

“Seek ye out of the book of the LORD, and read...” – Isaiah 34:16

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Introduction

With these very suddenly strange times still upon us, from the fear that has stricken the hearts of many (as well as from other ulterior motives of politicians and social control advocates, no doubt), I was curious to look into God’s book for some of the newly popularized words: “social distance” ... “face mask”

“Social” – the one and only occurrence of a word that is even remotely associated with “social” is ...

Associate yourselves... (Isaiah 8:9)

“Distance” – the one and only occurrence of a word that is not at all distant from “distance” is ...

...equally distant one from another... (Exodus 36:22)

“Mask” – no occurrences at all.

“Face” – this word occurs, in three forms (face, faces, shamefacedness), for a total of 490 times, which equals 70 x 7; which is equal to the number of times we are to forgive a person (if we could keep count).

Other interesting words that might come to mind, in the political season of this year, include “left” ... “right” ... “liberal” ... “conservative”

“Left” and “Right”

A **wise** man’s heart is at his **right** hand; but a **fool**’s heart is at his **left**. (Ecclesiastes 10:2)

And he shall set the **sheep** on his **right** hand, but the **goats** on the **left**. (Matthew 25:33)

Then shall the King say unto them on his **right** hand, **Come**, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: (Matthew 25:34)

Then shall he say also unto them on the **left** hand, **Depart** from me, ye cursed, into everlasting fire, prepared for the devil and his angels: (Matthew 25:41)

To **depart** now from associating God’s word with the politics of the day, let us consider God’s dealing with his own people in **Ezekiel 16** (read the whole 63-verse chapter)!! How much worse might he deal with “the isles of the Gentiles” (Genesis 10:5) ... with “them that dwell carelessly in the isles” (Ezekiel 39:6); ... “even all the isles of the heathen” (Zephaniah 2:11).

No, I did not forget about “liberal” and “conservative” ... “Liberal” and “Conservative” – “conservative” is not found in God’s book... not even once ...but “**liberal**” definitely is, ten times [**10x**] (liberally 2x, liberal 6x, and liberality 2x). However, it pertains to giving to those in need. The 10x occurrences may relate to the number 10 having to do with God’s commandments. Let us read the first of the ten occurrences of the word “liberal”, noting well the commandment ... “thou shalt”...

Deuteronomy 15:7-14

- 7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:
- 8 But thou shalt open thine hand **wide** unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.
- 9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.
- 10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.
- 11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand **wide** unto thy brother, to thy poor, and to thy needy, in thy land.
- 12 And if thy **brother**, an Hebrew **man**, or an Hebrew **woman**, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.
- 13 And when thou sendest him out free from thee, thou shalt not let him go away empty:
- 14 Thou shalt furnish him **liberally** out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

Science Snippet

1 Timothy 6:20

Science, in God's book, is related to knowledge and wisdom. It occurs as the very word "science" twice, and as "conscience"(31x) / "consciencess"(1x). The first of all these is "science" ...

Daniel 1:4 - Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Without holding off for the "Numbers" section... (but when you get there, take note of the correspondence of chapter and verse (1:4) here) ...let me observe that this is verse 4, and recall that the number 4 has a strong association with Jesus Christ (as we have seen in prior studies), and that it is Jesus Christ in whom there was truly no blemish at all ("without blemish and without spot" – 1 Peter 1:19), and that we are to be conformed to his image (Romans 8:29) and ourselves become children in whom there is no blemish, one day ("more and more unto the perfect day" – Proverbs 4:18).

Note well (as identified above) that in God's book, "science" precedes "conscience". The word "conscience" first occurs in John 8:9 (in a passage of scripture that modern version producers reject). We might think of the prefix "con" as being "against" (like pro versus con). But while there may be a few words in God's book wherein "con" *can* have that ... connotation ... quite often the meaning that is more like "to meet" (e.g., convenient... a "place" suitable for meeting). Even in the "against" sense, it can (and often does) have a meaning akin to ... face to face – opposed – facing one another. Thus, "conscience" can (and does ?) mean "facing knowledge." We can see that in its very first usage in John 8:9, wherein the scribes and Pharisees were led by Jesus to face the knowledge of their own actions (bearing false witness) being a sin worthy of the very thing (death) that they were tempting Jesus with, concerning the woman caught in adultery. Thus they were "convicted by their own conscience."

In John 8:9, the word "convict" can (and does ?) mean "face with proof" (of guilt or of sin) – as in a court of law when a criminal is "convicted" of a crime. Thus "being convicted by their own conscience" could mean ... faced with the proof (of their own sin in the matter at hand) by being brought to face the knowledge (that what they did was itself worthy of the very death that they tempted Jesus to decree upon the woman).

Critics' Corner

2 Corinthians 6:14-18

In a recent study night, I was presenting the timeline given in God's word, and made the statement that it is ONLY with the book of the LORD (in English, the King James Bible) that a correct chronology is even possible to ascertain. Many have tried, but only those who held to the perfection of God's book (and avoided modern versions) have been able to come even close to rightly dividing the word of truth. Here in the "Critics' Corner" I would like to identify just one example demonstrating what I had stated (that *only* with the *KJB* is it even *possible* to construct a correct chronology from creation to Christ).

The time from Abraham entering Canaan from Ur of the Chaldees, to the law given on Mount Sinai, is understood to be **430** years. In Galatians 3 (verse 17 in particular) we can see that Paul understood this fact. (Or if he didn't, then the Holy Ghost moved him to write this fact in spite of what Paul himself may have thought about it.)

The time from Abraham entering Canaan from Ur of the Chaldees, to Jacob and his family moving down to Egypt, can be determined straightforwardly to be **215** years.

- Year 0: Abraham age 75 - entered Canaan
 - 25 years later: Abraham age 100 - Isaac born
 - 60 years later: Isaac age 60 - Jacob born
 - 130 years later: Jacob age 130 - entered Egypt
- ➔ 0 + 25 + 60 + 130 = **215** years

Therefore, **430** years (from year 0 to the law) minus the **215** years (from time 0 to entering Egypt) = a duration of **215** years that the children of Israel actually dwelt in Egypt. There is more in God's book that speaks to this, such as (for example) the lifespans of Levi (137) and his line of descendants: Kohath (133), Amram (137), and Moses (120) [Exodus 6:16-20, & Deuteronomy 34:7]... and that in the 4th generation (Genesis 15:16) they would come out of Egypt (Levi-Kohath-Amram-Moses). Given the fact that Kohath was already born before the entry into Egypt, and Moses was 80 at the exodus, Levi's genealogy corresponds to the 215 years in Egypt.

Now note carefully the KJB's wording in Exodus 12:40:

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. The tenor of the words (Exodus 34:27 - i.e., the exact wording as given by God) places "who dwelt in Egypt" between two commas, making it a clause that identifies who it is that the sojourning is speaking of – but it does **not** say that the children of Israel dwelt in Egypt for 430 years: what it **does** say is that they are the ones whose

sojourning was 430 years. The “tenor” (precision, exactness) of God’s word is crucially important. The 430 years of sojourning began with Abraham entering Canaan (the children of Israel being “in Abraham” and thus sojourning with him, as per Hebrews 7:1-10).

Modern versions introduce error by rewording to say:

Now the length of time the Israelite people lived in Egypt was 430 years. (NIV; ESV et.al. similarly worded)

Thus, any possibility of a correct chronology using modern versions is destroyed by this one error alone.

God’s word is precise, even if its precision is hidden from those who are wise (in their own eyes) and prudent (in their own pride). But God will reveal it unto us who are meek and lowly, and trust his word as it is written.

Numbers

Regarding the **430** years mentioned above, and considering the number **4** (mentioned in prior studies and newsletters) which has such a strong relation to Jesus Christ... it is interesting (to say the least) that the phrase “**four hundred and thirty**” occurs **four** times in the book of the LORD. The first occurrence, which is in Genesis 11:17, refers to Eber (root word of Hebrew?) as living 430 years after he begat Peleg. Peleg means **divided** (Genesis 10:25, 1 Chronicles 1:19). The **division** of God’s people from the rest of the world began with Abram the Hebrew (Genesis 14:13) and came to completion with the exodus from Egypt 430 years after.

Some observations:

- Eber begat Peleg: Peleg means “**divided**”
- The 1st occurrence of “**divided**” is Genesis 1:4 ...
...and God **divided** the light from the darkness.

Note well concerning Jesus in John 1:4 ...

In him was life; and the life was the light of men.

And note Genesis 1:16 ($16 = 4^2$... i.e., four squared), that God made the sun on the 4th day...

And God made ... the greater light to rule the day...

And that it is in Malachi **4:2** that we find Jesus identified as the Sun of righteousness.

...unto you that fear my name shall the Sun of righteousness arise with healing in his wings...

- The 1st occurrence of “**division**” is Exodus 8:23
And I will put a **division** between my people and thy people (Exodus 8:23)

The word “**separate**” is related to the word “**divided**”... and it is written of Jesus in Hebrews 7:26 that he is...

...holly, harmless, undefiled, **separate** from sinners...

And so, if we desire to be conformed to his image (Romans 8:29), we should obey his exhortation in 2 Corinthians 2:17 to ...

...come out from among them, and be ye **separate**...

As God divided the light from the darkness, so also he wants his children of light to be divided/separated from the children of darkness.

- “children of light” occurs ... (you guessed it) ... **4x** in the KJB. The first occurrence is in Luke 16:8...
($16 = 4^2$, and $8 = 4 \times 2$... see prior bullet, Malachi **4:2**)
...wherein Jesus laments that ...
...the children of this world are in their generation wiser than the children of light.

Let us separate ourselves from the darkness of this world, and from the children of this world, and be the children of light that God would have us to be ...

- for what fellowship hath righteousness with unrighteousness?
- and what communion hath light with darkness?
- And what concord hath Christ with Belial?
- or what part hath he that believeth with an infidel?
- And what agreement hath the temple of God with idols?

(2 Corinthians 6:14-16)

Quote to Note

I’ve been reading through Proverbs lately (a chapter a day according to the number of the day of the month), and thinking a lot about wisdom. Wisdom is personified as a woman (“she”/“her”) ... and in other studying, I’ve noticed many occasions where a woman is referred to as “man”, “brother”, “he”/“him” (e.g., 1 Peter 3:1-4; Deuteronomy 15:12). So, referring back to a verse regarding those that are wise, we all (both men and women) can quote it as pertaining to our own selves...

A **wise** man’s heart is at his **right** hand; but a **fool**’s heart is at his **left**. (Ecclesiastes 10:2)

I used this to play a political word-game, but in reality, we shouldn’t take it to be so. God doesn’t play politics with the “left” and “right” here where people “dwell carelessly in ... the isles of the heathen” (Ezekiel 39:6; Zephaniah 2:11).

Recipe Share

Everybody has a zucchini bread recipe, I suppose. This one is darker than most, due to the substitution of **honey** (a bible word) for sugar (not a bible word)...

Dark Zucchini Bread

3 eggs beaten until light & fluffy
1 cup sugar
½ cup **honey** (*in lieu of a 2nd cup of sugar*)
¾ cup oil (*in lieu of 1 cup oil if not using honey*)
1 tablespoon vanilla
2 cups raw grated zucchini, well-packed
2½ cups flour
½ teaspoon salt
¼ teaspoon baking powder
3 teaspoons cinnamon
2 teaspoons baking soda
1 cup nuts (walnuts or pecans) coarsely chopped

Mix ingredients well
Place in two greased 5x9 bread pans
Bake 1 hour at 325° (*in lieu of 350° if not using honey*)

I don't know that this is the best/tastiest zucchini bread the world has ever known... but it's the one I grew up with and have made numerous times. If you try it, I hope you like it. I suppose if I used only honey, then the related ingredients would change to...

1 cup **honey** (*in lieu of 2 cups sugar*)
½ cup oil (*in lieu of 1 cup oil*)

I would stay with 325° and experiment with the time (check with tester starting at 45 or 50 minutes).

While I've never tried a complete riddance of sugar and use of **honey only**... I have indeed made complete riddance of modern "bible" versions, and now partake of the **King James Bible only**, whose words not only are "more to be desired...than much fine gold" but are... "...sweeter also than **honey**..." (Psalm 19:10).

Modern versions, on the other hand, could be like a strange woman spoken of in Proverbs chapter 5...

- v1 My son, attend unto my wisdom, and bow thine ear to my understanding:
- v2 That thou mayest regard discretion, and that thy lips may keep knowledge.
- v3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:
- v4 But her end is bitter as wormwood, sharp as a twoedged sword.
- v5 Her feet go down to death; her steps take hold on hell.
- v6 Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.
- v7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

So as to not miss the point, let me repeat these verses, and ... point out some observations:

- v1 My son, attend unto my wisdom, and bow thine ear to my understanding:
 - ⇒ Not the wisdom of men's modern versions
- v2 That thou mayest regard discretion, and that thy lips may keep knowledge.
 - ⇒ We should regard discretion/separation of God's words from man's words, and so learn to keep only God's words in our hearts (for out of the abundance of the heart the mouth speaketh. Matthew 12:34)
- v3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:
 - ⇒ Modern versions are enticing: they sound good and look sweet - but so did the fruit of the tree of knowledge in the garden (...the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise... Genesis 3:6)
- v4 But her end is bitter as wormwood, sharp as a twoedged sword.
- v5 Her feet go down to death; her steps take hold on hell.
- v6 Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.
 - ⇒ From one modern version to another, whether twenty or thirty or just two or three, her words are moveable (what does "this" version say?... what does "that" version say) such that those who use them cannot "know the certainty of the words of truth" (Proverbs 22:21).
- v7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
 - ⇒ Seek ye out of the book of the LORD, and read... (Isaiah 34:16)
 - ⇒ Have not I written to thee excellent things in counsels and knowledge, That I might make thee to know the certainty of the words of truth...? (Proverbs 22:20-21)

Wrap-up

In this time wherein much of the world around us is living in misplaced fear, we that place our trust in the LORD can live with properly placed fear...

...walking in the fear of the Lord, and in the comfort of the Holy Ghost (Acts 9:31)

...that we through patience and comfort of the scriptures might have hope (Romans 15:4)

knowing that...

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. (Isaiah 26:3)