in a global arena. What was the destiny of this image of pride and arrogance that mimicked the ambitions of the Tower of Babel (Genesis 11)? It was destroyed with one stroke, pulverized to dust! The stone uncut by human hands accomplished this and grew into a mountain, then expanded to cover the entire earth. We understand that Christ is that stone which cast down the whole statue sent from the hand of the Lord much like a meteor to annihilate the image of man. The conclusion of the matter however is quite clear, to firmly establish Christ’s Kingdom, reinstitute God’s Law, teach the family of God how to worship him in spirit and in truth and to remove the wicked from the earth.



Isaiah 13:9-13 “See, the day of the Lord is coming—a cruel day, with wrath and fierce anger—to make the land desolate and destroy the sinners within it. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. I will make people scarcer than pure gold, rarer than the gold of Ophir. Therefore, I will make the heavens tremble; and the earth will shake from its place at the wrath of the Lord Almighty, in the day of his burning anger.

During Christ’s three-and-a-half-year ministry, he spent the majority of his time broadcasting and sharing the good news of the Kingdom of God – many in parables. He told the

secrets of the Kingdom of God, mysteries that generations of faithful had waited to hear and see in parables, because it would be the fulfillment of Isaiah, that having ears they would hear not and having eyes they would see not (Jeremiah 5:21, Ezekiel 12:2, Romans 11:8). First he preached it to the Jews and it was said everyone tried to force their way in (Luke 16:16). During his testimony, several gentiles were exposed to the prophets of the Old Testament fulfilled in Christ. After his death, Paul took the message all around the Mediterranean, preaching in what we know today as Turkey, Greece, Italy, Spain, Malta and many other countries (Acts 17 – Paul in Thessalonica, Berea, and Athens, spreading the good news). Like an earthquake spreading out from its epicenter in Jerusalem, the shock waves of Christ's good news of the Kingdom of God shook the pagan world, and it will do it again in like fashion when he returns and sets his feet on the Mount of Olives (Zechariah 14).

The Messiah came as a lamb the first time, to be slaughtered as the atonement for our sins, to share the glorious news of the coming kingdom of God and to warn others of impending wrath. He comes the second time as a lion to conquer the earth, subdue the nations, eliminate Israel's enemies, reclaim the earth for his father, and subjugate everything, all the way to the end of the millennium when he defeats death at last, and sorrow and sighing will flee away. Isaiah 35:8-10 "And a highway will be there; it will be called the Way of Holiness; it will be for those who walk on that Way. The unclean will not journey on it; wicked fools will not go about on it. No lion will be there, nor any ravenous beast; they will not be found there. But only the redeemed will walk there, and those the Lord has rescued will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away."

As the first earth was destroyed by water during Noah's time, so 2 Peter warns us that the second earth will be destroyed by fire, yet not to obliterate the earth, but to purify the earth so that a new creation can begin, one of perfect harmony and unity. We learn more about this utopian tranquility

in Isaiah 65:17-25: "See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child; the one who fails to reach a hundred will be considered accursed. They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands. They will not labor in vain, nor will they bear children doomed to misfortune; for they will be a people blessed by the Lord, they and their descendants with them. Before they call I will answer; while they are still speaking I will hear. The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent's food. They will neither harm nor destroy on my entire holy mountain," says the Lord."

For God's elect this will prove a time of incredible rejoicing, jubilation and euphoria since the wicked are removed, Christ will reconquer the earth for his father, and the righteous are gathered together in one place and their righteousness will shine like the dawn (Isaiah 58:8, Psalms 112:4).

Psalms 37:1-13 "Do not fret because of those who are evil or be envious of those who do wrong; for like the grass they will soon wither, like green plants they will soon die away. Trust in the Lord and do good; dwell in the land and enjoy safe pasture. Take delight in the Lord, and he will give you the desires of your heart. Commit your way to the Lord; trust in him and he will do this: He will make your righteous reward shine like the dawn, your vindication like the noonday sun. Be still before the Lord and wait patiently for him; do not fret when people succeed in their ways, when they carry out their wicked schemes. Refrain from anger and turn

from wrath; do not fret—it leads only to evil. For those who are evil will be destroyed, but those who hope in the Lord will inherit the land. A little while, and the wicked will be no more; though you look for them, they will not be found. But the meek will inherit the land and enjoy peace and prosperity. The wicked plot against the righteous and gnash their teeth at them; but the Lord laughs at the wicked, for he knows their day is coming.”

Yet for the wicked, when they realized the temporary pleasures they supplanted the seed of God for, leaving no room in their hearts for him, they will see, hear and witness the Glory of the Lord and be filled with overwhelming regret, hence the weeping and gnashing of teeth (Mat. 8:12; 13:42 -50; 22:13; 24:51; 25:30; Luke 13:28).

So often misquoted as unfathomable greatness that we cannot perceive, yet in Paul's writings to the Corinthians, he explicitly tells us, it is no mystery any longer. It has been revealed or unveiled like the one that Moses used to wear when he shined with the Shekinah Glory of the Lord after speaking with him on Mt. Sinai.

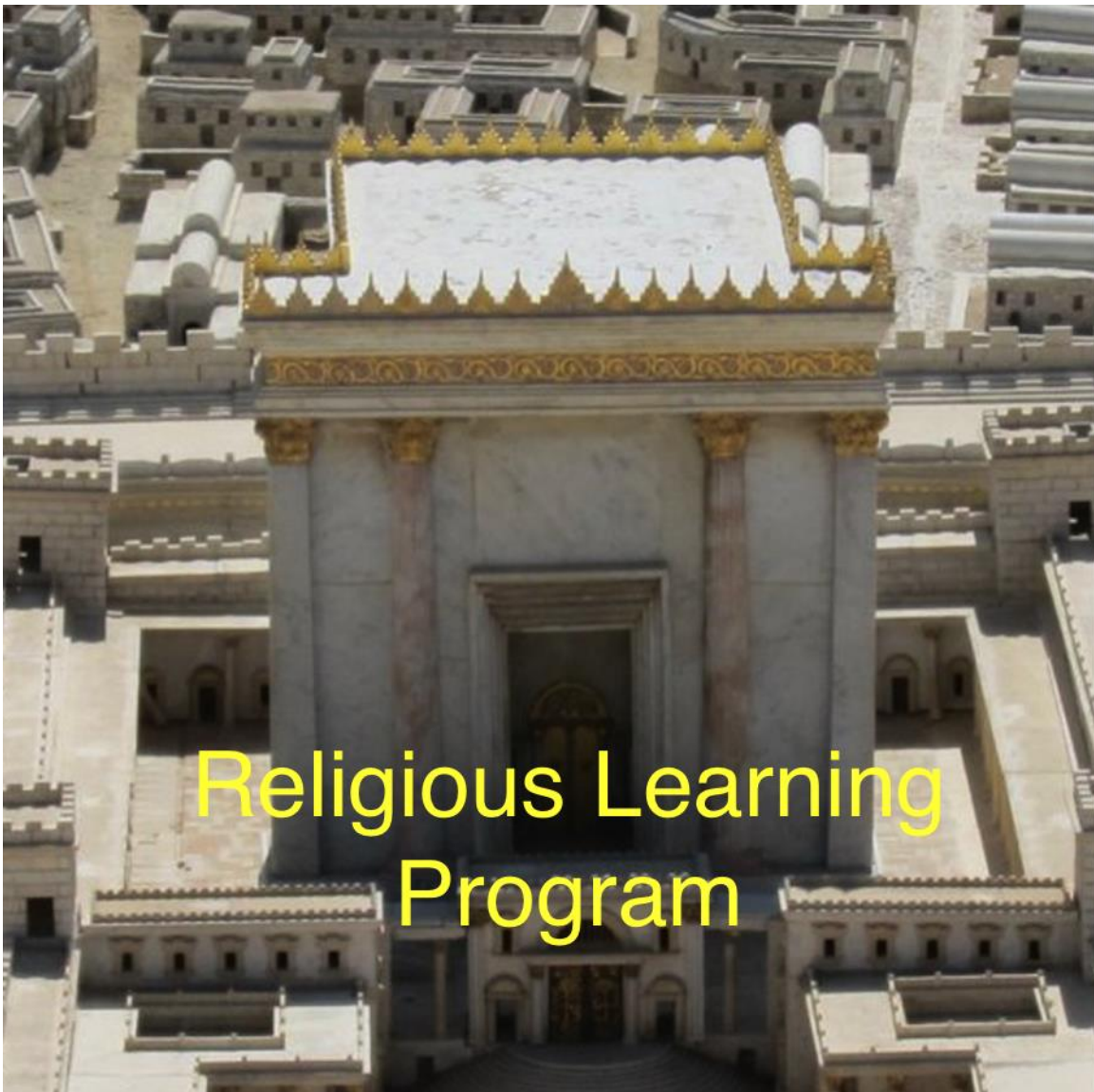
1 Corinthians 2:6-10 “We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we declare God's wisdom, a mystery that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they

would not have crucified the Lord of glory. However, as it is written: “What no eye has seen, what no ear has heard and what no human mind has conceived” the things God has prepared for those who love him— these are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God”.

We make the answer now, we all have been handed the mysteries longed for through all generations. It is no longer hidden but made plain to all. What Christ whispered during his lifetime, we are supposed to shout. “Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it” (Rev 2:17).

What will you do with it? Many fish were caught in the dragnet, yet they were separated on the beach in the same manner that angels will separate us and those who are resurrected - good from the bad. What will you do with the treasure entrusted to you?

2 Corinthians 3:2-3 “You yourselves are our letter, written on our hearts, known and read by everyone. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.”



## Religious Learning Program

**Religious Learning Podcast will soon be available on iTunes and Stitcher!**

**Episode 1: Is religion rational in face of atheism?**

**Episode 2: Should the Book of Ruth be called the Book of Naomi?**

## Studying Scripture: Recommended Resources by Dave Burke

If we want to get the best out of Bible study, we need to use the right tools. Choosing these tools involves a two-step process: (a) identifying appropriate tools for a specific purpose, and (b) identifying the best quality tools for that purpose. This article will provide a list of recommended resources for various aspects of Bible study.

### Ancient Languages:—use a Lexicon

Interpretation sometimes requires us to check the meaning of a word in its original Hebrew or Greek. Since most of us have no knowledge of these languages we need to consult specialised reference books called lexicons.

A lexicon is a dictionary. In the field of biblical studies, lexicons typically provide definitions for words in Hebrew, Aramaic, or Greek. Hardcopy lexicons often require some knowledge of the original languages. Software lexicons assist the reader with automated searches. I recommend the following lexicons:

- Louw & Nida, *Greek-English lexicon of the New Testament: Based on Semantic Domains*, 1989
- Swanson, *Dictionary of Biblical Languages with Semantic Domains* (Hebrew/Greek/Aramaic), 2001

You may be tempted to use a concordance instead. This is a mistake; concordances are **not** translation tools and will not improve your understanding of the text.

### Ancient Times, Peoples, and Places:—use a Bible Dictionary

A Bible dictionary provides detailed articles on Bible-related subjects. It is particularly useful for researching names, places, ethnic groups, historical events, and socio-cultural details from the biblical era. I recommend the following Bible dictionaries:

- Alexander & Rosner, *New Dictionary of Biblical Theology*, 2000
- Elwell & Beitzel, *Baker Encyclopaedia of the Bible*, 1988
- Evans & Porter, *Dictionary of New Testament Background*, 2000
- Myers, *The Eerdmans Bible Dictionary*, 1987
- Ryken, et al., *Dictionary of Biblical Imagery*, 2000
- Wood, et al., *New Bible Dictionary*, 1996

### Interpretation:—use a Commentary

A commentary is a book (or series of books) that discusses the biblical text. Use of commentaries can greatly improve biblical knowledge and exegetical technique. The function of a commentary is to inform your understanding. It is a study *aid*, not a study *substitute*. I recommend the following commentaries:

- Carson, et al., *New Bible Commentary*, 1994
- Smith, *Old Testament Survey Series*, 1993
- Utley, *Bible Lessons International*, 1997-2004
- Walton, Matthews & Chavalas, *IVP Background Commentary: Old/New Testament*, 2000
- Wiseman & Morris, *Tyndale Commentaries*, 2000

Using a commentary requires patience and discretion. Before you even pick up a commentary, read the passage thoroughly several times. Keep an open mind about its meaning, because your current understanding might be wrong.

Select a commentary appropriate for your subject and area of focus. Prefer commentaries with multiple authors. Ensure the authors are suitably qualified. Reject commentaries which lack proper referencing



and extensive bibliographies. The best commentaries examine Scripture in context, **not verse by verse**.

Consult at least three different commentaries. Beware of theological bias—your own as well as the commentators'. Reach your conclusion objectively. The best interpretation is the one most consistent with the evidence.

### **Early Christian History & Theology:—use Professional Scholarship**

Christianity changed rapidly and radically after the death of the apostles. A basic knowledge of early Christian history will greatly improve your understanding of these doctrinal and ecclesiastical developments, and the influences that drove them. I recommend the following works on early Christian history and its doctrines:

- Bercot, *A Dictionary of Early Christian Beliefs*, 1998
- Chadwick, *The Early Church*, 1993
- Davidson, *The Birth of the Church*, 2005
- Dunn, *Did the First Christians Worship Jesus?*, 2010
- Frend, *The Early Church: From the beginnings to 461*, 1982
- Hall, *Doctrine and Practice in the Early Church*, 2011
- Pelikan, *Credo*, 2005
- Rubenstein, *When Jesus Became God*, 2000
- Williams, *Arius: Heresy and Tradition*, 2009

Most disputes of the early Christian era concerned the nature and identity of Jesus Christ. They occurred within the context of intense cultural, political and theological conflict over a period of several centuries. The doctrine of the Trinity was a byproduct of these debates, reaching its final form in the 5th Century AD.

### **Social & Historical Background:— use Professional Scholarship**

The inspired writers produced 'high context' literature in which cultural knowledge is frequently assumed. The gulf between their knowledge and ours has serious implications for interpretation. To bridge this gap we need resources that explain the world of the Ancient Near East as the Bible's original audience perceived and experienced it. I recommend the following works on the social and historical background of the Biblical era.

- DeSilva, *Honour, Patronage, Kinship & Purity*, 2000
- Fox, *Pagans and Christians*, 2006.
- Hall, *Beyond Culture*, 1976
- Pilch, *A Cultural Handbook to the Bible*, 2012
- Walton, *Ancient Near Eastern Thought and the Old Testament*, 2006

### **Exegesis:—use Professional Scholarship**

Exegesis is the process of drawing out an interpretation from the text. This involves a careful examination of language, genre and context.

There are many books which can show you the best ways to develop a reliable approach to interpreting Scripture. Your aim should be to learn the author's intended message to his original audience. I recommend the following books, which provide guidance and insight into the language and process of biblical interpretation:

- Carson, *Exegetical Fallacies*, 1996
- DeMoss, *Pocket Dictionary for the Study of New Testament Greek*, 2001
- Grenz, Guretzki & Nordling, *Pocket Dictionary of Theological Terms*, 1999
- Kaiser & Silva, *An Introduction to Biblical Hermeneutics*, 2007

- Klein, Blomber, & Hubbard, *Introduction to Biblical Interpretation*, 2004
- Patzia & Petrotta, *Pocket Dictionary of Biblical Studies*, 2002

### **Apologetics:—use Professional Scholarship & Christadelphian Works**

Apologetics (from the Greek *apologia*, ‘speaking in defence’) is the rational defence of Christianity involving the justification of Christian claims in response to non-Christian critiques. I recommend the following books, which will help you to develop the knowledge and skills necessary for effective apologetics:

- Burke, *Living on the Edge*, 2014

- Evans, *Pocket Dictionary of Apologetics & Philosophy of Religion*, 2002
- Habermas & Licona, *The Case for the Resurrection of Jesus*, 2004
- McGrath & McGrath, *The Dawkins Delusion*, 2007
- Numbers, et al., *Galileo Goes to Jail*, 2009

The first of these books—*Living on the Edge*—was written by Bro. Jonathan Burke. If you are interested in purchasing a copy you can contact him at this Facebook page:

<https://www.facebook.com/LOTE.book>

#### ***Servants of the Lord: A Bible Study Guide***

*Servants of the Lord* is a comprehensive Bible study guide for Christians aged 18 and above. Conceived as a response to the widely-recognised need for improved spiritual education across the wider Christian community, it provides knowledge and skills applicable to personal Bible study and formal church roles.

*Servants of the Lord* is divided into seven self-contained parts, which can be read independently or in sequence:

- **Introduction:** a discussion of the need to study Scripture, and contemporary challenges to faith
- **The Story of Scripture:** a guide to the history of the Bible, and its translation into English
- **Studying Scripture:** a guide to study tools and methods
- **The Early Church:** an overview of early Christian history from the 1<sup>st</sup>-6<sup>th</sup> centuries
- **The Reformation & Beyond:** an overview of the Protestant Reformation, the Catholic Counter-Reformation, and the Enlightenment
- **Critical thinking:** a guide to logical arguments, and the relationship between reason and faith
- **Writing & Public Speaking:** a guide to formal writing, public speaking, and discussion group leadership

*Servants of the Lord* will be published via Kindle by the end of April 2017.

## Bible Interpretation Series Volume 1

# Servants Of The Lord

## A BIBLE STUDY GUIDE



LivelyStones  
PUBLISHING

David J. Burke

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## BIBLICAL PLACES – CITIES, REGIONS, COUNTRIES AND GEOGRAPHY

**INSTRUCTIONS:** For each entry, there is a short description or name and a bible reference. First you solve this portion then find the word in the word search. Nearly every space in the word search is filled. You get bonus points for finding extra words in the search since with all the place names there are invariably more hidden English words in the puzzle.

1. “City of David” A city that is also known with several other names including Salem, Ariel, Jebus and city of God. It is the possible location of two mountains Zion and Moriah. Ref. PS 68:15, 16; 87:1, I Sam 17:54.
2. Royal tribe of Israel – Ref. Joshua 18:28
3. Israel’s enemy today and one of the 5 cities of the Philistines, Ref. I SAM 6:17
4. A nation descended from Lot’s eldest grandson, Ref. Gen 19:37, as a people NU 22: 3-14, Ruth 1:2.
5. The land named after the son of Isaac, meaning, red earth, Ref. IS 34:5-6, EZ 35:15
6. A Watch tower or Mountain, Ref. I Kings 16:24
7. A country which traded with Tyre (Ezek. 27:22).
8. Meaning: intelligence. A city ruled over by Sihon, king of the Amorites (Joshua 3:10; 13:17), It was taken by Moses (Numbers 21:23-26), and became afterwards a Levitical city (Joshua 21:39) in the tribe of Reuben (Numbers 32:37).
9. Meaning: beauty. A town in the portion of Dan (Joshua 19:46; Authorized Version, “Japho”), on a sandy promontory between Caesarea and Gaza, and at a distance of 30 miles northwest from Jerusalem. It is one of the oldest towns in Asia. It was and still is the chief sea-port of Judea. It was never wrested from the Phoenicians. It became a Jewish town only in the second century B.C. It was from this port that Jonah “took ship to flee from the presence of the Lord” (Jonah 1:3).
10. Meaning: booths. The first encampment of the Israelites after leaving Rameses (Exodus 12:37); the civil name of Pithom (q.v.). A city on the east of Jordan, identified with Tell Dar’ala, a high mound, a mass of debris, in the plain north of Jabbok and about one mile from it (Joshua 13:27). Here Jacob (Genesis 32:17, 30; 33:17), on his return from Padan-aram after his interview with Esau, built a house for himself and made booths for his cattle. The princes of this city churlishly refused to afford help to Gideon and his 300 men when “faint yet pursuing” they followed one of the bands of the fugitive Midianites after the great victory at Gilboa. After overtaking and routing this band at Karkor, Gideon on his return visited the rulers of the city with severe punishment. “He took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of \_\_\_\_\_” (Judges 8:13-16). At this place were erected the foundries for casting the metal-work for the temple (1 Kings 7:46).
11. Meaning: fishing; fishery. The name of a biblical man and a city...The son of Canaan (Genesis 10:15, 19), A city mentioned several times in the Bible; Matthew 11:21, 22; Luke 6:17
12. The place the exiles of Israel and Judah spent 70 years. the Greek form of BABEL; Semitic form Babilu, meaning “The Gate of God.” In the Assyrian tablets it means “The city of the dispersion of the tribes.” The monumental list of its kings reaches back to B.C. 2300, and includes Khammurabi, or Amraphel (q.v.), the contemporary of Abraham. It stood on the Euphrates, about 200 miles above its junction with the Tigris, which flowed through its midst and divided it into two almost equal parts.
13. Meaning: circuit. Solomon rewarded Hiram for certain services rendered him by the gift of an upland plain among the mountains of Naphtali. Hiram was dissatisfied with the gift, and called it “the land of Cabul” (q.v.). The Jews called it Galil. It continued long to be occupied by the original inhabitants, and hence came to be called “\_\_\_\_\_ of the Gentiles” (Matthew 4:15), and also “Upper \_\_\_\_\_,” to distinguish it from the extensive addition afterwards made to it toward the south, which was usually called “Lower \_\_\_\_\_.” In the time of our Lord, \_\_\_\_\_ embraced more than one-third of Western Israel, extending “from Dan on the north, at the base of Mount Hermon, to the ridges of Carmel and Gilboa on the south, and from the Jordan valley on the east away across the splendid plains of Jezreel and Acre to the shores of the Mediterranean on the west.” Israel was

divided into three provinces, Judea, Samaria, and \_\_\_\_\_, which comprehended the whole northern section of the country (Acts 9:31), and was the largest of the three.

14. Where Joseph Looked for his 11 brothers. Genesis 37:17, Meaning: two wells
15. The Tribe that would Dip their foot in oil. DT 33:24
16. Meaning: a wine-vat. One of the five royal cities of the Philistines (Joshua 13:3) on which the ark brought calamity (1 Samuel 5:8, 9; 6:17), It was famous also as being the birthplace or residence of Goliath (1 Samuel 17:4).
17. Where the Jews moved and became slaves for 430 years. Books of Genesis & Exodus.
18. Meaning: activity. Oldest continually lived in city in the world, Where Paul was going when he was blinded and heard from Christ. This is the name of the most ancient of Oriental cities, the capital of Syria (Isaiah 7:8; 17:3) located about 133 miles north of Jerusalem. It has also been known by the name Esh-Sham; i.e., "the East." The location of this city is said to be the most beautiful of all Western Asia.
19. Yafo (Hebrew: יָפוֹ, Yāfō (help. info); Arabic: يَافَا, also called Japho), is the southern and oldest part of Tel Aviv-Yafo, an ancient port city in Israel. Also served as the port-of-entry for the cedars of Lebanon for the Second Temple of Jerusalem (Book of Ezra 3:7). Same city, different spelling as #9.
20. Another form of the name Ben-ammi, the son of Lot (Genesis 19:38); This name is also used for his posterity (\_\_\_\_\_ites) (Psalms 83:7).
21. Meaning: separated, generally supposed to be the Greek form of the Hebrew netser, a "shoot" or "sprout", a watch tower. Some, however, think that the name of the city must be connected with the name of the hill behind it, from which one of the finest prospects in Israel is obtained, and accordingly they derive it from the Hebrew notserah, i.e., one guarding or watching, thus designating the hill which overlooks and thus guards an extensive region. This city is not mentioned in the Old Testament. It was the home of Joseph and Mary (Luke 2:39), and here the angel announced to the Virgin the birth of the Messiah (1:26-28).
22. Meaning: High or highlands. This was the name of various regions and men: 1. a son of Shem (Genesis 10:22-23; 1 Chronicles 1:17); according to Genesis 22:21, a grandson of Nahor. 2. A son of Kemuel (Genesis 22:21), 3. A son of Shamer (1 Chronicles 7:34), 4. In Matthew 1:3-4 and Luke 3:33, this word is the Greek form of Ram, the father of Amminadab (1 Chronicles 2:10).
23. One of the five cities of the Philistines (Joshua 13:3; 1 Samuel 6:17). It stood on the shore of the Mediterranean, 12 miles north of Gaza. It is mentioned on an inscription at Karnak in Egypt as having been taken by king Rameses II, the oppressor of the Hebrews. In the time of the judges (Judges 1:18) it fell into the possession of the tribe of Judah; but it was soon after retaken by the Philistines (2 Samuel 1:20), who were not finally dispossessed till the time of Alexander the Great. Samson went down to this place from Timnath, and slew thirty men and took their spoil. The prophets foretold its destruction (Jeremiah 25:20; 47:5, 7).
24. The name of an area derived from the city Asshur on the Tigris, the original capital of the country, was originally a colony from Babylonia, and was ruled by viceroys from that kingdom. It was a mountainous region lying to the north of Babylonia, extending along the Tigris as far as to the high mountain range of Armenia, the Gordiaean or Carduchian mountains. It was founded in B.C. 1700 under Bel-kap-kapu, and became an independent and a conquering power, and shook off the yoke of its Babylonian masters. It subdued the whole of Northern Asia.Ref: (Genesis 10:22).
25. Meaning: well of the oath, or well of seven. A well dug by Abraham, and so named because he and Abimelech here entered into a compact (Genesis 21:31). On re-opening it, Isaac gave it the same name (Genesis 26:31-33).
26. Meaning: house of bread. The name of two biblical cities... A city in the "hill country" of Judah. It was originally called Ephrath (Genesis 35:16, 19; 48:7; Ruth 4:11). It was also called \_\_\_\_\_ Ephratah (Micah 5:2), \_\_\_\_\_-judah (1 Samuel 17:12), and "the city of David" (Luke 2:4). It is first noticed in Scripture as the place where Rachel died and was buried "by the wayside," directly to the north of the city (Genesis 48:7). The valley to the east was the scene of the story of Ruth the Moabitess. There are the fields in which she gleaned, and the path by which she and Naomi returned to the town. Here was David's birthplace, and here also, in after years,

- he was anointed as king by Samuel (1 Samuel 16:4-13); and it was from the well of \_\_\_\_\_ that three of his heroes brought water for him at the risk of their lives when he was in the cave of Adullam (2 Samuel 23:13-17).
27. In Syria, on the river Orontes, about 16 miles from the Mediterranean, and some 300 miles north of Jerusalem. It was the metropolis of Syria, and afterwards became the capital of the Roman province in Asia. It ranked third, after Rome and Alexandria in importance, of the cities of the Roman empire. It was called the "first city of the East." Christianity was introduced early into this city (Acts 11:19, 21, 24), and the name "Christian" was first applied here to its professors (Acts 11:26). It is intimately connected with the early history of the gospel (Acts 6:5; 11:19, 27,28,30; 12:25; 15:22-35; Galatians 2:11-12). It was the great central point from where missionaries to the Gentiles were sent forth. It was the birthplace of the famous Christian father Chrysostom, who died A.D. 407. It bears the modern name of Antakia . Like Philippi, it was raised to the rank of a Roman colony. Such colonies were ruled by "praetors" (Acts 16:20-21).
  28. Meaning: House of Dates. A village on the southeastern slope of the Mount of Olives (Mark 11:1), about 2 miles east of Jerusalem, on the road to Jericho. It derived its name from the number of palm trees which grew there. It was the residence of Lazarus and his sisters. It is frequently mentioned in connection with memorable incidents in the life of our Lord (Matthew 21:17; 26:6; Mark 11:11, 12; 14:3; Luke 24:50; John 11:1; 12:1). It is now known by the name of el-Azariyeh, i.e., "place of Lazarus," or simply Lazariyeh.
  29. Meaning: Nahum's town. It was the scene of many acts and incidents of Christ's life (Matthew 8:5, 14,15; 9:2-6, 10-17; 15:1-20; Mark 1:32-34, etc.).
  30. A nation that was prophesied against in Isaiah 18 and 20.
  31. A nation that Abraham separated himself from in Genesis 11, Acts 7:4, Nebuchadnezzar was one of these people Ezra 5:12.
  32. The easternmost and the largest province of Asia Minor, now in modern day Turkey. Christianity very early penetrated into this country (1 Peter 1:1). On the day of Pentecost there were \_\_\_\_\_ians at Jerusalem (Acts 2:9).
  33. Meaning: delight. \_\_\_\_ is an ancient word, and was the name of two different biblical places and one person. The name appears 20 times in 19 different verses in Scripture. This place was the name of an area in the pre-Flood world and was part of the original Creation. At that time, the world was a beautiful and perfect paradise. God planted a garden in \_\_\_\_\_. It was a real place, not mythological. It was here that God put Adam and Eve, the first two humans. They lived and worked there (Genesis 2:8-17) until they sinned against God. Their sin brought evil into themselves, separating them from their holy Creator. God forced Adam and Eve to leave the garden. He wisely placed Cherubims at the garden's east entrance to prevent human access to the Tree of Life which evidently could have circumvented the death to which they were condemned.
  34. Meaning: fountain (spring) of the kid. A place in the wilderness of Judah (Joshua 15:62), on the western shore of the Dead Sea (Ezek. 47:10), and nearly equidistant from both extremities. To the wilderness near this town David fled for fear of Saul (Joshua 15:62; 1 Samuel 23:29). It was at first called Hazon-tamar (Genesis 14:7), a city of the Amorites.
  35. Meaning: country of burnt faces; the Greek word from which the Hebrew "Cush" is translated (Genesis 2:13; 2 Kings 19:9; Esther 1:1; Job 28:19; Psalms 68:31; 87:4). "\_\_\_\_\_" is mentioned by name 20 times in the Bible. This country lay to the south of Egypt, beginning at Syene on the First Cataract (Ezek. 29:10; 30:6), and extending to beyond the confluence of the White and Blue Nile. This country was known to the Hebrews, and is described in Isaiah 18:1; Zeph. 3:10. They carried on some commerce with it (Isaiah 45:14). Its inhabitants were descendants of Ham (Genesis 10:6; Jeremiah 13:23; Isaiah 18:2).
  36. Perhaps another name for Khetam, or "fortress" a place on the Shur or great wall of Egypt, which extended from the Mediterranean to the Gulf of Suez. Here the Israelites made their third encampment (Exodus 13:20; Numbers 33:6). The camp was probably a little to the west of the modern town of Ismailia. Here the Israelites were commanded to change their route (Exodus 14:2), and "turn" towards the south, and encamp before Pi-hahiroth.

37. Meaning: trees, Ref: (Exodus 15:27; Numbers 33:9), The name of the second station where the Israelites encamped after crossing the Red Sea. It had “twelve wells of water and threescore and ten palm trees.”
38. The capital of proconsular Asia, which was the western part of Asia Minor. It was colonized principally from Athens. In the time of the Romans it bore the title of “the first and greatest metropolis of Asia.” It was distinguished for the Temple of Diana (q.v.), who there had her chief shrine; and for its theatre, which was the largest in the world, capable of containing 50,000 spectators. It was, like all ancient theaters, open to the sky. Here were exhibited the fights of wild beasts and of men with beasts. (Compare 1 Corinthians 4:9; 9:24, 25; 15:32.) Many Jews took up their residence in this city, and here the seeds of the gospel were sown immediately after Pentecost (Acts 2:9; 6:9). At the close of his second missionary journey (about A.D. 51), when Paul was returning from Greece to Syria (18:18-21), he first visited this city.
39. A hill or hill-town, “of Benjamin” (1 Samuel 13:15), better known as “\_\_\_\_\_ of Saul” (11:4; Isaiah 10:29). It was here that the terrible outrage was committed on the Levite’s concubine which led to the almost utter extirpation of the tribe of Benjamin (Judges 19; 20), only six hundred men surviving after a succession of disastrous battles. This was the birthplace of Saul, and continued to be his residence after he became king (1 Samuel 10:26; 11:4; 15:34).
40. Meaning: oil-press. The name of an olive-yard at the foot of the Mount of Olives, to which Jesus was wont to retire (Luke 22:39) with his disciples, and which is especially memorable as being the scene of his agony (Mark 14:32; John 18:1; Luke 22:44).
41. “the place of a skull” (Matthew 27:33; Mark 15:22; John 19:17).
42. The nation that ruled over the Jews after the Medes and Persians and before the Romans. In Acts 20:2 it is designated as the Roman Province of Macedonia. Prophesied by Daniel in chapter 8:21.
43. Meaning: submersion. one of the five cities of the plain of Siddim (q.v.) which were destroyed by fire (Genesis 10:19; 13:10; 19:24, 28).
44. A major city of Egypt prophesied against in Jeremiah 46:25, throughout Ezekiel 10: 14-16, and again comparing a nation to them in Nahum 3:8.
45. Meaning: supports. One of the stations of the Israelites, situated in the Wady Feiran, near its junction with the Wady esh-Sheikh. Here no water could be found for the people to drink, and in their impatience, they were ready to stone Moses, as if he were the cause of their distress. At the command of God Moses smote “the rock in Horeb,” and a copious stream flowed forth, enough for all the people. After this the Amalekites attacked the Israelites while they were here encamped, but they were utterly defeated (Exodus 17:1, 8-16). They were the “first of the nations” to make war against Israel (Numbers 24:20).
46. A place in the plain of Jordan; the same as Zarthan (2 Chronicles 4:17; 1 Kings 7:46). Here Solomon erected the foundries in which Hiram made the great castings of bronze for the temple.
47. One of the sons of Terah, and brother to Abram and Haran. Genesis 11:26, listed as a town in Gen 24:10.
48. First mentioned in Genesis 10:11, which is rendered in the Revised Version, “He [i.e., Nimrod] went forth into Assyria and builded Nineveh.” It is not again noticed till the days of Jonah, when it is described (Jonah 3:3; 4:11) as a great and populous city, the flourishing capital of the Assyrian empire (2 Kings 19:36; Isaiah 37:37). The book of the prophet Nahum is almost exclusively taken up with prophetic denunciations against this city. Its ruin and utter desolation are foretold (Nah.1:14; 3:19, etc.). Zephaniah also (2:13-15) predicts its destruction along with the fall of the empire of which it was the capital. From this time, there is no mention of it in Scripture till it is named in gospel history (Matthew 12:41; Luke 11:32).
49. Meaning: exile; wandering; unrest. A name given to the country to which Cain fled (Gen.4:16) It lay on the east of Eden.
50. Hebrew: Yarden, meaning: “the descender;” Arabic: Nahr-esh-Sheriah, “the watering-place,” it is the chief river of Israel. The Israelites crossed it with Joshua to conquer the land, and they crossed it again when taken into exile. Josh 3:17. Christ was also baptized in it, and Naaman cleansed of leprosy by bathing 7x in it.

51. The sacred city of the Hittites, on the left bank of the Orontes, about 4 miles south of the Lake of Homs. It is identified with the great mound Tell Neby Mendeh, some 50 to 100 feet high, and 400 yards long. On the ruins of the temple of Karnak, in Egypt, has been found an inscription recording the capture of this city by Rameses II. It is where the Hebrews stayed and received water from the Rock, and where Miriam died and was buried. Numbers 20:1.
52. The Mountain where the Ark that Noah built rested after the flood, Gen. 8:4.
53. This word occurs only once in the Bible (Rev. 16:16). \_\_\_\_\_ symbolically designates the place where the “battle of that great day of God Almighty” (verse 14) will be fought. The word actually means the “mount of Megiddo.” It is the scene of the final conflict between Christ and Antichrist.
54. Meaning: impregnable. A royal Canaanitish city in the Shephelah, or maritime plain of Canaan (Joshua 10:3,5; 12:11). It was taken and destroyed by the Israelites (Joshua 10:31-33). It afterwards became, under Rehoboam, one of the strongest fortresses of Judah (2 Chronicles 10:9). It was assaulted and probably taken by Sennacherib (2 Kings 18:14,17; 19:8; Isaiah 36:2).
55. An inland province of Asia Minor, on the west of Cappadocia and the south of Galatia. It was a Roman province, and its chief towns were Iconium, Lystra, and Derbe. The “speech of Lycaonia” (Acts 14:11) was probably the ancient Assyrian language, or perhaps, as others think, a corrupt Greek intermingled with Syriac words. Paul preached in this region, and revisited it (Acts 16:1-6; 18:23; 19:1).
56. Meaning: the country between the two rivers. Hebrew: Aram-naharaim; i.e., “Syria of the two rivers” The name given by the Greeks and Romans to the region between the Euphrates and the Tigris (Genesis 24:10; Deuteronomy 23:4; Judges 3:8, 10). In the Old Testament, it is mentioned also under the name “Padan-aram;” i.e., the plain of Aram, or Syria (Genesis 25:20). The northern portion o
57. f this fertile plateau was the original home of the ancestors of the Hebrews (Genesis 11; Acts 7:2). From this region, Isaac obtained his wife Rebecca (Genesis 24:10, 15).
58. Meaning: wickedness in secret (Neh. 11:34). Probably the village of Beit Nebala, about 4 miles north of Lydda.
59. Paul and his company, loosing from Paphos, sailed northwest and came to Perga, the capital of \_\_\_\_\_ (Acts 13:13, 14), a province about the middle of the southern sea-board of Asia Minor. It lay between Lycia on the west and Cilicia on the east. There were strangers from \_\_\_\_\_ at Jerusalem on the day of Pentecost (2:10).
60. Meaning: opening. The name of a biblical place and a false god... A mountain peak (Numbers 23:28) to which Balak led Balaam as a last effort to induce him to pronounce a curse upon Israel. When he looked on the tribes encamped in the acacia groves below him, he could not refrain from giving utterance to a remarkable benediction (24:1-9). Balak was more than ever enraged at Balaam, and bade him flee for his life. But before he went he gave expression to that wonderful prediction regarding the future of this mysterious people, whose “goodly tents” were spread out before him, and the coming of a “Star” out of Jacob and a “Sceptre” out of Israel (24:14-17).
61. 2 Tim. 4:20. A seaport town and the ancient capital of Ionia, about 36 miles south of Ephesus. On his voyage from Greece to Syria, Paul touched at this port, and delivered a noble address to the elders (“presbyters,” verse 28) of Ephesus recorded in Acts 20:15-35.
62. Meaning: bitterness; i.e., “perfect grief”. A place not far from Jerusalem; mentioned in connection with the invasion of the Assyrian army (Micah 1:12).
63. A “city of the Jews” (Luke 23:51). This was the birthplace of the Joseph in whose tomb our Lord was laid (Matthew 27:57, 60; John 19:38). It is probably the same place as Ramathaim in Ephraim, and the birthplace of Samuel (1 Samuel 1:1, 19). Others identify it with Ramleh in Dan, or Rama in Benjamin (Matthew 2:18).
64. Meaning: shady, The name of a biblical man and a place... One of David's warriors, called the Ahohite (2 Samuel 23:28); called also Ilai (1 Chronicles 11:29). A wood near Shechem, from which Abimelech and his party brought boughs and “put them to the hold” of Shechem, “and set the hold on fire” (Judges 9:48). Probably the southern peak of Gerizim, now called Jebel Sulman.



65. This particular spelling of this place is only used in the King James Version (1 Kings 10:22; 22:48). Other versions use the spelling Tarshish.
66. A celebrated city of Western Asia, where Abram remained, after he left Ur of the Chaldees, till his father Terah died (Genesis 11:31-32), when he continued his journey into the land of Canaan. It is called "Charran" in the LXX and in Acts 7:2.
67. Meaning: a pouring out, or a wrestling. One of the streams on the east of Jordan, into which it falls about midway between the Sea of Galilee and the Dead Sea, or about 45 miles below the Sea of Galilee. It rises on the eastern side of the mountains of Gilead, and runs a course of about 65 miles in a wild and deep ravine. It was the boundary between the territory of the Ammonites and that of Og, king of Bashan (Joshua 12:1-5; Numbers 21:24); also between the tribe of Reuben and the half tribe of Manasseh (21:24; Deuteronomy 3:16). In its course westward across the plains it passes more than once underground.
68. The consensus is that "\_\_\_\_\_ " mentioned in Joshua 19:33 was a particular landmark tree in Naphtali near Zaananim. Bible translators disagree on what type of tree this was. The King James Bible simply uses the word "\_\_\_\_\_ " (an adaptation of the Hebrew, allown) where it says "from \_\_\_\_\_ to Zaananim." The New King James version translates this phrase as "enclosing the territory from the terebinth tree in Zaananim." The NIV translates the same phrase as: "the large tree in Zaananim." Both the Revised Version and the New Revised Standard Version translate "allown" as "oak" ("from the oak in Zaananim"). Whatever type of tree this was, it was a notable landmark, and it stood near Zaananim.
69. This was a great metropolis of ancient Lower Egypt. It was named after its founder, Alexander the Great (about B.C. 333). For a long period, it was the greatest city in the world, for both Nineveh and Babylon had been destroyed, and Rome had not yet risen to greatness. It was the residence of the kings of Egypt for 200 years. It is not mentioned in the Old Testament, and only incidentally in the New Testament. Apollos, eloquent and mighty in the Scriptures, was a native of this city (Acts 18:24).
70. The country of the Ludim (Genesis 10:13), Northern Africa, a large tract lying along the Mediterranean, to the west of Egypt (Acts 2:10). Cyrene was one of its five cities.
71. Meaning: banning; i.e., placing under a "ban," or devoting to utter destruction. After the manifestation of God's anger against the Israelites, on account of their rebellion and their murmurings when the spies returned to the camp at Kadesh, in the wilderness of Paran, with an evil report of the land, they quickly repented of their conduct, and presumed to go up "to the head of the mountain," seeking to enter the Promised Land, but without the presence of the Lord, without the ark of the covenant, and without Moses. The Amalekites and the Canaanites came down and "smote and discomfited them even unto \_\_\_\_\_ " (Numbers 14:45). This place, or perhaps the watch-tower commanding it, was originally called Zephath (Judges 1:17), the modern Sebaiteh. Afterwards (Numbers 21:1-3) Arad, the king of the Canaanites, at the close of the wanderings, when the Israelites were a second time encamped at Kadesh, "fought against them, and took some of them prisoners." But Israel vowed a vow unto the Lord utterly to destroy the cities of the Canaanites; they "banned" them, and hence the place was now called \_\_\_\_\_. But this "ban" was not fully executed till the time of Joshua, who finally conquered the king of this district, so that the ancient name Zephath became "Hormah" (Joshua 12:14; Judges 1:17).
72. Accidental repeat of #6.
73. Meaning: transparency; whiteness. The name of two biblical places... One of the stations of the Israelites in the wilderness (Numbers 33:20-21). One of the royal cities of the Canaanites taken by Joshua (Joshua 10:29-32; 12:15). It became one of the Levitical towns in the tribe of Judah (21:13), and was strongly fortified. Sennacherib laid siege to it (2 Kings 19:8; Isaiah 37:8). It was the native place of Hamutal, the queen of Josiah (2 Kings 23:31). It stood near Lachish, and has been identified with the modern Arak el-Menshiyeh.
74. Meaning: a plain, occurring only in Genesis 48:7, where it designates \_\_\_\_\_-aram.
75. Part of the name of the people who once lived in Jerusalem and the place mentioned in Judges 19:11.

76. A town and harbor on the extreme southwest of the peninsula of Doris in Asia Minor. Paul sailed past it on his voyage to Rome after leaving Myra (Acts 27:7).
77. Probably a poetic or prolonged name of the land of Cush, the Arabian Cush (Hab. 3:7). Some have, however, supposed this to be the same as Chushan-rishathaim (Judges 3:8, 10), i.e., taking the latter part of the name as a title or local appellation, Chushan “of the two iniquities” (oppressing Israel, and provoking them to idolatry).
78. Meaning: stony. The name of one mountain and two biblical men... A mountain 3,076 feet above the level of the sea, and 1,200 feet above the level of the valley, on the north side of which stood the city of Shechem (q.v.). On this mountain six of the tribes (Deuteronomy 27:12,13) were appointed to take their stand and respond according to a prescribed form to the imprecations uttered in the valley, where the law was read by the Levites (11:29; 29:4, 13). This mountain was also the site of the first great altar erected to Jehovah (Deuteronomy 27:5-8; Joshua 8:30-35).
79. (1 Chronicles 4:22), the same as Chezib and Achzib, a place in the lowlands of Judah (Genesis 38:5; Joshua 15:44).
80. Meaning: dug over. A town in the Shephelah or low hills of Judah (Joshua 15:35), where the five confederated Amorite kings were defeated by Joshua and their army destroyed by a hailstorm (10:10-11). It was one of the places re-occupied by the Jews on their return from the Captivity (Neh. 11:30).
81. A city placed between Egypt and Canaan in Genesis 10:6, and elsewhere we find the people of \_\_\_\_\_ described as mercenaries in the armies of Egypt and Tyre (Jeremiah 46:9; Ezek. 30:5; 27:10). In a fragment of the annuals of Nebuchadrezzar which records his invasion of Egypt, reference is made to “\_\_\_\_\_ of the Ionians.” (sounds like foot).
82. Meaning: pleasantness. This is the name of a biblical city and a woman... An old royal city of the Canaanites, which was destroyed by Joshua (Joshua 12:24). Jeroboam chose it for his residence, and he removed to it from Shechem, which at first he made the capital of his kingdom. It remained the chief residence of the kings of Israel till Omri took Samaria (1 Kings 14:17; 15:21; 16:6, 8, etc.). Here Zimri perished amid the flames of the palace to which in his despair he had set fire (1 Kings 16:18), and here Menahem smote Shallum (2 Kings 15:14, 16). Solomon refers to its beauty (Song of Songs 6:4). It has been identified with the modern mud hamlet Teiasir, 11 miles north of Shechem. Others, however, would identify it with Telluza, a village about 6 miles east of Samaria. The youngest of Zelophehad's five daughters (Numbers 26:33; Joshua 17:3).
83. The metropolis of Lydia in Asia Minor. It stood on the river Pactolus, at the foot of mount Tmolus. Here was one of the seven Asiatic churches (Rev. 3:1-6). It is now a ruin called Sert-Kalessi.
84. Meaning: the sand region. This was the name of two Biblical places and two people. \_\_\_\_\_, a land mentioned in Genesis 2:11 rich in gold and bdellium and onyx stone.
85. Meaning: dunghill. A city of Zebulun given to the Merarite Levites (Joshua 21:35), In 1 Chronicles 6:77 the name “Rimmon” is substituted.
86. An island in the AEgean Sea, which Paul passed on his voyage from Assos to Miletus (Acts 20:15), on his third missionary journey. It is about 27 miles long and 20 broad, and lies about 42 miles southwest of Smyrna.
87. Meaning: mountain, The name of two biblical places... One of the mountains of the chain of Seir or Edom, on the confines of Idumea (Numbers 20:22-29; 33:37). It was one of the stations of the Israelites in the wilderness (33:37), which they reached in the circuitous route they were obliged to take because the Edomites refused them a passage through their territory. It was during the encampment here that Aaron died (Numbers 33:37-41). (See Aaron.) The Israelites passed this mountain several times in their wanderings.
88. \_\_\_\_\_, the land—a poetical name applied to Egypt in Psalms 87:4; 89:10; Isaiah 51:9, as “the proud one.” (Hint: Named the same as the woman from Jericho who hid spies.
89. The celestial orb which marks the times on the Hebrew calendar instead of the sun. The Hebrews had a feast when it was new. Numbers 10:10.
90. Meaning: mountainous land, a province of Assyria (1 Chronicles 5:26), between the Tigris and the Euphrates, along the banks of the Khabur, to which some of the Israelite captives were carried.

91. Meaning: a jawbone. A place in the tribe of Judah where Samson achieved a victory over the Philistines (Judges 15:9, 14, 16), slaying a thousand of them with the jawbone of an ass. The words in 15:19, “a hollow place that was in the jaw.”
92. Gen. 1:21 God created creatures to live and swim in them.
93. Meaning: brightness. A place some 11 miles northeast of Shechem, on the road to Scythopolis, the modern Tabas. Abimelech led his army against this place, because of its participation in the conspiracy of the men of Shechem; but as he drew near to the strong tower to which its inhabitants had fled for safety, and was about to set fire to it, a woman cast a fragment of millstone at him, and “all to brake his skull,” i.e., “altogether brake,” etc. His armourbearer thereupon “thrust him through, and he died” (Judges 9:50-55).
94. Meaning: quarrel. A well which Isaac’s herdsmen dug in the valley of Gerar, and so called because the herdsmen of Gerar quarreled with them for its possession (Genesis 26:20).
95. Meaning: a wall or fortress. A place to which Tiglath-pileser carried the Syrians captive after he had taken the city of Damascus (2 Kings 16:9; Amos 1:5; 9:7). Isaiah (22:6), who also was contemporary with these events, mentions it along with Elam. Some have supposed that \_\_\_ is a variant of Cush (Susiana), on the south of Elam.
96. Means an eye, foundatain or spring and is used or coupled with many other Hebrew towns and cities to make them two words. Here are some examples even though I am giving it away:
- a. Ain-el-Barideh (see: Dalmanutha)
  - b. Ain Hamul (see: Hammon)
  - c. Ain-Haud (see: En-shemesh)
  - d. Ain Hawarah (see: Marah)
  - e. Ain Helweh (see: Abel-meholah)
  - f. Ain Hudherah (see: Kibroth-hattaavah)
  - g. Ain el-Hudhera (see: Hazeroth)
97. The name of the leader of the hostile party described in [Ezek. 38,39](#), as coming from the “[north country](#)” and assailing the people of Israel to their own destruction. This [prophecy](#) has been regarded as fulfilled in the conflicts of the [Maccabees](#) with [Antiochus](#), the invasion and overthrow of the [Chaldeans](#), and the temporary successes and destined overthrow of the Turks. But “all these interpretations are unsatisfactory and inadequate. The vision respecting Gog and [Magog](#) in the [Apocalypse \(Rev. 20:8\)](#) is in substance a reannouncement of this prophecy of Ezekiel. But while Ezekiel contemplates the great conflict in a more general light as what was certainly to be connected with the times of the [Messiah](#), and should come then to its last decisive issues, John, on the other hand, writing from the commencement of the Messiah’s times, describes there the last struggles and victories of the cause of Christ. In both cases alike the vision describes the final workings of the world’s evil and its results in connection with the [kingdom of God](#), only the starting-point is placed further in advance in the one case than in the other.” It has been supposed to be the name of a district in the wild northeast steppes of Central Asia, north of the Hindu-Kush, now a part of Turkestan, a region about 2,000 miles northeast of [Nineveh](#).
98. A place that the Lord puts you to shield you from danger. It is a verb and a noun. Jehosheba did this for Joash to prevent his evil grandmother Queen Athaliah from killing him. II Kings 11:2.
99. It is another Biblical word for the grave or the abyss, Mentioned in Romans 10:7, (think simple, not complex on this one).
100. A place we shall be away from need, PS 23:1



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