

Think BIBLICALLY



RENEW
your mind
Romans 12:2

THE
SAME
OLD
THINKING

THE
SAME
OLD
RESULTS

www.totw.org



Church of God at Woodstock



Truth On The Web Ministries



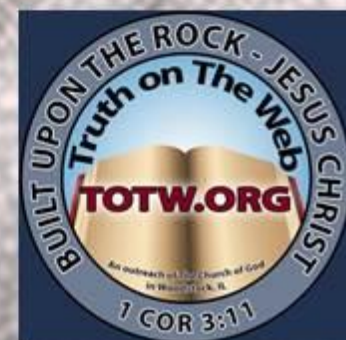
WWW.TRUTHONTHEWEB.ORG

Eph 6:17

And take..the sword of the
spirit, which is the word of God.



Rightly **DIVIDING THE WORD**



But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy 3:14-17



Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.

2 Timothy 2:15-16



Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2 Corinthians 4:1-2



Therefore, since through God's mercy we have this ministry, we do not lose heart. Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.

2 Corinthians 4:1-2 NIV



Examine Everything

- ◆ The desire of every Christian should be to know the truth and proclaim it with authority
- ◆ Distinguish between truth and false doctrines
- ◆ Let no one deceive you (2 Thess 2:3)

Isaiah 28:9-10 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and taken from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:



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



Do you take the Bible literally?

Reading the Bible “plainly” means understanding that literal history is literal history, metaphors are metaphors, poetry is poetry, etc. The Bible is written in many different literary styles and should be read accordingly.

Bodie Hodge

The Nature of Writing

Is it biography, history, law, poetry or prophecy?

Poetry and prophecy often contain figurative language, while law and history seldom do

Poetry uses “much more figurative speech, and the figures more bold and imaginative” (Clinton Lockhart, *Principles of Interpretation*, p. 51)

In Psalm 80:4, the translators used “angry,” when the literal word was “smoke,” because they understood it as a figure representing God’s anger

Psalms 80:4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

Strong's Hebrew Dictionary

6225. אָשָׁן *ashan*

a primitive root; to smoke, whether literal or figurative:—be angry (be on a) smoke.

Psalms 80:4 Jehovah, God of Hosts, till when? Thou hast burned against the prayer of Thy people. YLT

literal VS figures of speech

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

We have the expression "after three days" once (Matt. xxvii. 63), and "in three days" once (John ii. 19). But the common expression is "on the third day," and it occurs ten times. But if the expression be literal and not an idiom, all these passages should say the fourth day! Paul preached the resurrection on "the third day" according to the Scriptures (1 Cor. xv. 4), and this is the great Scriptural fact which we cannot get away from. Neither can we alter the fact that He rose on "the first day of the week." Neither can we alter the history which records His death and burial as taken place the day before the Sabbath. "The Sabbath drew on" (Luke xxiii.54. Matt. xxvii. 62); "the day before the Sabbath" (Mark xv. 42)

Chapter 1: Introduction

The Need to Interpret

- The First Task: Exegesis
 - The careful, systematic study of Scripture to understand its original meaning
 - This should be the first step in studying any text
 - When consulting “experts” is necessary, choose good ones
 - The camel going through the eye of a needle
- Learning to do Exegesis
 - Read carefully and ask the right questions of the text
- The Historical Context
 - Time and culture of author and readers
 - The occasion and purpose of each Biblical book
- The Literary Context
 - Understand words in their sentences, sentences in paragraphs

Chapter 2: The Basic Tool:

A Good Translation

- We read the Bible in English, which has been translated from Hebrew, Aramaic and Greek
- Translations differ, sometimes considerably in terms of meaning
 - As an example, consider 1 Corinthians 7:36
 - NKJV—"If any man thinks he is behaving improperly toward his virgin"
 - NASB/U—"If any man thinks he is acting unbecomingly toward his virgin daughter"
 - TNIV—"If anyone is worried that he might not be acting honorably toward the virgin he is engaged to"
 - NEB—"If a man has a partner in celibacy and feels that he is not behaving properly toward her"
 - Use one major translation for consistency and refer to several others for study
 - To make the best choice we should know something of the science of translation

FOURTEEN RULES FOR BIBLE STUDY

1) Begin with Scriptures that are easy to understand.

2) Let the Bible interpret and prove the Bible. Don't look for what you want to prove; look for what the Bible actually proves.

THE PARABLE OF THE ARCHER



How should we interpret the Bible?

2 Peter 3:15-16: So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.

Key terms:

1. Exegesis
2. Eisegesis
3. Biblical hermeneutics



Eisegesis (from εἰς "into" and ending from exegesis from ἐξηγεῖσθαι "to lead out") is the process of interpreting a text in such a way that it introduces one's own ideas, reading into the text. This is best understood when contrasted with exegesis. While exegesis draws out the meaning from the text, **eisegesis** occurs when a reader reads his/her interpretation into the text.

Context, Context, Context

Let all passages in the Bible speak for themselves within the context of the sentence, the paragraph, the chapter, the book. Our major problem in properly interpreting a passage may be our bias or our subjectivity. If we approach a passage thinking we already know what it teaches we may read our own meaning into the passage.

Two Definitions

Exegesis: careful, systematic study of the Scripture to discover what the text meant to the original recipients

Hermeneutics: the task of hearing the same meaning as the original readers heard; seeking the contemporary relevance of ancient texts

(The latter includes the former)

The Basic Rule

A text cannot mean what it
never could have meant to
its author or his readers.

Very often, you get the idea that the New Testament teaches the right doctrine from the wrong text. We hear biblical theologians say that all the time. The New Testament got the theology right, but it was really bad exegesis. What I think you will find out, is first of all, that is a very dangerous thing to say, because the New Testament is the divinely inspired hermeneutical manual to the Old Testament. That is what the New Testament is. So when you start quibbling over the New Testament exegesis, you are quibbling with something very serious. It is God's exegesis. And His exegesis is not quite open to the same kind of scrutiny as mine is.

J. Ligon Duncan

Matthew 2:15 and he was there till the death of Herod, that it might be fulfilled that was spoken by the Lord through the prophet, saying, `Out of Egypt I did call My Son.'

Hosea 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

How should we interpret the Bible?

Questions to be asked of any text:

1. What did it mean for the subject of the text or the main speaker? (e.g. Jesus)
2. What did it mean for the writer (e.g. Mark) and his audience?
3. What did it mean for later generations of Christians?
4. What might it mean for me or us today?

3) Understand the context--the verses before and after, the chapters before and after. Does your understanding of a particular verse harmonize with the rest of the Bible?

1 Corinthians 8:1-8 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

Acts 15:19-20 "Therefore my judgment is that we don't trouble those from among the Gentiles who turn to God, but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood.

Acts 15:28-29 For it seemed good to the Holy Spirit, and to us, to lay no greater burden on you than these necessary things: that you abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality, from which if you keep yourselves, it will be well with you. Farewell."



Revelation 2:14 But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

Revelation 2:20 But I have this against you, that you tolerate your woman, Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality, and to eat things sacrificed to idols.



1 Corinthians 10:20-22 But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have communion with demons. You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He?

1 Corinthians 10:14 Wherefore, my dearly beloved, flee from idolatry.

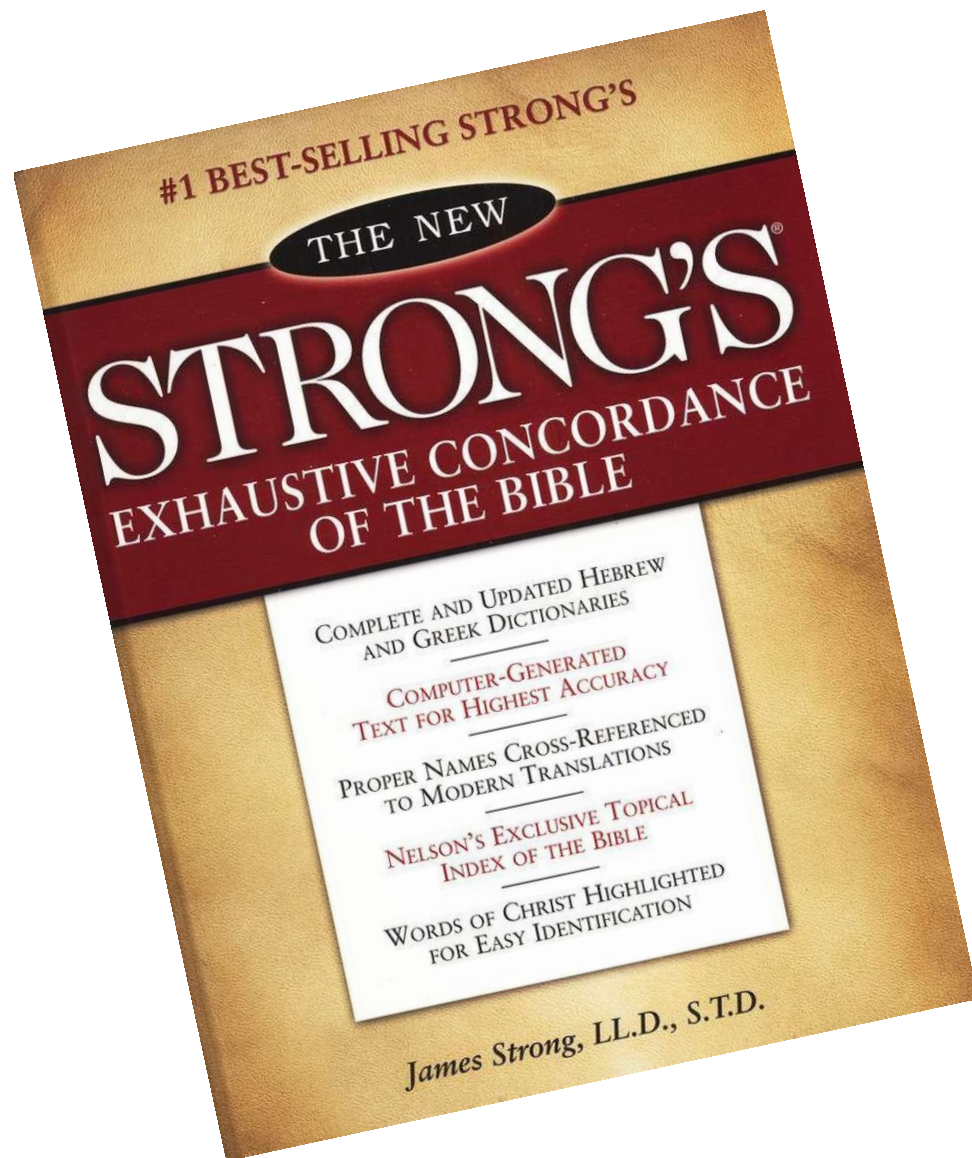


4) Understand the original language, Hebrew or Greek. Never try to establish dogmatic doctrine or teachings by using *Strong's Concordance*. It can be helpful at times, but it is extremely limited.

Helpful Resources:

- 1. Concordances & translation comparisons**
- 2. Commentaries**
- 3. Bible Dictionaries**

LEXICONS & DICTIONARIES



The Weakness of Strong's Lexicon

What does Abib mean?

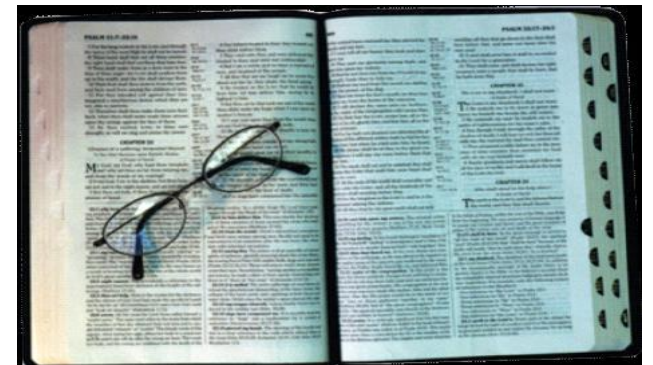
James Strong, in his infamous *Strong's Concordance & Lexicon*, says of Abib...

from an unused root (meaning to be tender);
green, i.e. a young ear of grain; hence, the
name of the month Abib or Nisan

ABIB – Scripturally Defined

And the flax and the barley was smitten: for the barley was in the ear ["in the ear"--Hebrew *abib*], and the flax was bolled. But the wheat and the rie were not smitten: for they were not grown up [Hebrew *afilot* = they were yet "dark"].

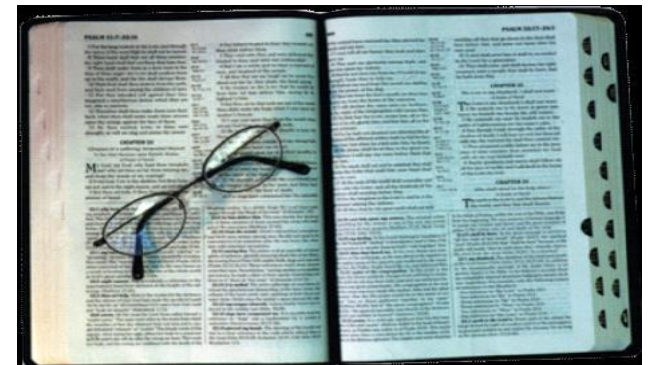
Exodus 9:31,32



ABIB – Scripturally Defined

And if thou offer a meal offering of thy firstfruits unto the LORD, thou shalt offer for the meal offering of thy firstfruits green ears [*abib*] of grain dried by the fire, even grain beaten out of full ears.

Leviticus 2:14



***ABIB* – Scripturally Defined**

Abib, as defined by Scripture, is reference to barley that:

- is no longer dark in color
- is brittle enough to be destroyed by hail
- is mature enough to make into flour



Abib

(*abib*) **Barley**. This noun refers to barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted (L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros*, 2nd ed., Eng.-Ger., 1958). The seventh plague brought ruinous hail upon Egypt's barley crop at least two weeks before it was fully ripened and ready for harvest ([Ex 9:31](#)). ... According to [Lev 2:14](#) the grain offering was to consist of the firstfruits of *ābîb*.

Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. 1999, c1980. *Theological Wordbook of the Old Testament* (electronic ed.) . Moody Press: Chicago

Our Lord's Last Supper



Leavened or Unleavened?

Luke 22:19 And He took bread [Greek: “*artos*”], and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.

Luke 22:19 And He took bread [Greek: “*artos*”], and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.

740. *artos*
ar'-tos

from 142; **bread (as raised)** or a loaf:--(shew-)bread, loaf.

The Greek word for “unleavened” is
"*azumos*"

The Greek word for “leavened” is
"*zumos*"

Artos has no relation to *zumos* or any of its derivatives.

***Artos* in Scripture**

John 6:31 Our fathers did eat **manna** in the desert; as it is written, He gave them **bread [artos]** from heaven to eat.

Matthew 12:3-4 But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread **[artos]**, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

***Artos* in Scripture**

And it came to pass, as He sat at meat with them, He took bread **[artos]**, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.

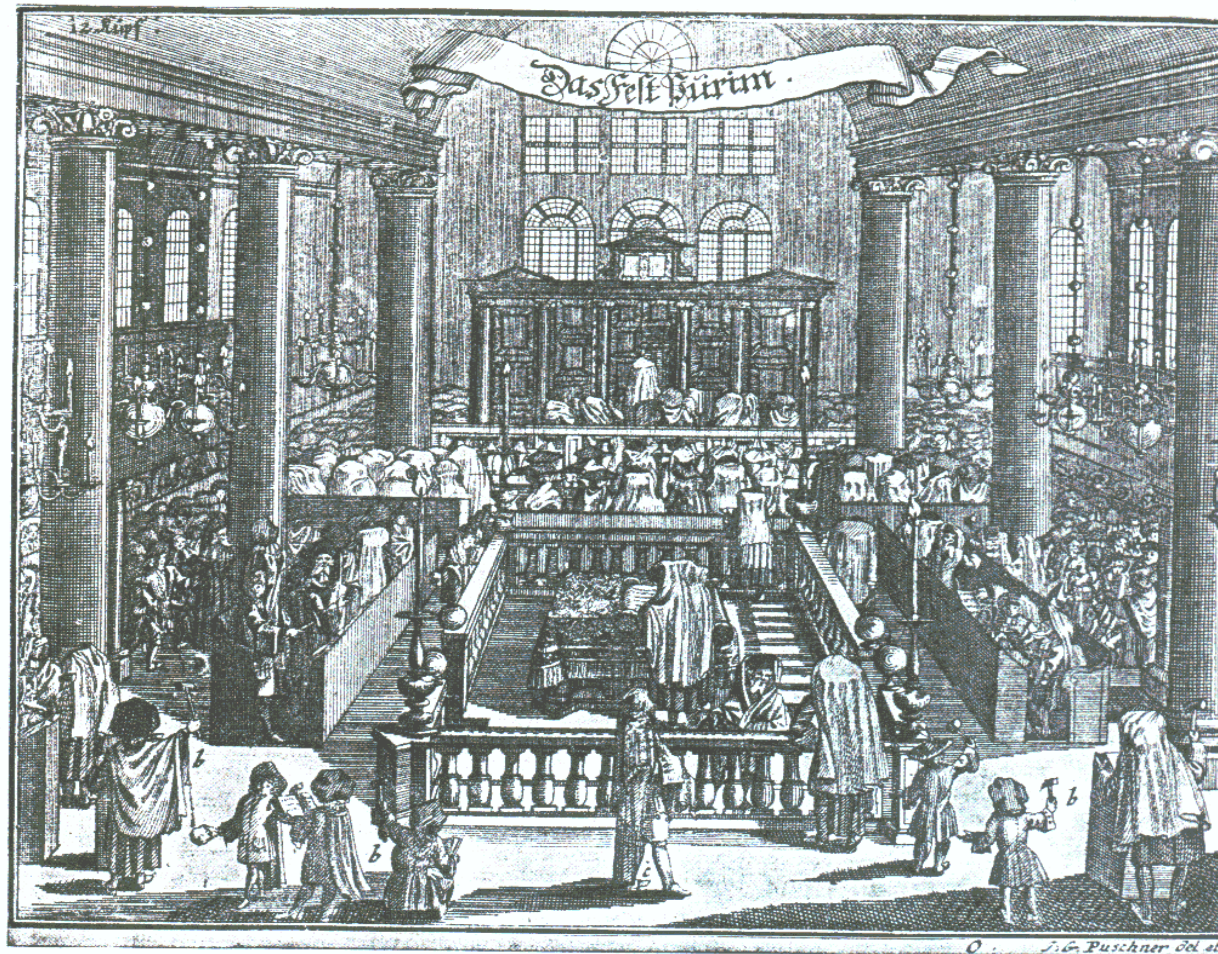
Luke 24:30-31

Our Lord's Last Supper

Matthew 26:17 Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

“All these observed the fourteenth day of the passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates, the least of you all, do according to the tradition of my relatives, some of whom I have closely followed. For seven of my relatives were bishops; and I am the eighth. And my relatives always observed the day when the people put away the leaven.”

ENCYCLOPEDIAS



Purim in the synagogue. Reproduced from Kirchner's "Jüdisches Ceremoniell," Nuremberg, 1724

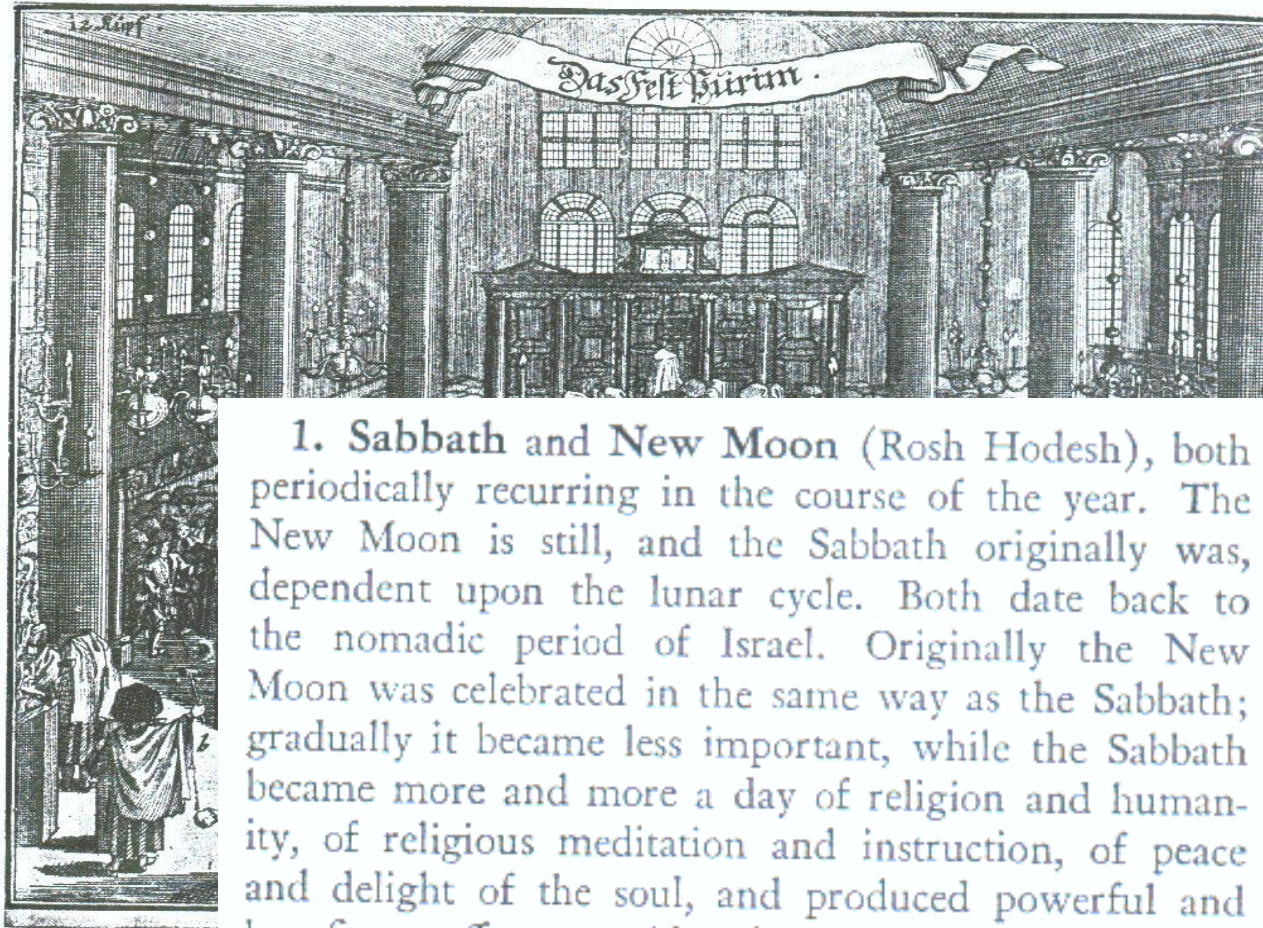
Holič. In the early 18th cent. the Jews of Holič suffered greatly at the hands of their landlords, the counts Czobor, and of the Kurucz rebels. Some of them had to flee to Moravia, but in 1736 there were again forty Jewish families living in Holič under the protection of Baron Gudenus. In 1746 Emperor Francis, the consort of Maria Theresa, became their landlord, and their condition improved a great deal. They conducted trade between Moravia and Hungary, farmed butcher shops from various religious orders, and owned houses. Their rabbi in 1752 was Aaron Lebl. Other rabbis of distinction were: Jacob Moses (1765); Judah Dresnicz (1781); (at this time Aaron Freistadt, the author of *Beth Aharon* (1786), was an assistant rabbi in Holič); Joseph Kutenplan; Isaac Moses Puls; Baruch Abraham Austerlitz; J. H. Pollak.

HOLIDAY PRAYERS, see DIVINE SERVICE; LITURGY; PRAYER-BOOKS.

HOLIDAYS (*yamim tobim*, singular *yom tob*, corrupted in popular speech to Yontovim and Yontev). The Jewish holidays may be grouped under the following heads:

1. **Sabbath and New Moon** (*Rosh Hodesh*), both periodically recurring in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath; gradually it became less important, while the Sabbath became more and more a day of religion and humanity, of religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism.

2. **The Three Pilgrimage Festivals** (*Shelosh Regalim*), **Passover**, **Shabuoth** and **Sukkoth**. All three are harvest festivals and undoubtedly originated after Israel had entered Palestine. On these days pil-



1. **Sabbath and New Moon (Rosh Hodesh)**, both periodically recurring in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath; gradually it became less important, while the Sabbath became more and more a day of religion and humanity, of religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism.

Holič. In the early 18th cent. the Jews of Holič suffered greatly at the hands of their landlords, the counts Czobor, and of the Kurucz rebels. Some of them had to flee to Moravia, but in 1736 there were again forty Jewish families living in Holič under the protection of Baron Gudenus. In 1746 Emperor Francis, the consort of Maria Theresa, became their landlord, and their condition improved a great deal. They conducted trade between Moravia and Hungary, farmed butcher shops from various religious orders, and owned houses. Their rabbi in 1752 was Aaron Lebl. Other rabbis of distinction were: Jacob Moses (1765); Judah Dresnicz (1781); (at this time Aaron Freistadt, the author of *Beth Aharon* (1786), was an assistant rabbi in Holič); Joseph Kuttanplan; Isaac Moses Puls; Baruch Abraham Austerlitz; J. H. Pollak.

HOLIDAY PRAYERS, *see* DIVINE SERVICE; LITURGY; PRAYER-BOOKS.

HOLIDAYS (*yamim tovim*, singular *yom tov*, corrupted in popular speech to Yontovim and Yontev). The Jewish holidays may be grouped under the following heads:

1. **Sabbath and New Moon (Rosh Hodesh)**, both periodically recurring in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath; gradually it became less important, while the Sabbath became more and more a day of religion and humanity, of religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism.

2. **The Three Pilgrimage Festivals (Shelosh Regalim)**, **Passover**, **Shabuoth** and **Sukkoth**. All three are harvest festivals and undoubtedly originated after Israel had entered Palestine. On these days pil-

Universal Jewish Encyclopedia

Wellhausen, J., *Prolegomena*

Dembitz, L.N., *Jewish Services* (1898) index, under Festivals

Schauss, Hayim, *The Jewish Festivals* (1938)

Rosenau, William, *The Jewish Holidays* (pamphlet, published jointly by the Union of American Hebrew Congregations and the Central Conference of American Rabbis)

Idelsohn, A.Z., *The Ceremonies of Judaism* (1929).

The origin of the Sabbath is obscure. Some believe that it is connected with the four phases of the moon, others with the seven planets. The Babylonians celebrated the 7th, 14th, 21st, and 28th of Elul, and probably of every month, in addition to the 19th (the seven times seventh or forty-ninth day after the beginning of the preceding month), as well as observing a day called *sabattu* regarding which, however, there is some uncertainty as to whether or not it was a periodically recurring day of rest. The Babylonian *sabattu*, however, was an evil day, a "day for the quieting of the hearts" (of the gods), on which it was considered necessary to leave work of many kinds undone and to propitiate the gods through sacrifice. Despite the tremendous difference between the Babylonian and the Jewish Sabbath, it is clear that ancient and as yet unexplained connections existed between them. (p.295)

Joseph, M. (1943). Sabbath. In I. Landman (Ed.), *The Universal Jewish Encyclopedia*. Vol. 9. New York: The Universal Jewish Encyclopedia, Inc.

The origin of the Sabbath is obscure. Some believe that it is connected with the four phases of the moon, others with the seven planets. The Babylonians celebrated the 7th, 14th, 21st, and 28th of Elul, and probably of every month, in addition to the 19th (the seven times seventh or forty-ninth day after the beginning of the preceding month), as well as observing a day called *sabattu* regarding which, however, there is some uncertainty as to whether or not it was a periodically recurring day of rest. The Babylonian *sabattu*, however, was an evil day, a "day for the quieting of the hearts" (of the gods), on which it was considered necessary to leave work of many kinds undone and to propitiate the gods through sacrifice. **Despite the tremendous difference between the Babylonian and the Jewish Sabbath, it is clear that ancient and as yet unexplained connections existed between them. (p.295)**

Joseph, M. (1943). Sabbath. In I. Landman (Ed.), *The Universal Jewish Encyclopedia*. Vol. 9. New York: The Universal Jewish Encyclopedia, Inc.


5) Ask, what does the Scripture clearly say?

6) Ask, what does the Scripture not say?

SIMILITITUDES

Luke 22:44 And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

Acts 2:1-3 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.




Hebrews 7:1-3 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.



Hebrews 7:1-3 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.





NEW MOONS:

Days of Rest?

1 Samuel 20:5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

1 Samuel 20:18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

1 Samuel 20:24-26 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

What do these texts tell us?

David customarily ate dinner with King Saul on the New Moon day. He was expected to be there, and his absence was noted.

1 Samuel 20:5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

1 Samuel 20:18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

1 Samuel 20:24-26 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

What do these texts *not* say?

We are all required to gather and eat a dinner on the evening of a New Moon.

What does this text say?

2 Kings 4:22-23 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor Sabbath. And she said, It shall be well.

What does this text say?

2 Kings 4:22-23 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor Sabbath. And she said, It shall be well.

The Shunammite woman wanted to see Elisha because her son died. Her husband questioned if it would be acceptable for her to go to him that day since it wasn't a New Moon or Sabbath day. It apparently was considered normal and acceptable to go to Elisha on New Moon or Sabbath.

What do these texts *not* say?

2 Kings 4:22-23 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor Sabbath. And she said, It shall be well.

Everyone is supposed to go to see a man of God on the New Moon days and Sabbath.

What does this text say?

Isaiah 1:10-14 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them.

What does this text say?

Isaiah 1:10-14 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them.

God does not want rote religion.

What does this text *not* say?

Isaiah 1:10-14 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them.

The New Moon is a day of called assembly and solemn meeting required of us by God.

What does this text say?

Isaiah 66:22-23 For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.

What does this text say?

Isaiah 66:22-23 For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.

In the new heavens and earth, all flesh will come to worship from one new moon to another, and from one Sabbath to another.

What does this text *not* say?

Isaiah 66:22-23 For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.

Everyone today is commanded to come to worship every new moon and perform no work upon it

What does this text say?

Ezekiel 46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.

What does this text say?

Ezekiel 46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.

The prophet Ezekiel was given a vision of a Temple of God. The east gate of the inner court was seen to be open every New Moon and Sabbath, as there were to be offerings brought in on these days.

What does this text *not* say?

Ezekiel 46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.

Everyone today is commanded to come to worship every new moon and perform no work upon it.

What does this text say?

Amos 8:4-6 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

What does this text say?

Amos 8:4-6 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

The greedy people that God is admonishing here through Amos appear restrained by the new moon/month (*chodesh* can mean either new moon or month) from selling their grain. Why they are restrained is not explained. It is possible that this text refers to the last month of a Sabbatical year.

What does this text *not* say?

Amos 8:4-6 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

It is forbidden for anyone to perform commerce (i.e., buying and selling) on New Moon days.

What does this text say?

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

What does this text say?

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

People in Colosse were condemning the brethren for eating and drinking in observance of New Moon days, Sabbath. and Feast days.

What does this text *not* say?

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

We are required to assemble, eat, and drink in observance of New Moon days.

If every New Moon Day is a rest day, why do we not find any command from God to rest upon it (with the exception of Yom Teruah, the New Moon of the 7th month)?

Shouldn't we find it listed among the Appointed Times of Leviticus 23?

What explanation can be given to the fact that nowhere in Scripture has the command of the Creator been recorded to cease from all labors upon the New Moon Day?

If every New Moon Day is a rest day, why does the 7th New Moon need to be specifically set apart as a non-commerce, non-work day?

Leviticus 23:24 *Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a shabbaton, a memorial of blowing of trumpets, an holy convocation.*

If every New Moon Day is a rest day, why do we find God commanding labor upon the day, and labor being exacted upon the day?

And the LORD spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. ... Thus did Moses: according to all that the LORD commanded him, so did he. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.
Exodus 40:1,2,16,17

Read all of Exodus 40:1-33 to see how much labor was done this New Moon Day

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built. ... Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. ... Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

Haggai 1:1,2,8,12

If every New Moon Day is a rest day, why do we find the LORD commanding Zerubbabel to gather wood and build upon the first day of the month? Recall God's judgment against the man who gathered wood on the Sabbath in Numbers 15:32-36.

In taking this fuller view of Scripture, we see that New Moon days are, in fact, not commanded days of rest.

People *can*, as people in the past have, mark New Moon days with special meals, and with feasting on His Word. Or they may choose not to. You may choose to rest on New Moons, or you may opt not to. Neither feasting or resting is commanded, but we are commanded to not condemn another One's servants in what they do for Him.

- 7) Ask, to whom was the book written?
- 8) Ask, who wrote it?
- 9) Ask, who said it?

**All the Bible was written for us, but
not of all the Bible was written to us**

Observe who is the author of the passage under consideration. Observe who is speaking, are they speaking by inspiration, or are the Bible writers recording a statement that is not necessarily a statement of fact?

Identify the Speaker

While the record of statements will be correct, the message presented maybe untrue.

The speeches of Eliphaz, Bildad and Zophar are uninspired men's answers to the cause of Job's suffering and may mislead us.

Job 42:8 "Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do with you according to your folly, because you have not spoken of Me what is right, as My servant Job has."



10) Understand the time frame in history when the book was written.

Consider the Background

“To approach the study of any one of the books of the Bible without knowing something of its purpose or its principle theme would be like reading a newspaper without knowing anything about its date or its place of printing....”

“...In both cases the reader would not know whether he was reading of incidents or characters of his own time or of things that happened thousands of years ago. There can be but little profit in this kind of Bible study. In fact, it is not Bible study at all—it is no more than just Bible reading.”

Harvey Scott, *Bible Study Guidance: “A Study of Right Living,”* Oklahoma City: Telegram Book Company, 1960, p. 57.

THE HOLY BIBLE

CONTAINING THE
OLD AND NEW TESTAMENT
TRANSLATED OUT OF THE ORIGINAL
AND WITH THE FORMER
DILIGENTLY COMPARED
BY HIS MAJESTY

2 Corinthians 3:14-15 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.

The Date of Writing

It is important to know the age, or time, in which instructions and promises were given..

Abraham was commanded circumcision after the promise

Israel was commanded circumcision as a condition of the Old Covenant

The church is not commanded circumcision in the New Covenant

11) Don't bring your own personal assumptions and preconceived notions into your understanding or conclusions.

12) Base your study on Scriptural knowledge that you already understand. What do you know up to this point in time?

13) Do not form conclusions based on partial facts or insufficient information, or the opinions and speculations of others.

14) Personal opinions or convictions, regardless of how strong they may be, don't necessarily count. Scripture must be your standard and guide.

Let all passages in the Bible speak for themselves within the context of the sentence, the paragraph, the chapter, the book. **Our major problem in properly interpreting a passage may be our bias or our subjectivity. If we approach a passage thinking we already know what it teaches we may read our own meaning into the passage.**

It shall greatly helpe ye to understande
Scripture, If thou mark Not only what is
spoken or wrytten, But of whom, And to
whom, With what words, At what time,
Where, To what intent, With what
circumstances, Considering what goeth
before And what followeth."

John Wycliffe (1324-1384)

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

Get into the Word

Get the Word into you!

