

**What does the Bible say when it
uses this word?**

WORD

Foreword

In these studies of the word “**WORD**” in the Scriptures, I have looked up each occurrence of it in the Old and New Testaments of the Scriptures, as listed in my copy of Cruden's Complete Concordance to the Old and New Testaments. I have tried to listen to the living Lord God of Isra’el, and type what I felt He was saying to me at the time. Obviously, there have been times when my own thoughts have been written down instead of those of God. This has never been intentional, so I ask any reader to apply his or her God given Spirit of Discernment as they may read whatever is written here.

I have made bold the word “**WORD**” throughout in order to remind myself as well as any reader, that the studies are of this word “**WORD**.”

I trust that these studies may be of use to some and an encouragement to many, to study the Scriptures for themselves.

The Index is at the front rather than at the end as is more usual, as this is probably where one would want to look up a Scripture reference to find the Study number. Being at the front makes this easier.

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Index of Scripture references.

Scripture Reference	Study Number		
Genesis 30:34	314	II Samuel 23:2	236
Genesis 37:14	1	II Samuel 24:4	36
Genesis 41:40	315	I Kings 1:16	240
Genesis 44:18	3	I Kings 2:4	237
Exodus 8:10	316	I Kings 2:23	285
Exodus 8:13	5	I Kings 2:30	38
Exodus 12:35	6	I Kings 2:42	43
Exodus 14:12	282	I Kings 3:12	319
Exodus 32:28	7	I Kings 6:12	267
Leviticus 10:7	8	I Kings 8:20	238
Numbers 11:23	265	I Kings 8:26	320
Numbers 13:26	9	I Kings 8:56	44
Numbers 14:20	317	I Kings 12:22	188
Numbers 20:24	266	I Kings 17:1	269
Numbers 22:8	10	I Kings 18:21	45
Numbers 22:20	12	I Kings 18:36	321
Numbers 22:35	13	I Kings 22:13	322
Numbers 22:38	14	II Kings 6:18	47
Numbers 23:5	15	II Kings 18:28	48
Numbers 27:21	233	II Kings 19:21	286
Numbers 30:2	234	II Kings 22:9	39
Deuteronomy 1:22	11	II Kings 22:20	40
Deuteronomy 1:25	16	I Chronicles 17:3	189
Deuteronomy 4:2	17	I Chronicles 17:6	32
Deuteronomy 8:3	18	I Chronicles 21:4	37
Deuteronomy 18:20	20	I Chronicles 21:12	51
Deuteronomy 18:21	21	II Chronicles 6:10	239
Deuteronomy 21:5	23	II Chronicles 10:15	241
Deuteronomy 33:9	318	II Chronicles 16:15	49
Joshua 1:13	25	II Chronicles 18:12	323
Joshua 8:35	26	II Chronicles 34:16	41
Joshua 14:7	27	II Chronicles 34:28	42
Joshua 14:10	283	Ezra 6:11	290
Joshua 22:32	28	Ezra 10:5	291
I Samuel 1:23	235	Nehemiah 1:8	52
I Samuel 4:1	29	Esther 1:21	53
I Samuel 9:27	187	Esther 7:8	54
II Samuel 3:11	30	Job 2:13	55
II Samuel 7:7	31	Psalms 17:4	56
II Samuel 7:25	33	Psalms 56:4	242
II Samuel 14:12	4	Psalms 56:10	243
II Samuel 15:28	34	Psalms 68:11	57
II Samuel 19:10	35	Psalms 103:20	244
II Samuel 19:14	284	Psalms 105:18	50
		Psalms 105:19	245
		Psalms 105:28	246
		Psalms 106:24	247
		Psalms 107:20	248
		Psalms 119:9	324

Psalm 119:11	325	Isaiah 5:24	67
Psalm 119:16	326	Isaiah 8:10	68
Psalm 119:17	327	Isaiah 8:20	292
Psalm 119:25	329	Isaiah 9:8	69
Psalm 119:28	332	Isaiah 16:13	287
Psalm 119:38	334	Isaiah 24:3	288
Psalm 119:41	335	Isaiah 29:21	70
Psalm 119:42	336	Isaiah 30:12	293
Psalm 119:49	58	Isaiah 30:21	71
Psalm 119:50	337	Isaiah 36:21	46
Psalm 119:58	338	Isaiah 37:22	289
Psalm 119:65	339	Isaiah 40:8	191
Psalm 119:67	341	Isaiah 41:28	72
Psalm 119:74	342	Isaiah 44:26	73
Psalm 119:76	340	Isaiah 45:23	74
Psalm 119:81	344	Isaiah 50:4	75
Psalm 119:82	346	Isaiah 55:11	268
Psalm 119:89	347	Isaiah 66:2	270
Psalm 119:101	328	Isaiah 66:5	254
Psalm 119:105	348	Jeremiah 1:12	271
Psalm 119:107	330	Jeremiah 5:13	76
Psalm 119:114	345	Jeremiah 5:14	294
Psalm 119:116	333	Jeremiah 7:2	296
Psalm 119:123	59	Jeremiah 9:20	77
Psalm 119:133	349	Jeremiah 10:1	78
Psalm 119:140	350	Jeremiah 13:12	297
Psalm 119:147	343	Jeremiah 14:17	298
Psalm 119:148	351	Jeremiah 15:16	360
Psalm 119:154	331	Jeremiah 18:18	79
Psalm 119:158	352	Jeremiah 20:9	255
Psalm 119:160	353	Jeremiah 22:1	299
Psalm 119:161	354	Jeremiah 23:28	272
Psalm 119:162	355	Jeremiah 23:29	273
Psalm 119:169	356	Jeremiah 23:30	274
Psalm 119:170	357	Jeremiah 23:36	80
Psalm 119:172	358	Jeremiah 23:38	295
Psalm 130:5	249	Jeremiah 26:1	300
Psalm 138:2	359	Jeremiah 26:2	81
Psalm 139:4	60	Jeremiah 27:1	301
Psalm 147:15	250	Jeremiah 28:7	304
Psalm 147:18	251	Jeremiah 28:9	22
Psalm 147:19	252	Jeremiah 29:10	275
Psalm 148:8	253	Jeremiah 34:5	82
Proverbs 12:25	61	Jeremiah 34:8	302
Proverbs 13:13	62	Jeremiah 36:1	303
Proverbs 14:15	63	Jeremiah 37:17	83
Proverbs 15:23	64	Jeremiah 44:16	84
Proverbs 25:11	65	Lamentations 2:17	256
Proverbs 30:5	190	Ezekiel 3:17	85
Ecclesiastes 8:4	66	Ezekiel 12:25	87

Ezekiel 12:28	88	Luke 5:1	195
Ezekiel 13:6	89	Luke 5:5	367
Ezekiel 20:46	361	Luke 7:7	120
Ezekiel 21:12	362	Luke 8:11	196
Ezekiel 33:7	86	Luke 8:15	107
Ezekiel 33:30	90	Luke 8:21	197
Daniel 3:28	91	Luke 11:28	198
Daniel 4:17	92	Luke 12:10	98
Daniel 4:31	93	Luke 24:19	121
Daniel 10:11	308	John 1:1	122
Joel 2:11	257	John 1:14	123
Amos 3:1	305	John 2:22	124
Amos 4:1	306	John 4:41	260
Amos 5:1	307	John 4:50	125
Amos 7:16	363	John 5:24	277
Jonah 3:6	94	John 5:38	261
Habakkuk 3:9	364	John 8:31	278
Haggai 2:5	95	John 8:37	279
Zechariah 4:6	309	John 8:43	280
Matthew 2:8	2	John 10:35	199
Matthew 4:4	19	John 12:48	126
Matthew 8:8	96	John 14:24	127
Matthew 8:16	258	John 15:3	128
Matthew 12:32	97	John 15:20	129
Matthew 12:36	99	John 15:25	130
Matthew 13:19	100	John 17:6	368
Matthew 13:20	101	John 17:14	369
Matthew 13:21	108	John 17:17	370
Matthew 13:22	102	John 17:20	131
Matthew 13:23	103	Acts 2:41	262
Matthew 15:23	110	Acts 4:31	200
Matthew 18:16	111	Acts 4:29	371
Matthew 22:46	113	Acts 6:2	201
Matthew 24:35	276	Acts 6:7	202
Matthew 27:14	114	Acts 8:14	204
Matthew 28:8	115	Acts 10:36	132
Mark 4:14	116	Acts 11:1	205
Mark 4:16	104	Acts 12:24	203
Mark 4:17	109	Acts 13:7	206
Mark 4:18	105	Acts 13:15	133
Mark 4:20	106	Acts 13:26	134
Mark 7:13	192	Acts 13:44	207
Mark 14:72	117	Acts 13:46	208
Mark 16:20	118	Acts 15:7	135
Luke 1:38	365	Acts 17:11	136
Luke 2:29	366	Acts 19:20	209
Luke 3:2	193	Acts 20:32	137
Luke 4:4	194	Acts 22:22	310
Luke 4:32	259	Acts 28:25	138
Luke 4:36	119	Romans 9:6	210

Romans 9:9	311	Hebrews 1:3	166
Romans 10:8	24, 139	Hebrews 2:2	167
Romans 10:17	211	Hebrews 4:2	168
Romans 15:18	140	Hebrews 4:12	221
I Corinthians 4:20	141	Hebrews 5:13	169
I Corinthians 12:8	142	Hebrews 6:5	222
I Corinthians 14:36	212	Hebrews 7:28	170
II Corinthians 1:18	143	Hebrews 11:3	223
II Corinthians 2:17	213	Hebrews 12:19	171
II Corinthians 4:2	214	Hebrews 12:27	312
II Corinthians 5:19	144	Hebrews 13:7	224
II Corinthians 10:11	145	Hebrews 13:22	172
II Corinthians 13:1	112	James 1:21	173
Galatians 5:14	146	James 1:22	174
Galatians 6:6	147	James 1:23	175
Ephesians 5:26	148	James 3:2	176
Ephesians 6:17	215	I Peter 1:23	225
Philippians 1:14	149	I Peter 1:25	313
Philippians 2:16	150	I Peter 2:2	177
Colossians 1:5	151	I Peter 2:8	178
Colossians 1:25	216	I Peter 3:1	179
Colossians 3:16	152	II Peter 1:19	180
Colossians 3:17	153	II Peter 3:5	226
I Thessalonians 1:5	154	II Peter 3:7	181
I Thessalonians 1:6	155	I John 1:1	182
I Thessalonians 2:13	156, 217	I John 2:5	264
II Thessalonians 2:2	157	I John 2:14	227
II Thessalonians 2:15	158	I John 3:18	183
II Thessalonians 2:17	159	I Jon 5:7	184
II Thessalonians 3:14	160	Revelation 1:2	228
I Timothy 4:5	218	Revelation 1:9	229
I Timothy 4:12	161	Revelation 3:8	281
I Timothy 5:17	162	Revelation 3:10	185
II Timothy 2:9	219	Revelation 6:9	230
II Timothy 2:17	163	Revelation 12:11	186
II Timothy 4:2	164	Revelations 19:13	231
Titus 1:3	263	Revelation 20:4	232
Titus 1:9	165		
Titus 2:5	220		

1. **Genesis 37 v 14**: "And he said to him, Go, I pray you, see whether it be well with your brothers, and well with the flocks; and bring me **WORD** again. So he sent him out of the vale of Hebron, and he came to Shechem."

The context of **this verse** is of Joseph being foolish and blurting out to his brothers and parents about the dreams the Lord had given him. We know that the dreams were to come true, and I marvel that the Lord took this foolish lad and made him wise enough to rule a whole nation! The **WORD** he was expected to bring to his father Jacob, was **WORD** of the well being of his brothers and his father's flocks. This was a natural **WORD** of information to bring his father, a message plain and simple, nothing to do with the **WORDS** of knowledge given to Joseph in the dreams - well, not directly, but we know the connection. The **WORD** in this verse was never to be brought back to Jacob - who was not to see his son Joseph again for many years.

2. **Matthew 2 v 8**: "And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when you have found him, bring me **WORD** again, that I may come and worship him also."

Curiously, as in the first study, this **WORD** didn't come back to the one who requested it. The reason for wanting the **WORD** was quite different this time. The **WORD**, in this case, is again knowledge of a situation or location. The last thing Herod wanted was to worship Jesus, he wanted to kill Him and his not getting that **WORD** from the Magi had terrible consequences for all the children aged under two at that time, as we know. But again, this situation was all in accordance with God's plan for his people Isra'el and also, this time, for the whole world. These **WORDS** are nothing but worldly **WORDS**. Thank you Lord Jesus for these **WORDS**, I look forward to hearing from you much more about the **WORD, WORD**. Amen.

3. **Genesis 44 v 18**: "Then Judah came near to him, and said, O my lord, let your servant, I pray you, speak a **WORD** in my lord's ears, and let not your anger burn against your servant; for you are even as Pharaoh."

This **WORD** was knowledge or information that Judah wished to impart. The **WORD** was to be the pouring out of his heart to Joseph, to plead for his youngest brother to be allowed to go back to his father Isra'el. Judah had to plead for permission to speak to Joseph as the "Prime Minister" of Egypt. This is in complete and total contrast to our state as believers whereby we simply talk to Jesus and our Father God at any and every time. We don't have to seek permission to our hearts to Jesus - He is waiting for us to do this at all times! Hallelujah! Amen.

4. **II Samuel 14 v 12**: "Then the woman said, Let your handmaid, I pray you, speak one **WORD** to my lord, the king. And he said, Say on."

This **WORD** was again to impart knowledge, albeit in a disguised form, but king David discerned the matter and also who had sent this woman. This **WORD** was about forgiveness, directly it was for the king to forgive his son Absalom, but we get the longer term meaning for us in **V14** "... neither does God respect any person. Yet does He devise means, that His banished is not expelled from Him." What a wonderful **WORD** is this! It speaks of Jesus (*the "WORD" in John 1:14*) and the means that God devised that we "banished" (*by our sin, from His presence*) are not expelled (*for ever*) from Him. As this **WORD** to David was for him to forgive, so the **WORD** - Jesus - is about forgiveness for all who believe, repent and accept that forgiveness. O Hallelujah! What a wonderful God! All glory and honour and praises to the Lord our God. Amen.

5. **Exodus 8 v 13**: "And the Lord did according to the **WORD** of Moses; and the frogs died out of the houses, out of the villages, and out of the fields."

This **WORD** is a little bit different, it is a request to the Lord from Moses, for the Lord to do something - which the Lord did do. Moses "cried to the Lord" in this paragraph, knowing that the Lord would hear his **WORDS** and answer them. The Lord fore knew these **WORDS** from Moses and had already planned, not only His next move, but all that He would do, not only in Egypt as here, but to the end of the World - God has no plan B - He has no need for one because He knows the end from the beginning! Some find this is intimidating, as if God were controlling our lives, this is not true, the Father is simply awaiting the **WORD** of His saints to ask for things to be done - in His Will - which He longs to do for us and for His Will. Amen.

6. **Exodus 12 v 35**: "And the children of Isra'el did according to the **WORD** of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment."

Today we see that a **WORD** is to be obeyed, "Isra'el did according to the **WORD** of Moses." The Lord God of Isra'el had planned to despoil Egypt, as it says in **V36**, by not only taking away their slaves (*the children of Isra'el*) but by also taking a lot of the riches of the people. Not only had the Lord planned all this before time began, to spoil the Egyptians, but He had planned to use the situation to enrich His own people Isra'el with all the material blessings which they would need as they journeyed through the Wilderness to the Promised Land. If the children of Isra'el had not obeyed the "**WORD** of Moses," then they couldn't have come out of Egypt, nor could they have had the material blessings that they took from the Egyptians. Now I am not suggesting that by obeying the **WORD** of the Lord, I (*or we*) shall receive material blessings - to give them or not is in God's remit, not ours to demand or expect - but we shall certainly receive Spiritual blessings from God as we continue to obey Him. Guide me Lord, into all your **WORD**, that I may be one who obeys your **WORD**, as did the children of Isra'el in this passage today. Amen.

7. Exodus 32 v 28: "And the children of Levi did according to the **WORD** of Moses; and there fell of the people that day about three thousand men."

".... did according to the **WORD** of Moses" The **WORD** in **this verse** is obviously a **WORD** of instruction. We are beginning to see that these **WORDS** are of different types, according to their purpose and usage. I am sure that whilst Moses was not always correct in what he said and did (*he had just wrongly accused his own brother Aaron of leading the people away from the Lord God of Isra'el*) he must have taken some form of consultation with God before issuing this **WORD** or instruction for these who professed being on the Lord's side, to go and kill their own kith and kin who had sinned so greatly. So, at least in this case, the **WORD** was given by Moses as the **WORD** of God. Lord, help me that I shall never provoke so much wrath in you that you would seek to kill me. Help me to keep closely within your Will. Amen.

8. Leviticus 10 v 7: "And you shall not go out from the door of the Tabernacle of the congregation, lest you die; for the anointing oil of the Lord is upon you. And they did according to the **WORD** of Moses."

Again we have "the **WORD** of Moses" as being an instruction. I have the feeling, after re-reading **this chapter**, that Moses, Aaron, Eleazer and Ithamar were petrified of doing (*or allowing to be done*) the wrong thing in the sight of the Lord God. They had just seen the two elder brothers killed by the Lord for doing something outside the instructions from the Lord, so they probably had every cause to fear the Lord with a worldly fear. Also, we see that "the **WORD** of Moses" is a **WORD** or instruction from the Lord God of Isra'el, in this case again, they obeyed. I am beginning to realise that the whole nation of Isra'el as well as Moses and Aaron, were only just beginning to learn how to be God's people and all that they had to do and not to do in order to become God's holy nation. They were destined to look after the Oracles of God for the whole world and to produce (*in Jesus*) the Salvation of the Gentiles too. Thank you Lord Jesus, for these insights into your **WORD**. Amen.

9. Numbers 13 v 26: "And they went and came to Moses, and to Aaron, and to all the congregation of the Children of Isra'el, to the Wilderness of Paran, to Kadesh; and brought back **WORD** to them, and to all the congregation, and showed them the fruit of the land."

This **WORD** is of information about something, in this case, of the people and the products of the land of Canaan. The **WORD** that the twelve brought back was contradictory to what the Lord God had told them - that He would give them the land. This is a clear case showing two things: firstly, that the people of the nation of Isra'el had not learned to trust in the Lord their God (*and how many of us are in the same condition - in spite of what we might say with our lips!*); secondly, that we see that the clear majority opinion is not always the correct one! How often it happens that one holds to a **WORD** received from God, yet the majority in a church deny or oppose it. O that the church were a Theocracy and not a democracy! How terrible it is for the one(s) in that minority, their **WORD** is not accepted until it is too late.

10. Numbers 22 v 8: "And he said to them, Lodge here this night, and I will bring you **WORD** again, as the Lord shall speak to me: and the princes of Moab abode with Balaam."

Balaam had great confidence that the Lord God (*notice that this is the Lord God, not the Lord God of Isra'el because Balaam didn't at this time know that*) would speak to him in the night! He knew that he would receive a **WORD** from God. I wish that I could be so certain! Balaam was a prophet, but sought to misuse the gift of Prophecy that God had given to him, to make money - to use the **WORD** of God for his own purposes, whilst, at the same time purveying an air of spirituality. How terrible we think to ourselves - I could never do anything like that, O dear, how awful - do I really believe that I am, of myself, so much better than Balaam? Hypocrite! This **WORD** was again a **WORD** of instruction, yet also one of information, Balaam sought this **WORD** as the Will of the Lord God who was (*and is!*) obviously the same Lord God as Isra'el worshipped. During that night, the Lord God did speak to Balaam and revealed His Will to him - not to go and why - because Isra'el were blessed and Balaam was not to curse them. Praise you Lord Jesus. Hallelujah. Amen.

11. Deuteronomy 1 v 22: "And you come near to me, every one of you, and said, We will send men before us, and they shall search out the land, and bring us **WORD** again by what way we must go up, and into what cities we shall come."

I have just realised today that this sending out of spies was not what the Lord wanted them to do, it was the idea of the people and again Moses was taken in by it. Whilst this would seem to contradict **Numbers 13:1-2**, I believe that this may be the Lord saying to the children of Isra'el OK, on your own heads be, tell them to go do it Moses. This **WORD** was again of information and was to know how, in a worldly way, the Isra'elites would take the land. The **WORD** of the Lord God had been that He would give them the land, as they were reminded in **V29-30**, yet they couldn't believe the **WORD** of the Lord, they wanted to do things in their own way (*this is original sin*), yet not even thinking of the way in which the Lord wanted them to operate - how often do we operate in life without reference to God! O Lord Jesus, help me to seek out your **WORD** for me in every situation in which I find myself and on every occasion. Forgive me when I don't even think about you, and go off doing things as they seem obvious and sensible to me. Amen.

12. Numbers 22 v 20: "And God came to Balaam at night, and said to him, If the men come to call you, rise up, and go with them; but yet the **WORD** which I shall say to you, that shall you do."

This **WORD** was one not yet given, it spoke of a near future instruction for Balaam for something he must do. The **WORD** then would be an instruction, not information. Balaam immediately disobeyed the **WORD** of the Lord, as we see in the next verse, when, instead of awaiting the men coming to call him, he got up and went with them anyway - doing his own thing! Balaam wanted that money! He didn't much care that the **WORD** of God might be transgressed, he just wanted the reward for himself. Balaam was prepared to sacrifice his long-term gain - eternal life - for a short-term gain in this life. O what it costs us to transgress the **WORD** of the Lord God of Isra'el! Balaam couldn't see the Angel of the Lord trying to stop him because he had blinded himself with greed. Lord Jesus, help me to see your **WORD** that I might do it always. Help me to overcome that self-imposed blindness that is caused by my self-will. For your glory. Amen.

13. Numbers 22 v 35: "And the Angel of the lord said to Balaam, Go with the men; but only the **WORD** that I shall speak to you, that shall you speak. So Balaam went with the princes of Balak."

Balaam had been well and truly admonished for going with the men (but the Lord God knew that is what he would do) and He so "got to" Balaam, that He knew Balaam would do as he was told now. Balaam was going to give to Balak only the **WORD** that God wanted, no more and no less. What an example, Balaam had to have this happen to him in order that the **WORD** of God would be given - the truth, the whole truth and nothing but the truth! The **WORD** of God must be neither watered down nor embellished, the **WORD** must be the **WORD** of God alone. How often do we hear the **WORD** of God in a watered down version? How often do we hear the **WORD** of God embellished? O Lord God of Isra'el, Lord Jesus, give me your Spirit to know when I hear your **WORD** and to know when anything has been added or taken away. Amen.

14. Numbers 22 v 38: "And Balaam said to Balak, Lo, I am come to you. Have I now any power at all to say any thing? The **WORD** that God puts in my mouth, that shall I speak."

Thoroughly frightened by his encounter with the Angel of the Lord, and knowing that there will be no reward from Balak, Balaam proceeds to let Balak know that he will only speak the **WORD** that the Lord God gives to him. He carefully doesn't tell Balak outright that the **WORD** he will give will be the opposite to that which is desired by Balak! This **WORD** in this verse is then, the **WORD** of God. Balaam doesn't know precisely what it is yet, but he knows enough from his first conversation with the Lord God (the Lord God whom he professes is the same Lord God of Isra'el note) to know that it will not be what Balak desires of him. So, this **WORD** is the **WORD** of God, or the pronouncing of the Will of God in these circumstances.

15. Numbers 23 v 5: "And the Lord put a **WORD** in Balaam's mouth, and said, Return to Balak, and thus shall you speak."

We are not told what this **WORD** was but must assume that Balaam did as he was told, hence the **WORD** in the following verses must have been what the Lord told him to say, especially as Balaam would have risked his very life by saying what he did. He, as Balak gasped back, altogether blessed Isra'el, not cursed them as he was hired to do! It is amazing that God has given to all believers today, since the Cross, the Spirit of Prophecy, to be able to speak out the **WORD** that God gives. The **WORD** in today's verse is a **WORD** that is to be spoken out, and in this case it is a blessing, a **WORD** of blessing upon God's chosen people - the twelve tribes of Isra'el. Thank you Lord Jesus.

16. Deuteronomy 1 v 25: "And they took of the fruit of the land in their hands, and brought it down to us, and brought us **WORD** again, and said, It is a good land which God does give us."

One wonders how different history (*and the Scriptures*) would have been if Isra'el had done as the Lord God had told them the first time - to go and take the land of Isra'el (*Canaan as it was then*), but speculation is not for us! What this **WORD** brought back to Isra'el was that the Lord God was giving them a very good and fruitful land to possess. This **WORD** is a **WORD** from witnesses who had seen the land and its fruitfulness. They had actually seen it, they saw that the Lord's **WORD** was true and good and obviously the **WORD** telling them about the land being theirs was a good **WORD**. The twelve spies were witness to the **WORD** of God being trustworthy, yet ten of them contradicted it! What a terrible thing to be ruled by democracy (*majority rule*) instead of Theocracy (*the WORD of God*). Thank God that Heaven is a Theocracy, and I imagine that the Millennium will be a Theocracy too. Amen.

17. Deuteronomy 4 v 2: "You shall not add to the **WORD** which I command you, neither shall you diminish anything from it, that you may keep the commandments of the Lord your God which I command you."

This **WORD** refers specifically to the Ten Commandments as is made clear in **V13**. This **WORD** is not to added to or have anything taken away from it. In other **WORDS**, it is absolute, it is not open to interpretation by anyone. This **WORD** is as applicable today as it was three or four thousand years ago, it cannot be re-interpreted in the light of today's culture or times. This **WORD** is still the absolute standard demanded of each and every one of us today and every day. This **WORD** (*in this verse*) is for all believing Christians as well as to God's own people - Isra'el. This **WORD** (*in this verse*) is proof that God's standards never change - they don't need to because God got it right first time, He doesn't need to change anything. Lord God of Isra'el, forgive me when I transgress your **WORD** of command and help me not to transgress it. Amen.

18. Deuteronomy 8 v 3: "And He humbled you, and suffered you to hunger, and fed you Manna, which you knew not, neither did your fathers know, that He might make you to know that man does not live by bread only, but by every **WORD** that proceeds out of the mouth of the Lord do men live."

This is a **well known verse**, the second part especially. I don't believe that it is stated anywhere more strongly in the **WORD** of God, how important is the **WORD** of God to our well being and our very living. Certainly, the "**WORD** that proceeds out of the mouth of the Lord" is supremely important for our eternal lives - there simply cannot be any eternal life without that **WORD** that proceeds from the mouth of the Lord. How much more can the importance of this **WORD** be stressed? It is our very lives. Thank you Lord Jesus, that you offered your **WORD** to me and all praise and glory and honour to you that I have accepted that **WORD**. Feed me on it for ever. Amen.

19. Matthew 4 v 4: "But He answered and said, It is written, Man shall not live by bread alone, but by every **WORD** that proceeds out of the mouth of God."

Jesus does not deny the importance of bread to life, and by implication, to ones well being; what He does say is that we cannot live (*eternally*) without the **WORD** of God. As Christians we know the importance of that **WORD** we call the Bible, but Jesus is not referring to the Scriptures alone, He said "but by every **WORD** that proceeds out of the mouth of God." This then includes all the prophecies, recorded and unrecorded that have ever proceeded from the mouth (*or mouthpieces*) of God. Not one **WORD** is to be ignored or forgotten. I have just read **Numbers 7**, where it repeats the identical phrases twelve times and then summarises them, I thought, at the start, 'This is a waste of time,' then I've come to this study on the **WORD** We shall live "by every **WORD** that proceeds out of the mouth of God," even if we don't understand it. This **WORD** or these **WORDS** of God are desperately important to our well being and our eternal future. Lord, Help me to assimilate how important is your **WORD**. Amen.

20. Deuteronomy 18 v 20: "But the prophet, who shall presume to speak a **WORD** in my name, which I have not commanded him to speak, or who shall speak in the name of other gods, even that prophet shall die."

Oohh! This is very serious stuff, a **WORD** which is not from the Lord given as a prophesy, means that the "prophet shall die." Now the context tells us that the death is going to be an un-natural one! Even one who gives a **WORD** of prophecy in the name of anyone or anything other than the Lord God of Isra'el will die. This **WORD**, in this context, is one purporting to come from God for the people of God and **V22** tells how we can know if a **WORD** is from God or not. **This verse** then, tells of the importance of the **WORD** of God, it implies something of the importance of keeping the **WORD** of God and maintaining the purity of it and of the channel through whom that **WORD** comes to us. Lord Jesus, help me to recognise, before it happens, that I would speak presumptuously in your name, That I might never do it. Amen.

21. Deuteronomy 18 v 21: "And you say in your heart, How shall we know the **WORD** which the Lord has not spoken?"

This is a question which we should all ask ourselves! We should each get an answer too for the answer(s) are all in the Scriptures, 'we are to test the **WORD**, for it will not contradict the Scriptures,' also, this passage itself tells another way - does the **WORD** come to pass? Yet another way is to ask the Lord for the Spirit of Discernment to show us, there are many ways to know if a **WORD** is from the Lord of hosts, the God of Isra'el. This ability to discern if a **WORD** is from God or not, is a fundamental requirement of being a true Christian. We must not blindly accept every **WORD** spoken to us as if it were the **WORD** of God. It matters not that the **WORD** comes from the pulpit or any leader, or from the "grass roots" of God's people, we are to be able to know if the **WORD** is really from God or not. This is the difference between being fed milk or eating meat. Most of our leaders (*some are rather publicly in error!*) have the fundamental correct, but none of them are infallible. Praise you Lord Jesus that you are infallible! Amen.

22. Jeremiah 28 v 9: "The prophet who prophesies of peace, when the **WORD** of the prophet shall come to pass, then shall the prophet be known, that the Lord has truly sent him."

The Lord is telling us today, that if the **WORDS** prophesied to us do not come to pass, then we shall know that the one who prophesied did lie and is not to be trusted ever again. This is a quite clear means of judging the truth of a situation, if a **WORD** is from God or not! This prophet Hananiah was a false prophet as we know from what happened, **V1 of this chapter** even tells us that he wasn't an Isra'elite, he was of Gibeon - those who had deceived Joshua! So, every **WORD** must be tested and here we are clearly told one way to test that **WORD** - it must come to pass. The subsequent **WORD** which Jeremiah had for Hananiah certainly did come to pass! Thank you Lord Jesus, that your **WORD** to us is so clear. Amen.

23. Deuteronomy 21 v 5: "And the priests, the sons of Levi, shall come near; for them the Lord your God, has chosen to minister to Him, and to bless the name of the Lord; and by their **WORD** shall every controversy and every stroke be tried."

This **WORD** is the **WORD** of those that the Lord Himself has chosen to serve (*minister to*) Himself. The Lord has separated out the whole tribe of Levi to serve Him. The Lord has so empowered them, and by implication had given them the Spirit of Discernment, that what they said or judged was to be the law. Their **WORD** was final in all situations of controversy or dispute. This is a **WORD** of authority then, with which they were not to argue. Today, we each have been given the Spirit of God, to discern our own individual situation, which we should do before the Lord, to confess to Him that which is wrong in our lives, to repent of it and give that sin to Jesus, to get rid of it from our lives - thus to bless the name of the Lord and glorify Him. Amen.

24. Romans 10 v 8: "But what says it? The **WORD** is near you, even in your mouth, and in your heart; that the **WORD** of faith, which we preach:"

The **WORD** of faith is in our hearts and in our mouths of those that "confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved" (V9). This **WORD**, to be in our mouths and in our hearts, is Jesus. **John 1** tells us about the **WORD** being Jesus (V14), who is God (V1)! **This verse** today tells us that "the **WORD** is near you," it is more confirmation that Jesus is near to me or us. Even if I feel a long way from Jesus and I may not feel Him in my mouth, He is still in my heart. It is a paradox, I am a long way from Him but He is near me. Thank God that His **WORD** is always awaiting me with open arms, longing for my return - like the prodigal son, although I trust Him to keep me nearer than that! Thank you again Lord Jesus, the **WORD**, that you have made it possible for me, even a (*forgiven*) sinner like me, to know the nearness of you. Amen.

25. Joshua 1 v 13: "Remember the **WORD** which Moses, the servant of the Lord, commanded you, saying, The Lord your God has given you rest, and has given you this land."

This **WORD** was both a commandment and a gift. The commandment was that the land (*east of the river Jordan*) was to belong to the Ruebenites and the Gadites, also that they were to leave their families and animals in that land and to go with the other tribes and fight until all the rest of the land was taken. The gift part of the **WORD** was the land and to rest in it - after all the other tribes were settled in their own land which the Lord God of Isra'el had promised to give them. This **WORD** in **this verse** came to pass in part at that time, but not in fullness due to the rebellion of the Isra'elites. It is still the **WORD** of the Lord God and hence must yet come to pass! Our God is so totally trustworthy, all that He says, every single **WORD**, will come to pass. Not one **WORD** of all that He has said will fail! Hallelujah! Amen.

26. Joshua 8 v 35: "There was not a **WORD** of all that Moses commanded, which Joshua read not before all the congregation of Isra'el, with the women, and the little ones, and all the sojourners among them."

At that time, this **WORD** would have been the first five books of the Old Testament as we know it. Probably concentrating upon the Law aspects. The point is that the entire nation of Isra'el were reminded of every **WORD** of commandment that the Lord God had given through Moses. The terrible thing about this **WORD** given by Joshua, is that the very next thing that Joshua did (*as recorded*) was to fail to obey these commandments and consult the Lord, before giving his own judgement over the matter of the Gibeonites who promptly deceived him! The lesson about the **WORD** for us, is that just to listen (*or read*) the **WORD** is not enough, I-we, must obey it all the time. The **WORD** of God is to be obeyed, not just listened to or read. To hear or read the **WORD** of God and not obey is sin. It is that simple. Lord Jesus, help me to be a doer of your **WORD** and not just a hearer. Amen.

27. Joshua 14 v 7: " Forty years old was I when Moses, the servant of the Lord, sent me from Kadesh-Barnea to spy out the land; and I brought him **WORD** again as it was in my heart."

Caleb "wholly followed the Lord," as it says in **verses 8-9**. He and Joshua were the only two of the twelve spies who brought **WORD** back to Moses about the land, how good it was, and how the Lord would give it to them. That was the **WORD** that was in Caleb's heart - with Joshua he completely trusted the Lord to do what He had said. Caleb had seen the great and fearful giants in the land and knew that in their own strength, Isra'el couldn't beat them and take the land. Caleb was reminding Joshua of the promise made to Caleb 45 years earlier by Moses and was seeking the fulfilment of that **WORD** of promise given in reward for the **WORD** in Caleb's heart at that time. Caleb had waited patiently for 45 years for this reward, for the **WORD** to be fulfilled. So I see today Lord, that I mustn't be impatient, trying to rush your time scales for **WORDS** I've had over the years, to be fulfilled. Lord Jesus, help me to trust you more and more even when your **WORD** seems not to come to pass. Amen.

28. Joshua 22 v 32: "And Phinehas, the son of Eleazar, the priest, and the princes, returned from the children of Rueben, and from the children of Gad, out of the land of Canaan, to the children of Isra'el, and brought them **WORD** again."

This **WORD** is a **WORD** of a situation, or a **WORD** of news - 'this is what happened' sort of news. So what can we learn from this **WORD** in this context? That this **WORD** prevented bloodshed; that this **WORD** restored peace to the minds of the rest of the children of Isra'el; that this is a **WORD** of unity - the whole children of Isra'el were one, not divided as was thought, which had given rise to the situation; that this is a worldly **WORD**, yet it was obviously used by the Lord God of Isra'el to show Isra'el that there should be only one place for burnt offerings and sacrifices to the Lord (**V26**); that this is a **WORD** to clear up misunderstandings; this **WORD** also brought re-assurance that the Lord God was indeed among the children of Isra'el (**V31**). O Wonderful God, what you can do with a **WORD**, your **WORD**! Hallelujah! Amen.

29. I Samuel 4 v 1: "And the **WORD** of Samuel came to all Isra'el. Now Isra'el went out against the Philistines to battle, and encamped beside Eben-ezer: and the Philistines encamped in Aphek."

Now this is not a **WORD** spoken by Samuel - or anyone else as such. It meant that knowledge of a situation (*this is the **WORD** in this verse*) was spread abroad in Isra'el, that the Lord was with Samuel. This **WORD** was not a **WORD** from God or a **WORD** from man, but was knowledge spread from person to person(s) throughout the land and the people of Isra'el. They heard that the Lord God of Isra'el was with Samuel. Up until this time, the Isra'elites had gone far from the Lord and his ways, led by the sons of Eli, all sorts of evil ways were put about in Isra'el. That Samuel had become a prophet in Isra'el, was this **WORD** that had "come to all Isra'el." Thank you Lord Jesus, that when things are blackest amongst your people, you send your light. Amen.

30. II Samuel 3 v 11: "And he could not answer Abner a **WORD**, because he feared him."

This **WORD** would have been an answer to the question posed by Abner in **V8**. Abner had taken one of Saul's concubines (*wives*), Rizpah, for a night or two, thus treating her as a whore. This was a great dishonour to the recently deceased king Og Isra'el - Saul. David would not dare to touch Saul since he was the Lord's anointed, yet Abner did this through his treatment of Rizpah. Ishbosheth had tried to remonstrate with Abner for this, but Abner, full of self-righteousness, shut the mouth of Ishbosheth with his reply, hence no **WORD** in response - out of physical fear, as **the verse** here tells us. As we see later in **this chapter**, Abner had his reward from Joab for all his self-righteousness and doings. The **WORD** from God for Abner had, in effect, already been spoken by Ishbosheth at the end of **V7** - "Why have you gone in to my father's concubine?" The question carried its own condemnation of Abner by the very asking of it! The self-righteousness of Abner prevented any further **WORD**. Lord Jesus, Lord God of Isra'el, may I never be so self-righteous that I prevent you from uttering your **WORD** into my situation. Forgive me for the times when has it happened in the past, by the blood of your sacrifice, I ask. Amen.

31. II Samuel 7 v 7: "In all the places in which I have walked with all the children of Isra'el, spoke I a **WORD** with any of the tribes of Isra'el, whom I commanded to feed my people, Isra'el, saying, Why build you me not a house of cedar?"

David desired to build a house for the Lord, but this was not God's will for him to do that. Nathan, the prophet, was sent to king David with this **WORD** in this passage, to tell king David that he was not to do this. In the **WORD** brought by Nathan from the Lord, David was told other good things as well as that he was not to build for the Lord. Now this **WORD** is very obviously from the Lord God of Isra'el and was both a **WORD** of instruction (*don't do*) and a **WORD** of encouragement to David. It shows that a **WORD** - singular - can be in the form of many **WORDS** and can convey more than one type of information. We see today in this passage, both instruction and encouragement. Thank you Lord Jesus, that you desire to give many **WORDS** to us - if only we can stop still long enough and quiet long enough to hear you, as did Nathan and David. Amen.

32. I Chronicles 17 v 6: "Wheresoever I have walked with all Isra'el, spoke I a **WORD** to any of the judges of Isra'el, whom I commanded to feed my people, saying, Why have you not built me a house of cedars?"

King David used his own initiative in deciding that he wanted to build a house for the Lord God of Isra'el to dwell, i.e. he didn't seek the Lord about it, he just thought along the lines: 'Oh, I could do this for the Lord.' The **WORD** that Nathan brought initially was 'That's a good idea, since I know that the Lord is with David, it must be right' (V2). The Lord had to send to Nathan the second **WORD** to put things right. The **WORD** to us today in this passage is Not to take upon ourselves to make God's decisions for Him, to not just do "something" for the Lord 'cos it seems the right thing to do, without reference to the Lord God, even if we are anointed by Him for some purpose. Doing things without reference to God - independence from God - is the original sin and is part of our fallen nature. We must seek the **WORD** of God for every area and aspect of our lives. Amen.

33. II Samuel 7 v 25: "And now, O Lord God, the **WORD** that you have spoken concerning your servant, and concerning his house, establish it forever, and do as you have said."

In the first part of **this chapter**, David had been rebuked for wanting to set off in his own strength to do something which the Lord hadn't told him to do anyway. Yet here we are, still in the **same chapter**, and the **WORD** from the Lord is so good to him, that in human terms it was impossible. The **WORDS** of the song - "You, O Lord, rich in mercy, because of your great love," come to mind - this God of Isra'el whom we worship, has the self same mercy towards me, a sinner, every time I repent of the sin in my life that He reveals to me, because of His great love for those that He has anointed for His purposes. O Lord God of Isra'el, God of David, I find it incredible, as did David, that you love me so much, but I thank you for it and revel in it. Hallelujah! Amen.

34. II Samuel 15 v 28: "See, I will tarry in the plain of the wilderness, until there come **WORD** from you to inform me."

In this passage, David was fleeing from his own son Absalom who wished to usurp his father's throne and, presumably, kill him. In **VV25-26**, David shows his trust in the Lord God of Isra'el and subsequently, in **the verse** before us, shows that he is willing to wait in the wilderness, for a **WORD** from the Lord. David did not attempt to pre-empt that **WORD** by asking for it to be one way or another, but was prepared to wait in meekness for the Lord's **WORD** to direct him in his next course of action. In worldly terms, this man was much too weak to be a king, letting his own son forcibly rob him of his throne and kingdom; but in spiritual terms, we can now see his strength. David was prepared to wait for the Lord's time and the Lord's **WORD** and the Lord's action for the occasion. Would I (*we*) be prepared to do the same? Lord Jesus, help me to come to the place where I can let you have such a position in my life, that I can so completely trust you. Amen.

35. II Samuel 19 v 10: "And Absalom, whom we anointed over us, is dead in battle. Now, therefore, why speak you not a **WORD** of bringing the king back?"

The Isra'elites who had anointed Absalom king instead of David his father, were now very much afraid and wouldn't speak the **WORD** to the people, telling them to bring back David as king now that his son Absalom was dead. This **WORD** would have been a **WORD** of instruction, it would have also contained elements of repentance and retraction for what they had done. The **verses following** tell us that king David was not about to extract vengeance upon these people, but David showed the mercy of the Lord God to those men in the **WORDS** that he uttered. Even Shimei, who had cursed David to his face as David fled, was forgiven. These **WORDS** in this passage show us much of the grace and mercy of the living Lord God of Isra'el - Jesus. O hallelujah Lord Jesus, for your mercy endures forever. Amen.

36. II Samuel 24 v 4: "But the king's **WORD** prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Isra'el."

The **WORDS** of king David prevailed. He pulled rank on them! The **WORDS** of David were an instruction to his chiefs and leaders to do something which they knew was not right, they questioned the king about it, but obviously king David persisted. The **verses following** tell of how king David had obviously taken it upon himself, without reference to the Lord, to carry out a census of the people. From the context, taking a census was not something the Lord did with his people Isra'el, not since He ordered one by Moses in the Wilderness had there been one. Only by **WORD** of the Lord should the people be numbered. So the **WORD** of king David was a sin, a sin of presumption, in presuming to do that which the Lord God had not commanded! Lord Jesus, I have to confess that I find it so easy to simply go ahead and do things without reference to you, forgive me that I do so, and help me to stop myself in the future, for the glory of your name Lord Jesus. Amen.

37. I Chronicles 21 v 4: "Nevertheless less, the king's **WORD** prevailed against Joab. Wherefore Joab departed and went throughout all Isra'el, and came to Jerusalem."

This is the same story as related in the last study from **II Samuel 24**. "The king's **WORD** prevailed against Joab." David forced Joab to do this census against his better judgement, we are told in **V6**. This **WORD** of instruction from king David was an evil, a sinful **WORD**, yet Joab had to obey it. There is parallel here, to today's laws of the land, new laws are being passed against the **WORD** of God as revealed in Scripture - legalising homosexuality; banning the use of corporal punishment - to name but two. What should a Christian do about these laws? We have "ministers of the **WORD**," even bishops who agree with these laws - what should a Christian do about these laws? Joab paid lip-service to the law - the **WORD** of the king - he did not completely obey as we see in **V6** again. What should Christians do about these laws? Lord Jesus, please help us in these situations, to know and to do your Will, no more and no less. Amen.

38. I Kings 2 v 30: "And Benaiah came to the temple of the Lord, and said to him, Thus says the king, Come forth. And he said No, but I will die here. And Benaiah brought the king **WORD** again, saying, Thus said Joab, and thus he answered me."

This **WORD** was a **WORD** of information, reporting the actions and **WORDS** of someone else, Joab in this case. Joab had made a grave error of judgement and "backed the wrong horse" in assuming that David's eldest son would have the throne, in spite of David's instructions (*sourced from the Lord God*) that Solomon should inherit the throne of Isra'el. For this tragic error, he was to die, but he sought refuge in the tabernacle. This, however, was not going to protect him for he had also killed two innocent men without king David knowing - thus putting innocent blood upon the house of David. This **WORD** back from Benaiah resulted in Joab being killed in the tabernacle in order to cleanse the house of David from that innocent blood. It is, perhaps, appropriate that this should have happened at the altar! Lord Jesus, this reminds me that your blood was shed in order to avenge my sins and thus give me your salvation! Thank you Lord Jesus that your blood has cleansed me from my sins. Amen.

39. II Kings 22 v 9: "And Shaphan, the scribe, came to the king, and brought the king **WORD** again, and said, Your servants have gathered the money that was found in the house, and have delivered it into the hands of those who do the work, who have the oversight of the House of the Lord."

This **WORD** is a **WORD** of information regarding a situation. It was, in this case, a confirmation to king Josiah that his instructions for the repair of the Temple were being carried out. This **WORD** also added something which Josiah did not expect - that the book (*scroll*) of the **WORD** of God had been found. This says a great deal about the state of the nation of Isra'el at that time, that no-one even knew where to find the **WORD** of God in His Temple! King Josiah heard the **WORDS** of the Scriptures that had been found and repented before the Lord (*and later, before the people*) of his own sins, and vowed to wholly commit his life to the Lord from that time, which he did. The **verses following** this one show the extent to which he started to cleanse all Isra'el. O Lord, that I might be so convicted by you through your **WORD**, to so commit my whole life to you, have mercy upon me. Amen.

40. II Kings 22 v 20: "Behold, therefore, I will gather you to your fathers, and you shall be gathered into your grave in peace; and your eyes shall not see all the evil which I will bring upon this place. And they brought the king **WORD** again."

Again, this **WORD** brought to the king was a **WORD** of information. This time, however, it was not about a situation existing, but a **WORD** of prophesy, of things to come, of the order of the events to be. King Josiah had just read of all the evil that was to happen, but this **WORD** of prophesy to him said that they would not happen until he had died in peace, but they certainly would happen after he died. So today, this **WORD** is a **WORD** of prophesy. Josiah immediately set about trying to eliminate the sins of his kingdom, but when he did die, Judah immediately returned to their sin! O Lord Jesus, help me not to return to my sins, help me to walk in your ways and to hear your voice warning me when I step out of your ways. Amen.

41. II Chronicles 34 v 16: "And Shaphan carried the Book to the king, and brought the king **WORD** back again, saying, All that was committed to your servants they are doing."

Shaphan brought **WORD** back to the king to tell him that his instructions were being carried out. So this **WORD** is of information about a situation, of confirmation that the king's instructions were being carried out. Josiah was one who wanted to follow the Lord and had instructed that the Temple be repaired, this was before he knew of the contents of the book that had been found. The **WORDS** of this book were to have a profound effect upon his life, as we can see from the **verses following**. The **WORD** of God, in this Case, the Law, can have this profound effect upon the life of any who really take the **WORD** into their heart. O Lord Jesus, I love you and want to follow you all the days of my life, but everything seems to impede me. Help me to really take your **WORDS** into my heart. Amen.

42. II Chronicles 34 v 28: "Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace; neither shall your eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king **WORD** again."

This is a **WORD** of prophecy for king Josiah. What a terrible **WORD** it was, that the king would not see the evil that the Lord was going to bring upon the land and upon Judah. Josiah was going to be OK, but none of the rest of nation (*tribe*) of Judah and Benjamin. Josiah did his best to try to bring the rest of the nation back to the Lord, but he couldn't cause them to turn back to the Lord. This **WORD** then, reminds us that each of us has to make our own decisions before the Lord Jesus, no-one can save anyone else, each person has to accept (*or reject*) Jesus as Lord and saviour for themselves. No-one can legitimately say "I was born a Christian, I was brought up as a Christian," it simply is a lie and will not obtain a place in Heaven - salvation of his or her soul. I praise God that I have accepted Jesus as my Lord and saviour, I've a long way to go to perfection, but I know that Jesus is working on it. Hallelujah! All praises and honour and glory and might to you Lord Jesus! Amen.

43. I Kings 2 v 42: "And the king sent and called for Shimei, and said to him, Did I not make you swear by the Lord, and admonish you, saying, Know for certain, on the day you go out, and walk abroad anywhere, that you shall surely die? And you said to me, The **WORD** that I have heard is good."

Shimei thought to himself that three years was long enough to be confined to the city of Jerusalem, that he had sworn to the Lord and said to Solomon that the **WORD** of his sentence was good, was of little consequence to him. Shimei had cursed Solomon's father David; now a curse upon someone is a very serious spiritual thing, yet Shimei's life was spared by Solomon on this one condition - that he didn't leave the city. He could do anything (*legal*) he wanted, as long as he didn't leave. Shimei, however, treated this **WORD** (*which he himself said was good*) lightly. We must remember that this **WORD** was the **WORD** of the Lord to Shimei and he went against it - so he had to suffer the punishment of death for it. Lord Jesus, help me never to forget your **WORD(s)** to me, that I may always do it (*them*) for ever and not think that they will lapse, have mercy upon me. Amen.

44. I Kings 8 v 56: "Blessed be the Lord, who has given rest to His people, Isra'el, according to all that He promised; there has not failed one **WORD** of all His good promise, which he promised by the hand of Moses. His servant."

What a wonderful **WORD** from a wonderful God, we are reminded here, as Solomon was reminding the people of Isra'el. When the Lord God of Isra'el makes a promise or a covenant, He keeps His **WORD** always! Our God cannot break His **WORD** (*Malachi 3:6*) or He would not be God. We, by our actions or inaction, may put a barrier between our selves and God's **WORD**, but when we or our descendants get ourselves right with God again, then we allow God's **WORD** to come into operation in our lives again. The Lord God of Isra'el - Jesus - desires to bless us spiritually certainly, but in health, wealth and material ways maybe, as His **WORD** tells us. He never fails to fulfil His **WORD** to us, as Solomon was reminding Isra'el in the passage. Help me Lord Jesus, to so walk in your ways and in step with you, that I never block you from fulfilling your **WORD** in my life. Amen. Thank you Lord Jesus.

45. I Kings 18 v 21: "And Elijah came to all the people, and said, How long halt you between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a **WORD**."

This **WORD** was not a **WORD** at all, but silence, they dared not answer him. The fact that "the people answered him not a **WORD**" was not meaningless, but said a great deal! So we learn today that no **WORD** (*silence*) can convey much information, just as a **WORD** can. In *this verse*, the silence confirmed to Elijah and even to the people, that what he had just said to them was true - they were halting "between two opinions." They were afraid to decide for themselves which is the true God. Lord Jesus, may I always be secure in the knowledge that you are the only true god, Father, Son and Holy Spirit. Amen.

46. Isaiah 36 v 21: "But they held their peace, and answered him not a **WORD**; for the king's commandment was, saying, Answer him not."

Again we have silence in answer to a question. This "not a **WORD**" of silence, did convey to Rabshakeh some information - that the population of Jerusalem were not about to give in to his demands. When the **WORDS** of Rabshakeh's tirade were told to king Hezekiah, Hezekiah did the right thing by turning to the Lord of hosts, God of Isra'el. O that I should always do the same in good times as well as bad, it is so easy when we are in (*serious*) trouble, to turn to Jesus; but so often, in little problems, I just do things in my own strength. The people of Jerusalem obeyed king Hezekiah by answering "not a **WORD**" to Rabshakeh, O that I should be so obedient to you Lord Jesus. Help me Lord, encourage me Lord, that I may follow you and your way ever more closely. Amen.

47. II Kings 6 v 18: "And when they came down to him, Elisha prayed to the Lord, and said, Smite this people, I pray you, with blindness. And He smote them with blindness according to the **WORD** of Elisha."

This **WORD** of Elisha was a request to the Lord God of Isra'el. The Lord, as we see, did indeed as Elisha requested Him. Now all those who blinded were Syrian soldiers who had been sent to take Elisha captive, but Elisha was protected by the Lord as we saw in the **preceding verses**. So how was Elisha able to know about this protection and also to utter this **WORD** of request so confidently to the Lord? For the answer to this, we must turn to **II Kings 2:9-14** where Elisha asked for and was given a double portion of the spirit (*of the Lord*) of Elijah. So this **WORD** of Elisha came from his certain knowledge of his place with the Lord, and of what the Lord was prepared to do through him and where he stood in the Lord. O Lord, that I may have a double portion of the spirit of Elijah too, to be so certain of my standing in you, to be so used by you - for your glory. Amen.

48. II Kings 18 v 28: "Then Rabshakeh stood and cried with a loud voice in the Jews language and spoke, saying, Hear the **WORD** of the great king, the king of Assyria:"

This **WORD** was threatening and trying to destroy the faith of Hezekiah and the people of Jerusalem - in the Lord God of Isra'el. The Rabshakeh thought that this God of Isra'el was just another god like all the other false gods in whom all the other nations trusted, that had not protected them from the forces of the king of Assyria. This blasphemous **WORD** against the Lord God of Isra'el was to prove the undoing of Sennacherib, as we read in **chapter 19**. This **WORD** then is a blasphemous **WORD** and, as we see, could not come to pass. The Lord God of Isra'el, our Lord Jesus, cannot allow Himself to be blasphemed or He would not be God! So, this **WORD** is one which we must diligently avoid in our own lives, for the simple reason that to be involved in any way with it, would be our downfall. Lord Jesus, help me to always be on my guard against being involved

in any way at all with blasphemy against you, the living Lord God of Isra'el.
Amen.

49. I Chronicles 16 v 15: "Be you mindful always of His covenant; the **WORD** which He commanded to a thousand generations,"

This **WORD** is a commandment to us, the people of the Lord, as well as to His own people Isra'el. One of the Lord's coincidences is that one of my other readings this morning was **Deuteronomy 28**, wherein is given the results to follow if God's own people Isra'el obey or disobey the Law of God given them through Moses. That **WORD** is rather frightening if we don't obey. Thank God that we are under grace and not "under the Law." Lord Jesus, King of all kings and Lord God of all gods, help me to be "mindful always of" your covenant - your **WORD**, that I may not transgress your Law and be a pleasure and a praise and a glory to you. May I always be conscious of your presence with me, watching over me, that all that I think, say or do, may be to your glory. Amen.

50. Psalm 105 v 8: "He has remembered His covenant forever, the **WORD** which he commanded to a thousand generations,"

When the Lord God of Isra'el utters a **WORD**, His covenant, He never ever forgets that **WORD**. It matters not if the **WORD** is a blessing or if the **WORD** is a cursing, the **WORD** of God stands forever and ever. **Malachi 3:6** reminds us, "I am the Lord, I change not" and the **same verse** goes on to remind us Christians, that Isra'el is still His chosen people - Isra'el the nation - there is no such thing as a new Isra'el since the Lord changes not! **This verse** is, then, a great comfort to us, He will continue to remember His covenant forever and we, as Christians, are blessed to be grafted in amongst His people Isra'el (**Romans 11:17**) to be subject to those same blessings as long as we go in the Will of God. The implication there, is that if we don't ... we Christians will be subject to the same cursing - I know which I want. Having written that, we must remember that God is a Father to us, not a strict disciplinarian Victorian Father, but a loving, caring Father, longing to enact His **WORD** of blessings upon us when we repent and confess all to Him. Hallelujah! What a Father! Hallelujah! What a Father! Hallelujah! Amen.

51. I Chronicles 21 v 12: "Either three years famine; or three months to be destroyed before your foes, while the sword of your enemies overtake you; or else three days the sword of the Lord, even the pestilence, in the land, and the Angel of the Lord destroying throughout all the borders of Isra'el. Now, therefore, consider what **WORD** I shall bring again to Him who sent me."

This **WORD** is a requested answer. David was to tell God the **WORD** in order that Gad should relay it back to the Lord. David had sinned greatly, being enticed by Satan as we learn in **V1**. The punishment was to be upon all Isra'el, which is perplexing, even to David, who exclaimed the same perplexity to the Lord in **V17**. David chose the shortest, yet probably the most severe of the punishments, and this was the **WORD** given to Gad in answer to the request for his choice. So what do I learn of this **WORD** today? That the Lord was so gracious to David, that He gave him a choice of three punishments? Each of these punishments was more concentrated for being shorter in time than the previous one? David chose rather to fall into the hands of a merciful God than to fall into the hands of men - that is the lesson for today - choose God and His way, not the ways of men! Amen.

52. Nehemiah 1 v 8: "Remember, I beseech you, the **WORD** that you commanded your servant, Moses, saying, If you transgress, I will scatter you abroad among the peoples;"

This **WORD**, of which Nehemiah reminds the Lord God of Isra'el, was both negative, as in this verse, and positive, as in the verse following. This **WORD** then, is the **WORD** of God Himself, given through Moses in **Deuteronomy 28:63-67**. **V65** of that passage comes vividly to mind "And among these nations shall you find no ease, neither shall the sole of your foot have rest" when I think of the pogroms in Russia, portrayed in the film "Fiddler on the Roof." This, of course, is the negative aspect of the **WORD** referred to by Nehemiah in the verse before us today. O Lord Jesus, when will your people turn again to you, the living Lord God of Isra'el? When will you gather them all into the land of Isra'el from the uttermost parts of the earth, according to your **WORD**? O Lord, make haste to save your people Isra'el and do according to your **WORD**. Amen.

53. Esther 1 v 21: "And the saying pleased the king and the princes; and the king did according to the **WORD** of Memucan;"

This **WORD** of Memucan was a **WORD** of advice, proposing a course of action which king Ahasuerus and his princes thought was sound advice. It says a lot for life today about the so-called emancipation of women. Memucan was one of the king's seven princes over his empire, who sat next to him at table. These seven princes were probably also wise men, not chosen by nepotism, but for their wisdom and integrity, thus, the **WORDS** uttered by them in every situation would have carried great authority in the king's ear. So, king Ahasuerus did as they advised, he "did according to the **WORD** of Memucan." Lord Jesus, the most authoritative **WORD** that I know is your **WORD**, help me to acknowledge that **WORD** openly by doing according to the **WORD** of God. Amen.

54. Esther 7 v 8: "Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch where Esther was. Then said the king, Will he force the queen also before me in the house? As the **WORD** went out of the king's mouth, they covered Haman's face."

What a wonderful God, He turned this situation around for the Jews without performing some spectacular miracle! So, what sort of **WORD** is this? This **WORD** was certainly taken by the king's staff as a major rebuke to Haman, to say the least. We see in this passage, an example of how, in those days, the **WORD** of a king had to be obeyed - or else! The king had asked a question, yet his staff took it as a command, for they covered the face of Haman. This **WORD** of the king then, even a question, had total authority in the land. So, effectively, this **WORD** is a **WORD** of command, an instruction. Although the king, so far as we know, only uttered a question, his staff knew full well what to do as a result of that **WORD** or question. There appeared to be no hesitation whatsoever - "As the **WORD** went out they" no waiting, just immediate action. O Lord Jesus, I pray you to bring me to the place where even a question from you to me will bring instant action on my part. Amen.

55. Job 2 v 13: "So they sat down with him upon the ground seven days and seven nights; and none spoke a **WORD** to him; for they saw that his grief was very great."

This was another unspoken **WORD** in the Scriptures. We see too, that this (*or these*) unspoken **WORD(s)** had great significance and meaning - you try and be with someone for 168 continuous hours without saying something! Job's friends were demonstrating their friendship and sympathy to Job in his grief. We read in these first two chapters of Job how the Lord God had given great wealth and a good family to Job, yet, knowing Job, he allowed Satan to take it all away from him and then to give him some terrible skin disease. It was at this point that Job's friends came to comfort him "and none spoke a **WORD** to him." This silence was probably the best thing that could happen at that time, as a **WORD** from one of his friends during that 168 hours would have made things worse still for Job. So we learn today, that it is sometimes better to say nothing, not a **WORD**, in some situations. Lord Jesus, help me to discern those times, and keep them.

56. Psalm 17 v 4: "Concerning the works of men, by the **WORD** of your lips, I have kept from the paths of the destroyer."

What **WORD** is this then? Whose **WORD** is it? David is addressing his prayer to the Lord God of Isra'el, so that answers the second question. "The **WORD** of your lips" can only refer then, to the **WORD** of God. Now this could be the Scriptures at that time, or it could be the **WORD** of prophesy from the Lord, either way, this **WORD** refers to the **WORD** of God. So what do we learn of the **WORD** today? I see in this verse, that "by the **WORD** of your lips I have kept from the paths of the destroyer." So this **WORD** of God kept David out of trouble, and I see that this **WORD** can do the same for anyone - even me. So, what does "by the **WORD** of your lips" mean? It can only mean that by observing to hear (*or to read*) and to do the **WORD** of God is my protection, my guidance in every aspect of my life, moment by moment. This morning, I have just read about Joshua and the guile of the Gibeonites, and how Joshua failed to consult the Lord at that moment, but did the "obvious" thing - and all Isra'el has suffered ever since for that lapse. Help me Lord Jesus, always to seek your **WORD** for me in every situation, even the apparently insignificant ones. Amen.

57. Psalm 68 v 11: "The Lord gave the **WORD**; great was the company of those who published it."

This **whole Psalm** is an exhortation to praise the Lord God of Isra'el and extol Him for all the things which He has done and for all that He is. In the verse before us, we see that "the Lord gave the **WORD**," the same **WORD** referred to in **John 1** and in **Genesis 1** where the **WORD** of God called into being the entire universe. So, this **WORD** was published by a great company, we are told here. So what was this company? It wasn't just people, **V8** tells us that "the earth shook" and other happenings, just at the presence of God, **V10** tells us that the congregation (*of Isra'el*) was also involved. All this witnessed (*or published*) the **WORD** of God. Nothing and nobody can remain unmoved at the presence of almighty God. Such is the wonder and the power of the **WORD** of God. Hallelujah! Today is the first day after I have been made redundant, having been in my job for over 21 years, I must now trust the Lord even more for my future! Amen. Hallelujah! Amen.

58. **Psalm 119 v 49:** "Remember the **WORD** to your servant, upon which you have caused me to hope."

"Your **WORD** is a lamp unto my feet, and a light unto my path," **Psalm 119:105** immediately comes to mind as I read **the verse** before us today. The **WORD** of the Lord directly or indirectly, is my hope, for I perceive that the **WORD** of the Lord never changes, it is always faithful and true. There are those in the Church, who deride the **WORD** of God, saying that it was applicable at the time it was written, but circumstances today are different, life is different, implying that we shouldn't accept the **WORD** of God literally - even if they don't say that in so many **WORDS**. Then there are those who "bend" the **WORD** of God to try to fit their own way of looking at their "religion." These people, and they could even be in the majority (*certainly they sound as though they are - they seem to be the ones who make the most noise!*) in the Church, will find out the truth one day - I hope it will not be too painful for them. Lord, I take great hope in the **WORD** that you have given me. I believe every **WORD** in it, although I do not understand much of it. I also know that one day, I will come into your presence Lord, and I will understand much more than I do now, if not all of it. Hallelujah Lord Jesus! Thank you for your **WORD** to your servant - which you do remember. Hallelujah! Amen.

59. **Psalm 119 v 123:** "Mine eyes fail for your salvation, and for the **WORD** of your righteousness."

This verse seems to be saying that the writer has waited a very long time for these things, yet **the Psalm** is headed (*in my Bible*) "in praise of God's **WORD**." Nevertheless, the writer is still waiting - he hasn't given up at all. Today, we have "the **WORD** of your righteousness." So what sort of **WORD** is this? The only one who has righteousness is God, so this must be the **WORD** of God. Since the writer's eyes fail, this **WORD** then, must be the written **WORD** - the Scriptures as they existed at the time **the Psalm** was written. The writer must have read and re-read them very many times over the years, maybe his eyes were failing as a result of the age of the person, or from much extensive study of the Scriptures in dim light. It says much of the importance of the **WORD** of God to the writer, if this be the case. Lord Jesus, give me such an appetite for your **WORD**, that I would be in danger of my eyes failing. Lord, give me such an appetite. Amen.

60. Psalm 139 v 4: "For there is not a **WORD** in my tongue, but, Lo, you know it altogether."

In **this Psalm**, David is extolling the all seeing eye and the inescapable presence of the Lord God of Isra'el. In **the verse** before us, the **WORD** is that which David was about to utter, yet it could refer to the **WORD** of any of us, any person in the world. [*Ever noticed how the world is the **WORD** with (hel)l in it?*] The Lord knows every little thing about each one of us, the thoughts of our hearts, even before they reach our tongue to be spoken. Not one **WORD** is hidden from Him, He knows all the tiniest details of our being, before we were even conceived. We cannot even think a **WORD**, let alone speak a **WORD** without Jesus knowing it. This is quite startling when we think of the implications of this situation - yet He still loves us! Lord Jesus, I don't understand why you love me so much when you know all the dark, dirty, rotten things about me - but I believe it and thank you with all my heart. Help me to only think and speak **WORDS** and do deeds, that are glorifying to your holy name. Amen.

61. Proverbs 12 v 25: "Heaviness in the heart of a man makes it stoop, but a good **WORD** makes it glad."

"A good **WORD**?" What does this "good" mean? We know from the context that it makes a man's heart glad, so it is obviously a cheering **WORD** of some sort. The "good" **WORD** is contrasted with a heart having heaviness, so it would seem that the "good" **WORD** is an encouraging **WORD**. It could be a **WORD** from Scripture which is just right for the moment or situation, or, it could be a worldly **WORD** of good news about some situation which was thought to be impossible - some loved one's safety when they were thought to be lost, for instance. It seems that this "good" **WORD** could be from either source. Lord Jesus, let me be the bearer of good **WORDS** to men, that I may cause their hearts to be lifted up within them, that they (*and I*) may give the glory to you. Amen.

62. Proverbs 13 v 13: "Whoso despises the **WORD** shall be destroyed, but he that fears the commandment shall be rewarded."

So what **WORD** is this? These **chapters of Proverbs (11 - 24)** are each headed, in my Bible, as "Contrast: righteousness and wickedness," and each verse contains a contrasting pair. I can only see that the **WORD** in this context is the Scriptures and, perhaps in particular, the Law, since the second half of **the verse** refers to "the commandment." If this be the case, then the answer to the question must be that the **WORD** is the Scriptures. So, **the verse or proverb** is: who ever despises the **WORD** of God, who ever does not hold that **WORD** in high esteem, shall be destroyed. It is obvious that this is not an immediate destruction, but will come after the Judgement - eternal damnation. So today, we see that the **WORD** of God must be held in high esteem - to be eternally correct and applicable. To despise the **WORD** invites (*and will surely end in*) destruction for that person or those persons. For one to say (*or much less teach*) 'Oh it doesn't mean that literally, it really means' and so liberally interpret the literal **WORD** of God also invites destruction. So a healthy fear of the **WORD** of God (*and hence obedience to it*) will be rewarded - with eternal life. Thank you Lord Jesus, that you don't expect me to be petrified of transgressing your Law (*for all have sinned*), but to live in confession and repentance of that transgression through your unmerited grace. Hallelujah! Amen.

63. Proverbs 14 v 15: "The simple believe every **WORD**, but the prudent man looks well to his going."

In this context, this **WORD** isn't the **WORD** of God, but talks of the simpleton who believes every (*worldly*) **WORD** he hears without verifying it, and bases his life on these things; whilst the prudent (*or wise*) man looks for the truth behind every **WORD** before basing his life upon that **WORD** (*if he does at all*). One could also take the first part of **this verse** out of context, and say that the simple believes every **WORD** of God, in which case, I praise God for me being simple! However, I don't think this is what the Lord Jesus is saying now in the context of this verse. One must take the first view here, that we must not be simpletons in the worldly sense, but look for what God is saying to each of us in each situation in which we find ourselves, and base our lives on what God is saying, not on what the world is saying. Amen.

64. Proverbs 15 v 23: "A man has joy by the answer of his mouth; and a **WORD** in due season, how good is it!"

"A **WORD** spoken in due season, how good is it!" So what sort of **WORD** is this? "In due season" means that the **WORD** concerned was (*is*) the right one for that moment, a **WORD** of advice probably. Maybe it was a **verse** or two of Scripture that was greatly applicable at that time. The same thing can also happen today - or tomorrow, "in due season" does not refer to any particular time or circumstance or situation. "A **WORD** spoken in due season" is one which clarifies a situation for the one to whom the **WORD** is spoken, encourages and (*re-*)motivates him or her. This **WORD** would very often be a **WORD** from God, yet it could just as easily be a **WORD** from a non-believer to another non-believer or even to a believer - remember Balaam's ass. There is an exclamation mark at the end of **this verse** to emphasise the goodness of the **WORD**. Lord Jesus, I need to hear a **WORD** in my present season, I need to hear from you for direction in my life in this situation of redundancy. Lord, help me to slow down my brain and my body to enable me to hear you speaking your "**WORD** in due season" to me. Amen.

65. Proverbs 25 v 11: "A **WORD** fitly spoken is like apples of gold in pictures of silver."

This **WORD** is similar to the previous **WORD** in these studies, inasmuch that it concerns the quality and timing of the **WORD**. Again, it isn't necessarily a **WORD** from Scriptures nor even a **WORD** from God, but a **WORD** for the occasion and time. It is a **WORD** of advice or encouragement maybe, or it could even be a **WORD** of rebuke - to a wise man or woman. This verse also implies something of the way in which the **WORD** is given - maybe a **WORD** quietly in the ear, or possibly, out loud to a crowd - "A **WORD** fitly spoken" What ever, whenever or however this **WORD** is given, it is a wonderful **WORD** - "like apples of gold in pictures of silver." This is a valuable **WORD**! Thank you Lord Jesus, may I receive many such **WORDS** from you. Amen.

66. Ecclesiastes 8 v 4: "Where the **WORD** of a king is, there is power; And who may say to him, What do you?"

"Where the **WORD** of a king is, there is power." Now this does not say that the **WORD** is power. The implication of this statement is that this **WORD** is recognised as the **WORD** of a king and is obviously respected as such. Hence, if the power of the king is recognised and respected, so too, his **WORD** will carry the same power in that it is recognised and respected. This, then, is a **WORD** of authority. This **WORD** could be a worldly command of a worldly king, or it could be the **WORD** of God through Jesus, the king of the Jews. In either case, if those hearing or reading the **WORD** do not recognise and respect the one whose **WORD** it is, they are not very likely to take much notice of it, hence, the **WORD** in that case, does not have power, nor reigns the power of him whose **WORD** it is. In the worldly case, where the law of the land [*which is, in effect, the **WORD** of the ruler(s) of the land*] is not respected, there is anarchy. Similarly, where the **WORD** of God is not accepted in its literal form, those who do not accept it to be literally true (*liberal theologians?*), do their own thing and do not have the rule of God in their lives. Lord Jesus, help me to always accept your **WORD** literally, in order that your power may be in my life. always. Amen.

67. Isaiah 5 v 24: "Therefore, as the fire devours the stubble and the flame consumes the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of hosts, and despised the **WORD** of the Holy One of Isra'el."

This section of **Isaiah 5** lists the curses upon them who reverse the God given order of things: evil for good; darkness for light; bitter for sweet etc. and **verse 24** pronounces the curse upon them, because they have despised the **WORD** of the Holy One of Isra'el." So what is this **WORD**? This **WORD** is the **WORD** of God as specified in the previous phrase to the one quoted, "because they have cast away the law of the Lord of hosts." They have chosen to despise God's commandments to Isra'el, hence, they are cursed. Anyone who despises the **WORD** of God is under the same curse. Lord Jesus, keep me from ever despising your **WORD** in any way, that I may never come under this or any other curse from you. Amen.

68. Isaiah 8 v 10: "Take counsel together, and it shall come to nought; speak the **WORD**, and it shall not stand; for God is with us."

This verse was addressed to the confederacy of Syria and Samaria, although it was actually said to the people of Judah who were threatened by them. The **WORD** in this case, was the **WORD** from Syria and Samaria of their organising an attack upon Judah. **This verse** was an encouragement to Judah, saying that the **WORD** (*of Syria and Samaria*) shall not stand, for God is with Judah, not with those arraigned against them! So, the **WORD** we have here in **this verse**, is the **WORD** of the world, not of God. I expect that we shall see, as these studies progress, that any **WORD** that is not of God, cannot stand against the **WORD** or the people of God. As long as we Christians walk in God's way, then no **WORD** (*of the world*) can stand against us. Now this is not in support of the prosperity teachings so favoured of some American TV evangelists, but is the **WORD** of God that our souls are safe if we put them into the hands of God - in His salvation. Countless thousands of Christian's bodies have definitely been harmed, but their souls are safe in God. Thank you Lord Jesus, that I can trust you totally for my eternal safety. Amen.

69. Isaiah 9 v 8: "The Lord sent a **WORD** into Jacob, and it lighted upon Isra'el."

This **WORD** is very obviously a **WORD** from God, for **the verse** says "The Lord sent a **WORD**." **V1** of **this chapter** tells us that the Lord had previously only lightly afflicted Isra'el, in order to turn their hearts back to Himself. The **WORD** now was that, as **V14** says, the Lord would cut off the head and the tail of Isra'el for their refusal to seek the Lord God of Isra'el and to walk in His ways. So this is a prophetic **WORD** from God. Oh Lord Jesus, thank you that you do warn your people, Isra'elites or Christians, to move back to the Lord God that we should worship Him and Him alone. Thank you too, that you always retain for yourself, a believing remnant. All glory and honour and praises to you Lord Jesus, King of the Jews, for this is your due at all times. Amen.

70. Isaiah 29 v 21: "Who make a man an offender for a **WORD**, and lay a snare for him who reproves in the gate, and turn aside the just for nothing."

A difficult one this. What sort of **WORD** is this? **The verse** is referring to the actions of evil ones against the 'good.' Those "in the gate" are the elders and judges of the people. The first part of **the verse** then, is saying that the evil ones are making a criminal anyone who spreads the Gospel or **WORD** of Jesus. We see this today in Islamic countries such as Pakistan or Saudi Arabia, Sudan or Egypt and many others, where people are being imprisoned and even condemned to death for telling others about the love of Jesus and His salvation, the same thing is done in Communist lands also. So, the **WORD** in this verse refers to the **WORD** of God. What a terrible situation then, that for holding the **WORD** of God to be true, and even daring to tell others the **WORD** of good news, is used by the evil one to make one a criminal - simply for being a Christian! There is nothing new in this world, this was going on in Isaiah's day and it still goes on and on today. Lord Jesus, I am willing to be held as a criminal for the **WORD** of God, strengthen me to do so, although I ask that it should not come to that. Amen.

71. Isaiah 30 v 21: "And your ears shall hear a **WORD** behind you, saying, This is the way, walk you in it, when you turn to the right hand, and when you turn to the left."

This **WORD** is the still small voice of God as He guides us along every step of the way. **The verses** following this one show all the things that will happen if we walk in the "**WORD** behind you." This **WORD** is the **WORD** of God. It is His **WORD** of guidance to us that, if we truly love Him, we must obey every syllable of it. This is the **WORD** of His to guide us into all the very best that He has for us. Amazingly, amidst all the tumult of life, we shall be able to hear this "**WORD** behind" us, if we tune our ears (*and our lives*) to it. Lord Jesus, help me to tune my life and my ears to hear your **WORD** and give me the desire and the ability to follow it. Amen.

72. Isaiah 41 v 28: "For I beheld, and there was no man; even among them, and there was no counsellor that, when I asked of them, could answer a **WORD**."

Who may answer to God? The simple answer is that, as **this verse** tells the people of Isra'el at that time, and tells us today, there is no one at all who can answer God, or answer to Him, save Jesus, as we know. So what sort of **WORD** is this, in **this verse**? It is a Godly **WORD** from man. Yes, this is a contradiction, which is why none could utter such a **WORD** to God when He asked! So the **WORD** in **this verse** is a **WORD** that cannot exist - because if it did exist, it would simply contradict itself and therefore be meaningless. The Lord God of Isra'el knows that such a **WORD** cannot exist, that is why He asked the question - the Lord wants us to realise that such a **WORD** cannot exist too. A man may speak the **WORD** of God in prophesy, of course, but that is inspired by God and is the **WORD** of God spoken by a man; this is not the same as a Godly **WORD** from a man. Lord Jesus, keep me from ever uttering my **WORDS** and trying to let others believe it is from you. My **WORDS** are worthless in your sight and hearing (*except those of repentance*), yet you wish to have praise and worship from me. This is a paradox, not a contradiction. I don't understand these things Lord, but I know that you do - and that is all that matters here. Hallelujah!

73. Isaiah 44 v 26: "Who confirms the **WORD** of His servant, and performs the counsel of His messengers; who says to Jerusalem, You shall be inhabited; and to the cities of Judah, You shall be built, and I will raise up the decayed places thereof;"

This **WORD** is a **WORD** from the Lord God of Isra'el to confirm to His people, that He has not forgotten His promises to them, that He will perform them. This **WORD** is also confirmation to us that the **WORD** of the Lord is His promise, that what He says - will happen. Since Jesus is the son of God and is Himself God, all that He has said will come to pass. Obviously, the **WORD** in **this verse** before us, is the **WORD** of God. We can fully trust the Lord Jesus to do what He has said. Hallelujah! Even if other things or people fail, we can build our lives upon the foundation of the Lord our God - Jesus. His **WORD** is true and cannot fail! Hallelujah!

74. Isaiah 45 v 23: "I have sworn by myself, the **WORD** is gone out of my mouth in righteousness, and shall not return, that to me every knee shall bow, every tongue shall swear."

The Lord has spoken and what He has said will surely come to pass, "the **WORD** is gone out of (*His*) my mouth in righteousness." This **WORD** is the **WORD** of the Lord, it goes without saying, so it is a great comfort and encouragement to us to know that His **WORD** is true and infallible. We can totally rely upon the **WORD** of the Lord, it cannot fail. Hallelujah! Amen! Every knee shall bow to Jesus, every tongue shall swear allegiance to Him, for He alone is worthy! All praise and glory and honour and might are yours Lord Jesus. Lord Jesus, help me to worship you as I ought, as is your due from me. Amen.

75. Isaiah 50 v 4: "The Lord God has given me the tongue of the learned, that I shall know how to speak a **WORD** in season to him who is weary; He awakens morning by morning; He wakens my ear to hear like the learned."

The verse states that this **WORD** is the **WORD** of the Lord God, given to Isaiah. Isaiah tells of how the Lord God of Isra'el had taught him to speak, in this case, "a **WORD** in season to him who is weary." This "**WORD** in season" is the right **WORD** at the right time to the right person, it is obviously a **WORD** of encouragement and strengthening to a weary person. This weariness may be physical or mental, but it is a "**WORD** in season," and is from the Lord. As the Lord God gave to Isaiah, a learned tongue, enabling him to speak this "**WORD** in season," so that same Lord God of Isra'el can give the same gift to each of us, morning by morning. All praises to you Lord Jesus, for your love and mercy and gifts to us. Thank you Lord Jesus. Amen.

76. Jeremiah 5 v 13: "And the prophets shall become wind, and the **WORD** is not in them; thus shall it be done to them."

This **WORD** is the **WORD** of the Lord God of Isra'el, which was not in the prophets in whom the people trusted; for the prophets of Jeremiah's day were not the prophets of the living God. These prophesied the sort of things that the people of that day wanted to hear. The people didn't want to do the Will of God, they only wanted to do their own thing. The **WORD** of God, brought to them by Jeremiah, was not welcome to them. Like many people today, they said, *O dear me no, our kind and loving God wouldn't punish us for doing our own thing.* Just as happened to Isra'el, so it will happen to the people who say similar things today. The **WORD** of God is not in them today either. O Lord Jesus, help me to do what you want in my life, not for me to do my own thing, that your **WORD** shall be in me, and you shall be glorified in and through me. Amen.

77. Jeremiah 9 v 20: "Yet hear the **WORD** of the Lord, O you women, and let your ear receive the **WORD** of His mouth, and teach your daughters wailing, and every one her neighbour lamentation."

Most obviously this is the **WORD** of the Lord God of Isra'el in **this verse**. This is a plea from the Lord Jesus to His people Isra'el, and, just as much today, to His Church - "hear the **WORD** of the Lord." In these terrible times, then as now, the Church is failing God in many respects, if not in most respects: it puts its own traditions before the **WORD** of God (*"We have always done things this way, they must not be changed."*); the leaders of the Churches - Archbishops, Bishops, clergymen of all denominations are failing to tell the nation(s): that homosexuality is an abomination to God; we fail to speak out against abortion and many other things; the next head of the Church of England is saying that we must support all faiths, not just Christianity; etc. etc. **This verse** calls us to "receive the **WORD** of His mouth, ... the **WORD** of the Lord." So what am I going to do about this? I must speak out myself, and pray that others will too. Help me, Lord Jesus, to do this. Amen.

78. Jeremiah 10 v 1: "Hear the **WORD** which the Lord speaks to you, O house of Isra'el."

Again, this **WORD** is the **WORD** of the Lord, and **this verse** is His plea to God's own people - Isra'el then and us today - to stop what we are doing and the way in which we are doing things, and listen to what the Lord is saying to them (*and now to us*). He is pleading with us to hear (*not just listen to*) what He says and do what He wants in the way in which He wants it done, not in our way or timing! Specifically, in **this verse** and in those following, the Lord Jesus is pleading with us not to try to do the things that the world does - making gods of: our cars (*must wash it now, it is filthy - instead of doing that Bible study etc.*); our TV (*must just watch this or that programme, or I'll miss an episode - instead of helping my wife or family - working our lives around TV programmes instead of around the Lord Jesus!*). The Lord Jesus would have us listen to Him for what He wants us to do here and now. Help me Lord Jesus, to hear your **WORD** once again, to know what you want me to be. Amen.

79. Jeremiah 18 v 18: "Then said they, come, and let us devise plots against Jeremiah; for the Law shall not perish from the priest, nor counsel from the wise, nor the **WORD** from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his **WORDS**."

What sort of **WORD** is this? The people were refusing to accept that Jeremiah was a (*true*) prophet, but were accepting the **WORD** of false prophets. So, the first **WORD** in *this verse* is not the **WORD** of God, since it is coming from false prophets, not the true prophet of that time and place - Jeremiah. The second **WORD** in *the verse* is, however, referring to the **WORD** of God through Jeremiah, which the people would not accept as such. People today want to hear **WORDS** which allow them to continue to do what they are doing, good or evil. Even in the Church, they want to hear from senior leaders - bishops etc. - that homosexual behaviour is OK in God's eyes. The people do not want to hear the truth, even from God's own **WORD**, e.g. *Genesis 19:4-7, Leviticus 19:22, 20:13* etc. etc. where it is quite clearly stated that this is an abomination to God. We must stand up and declare the **WORD** of God, and if people will not accept it as such, then they must take the consequences. If we do not declare it to them, then we must take the consequences as bad watchmen. Lord Jesus, encourage me to speak out your **WORD** in this evil world, that I may not bear the consequences of that evil. Amen.

80. Jeremiah 23 v 36: "And the burden of the Lord shall you mention no more; for every man's **WORD** shall be his burden; for you have perverted the **WORDS** of the living God, the Lord of hosts, our God.

I am not clear from *the verse* or it's context, if "every man's **WORD** shall be his" own burden - or the burden of the Lord, I suspect the former. Certainly, the second **WORD** in *the verse* is that of the living God, hence my belief that the first **WORD** is in contrast to the second and is, therefore, the burden of the man. The context of these **WORDS** is the in the apostate situation of Isra'el, both Samaria and Judah, and that the Lord God was angry at the refusal of the people to listen to the true prophet - Jeremiah. They preferred to listen to the false prophets who told them what they wanted to hear (*instead of the **WORD** of God*). We learn of the **WORD** today, from this passage, that we must be careful to listen to the **WORD** to ensure that we heed only the **WORD** of God, not that of man. The Lord Jesus has woken me up in the night to cause me to write to my local Newspaper about *study number 79* and how God loves the homosexual, but hates their homosexuality. Lord Jesus, give me your **WORDS** for this letter. Amen.

The letter follows:

The Editor,
Bracknell News,
Ocean House,
The Ring,
Bracknell,
Berkshire.
RG12 1AX.

Sunday 2nd

April 1995.

Subject: **Jesus loves homosexuals.**

Dear Editor,

I am greatly concerned about the lead which is being given by senior Church leaders, bishops etc. about the sexual deviants in our society and in the Church itself.

It is given in the Scriptures that homosexuality is an abomination to God. For this I quote a few Scriptures:

Leviticus 18:22 - "*Thou shalt not lie with mankind, as with womankind: it is an abomination* (to God);"

Leviticus 20:13 - "*If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them;*"

and to give a practical instance, **Genesis 19:4-7** - *4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter. 5. And they called to Lot, and said unto him, where are the men who came in to thee this night? Bring them out unto us, that we may know them (have homosexual intercourse with them). 6. And Lot went out at the door unto them, and shut the door after him, 7. And said, I pray you, brethren, do not so wickedly."*

From this we can see what a mockery of God's word is that which is called the "gay Christian movement," for it is a contradiction of terms. The true Church of God, of which I count myself a part, must stand up and declare the word of God in every situation such as this. The heading of this letter is "Jesus loves homosexuals" and this is true, but we must be aware that Jesus also hates homosexual behaviour, as shown by the Scriptures that I have quoted and others. Jesus said, on several occasions, "**Go and sin no more**," for homosexual behaviour is a sin - this is the message from Scripture for homosexuals. Jesus loves sinners, but not their sins. Jesus can help you overcome that sin.

Yours in that love of Jesus, The only Son of the living God, the Saviour of the world.

Malcolm D. Powell.

P.S. Editor, can you please withhold my address.

81. Jeremiah 26 v 2: "Thus says the Lord, Stand in the court of the Lord's house, and speak to the cities of Judah, which come to worship in the Lord's house, all the **WORDS** that I command you to speak to them; diminish not a **WORD**;"

Since this is the Lord telling Jeremiah to speak, the **WORD** here is obviously the **WORD** of the Lord! The important thing in this verse, is that Jeremiah was commanded by the Lord to ensure that he didn't diminish this **WORD** (*in any way*). This means that Jeremiah was not to leave anything unsaid that the Lord commanded him, but perhaps more importantly, Jeremiah was not to de-emphasise the **WORD** in any way at all, the **WORD** was to be given exactly as was commanded. The Lord is showing me (*us*) that His **WORD** is not to be diminished at all - it is just as relevant today as it was originally written down hundreds or thousands of years ago, not one **WORD** of it is diminished or to be diminished. Amen. Thank you Lord Jesus, your **WORD** is so explicit!

82. Jeremiah 34 v 5: "But you shall die in peace; and with the burnings of your fathers, the former kings who were before you, so shall they burn odours for you; and they will lament you, saying, Ah Lord! For I have pronounced the **WORD**, says the Lord."

The **WORD** of the Lord shall surely come to pass - always! If the Lord has pronounced His **WORD**, then we know that it will come to pass, we may rely upon it to happen. This is one way we shall discern that a **WORD** is from the Lord or not - if it doesn't come to pass, then it wasn't a **WORD** of the Lord. This is why the congregation must test a prophesy when one is given, for prophesy in the Church purports to come from the Lord and hence is the **WORD** of the Lord - maybe. A **WORD** of prophesy, for instance, cannot contradict Scripture, and if it does, then this is another way in which we may discern a **WORD** to be of God - or not. There are several ways in which we may discern if a **WORD** is from the Lord God or not. Lord Jesus, help me, that I may only ever utter your **WORD** if I should speak, and to know your **WORD** if others should speak it, that I may stay in your paths for ever. Amen.

83. Jeremiah 37 v 17: "Then Zedekiah, the king, sent, and took him out; and the king asked him secretly in his house, and said, Is there any **WORD** from the Lord? And Jeremiah said, There is, For, said He, you shall be delivered into the hand of the king of Babylon."

Zedekiah was asking if the Lord had given any **WORD** to Jeremiah about the situation, now that the Chaldeans had left besieging Jerusalem. There was a **WORD** from the Lord and Jeremiah gave it to Zedekiah. The **WORD** of the Lord in this case was a **WORD** of prophesy - foretelling the near future for Zedekiah himself. We are beginning to see the form which a **WORD** can take, here, prophesy. The **WORD** of prophesy now was a **WORD** of information, neither telling anyone what to do nor what not to do, but simply foretelling the near future for one person - king Zedekiah. We see also that this **WORD** of prophesy was not good news.

84. Jeremiah 44 v 16: "As for the **WORD** that you have spoken to us in the name of the Lord, we will not hearken to you."

This **WORD** is the **WORD** of the Lord, but the men of Judah in Egypt were: **a.** casting doubt upon whether or not it was the **WORD** of the Lord anyway; and **b.** refused to listen to it even if it was the **WORD** of the Lord. This **WORD** was a **WORD** of rebuke to those men and their wives, as reading the **whole chapter** reveals. To have accepted the **WORD**, as being the **WORD** of the Lord, would have meant exercising faith, for their own experience seemed to show the opposite thing - now that they were not performing their evil practices, they were hungry and in a bad situation. To accept the **WORD** of the Lord from Jeremiah would have meant leaving behind all their own ideas and ways of doing things, their traditions with which they had grown up. How much of the Church is like this today? *'Oh, the **WORD** of God (Scriptures) can't be taken literally in these days.'* *'Of course, when God says in **Leviticus 18:22** that homosexuality is an abomination to Him, it doesn't really apply today.'* And this is the way it is today! Is this any different to things in Jeremiah's day? The Lord God of Isra'el is speaking these things to His Church and to Isra'el just as much today as in those days. Lord Jesus, help us to obey you, not those leaders in the Church who seek to nullify your **WORD** and lead others into evil by their example. Help me to stand up and be counted in your Church, Lord. Amen.

85. Ezekiel 3 v 17: "Son of man, I have made you a watchman to the house of Isra'el; therefore, hear the **WORD** at my mouth, and give them warning from me."

This **WORD** is from the Lord God, for Ezekiel to give to the captivity of Isra'el. It is a **WORD** of instruction to them, giving each person the responsibility for the souls of those around them. This responsibility is the one that they would try to negate, as shown by Cain when the Lord God asked him the whereabouts of his brother Abel in **Genesis 4:9**. This **WORD** today is just as valid and means that we should be standing up to be counted, by declaring to people that they are transgressing God's **WORD** and commandments. The letter I wrote to the local newspaper should be the start of an avalanche of letters, from me and others, to all sorts of public functions and places. The **WORD** of God in **these verses** is quite clear - we are responsible for each other, Christian or not. Lord Jesus, give me the courage to speak out, yet give me also your grace to point the way back to you. Amen.

86. Ezekiel 33 v 7: So you, O son of man, I have set you a watchman to the house of Isra'el; therefore, you shall hear the **WORD** at my mouth, and warn them from me."

This **WORD** is again the **WORD** of the Lord God of Isra'el. It is not in itself a **WORD** of warning, but it foretells a **WORD** of warning to come. This **WORD** in *this verse* is a **WORD** of prophesy and of instruction to Ezekiel. The Lord is foretelling Ezekiel of the sort of things of which He will give him **WORD**, and also what Ezekiel must do with that **WORD**. *The chapter* goes on to define the responsibilities that the Lord has laid upon Ezekiel and upon us today by implication. Whilst we may be saved, if we fail to warn people of their wrongdoing and urge them to turn away from that wrongdoing and turn back to the Lord God, then the Lord will require their blood at our hands! The **WORD** of *this chapter* is that if they turn back to God, so well and good, but if they do not turn back to God, then their blood is still not on our hands as long as we have warned them. O Lord Jesus, instil this responsibility into my heart and soul, that it may burn within me to warn others, no matter how shy or afraid I may be of so doing. Amen.

87. Ezekiel 12 v 25: "For I am the Lord; I will speak, and the **WORD** that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the **WORD**, and will perform it, says the Lord God."

This is the **WORD** of God, given through Ezekiel to the house of Isra'el. The Lord is affirming that what He says will come to pass, and that, in this case, it will come to pass quickly; it is not a **WORD** for some future time. These **WORDS** are **WORDS** of prophesy then, of things that the Lord is about to do. The Isra'elites had waited, doing their own thing, for so long, that they thought that all prophesy was for a long time hence and couldn't accept that these things were about to happen. A Jehovah's Witness has just interrupted this study, to ask if I would like to see an end to all the troubles in the world. She gave me a pamphlet about paradise on earth if all the troubles were gone. I didn't say to her that these things must come to pass before Jesus comes for His Church - such **WORDS** (*in the Scriptures*) would have fallen on deaf ears. It brings to mind that here we have an example of the **WORD** of God coming to pass: today we have families breaking up; single parent families; the breakdown of law and order; everyone doing their own thing; fathers against sons; etc. etc. etc. just as the Scriptures have written in the **WORD** of God. The Lord will perform His **WORD** - always! Thank you Lord Jesus, that we can totally rely upon your **WORD**. Amen.

88. **Ezekiel 12 v 28:** "Therefore, say to them, Thus says the Lord God: There shall none of my **WORDS** be prolonged any more, but the **WORD** which I have spoken shall be done, say the Lord God,"

When the Lord speaks, what He says, His **WORD**, must come to pass! The only question is when? In this passage, the Lord God of Isra'el was making it very clear that His **WORD** was about to be fulfilled, not at some time in the future as thought by the Isra'elites. There are many prophecies in the Bible which have still to come to pass, and, it is getting on for 2000 years since they were uttered and written down. That elapsed time in no way means that they will not happen! Similarly, just because the Lord Jesus hasn't re-appeared, doesn't mean that He isn't going to come again. The **WORD** of God must come to pass at His appointed time, we have no way of telling when that will be, again, as in the timing of Jesus' return. We must always be ready for the fulfilment of the **WORD** of God. Lord help me to be so ready, and not to be complacent about these things. Amen.

89. **Ezekiel 13 v 6:** "They have seen vanity and lying divination, saying, The Lord says. And the Lord has not sent them; and they have made others to hope that they would confirm the **WORD**."

This **WORD** is a false **WORD**, purporting to be the **WORD** of the Lord God, but it is not the **WORD** of the Lord God at all! They have convinced others that they are the prophets of the living Lord God of Isra'el, convincing them that they would confirm the false **WORD** that they had given by that false **WORD** coming true or to pass. In **the chapter containing this verse**, the Lord God tells how He will deal with these false prophets! It is down to each individual Christian to discern if any person and/or the **WORD** that they give is from the Lord or from the heart of that person. If any of us are deceived by any false prophet, then that is to our own cost - we must ask the Lord (*continually!*) for the gift of discernment.

90. **Ezekiel 33 v 30:** "Also, you son of man, the children of your people still are talking against you by their walls and in the doors of the houses, speak to one another, every on to his brother, saying, Come, I pray you, and hear what is the **WORD** that comes forth of the Lord."

They liked to listen to the **WORD** of the Lord as one who likes to listen today to a good record - Cliff Richard's, say - they were not interested in what the **WORD** actually was. This **WORD** is definitely from the Lord, but today we begin to see the importance of how we respond to the Lord's **WORD**. They (*and many churchgoers today, I suspect*) loved to "have their ears tickled" but had no intent to implement the **WORD** or obey it! It is important that we become doers of the **WORD** of God, not just those who hear it and allow no changes to our lives and lifestyle. Lord Jesus, help me to be a doer of your **WORD** and not just a listener to it, help me to know exactly what you want me to do about every little part of your **WORD** in my life. Amen.

91. Daniel 3 v 28: "Then Nebuchadnezzar spoke, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who has sent His Angel and delivered His servants who trusted in Him, and has changed the king's **WORD**, and yielded their bodies, that they might not serve or worship any god, except their own God."

This **WORD** of the king was a worldly **WORD**, but it carried much power. It was so powerful that it meant death to disobey these **WORDS**, even the king himself couldn't change that **WORD**, it would have meant death for the king too. In **this verse**, Nebuchadnezzar realised that the Lord God, not that he referred to Him as such, was able, and in fact, had indeed changed the unchangeable **WORD**. Shadrach, Meshach and Abed-nego had, in accordance with this **WORD**, been thrown into a furnace - from which there was no possibility of surviving. Their Lord God, our Lord God, the Lord God of Isra'el, had over come the unchangeable **WORD** of the king. Hallelujah! Our God can overcome all evil. Amen. Hallelujah! Amen.

92. Daniel 4 v 17: "This matter is by the decree of the watchers, and the demand of the **WORD** of the holy ones, to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomsoever He will, and sets up over it the basest of men."

This **WORD**, referred to here, is the **WORD** of God. The dream was to inform Nebuchadnezzar that what God says must come to pass, and that all men, kings or any other, must acknowledge that they are subordinate to the Lord God - the Most High. Nebuchadnezzar only attributed Daniel's abilities to "the spirit of the holy gods" in **V8-9**, he would not acknowledge the "Most High" God. This, in the form of a dream, was to warn him of what was going to happen to him if he continued to refuse to acknowledge that he was only where he was - as king over much of the earth - because the Lord God had placed him there. He went on to boast (**V29-30**) about his having accomplished all these things, and refused to acknowledge that God had done them in and through him. So the dream came to pass. For me today, I must ever acknowledge that all that I am and all that I have done, is only what God has done in and through me. To fail to do so is SIN! Lord Jesus, help me always to acknowledge you and all that you are and do, in every situation in which I find myself. Amen.

93. Daniel 4 v 31: "While the **WORD** was in the king's mouth, there fell a voice from Heaven, saying, O king Nebuchadnezzar, to you it is spoken, The kingdom is departed from you."

We saw in the **last study** how it was told king Nebuchadnezzar, that he was warned in a dream of what was going to happen to him if he didn't acknowledge God as what He is. Today, the **WORD** in the king's mouth was of utter pride in himself and against the living God. Instantly, a voice from Heaven came, even as the king spoke, telling him that the thing promised was come to pass, and we read in **v33** that "the same hour was the thing fulfilled upon Nebuchadnezzar." There was no delay in the thing happening. God was so merciful to Nebuchadnezzar though, that He allowed Nebuchadnezzar to come to acknowledge and praise and honour the living God, then to have his kingdom restored to him. Thank you Lord Jesus, for your love and mercy to me. Keep me from pride in myself and ever to honour and praise you. Amen.

94. Jonah 3 v 6: "For **WORD** came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered himself with sackcloth, and sat in ashes."

The king of Nineveh himself heard about the **WORD** preached to the people, by Jonah, of the impending destruction of his city which was to come for the wickedness of all its people from the king down. We see today, then, something of the power of the **WORD** of God (*for such it truly was*), when a whole city repents from its wicked ways. We don't know the population of Nineveh at that time, only that it was a city of three days journey - huge! The power of the **WORD** of God is dramatically shown here, when the entire population, probably well over a million people, turned to the living God in repentance. As Schofield puts it, "This is the greatest revival in recorded history." The Power of this **WORD** of God, was spoken by one man only - Jonah, not a team, no radio to broadcast it, not even a P.A. system to help people hear, simply the voice of one man. This is itself a vast miracle of the power of the **WORD** of God, yet this is only a small part of the overall miracle that happened in Nineveh at that time. A further demonstration of the power of the **WORD** of God is that all this was accomplished in less than forty days (*we don't know how much less*). O Lord Jesus, that we should see such power at work today. What would you have me do about it Lord Jesus?

95. Haggai 2 v 5: "According to the **WORD** that I covenanted with you when you came out of Egypt, so my Spirit remains among you, fear not."

"And I will dwell among the children of Isra'el, and will be their God," (**Exodus 29:45**) was (*and still is!*) the **WORD** that God covenanted with the Isra'elites when He brought them out of Egypt. So the **WORD** today is a reminding **WORD**, a comforting **WORD** and a **WORD** to strengthen the Lord's people Isra'el, an encouraging **WORD**. The Lord God of Isra'el wanted them to rebuild the Temple in Jerusalem, yet they were afraid so to do, so the Lord God reminded them of His covenant with them. The implication in this passage is that God's covenant is an everlasting one and was (*and still is*) valid to His people. The Lord was stirring up His people to do His Will, to rebuild the Temple to be greater and more glorious than its predecessor. O Lord Jesus, all that you are, all that you do is moving from glory to yet greater glory. Hallelujah! Amen.

96. Matthew 8 v 8: "The centurion answered and said, Lord, I am not worthy that you should come under my roof; but speak the **WORD** only, and my servant shall be healed."

This **WORD** that was requested was a **WORD** of power, in this case, a **WORD** of healing power. The passage points to the **WORD** having power that is released only by faith, or belief in the **WORD**. This centurion had faith (*in such magnitude that Jesus remarked upon it in v10*) **for Jesus simply to speak the WORD, and that the WORD Jesus would speak would accomplish that which was required.** Interesting that Jesus didn't make any dramatic statements like "I command xyz to be healed" or "Come out of xyz you spirit of palsy" or anything else, simply telling the centurion that what he wanted was now accomplished. What a lesson for us today, some of us make all sorts of ranting and ravings, such as was shown on TV recently. We need to realise that we can do these things in the power and authority of Jesus, the Son of God, and do things in the way He showed us! If we operate in that authority and power of Jesus, then the **WORDS** that we utter will have the same effect as those of Jesus. Amen.

97. Matthew 12 v 32: "And whosoever speaks a **WORD** against the Son of man, it shall be forgiven him; but whosoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age, neither in the age to come."

Again, we see that a **WORD** can have power, even though it is obviously the **WORD** of man, not the **WORD** of God. This **WORD** has the power to determine our eventual destination upon leaving this mortal coil - Heaven or Hell. This is all part of the free will to choose, that we are given by the Lord God - Jesus. **This verse** refers, of course, to the unforgivable sin, speaking against the Holy Spirit. Schofield's notes at the bottom of the page in my Bible, puts forward that this is "Ascribing to Satan the work of the Holy Spirit." I am not in any position, presently, to be able to affirm or deny this definition, but it seems a reasonable one for now, and one I've also heard elsewhere. O Lord Jesus, keep me far from any chance of my committing this unpardonable sin. Thank you Lord Jesus. Amen.

98. Luke 12 v 10: "And whosoever shall speak a **WORD** against the Son of man; it shall be forgiven him; but to him that blasphemeth against the Holy Spirit, it shall not be forgiven him."

This verse is, more or less, a repeat of that in the last study - **Matthew 12:32** - and concerns the unpardonable sin. One might speak a **WORD** against Jesus before one's salvation, as did Paul, but I find it hard to believe that any born again Christian might do so. To speak against the Son of man (*Jesus*) before salvation has to be forgiven or who could be saved? To blaspheme against the Holy Spirit is unthinkable for a born again Christian, yet it must be possible in order for it to be unforgivable. This is a frightening thought and a **WORD** to each of us to be constantly on our guard against so speaking. This **WORD** is particularly for those who attribute the "Gifts of the Spirit," i.e. speaking in tongues, prophecy etc. etc. to any but the Holy Spirit. Lord Jesus, keep my mouth from ever speaking a **WORD** against you, and especially keep my thoughts and my mouth from ever blaspheming against your Holy Spirit. Amen. Amen. Amen.

99. Matthew 12 v 36: "But I say to you that every idle **WORD** that men shall speak, they shall give account of it in the day of Judgement."

This is rather a terrifying verse - "every idle **WORD**" that I utter, I will have to give an account of it on the day of Judgement! Thank God for the verse following this one, which assures us that we are covered by the blood of Jesus if we read it in conjunction with **Romans 8:1**. It is still a salutary verse to read, even for Christians, for we are commanded in **1 Timothy 5:13**, to abstain from idle gossip, which is idle **WORDS**. Every **WORD** I utter is recorded against me in Heaven, I cannot "unsay" anything! I cannot take anything back, once it is said, it is said. I must weigh every **WORD** I say before I do say it. Lord Jesus, help me to guard my tongue, that, from this time, nothing wrong may escape my lips. Lord that I may be one who brings out good things from the good treasure in my heart, which is Jesus. Amen.

100. Matthew 13 v 19: "When any one hears the **WORD** of the Kingdom, and understands it not, then comes the wicked one, and catches away that which was sown in his heart. This is he which received seed by the wayside."

The **WORD** Gospel could be substituted for **WORD** in this verse, and today, the meaning would be the same. So this is the **WORD** of God today. The "**WORD** of the Kingdom" is the Good News, or Gospel. One could easily write a sermon on this verse, but what is the Lord Jesus saying about the **WORD** itself? This **WORD** or Gospel which is sown in the hearts of men, must grow and eventually bear fruit! In the case of this verse, no growth or fruit comes about, so, the **WORD** has no effect upon the life of the one in whose heart it is sown. Hence, there is no salvation for this person - they have rejected the **WORD** and hence Jesus and His salvation. There is no hope for this person unless someone else sows the **WORD** in their heart again. Lord Jesus, I thank you that I do not fall into this category, and nor does any other born again Christian. Amen.

101. Matthew 13 v 20: "But he that received the seed in stony places, the same is he that hears the **WORD**, and immediately with joy receives it;"

This **WORD** was received with joy! O, wonderful news! This one didn't realise that there is a cost involved with receiving the **WORD**, as well as the joy. If we give the **WORD** of the Gospel to anyone, to bring the joy of the **WORD** into their hearts, but fail to also announce the cost of acceptance - the mickey taking, the persecution etc. etc. - then we do that person or those people a disservice, we expose them to dangers which they may subsequently not be able to handle. By implication, if we haven't told them about the problems ahead, then we haven't told them how to overcome them. Whilst that person's falling away may be to their eternal detriment, we also have responsibility for that person's falling away. this is "rose tinted evangelism." Lord Jesus, if and when I give the **WORD** of your Gospel, may I give the whole story and not just part. Amen.

102. Matthew 13 v 22: "He also that received seed among the thorns is he that hears the **WORD**; and the cares of this age, and the deceitfulness of riches, choke the **WORD**, and he become unfruitful."

The **WORD** is choked off, it fails to mature in this person, because he (or she) is more concerned about worldly things like clothes, gardens, homes, cars, travelling, fine food, cash in the bank, debt, etc. etc. than about spending time with God and His **WORD**, of obeying Him etc. etc. Many hold that these last three categories of people in this parable are all going to Heaven, if so, the middle two categories may regret their treatment of the **WORD** of the Gospel. It becomes a question of , What is fruitfulness in this context? For many years, I felt condemned because it was always put to me (*and others*) that this fruit was the leading of more souls into the Kingdom of Heaven. I have since come to realise that this condemnation was not of God, and that more likely, the fruitfulness is that given in **Galatians 5:22-23**, i.e. to live life as Jesus lived His here on earth. I must not allow the cares of this world (*which are all about me, I cannot avoid them*) to stop the love of Jesus from being in my life and in my lifestyle and coming through to those around me. This **WORD** of the Gospel must shine through my life, even if I were dumb.! Amen!

103. Matthew 13 v 23: "But he that receives seed in the good ground is he that hears the **WORD**, and understands it, who also bears fruit, some an hundredfold, some sixty, some thirty."

This **WORD** of God, to which the whole parable refers, is able to multiply itself, in the right place (*person*). This right person is one whom God foreknows, and is one who not only hears the **WORD**, but also understands it, understands the deeper meanings. This does not mean that the person understands all things, this would elevate such a person to the level of God Himself, but is able to hear the **WORD** from God who also gives him the ability to see into a given passage of the **WORD** and to have a deeper understanding of that **WORD** than simply the surface meaning of the **WORDS** themselves. O Lord Jesus, that I could have a deeper understanding of your **WORD**, that I could more easily see what you are saying to me at this time in your **WORD**, for immediate application in my life. Amen.

104. Mark 4 v 16: "And these are they in like manner that are sown on stony ground, who, when they have heard the **WORD**, immediately receive it with gladness,"

This **WORD** (*the Gospel*) is recognised by those in whose hearts it is sown (*by hearing it*), as being good news, they know that and are thrilled with pleasure to hear it. When the truth is told, though, all they want is to have their ears tickled at the time, then other things come up and are considered more important, and the **WORD** of the Gospel is buried deeper and deeper in their minds until, eventually, they have forgotten all about it. This **WORD**, which is of supreme importance, is then ignored. Sermon tasters must come into this category, they hear the **WORD** week by week, but it never affects their lives in any way. **Romans 10:17** reminds us that "Faith comes by hearing, and hearing by the **WORD** of God," so that if faith isn't produced by hearing the **WORD**, then no fruit is born and thus the life is not changed in any way. Lord Jesus, your **WORD** is a life changing **WORD**, may it always be so in my life. Amen.

105. Mark 4 v 18: "And these are they that are sown among the thorns; such as hear the **WORD**,"

This **WORD** is the **WORD** of God, of course, as we have seen in the previous studies, so what new do we learn today? "Such as hear the **WORD**" it says. This means that those who allow the **WORD** in their lives to be choked by worldly things did "hear" the **WORD**, i.e. they both heard and understood the **WORD**. They knew exactly what the **WORD** was and how important is for their eternal future, yet they allowed the cares and worries of the world to choke out the **WORD** of eternal life. They put the (*hel*)L into the **WORD** of God, and so they nullified its effect in their own lives. I'm not quite sure if this means that they condemn themselves to Hell or not, but for myself, I pray you Lord Jesus that your **WORD** is never choked out of my life by the cares and worries (and the deceitfulness of riches or the lusts of other things) of this world. Amen.

106. Mark 4 v 20: "And these are they that are sown on good ground; such as hear the **WORD**, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."

There is a differentiation, here, between hearing the **WORD** and receiving the **WORD**. Matthew's version of this parable differentiates between hearing the **WORD** and understanding the **WORD**. In both cases, the **WORD** is heard. To receive a **WORD** means to believe it, yet it doesn't necessarily mean that one understands it. Between Matthew's and Mark's accounts, then, we know that we must not only hear the **WORD**, but must believe it and understand it. This does not mean that we have to understand all the mysteries of God and the Kingdom of Heaven, but that we understand the effect upon our eternal lives of the **WORD**, i.e. that our salvation comes from our both hearing and receiving the **WORD** of God, in this case, the good news or Gospel, to give it the more familiar name. O Lord Jesus, help me to be one of the good ground in which your **WORD** is sown, that I may bring forth much fruit to your glory. Amen.

107. Luke 8 v 15: "But that on the good ground are they who, in an honest and good heart, having heard the **WORD**, keep it, and bring forth fruit with patience."

This **WORD** is not only heard, received with joy and understanding, but is also kept in an honest and open heart. What this is saying is that those who constitute the good ground into which the seed of the **WORD** of God fell, had a complete change of lifestyle which was permanent, not just a temporary change. We, as born again Christians, must keep the **WORD** of God in our hearts, in such a way that it shines out of our hearts and our lives, that the presence of God in our hearts and lives is unmistakable. As has been mentioned many times, if this is not the case, then that lack of God and His **WORD** in our lives will destroy whatever witnessing and preaching we may seek to do for Him. A wrong lifestyle will destroy our **WORDS**, maybe even before we utter them! Lord Jesus, come into my life and my heart anew, that my lifestyle may be a glory to you. Amen.

108. Matthew 13 v 21: "Yet has not root in himself, but endures for a while; for when tribulation or persecution arises because of the **WORD**, immediately he is offended."

This person is offended, not because of persecution or tribulation of the **WORD**, but because he himself is persecuted or has to undergo tribulation as a result of his own belief in the **WORD** of God. So, rather than go on with God through the problems, he (*or she*) denies his (*or her*) belief in the **WORD** of God in an attempt to deflect the problems from his (*or her*) life. So, we learn of the **WORD** today, that belief in that **WORD** will result in tribulation or persecution for that believer. The **WORDS** of Jesus are quite positive that tribulation or persecution will happen, there is no "if" or "maybe" about it at all. So we must prepare ourselves, as born again Christians, for this tribulation or persecution, with the full armour of God as in **Ephesians 6:12-17**, in the full knowledge that Jesus has the final victory!!! There will be many battles and skirmishes with the evil one to come, but Jesus has the final victory in the war - we know this because we have read the last page (*in Revelation*)! Hallelujah! Amen! Hallelujah! Amen! Hallelujah! Amen!

PS. What a note upon which to finish, on our last morning in America of holiday and business! Hallelujah! What a wonderful and encouraging God we have in Jesus, the Lord of hosts, the King of Isra'el. Amen.

109. Mark 4 v 17: "And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution arises for the **WORD's** sake, immediately they are offended.

"For the **WORD's** sake." They are offended only because they hit problems in their lives as a result of having embraced the **WORD** of God. So this **WORD** is embracable and, to some (*even many*) offensive. To those in the category of **this verse**, they would probably drop anything which causes them problems 'cos they have no staying power, no perseverance - "And no root in themselves." So, hearing the **WORD** of God doesn't, of itself, give power to the one hearing it, that person has to have root in themselves, an ability to stick out to the end, to stand by their principles. The **WORD** does not, simply by the hearing of it, give stick-ability to anyone. Whoever hears the **WORD** must be able to pay the price of persecution for the sake of the **WORD**. Lord Jesus, I hear your **WORD** and so I ask you to help me develop that stick-ability, to endure mickey taking, affliction and persecution for the sake of your **WORD**. Amen.

110. Matthew 15 v 23: "But He answered them not a **WORD**. And His disciples came and besought Him, saying, Send her away; for she cries after us."

The disciples were upset at this woman troubling them, for she was not one of God's chosen nation. Even Jesus would not speak so much as a **WORD** to her, He simply ignored her until the disciples complained to Him. So what was this **WORD** that He did not speak to her? Well, obviously we don't know, but we do know that it was a **WORD** of God, simply because it would have come from the lips of the Son of God - Jesus. When He did speak to her, it was confirmation that He was not sent to non-Isra'elites, non-Jews. However, we must not be fooled into thinking that the Jews, Isra'elites, Hebrews, were the only ones who believed in the living God, there are many in the Old Testament who believed the **WORD** of God, but didn't fall into one of these categories as a member of God's chosen Nation. The **WORD** of God is powerful (**Hebrews 4:12**) we know, and today, we have here an example where that power is present, even when it is an unspoken **WORD**! Hallelujah! Amen.

111. Matthew 18 v 16: "But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every **WORD** may be established."

This **WORD** is two **WORDS**, firstly it tells of what the brother has done wrong and secondly, it is a **WORD** that the brother has refused to listen and acknowledge his wrong before witnesses. The **WORD** in this case is a record of what was said and recorded in the minds of two or three witnesses - in accordance with God's Law. Jesus was, of course, not only establishing the correctness of the Law, as given through Moses in **Deuteronomy 19:15**; but also establishing the same procedure as being correct for His Church. So, in effect, the **WORD** in **this verse** is the **WORD** of God, even though it is actually the **WORDS** of men.

112. II Corinthians 13 v 1: "This is the third time I am coming to you. In the mouth of two or three witnesses shall every **WORD** be established."

The **WORD** of God needs to be established with two or three witnesses, in other **WORDS**, if one should feel that the Lord is telling them to do something, then, if no-one else bears witness to what that one feels is the Lord, that one must realise that it may not have been the Lord speaking. If, however, two or three (or more) bear witness that they feel that the **WORD** was spoken by the Lord God to that one, then the **WORD** is verified and the one dare not disobey that **WORD**. It was (*and is*) a basic tenet of the Jewish law, that no-one may be declared guilty unless there are at least two or three witnesses to a wrong doing. This is all the more reason why we must be sensitive to the Lord, listening for His **WORD**, not just for ourselves, but for others too. We mustn't automatically say 'Amen' to every prayer we hear, but must say 'Amen' to witness our agreement in the Lord, to the content of that prayer. Lord Jesus, help me to be more sensitive to you and to your **WORD**, both directly to me and through others. Amen.

113. Matthew 22 v 46: "And no man was able to answer Him a **WORD**, neither dared any man from that day forth ask Him any more questions."

This **WORD** is again an unspoken **WORD**. It was not a **WORD** of God this time, but the **WORD** of men, a worldly **WORD**. It could not be uttered because it would have been spoken to Jesus, the Son of God Himself and it could not stand before Him. The Pharisees had just asked Jesus their question which turned out to be the last **WORD** from them to Jesus, to which Jesus then followed with a question to the Pharisees which finally convinced them that they were never going to 'catch out' Jesus with any question. After this, Jesus immediately confirmed the position of the Pharisees, as teachers, in **chapter 23** by saying that the Jews should obey the teaching of the Pharisees, but knocked their authority by telling the crowd not to follow their example! How close is this to our teachers (*ministers, Bishops etc.*) today? Many of these do not even teach the **WORD** of God, so how can we do as they say even? Lord Jesus, bind each one of us ever closer to you, that we may learn to live in your **WORD**. Amen.

114. Matthew 27 v 14: "And He answered them never a **WORD**, insomuch that the governor marvelled greatly."

This unuttered **WORD** from Jesus would obviously have been a **WORD** of God. However, the silence of Jesus in reply to all the accusations by the Jewish hierarchy was a more eloquent plea of 'not guilty' to the governor than all the **WORDS** of denial that a mere mortal man may have uttered in similar circumstances. Much protestation of innocence would be our natural course of action. Hence the saying "His silence spoke volumes." This **WORD** of God then, is silence, yet conveys much more than any amount of uttered **WORDS**. The lesson here is: We must never assume, that because we don't actually hear a **WORD** from God, that He hasn't answered. That is hard to swallow, maybe, but we can see from the passage before us, that this is the truth. Lord Jesus, help me to understand that when you don't utter a **WORD** to me in answer to a prayer, that that may, in fact, be your answer. O Lord Jesus, how I love you and long to understand your ways better. Amen.

115. Matthew 28 v 8: "And they departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples **WORD**."

This **WORD** is a **WORD** of information or knowledge or news even, of a situation, this situation being that Jesus is risen from the dead - as He had told them He would so do. This foretelling had not sunk in to the minds of the disciples before, I wouldn't have been able to grasp such a thing either! This **WORD** then, could be considered as a worldly **WORD**, but since it is news of a Godly happening and the giving of it was commissioned by an angel of the Lord, it has to be a Godly **WORD** and not a worldly **WORD**. So what is the Lord saying today in this **WORD** or about His **WORD**? When we receive some great **WORD** or truth from the Lord, we must run (*i.e. quickly*) and share this with His disciples, we mustn't sit upon the **WORD** - keep it to ourselves. The two Mary's ran in "fear and great joy," so must we. What excitement should be in our lives every time we hear the Lord speak to us! Lord Jesus, please restore to me the joy of my salvation. Amen.

116. Mark 4 v 14: "The sower sows the **WORD**."

We all know that the **WORD** in this context is the Gospel of Jesus and His salvation, hence this **WORD** is the **WORD** of God. What of the sower of the **WORD** then? The sower is none less than Jesus Himself, who sows the **WORD** in the hearts of men. He may use any of us or even dedicated evangelists to actually move the **WORD** in their direction, but basically, Jesus is the sower. The **WORD** is broadcast in all directions, but not all who hear the **WORD** will accept the **WORD**. Many just pooh , pooh the **WORD**, many ignore the **WORD** and carry on doing their own thing. Jesus said that not many will actually enter into the Kingdom of Heaven (*Matthew 7:13-14 and Luke 13:24*). Jesus sows His **WORD** everywhere, but not many will enter into the Kingdom of Heaven. Lord Jesus, thank you for my salvation, but help me to remember all those to whom you would have me give your **WORD**, that they may have the chance to enter into your Kingdom. Amen.

117. Mark 14 v 72: "And the second time the cock crowed. And Peter called to mind the **WORD** that Jesus said to him, Before the cock crows twice, you shall deny me thrice. And when he thought of this, he wept."

I think that I would too, 'cos I would have done the same denying as Peter. The Lord Jesus had told Peter, in **v30**, that this would happen to him, yet Peter was so sure that he would stand by Jesus and never deny Him - even to death. How well the Lord knows our feeble frame and how like Peter am I - you can speak for yourselves. The **WORD** of the Lord must come true for all of us, it is not given for all of us to die for our faith. Thank God for that!!! Lord Jesus, my heart's desire is to always speak up for you, even when the pressure is greatest. Please forgive me when I let you down, as Peter did, and help me to pick myself up, dust myself down, and start with you all over again - for your glory. Amen.

118. Mark 16 v 20: "And they went forth, and preached everywhere, the Lord working with them, and confirming the **WORD** with signs following. Amen."

Very obviously, the **WORD** is the **WORD** of God, being the Gospel which they preached. The Lord confirmed that it was (*and is*) His **WORD** that they preached by giving "signs following." We learn today then, that if we preach the **WORD** of the Lord - His Gospel - that He will confirm it with signs following. This begs the question, Where are those "signs following" today in and around the Church? Are we, as His Church, not preaching His **WORD**? Have things gone wrong, that there seem to be no "signs following?" If there were "signs following," I am sure that the news of them would be plastered all over TV and the Newspapers, with endless debates and discussions about them, but we hear nothing. Does this mean that Jesus has changed His mind about His **WORD** being preached? Or does this mean that we are no longer preaching His **WORD**? I cannot even attempt to answer these questions, although I have my own thoughts on the subject! Lord Jesus, you have the answers to these questions (*and all others*) and I praise you for that, but I ask you to reveal these to us, your people, to show us where and how we are going wrong, that once again you may work with your people, that your **WORD** might be preached everywhere and that you may confirm your **WORD** with signs following. Amen.

119. Luke 4 v 36: "And they were all amazed, and spoke among themselves, saying, What a **WORD** is this! For with authority and power He commands the unclean spirits, and they come out."

We learn today, that the **WORD** of God has great authority, so much so that the people who were around Jesus at that time all recognised this and talked among themselves about it. The authority of God's **WORD** has power also, of course, the two **WORDS**, authority and power, are related anyway, in that power gives one authority, and authority gives one power too. **Mark 16:17-18** tells us that we have the power and authority if we would but use it as God directs us, we have His **WORD** on this. We do not need to suffer unclean spirits in ourselves or in those near us, related or otherwise. Jesus didn't only expel demons from believers, but from unbelievers too. So can we! These are the signs and wonders which will follow, if we do God's Will, as the last few studies have mentioned. Amen. Amen. Amen.

120. Luke 7 v 7: "Wherefore, neither thought I myself worthy to come to you; but say in a **WORD**, and my servant shall be healed."

The Centurion recognised the authority (*and power*) of the **WORD** of Jesus, he recognised that Jesus didn't even have to see the sick servant, literally just a **WORD** from Him was sufficient. I don't see that the Centurion had converted to Judaism, but he very obviously believed in the God of Isra'el rather than the gods of Rome. It is not surprising that the **WORD** of Jesus was sufficient to accomplish all things when we consider that all creation came into being simply at the **WORD** of God: **Genesis 1:3, 6, 9, 14, 20 and 24** which all begin, "And God said" So today, we see a recognition by a non-Isra'elite, a non-Jew, a Gentile, of the power and authority of the **WORD** of God - Jesus. Thank you Lord Jesus, that your **WORD** is powerful and authoritative then, and just as much today. Amen.

121. Luke 24 v 19: "And He said to them, What things? and they said to Him, concerning Jesus of Nazareth, who was a prophet, mighty in deed and **WORD** before God and all the people;"

Now, not surprisingly, we see that it is reported here that the people - all the people - recognised that Jesus was mighty in **WORD** before God. So this **WORD** was the **WORD** of God and it was not just one **WORD** but a collective noun, after all the Bible is many **WORDS**, yet it is the **WORD** (*singular*) of God. This **WORD** was mighty, this means: Powerful or Strong, according to my Concise Oxford Dictionary, which confirms the power aspect in the **previous studies**. This **WORD** was also coupled with deeds, which is again, not surprising when **James 2:17** tells us that faith without works (**deeds**) is dead. So Jesus' **WORDS** were backed up with mighty deeds or miracles, as we see in the Gospels. Lord Jesus, O that when I use your **WORD**, it might be backed up with deeds, that you might be glorified. Amen.

122. John 1 v 1: "In the beginning was the **WORD**, and the **WORD** was with God, and the **WORD** was God."

Today we see that the **WORD** (*of God*) is eternal, or at least, it was from the beginning, and still is, there being no reason to believe that this **WORD** will not go on for ever (*eternity*). This **WORD** was made flesh (**v14**) in who we now know to be Jesus. This verse before us today is God's own **WORD** verifying to us that Jesus is God, and that Jesus (*the WORD*) has been since the beginning, there never has been, nor will be, a time when the **WORD** (*Jesus*) is not. What a comfort it is to know that we have this eternal God who loves us so much, that He was willing to sacrifice a part of His Triune self to save me from the consequences of those sins of which I have confessed to Him and repented! Oh Hallelujah, what a saviour, as the Hymn has it. There is no other God beside you, O Lord. Thank you for your overwhelming mercy and love to me. Bring to my mind, dear Lord Jesus, those sins in my life which I haven't yet confessed to you and repented of them, that they may be obliterated from my record, and I may be saved from their consequences. Hallelujah! What a saviour! Amen.

123. John 1 v 14: "And the **WORD** was made flesh, and dwelt among us (*and we beheld His glory, as of the only begotten of the Father*), full of grace and truth."

"The **WORD** was made flesh, and dwelt among us!" What more wonderful than this could there be, as a sign of the love God has to all people, to all that He had created? We know, of course, of many other signs of the love of God toward us, in that the **WORD** was crucified, dead, buried, and raised again to life, but, if the **WORD** had not become flesh in the first place Lord Jesus, you are that **WORD**, "The only begotten of the Father," thank you for such love toward me, that you put off your Godliness for a time and took on human form in order to demonstrate your love. How can I ever thank you for that? Fill me with your love, that I may be a channel of that love to others, overflowing with it. Amen.

124. John 2 v 22: "When, therefore, He was risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture, and the **WORD** which Jesus had said."

"The **WORD** which Jesus had said." All that Jesus spoke is part of Him and of Scripture, hence is part of the **WORD**. The **WORD** and Jesus are inseparable, they are one and the same. However, it is obvious that the "Scripture" and the "**WORD**" in *this verse* are not quite the same, the Scripture refers to what we now call the Old Testament, whilst the **WORD** referred to the **WORD** of Jesus spoken to them, which was not at that time recognised as the New Testament (*'cos none of it had been written at that time!*). It behoves us today, to believe, as did the disciples eventually, every **WORD** of the **WORD**, Scripture Old and New, it will not change, and nor will the meaning of any part of the **WORD**, nor it's relevance to life today - as some in the Church would have it. The **WORD** of God is unchangeable and unchanging, every part of it is relevant today. Amen.

125. John 4 v 50: "Jesus said to him, Go your way; your son lives. And the man believed the **WORD** that Jesus had spoken to him, and he went his way."

Now today we see that this **WORD** of God, for such it surely is, is able to heal. This is another aspect of the power of the **WORD** of God, it is a healing **WORD**. One may wonder if the man had not believed the **WORD** that Jesus spoke, if that unbelief would have prevented the power of the **WORD** to heal, but such conjecture is not what the Lord would have us to do. This "man did believe the **WORD** that Jesus had spoken to him" and so, his son was healed, at the very moment that Jesus uttered the **WORD**, as we read in *the verses following*. Lord Jesus, help me to believe your **WORD** and the power of it at all times, not just sometimes. I know, Lord, that your **WORD** is all powerful, as I am seeing in these studies, but so often I forget that. Help me Lord, to more fully believe your **WORD**. Amen.

126. **John 12 v 48**: "He that rejects me, and receives not my **WORDS**, has one that judges him: The **WORD** that I have spoken, the same shall judge him in the last day."

This Godly **WORD** today, is the one that will judge in the last day. This again tells us that the **WORD** is God and that the **WORD** is going to do the judging - of who will go to heaven to be with Jesus, or who will be condemned to hellfire for all eternity. This situation is qualified in that it applies to all those that have heard the **WORD**, but have rejected that **WORD**. So this **WORD** today, does not apply to those who have never heard the **WORD** of God. That situation is covered elsewhere in the Scriptures and is not part of **this study** today. So we learn today that on top of all the other attributes, the **WORD** is a judge - or will be on the last day. Lord Jesus, may I ever accept your **WORD** and never reject it, that I may not be subject to judgement by your **WORD** in the last day. Amen.

127. **John 14 v 24**: "He that loves me not, keeps not my sayings; and the **WORD** which you hear is not mine, but the Father's who sent me."

Now we have further confirmation that the **WORD**, meaning in this case, the **WORDS** uttered by Jesus, are those from God the Father. When we listen to Jesus or read what He said **in the Gospels**, we are, of a truth, listening to God the Father. **This verse** is the proof. If we love Jesus, and as Christians this is what we profess, then that love for Jesus will cause us to seek out His sayings in order to keep them. This verse also reveals how we can measure our love for Jesus - if I don't keep His sayings or commandments, then it is because I don't love Jesus, or I don't love Him enough to keep His **WORD** or **WORDS**. Lord Jesus, restore to me the joy of your salvation, and my zeal for you, that I may once again be on fire for you and for all your **WORDS**. Amen.

128. **John 15 v 3**: "Now you are clean through the **WORD** which I have spoken to you."

Wow! Now we see that the **WORD** of God has the power to cleanse us - from sin of course. Jesus was speaking to His disciples at this point and they, of course, not only heard the **WORDS** of Jesus which He had spoken to them, but they also believed, this is how they were cleansed. It follows that if one hears the **WORDS** of Jesus (*of God*) but do not believe them, then that one is not cleansed, or else that way to heaven would be the wide gate and all (*most?*) would enter in, which is contrary to Jesus own **WORD** in **Matthew 7:13,14** and **Luke 13:23,24**. This cleansing **WORD** is only thus to those who hear and believe the **WORD**, it is powerless to save those who will not believe it. The Lord Jesus *could* save everyone by His power, but to do so would mean that sin would come into His presence and thus **He would no longer be God** - because sin would be in His presence. So this can never happen. Thank you Lord Jesus for my cleansing by your **WORD**, which means that I can come into your presence and not taint you. Hallelujah! Amen.

129. **John 15 v 20**: "Remember the **WORD** that I said to you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will also keep yours also."

This **WORD** is a **WORD** to assure us that we shall be persecuted. We have an easy life in England as Christians, the nearest that we have come to being persecuted is some mickey taking, although this changing. In the time to come, there will be a much greater persecution here, of Christians. The Lord will shake His Church and many will fall by the wayside, preferring an easier life here on earth than to go to Heaven later. They will pay dearly for a decision so to do! The **WORD** of the Lord Jesus is quite clear here. The **WORD** in **this verse** then, is a **WORD** of warning, of prophesy even. We have already seen in many places in the world where Christians have been and are being persecuted simply for owning that Jesus is the Son of the living God. In the recent past, it was the communist regimes; today and for many years, it is the Islamic countries - especially Pakistan, Iran, Sudan and most of the middle eastern countries, also North Korea. In Mexico, born again Christians are being persecuted for being born again - isn't this a Catholic state? There are many other places around the world too! Thank you Lord Jesus for your **WORD** which must come to pass, and for the peace which you have granted to us in this country so far. Amen.

130. **John 15 v 25**: "But this comes to pass, that the **WORD** might be fulfilled that is written in their law, They hated me without a cause."

This statement is written in **Psalms 35:19** and **69:4**. We have seen this hatred in many lands, Cuba, China and in all the Islamic countries etc. Christians are persecuted simply for being Christians - they are hated without a cause, just as Jesus said. To remain a Christian under those circumstances call for the exercise of great faith in Jesus as the Son of God (*Islam - Muslims, vehemently deny that God - Allah to them, has any sons, so to say that Jesus is the Son of God, is blasphemy to them!*)! Maybe we in England need some persecution for our faith to be exposed for what it is - either nothing and give up, or much and suffer greater persecution for the **WORD**. We have it so easy now, easy to be a Christian, no great commitment is called for in most churches, just come on Sundays and maybe a mid-week meeting. Jesus said here, that persecution comes to pass (*and will come to pass*) "That the **WORD** might be fulfilled in their law." This **WORD** shall come to pass for us too. How many will hold on to their faith for the **WORD**? Lord Jesus, help me, that I may be one who holds on to my faith in you and in your **WORD**. Amen.

131. **John 17 v 20**: "Neither pray I for these alone, but for them also who shall believe on Me through their **WORD**;"

This **WORD** is that which was from the lips of Jesus' disciples. So what sort of **WORD** is this? It is the **WORD** of God by those who witnessed that **WORD** of God direct from the lips of Jesus. This **WORD**, from the apostle's lips after Jesus was raised from the dead and taken up into Heaven, and after Pentecost, is recorded in the New Testament and is, as we know, the very **WORD** of God in truth. We know it to be a part of Scripture and it is the **WORD** of God written down for us. We who today believe that Jesus is the Messiah, the Saviour of the World, do so as believers through the **WORD** of those apostles, so it is a great comfort to know through **this verse**, that Jesus Himself is praying for each one of us in this, the Lord's prayer in **John 17**. Hallelujah! Praise the Lord - He is praying for me! How can I continue to sin? Lord Jesus, keep me in your ways. Amen.

132. **Acts 10 v 36**: "The **WORD** which God sent to the children of Isra'el, preaching peace by Jesus Christ (*He is Lord of all*),"

This is the **WORD** of God and can be interpreted to mean the **WORD** in **John 1**, meaning Jesus, the Son of God, Messiah of the Jews; or it could be that this **WORD** refers to the **WORDS** of Jesus during His earthly ministry; or both. So what do we learn of the **WORD** in **this verse**? Firstly, that the **WORD** was sent to the children of Isra'el, and secondly, that the **WORD** was the preaching of peace by Jesus. So, the **WORD** is a **WORD** of peace, not peace in the worldly sense (**Jeremiah 6:14**), but inner peace, the peace that the world cannot give (**John 14:27**), given to us who believe by Jesus (**John 16:33**). Thank you Lord Jesus for the peace that you have given me, which keeps me through Jesus (**Philippians 4:7**) even after losing Sheila. Amen. Hallelujah! Amen.

133. **Acts 13 v 15**: "And after the reading of the Law and the prophets the rulers of the synagogue sent to them, saying, You men and brothers, if you have any **WORD** of exhortation for the people, say on."

This request from the elders or rulers of the synagogue for a **WORD**, was not for that which came forth from Paul. They had expected some **WORD** from Jerusalem to encourage them in their Judaistic faith, or perhaps a **WORD** of good news. The **WORD** which Paul gave them, however, was the **WORD** of the Gospel of God through Jesus His Son. This was (*and is!*), of course, good news, although not that which they had expected. Many believed this **WORD**, but not of those rulers or elders, for we read in **V45** that "When the Jews saw the multitudes" they tried to overturn the **WORD** of the Gospel. When the term "the Jews" is used in this sort of context, it usually means the leaders and does not often include all of the Jewish people. We read also, in **V42** that the Gentiles were also hungry for the **WORD** of God. O that I might be more hungry for your **WORD**, Lord Jesus. Amen.

134. **Acts 13 v 26**: "Men and brothers, children of the stock of Abraham, and whosoever among you fears God, to you is the **WORD** of this salvation sent."

Another **WORD** of God, this is a **WORD** of salvation. The **WORD** here is nothing less than the Gospel of Jesus. This time, the **WORD** was given, not only to the Jews - it was, after all, in a synagogue - but also to those Gentiles who were also in the synagogue. We know this from **V42**, when the Gentiles displayed their hunger for the **WORD** of God. Not only that, but in **the verse** before us, Paul addressed the **WORD** to the Jews "And whosoever among you fears God," which meant those Gentiles in the synagogue as well as the Jews. So, again we see that this is a **WORD** of salvation for mankind in general, not just for the Jews. Thank you Lord Jesus, that although you are a Jew, born of the line of David as you promised, that you have mercy upon me, a Gentile, and have given me your **WORD** of salvation. Hallelujah! Amen.

135. **Acts 15 v 7**: "And when there had been much disputing, Peter rose up, and said to them, Men and brothers, you know how that a good while ago God made a choice among us, that the Gentiles by my mouth should hear the **WORD** of the Gospel, and believe."

A **WORD** of God, being "The **WORD** of the Gospel," which confirms what we have seen in **previous studies**. The Gospel had been given through Peter to the Centurion at Ceasarea some time before, so this was Peter's argument that we Gentile Believers should not have to perform the whole of the Law - circumcision, sacrifices, not eat pork etc. etc. Isn't God gracious to us Gentiles! It does behove us to believe the Gospel, the **WORD** of God. We are called to believe, not selected parts, not most of the Gospel, but every little detail including even the virgin birth, the death, burial and resurrection of Jesus, the baptism in the Holy Spirit, the exercising of the gifts of the Holy Spirit etc. etc. - every little detail we must perform through that belief. We are not permitted to be in any way selective, it is all the **WORD** of God. Lord Jesus, help me to do these things. Amen.

136. **Acts 17 v 11**: "These were more noble than those in Thessalonica, in that they received the **WORD** with all readiness of mind, and searched the Scriptures daily, whether these things were so."

The people of Berea willingly received the **WORD** from Paul, so much so, that they diligently searched the Scriptures to prove to themselves that the **WORD** was true according to the Scriptures. So, obviously, whilst Paul had undoubtedly given them the Gospel, he had equally obviously given them the Scriptures of the Tanakh, that proved that Jesus is the Messiah of the Jews - as did Jesus on the road to Emmaus after His resurrection. Those of Berea who believed the **WORD** were not only Jews, but Gentiles also, as we read in **V12**. How wonderful that the Lord Jesus had prepared the hearts and minds of so many people, not only to hear the **WORD**, but to receive it too. Lord Jesus, lead me to those people whose hearts and minds are open to your **WORD**, and give me the openness to hear from you the occasion to give them that **WORD** - and the courage to do so. Amen.

137. **Acts 20 v 32**: "And now, brothers, I commend you to God, and to the **WORD** of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified."

This is the **WORD** of God and is news of the grace of God. Paul was here commending the elders of the Church at Ephesus, to the **WORD**, having also commended them to God. So what is the Lord showing today, of His **WORD**? The **WORD** was not commended to these men, it was the other way around. These men were true Christians, disciples of Jesus through Paul, who was commending them to God and the **WORD**. Unbelievers are not commended to God or the **WORD**. This **WORD**, we see in *this verse*, is able to build up (*the faith of*) the believers and also give them an inheritance among the ones who are in Heaven. The **WORD** is able to do these things - always - for believers. Thank you Lord Jesus, for all the good gifts that you have given to me and are giving to me, not least for my sanctification in and through your blood at Calvary. Amen.

138. **Acts 28 v 25**: "And when they agreed not among themselves, they departed, after Paul had spoken one **WORD**, Well spoke the Holy Spirit by Isaiah, the prophet, to our fathers,"

This one **WORD** was not literally, one **WORD**, but, as we can see *in the verse following*, it was a quotation from Isaiah. This was followed by Paul telling the Jews of Rome that momentous news (*for us Gentiles*) that henceforward, God would deal with the Gentiles for salvation, for they would hear the **WORD** of the Gospel. No-one should be under any illusion that this means that the Hebrews - Isra'el and Judah - are no longer God's chosen nation, they are still just that! Scripture makes this quite clear, and tells us that when the "Times of the Gentiles" are complete, He will go back to dealing with Isra'el. I trust that no one reading *these studies* is under any form of deception that "The Church is the new Isra'el," for that is totally without foundation in the Scriptures. We have seen previously that the **WORD** is the whole of written Scriptures, Old and New Testaments, but here we see that the **WORD** (*or one WORD in this verse*) can also be a quotation of a part of that **WORD** of God. Thank you Lord Jesus for your **WORD** and for the small understanding of parts of it that you have given to me. Amen.

139. **Romans 10 v 8**: "But what says it? The **WORD** is near you, even in your mouth, and in your heart; that is, the **WORD** of faith, which we preach:"

"The **WORD** is near you" is Jesus, "The **WORD** of faith" is the news or knowledge of belief in "The **WORD**." Faith is belief in the Gospel of Salvation that Jesus brought to Isra'el for later bringing to us Gentiles as the nation of Isra'el rejected that gospel. What a comfort it is to know that the **WORD** (*of faith in Jesus*) is in my heart and in my mouth. How can I keep this **WORD** to myself? Yet, largely, I do just that! O Lord Jesus, I feel that I let you down so often in keeping that **WORD** of faith in Jesus and His salvation to myself, help me to be so secure in you and in your love, that I cannot keep that **WORD** of your Gospel to myself any longer. Amen.

140. **Romans 15 v 18**: "For I will not dare to speak of any of those things which Christ has not wrought by me, to make the Gentiles obedient, by **WORD** and deed,"

Paul sought to avoid preaching the **WORD** of salvation in any place where someone else had already preached the **WORD**, because if he had, he could have been accused of building on the foundation laid by someone else. Paul wanted only to glory in Christ Jesus, and in the things that Jesus had done in and through him. Paul sought to bring Gentiles into obedience to Jesus both by their **WORDS** and their deeds, that Jesus might receive further glory from them. It behoves all of us believers in Jesus and His salvation to show our obedience to God by our deeds as well as our **WORDS**. In other **WORDS**, our lifestyle must **show** that we are believers and not just our **WORD**. There are many who say all the right things, including plenty of those who speak from pulpits and platforms, to whom Jesus will say on the Day of Judgement "Depart from me, I know you not" (*Matthew 7:21-23*) What a terrible situation! Lord help me to let you shine out through my lifestyle. Amen.

141. **I Corinthians 4 v 20**: "For the Kingdom of God is not in **WORD**, but in power."

O Lord Jesus, at first this **WORD** seems to be confusion to me, but it is not, for your **WORD** is never confusion. You are saying that your Kingdom is not in your **WORD**, but your **WORD** is in your Kingdom. Your Kingdom is in power, **this verse** says. The Kingdom of God manifests itself in mighty deeds - in power. The Kingdom of God is power, the power to hold the universe in place, the power to heal as we have seen in these studies. Jesus, the **WORD**, is in the Kingdom of God, that Kingdom is all around the **WORD**. Amen.

142. **I Corinthians 12 v 8**: "For to one is given, by the Spirit, the **WORD** of Wisdom; to another, the **WORD** of knowledge by the same Spirit;"

These **WORDS** are part of the gifts of the Holy Spirit and are, therefore, **WORDS** of God. The **WORD** of wisdom is the ability to speak God's Will into a situation in order to clarify it. Solomon had an abundance of the **WORD** of Wisdom from God, more than any man before or since. The **WORD** of Wisdom can be a **WORD** of advice or command, such as that in **I Kings 3:16-28** where Solomon ordered the living baby to be cut in two, in order to establish who really was the mother. The **WORD** of Knowledge is similar, but relates to a supernatural knowledge of something, of which there is no other way that such a thing may be known, except it be revealed by God. An example would be where the very thoughts of a person are revealed to another by God, such as in **II Kings 6:8-12** where the Lord God of Isra'el revealed to Elisha the war plans of the king of Syria against Isra'el. These **WORDS** are a gift of God through the Holy Spirit and, as we see in these examples, are not just a New Testament phenomenon. However: in the Old Testament, they were a particular anointing for a particular situation; in the New Testament, these gifts are for many people for all the time and for some people for some of the time. Like the gift of healing, they are part of the anointing that comes as the Baptism of the Holy Spirit. These gifts of the Holy Spirit are all given to everyone Baptised by the Holy Spirit, but each gift to different degrees in each person. There is nothing hidden from you O God, even the **WORDS** hidden in my heart that even I do not realise that they are there. What a wonderful God! Hallelujah! Amen.

143. **II Corinthians 1 v 18**: "But as God is true, our **WORD** toward you was not yes and no."

The **WORD** of the Gospel of Jesus is definite, it is "not yes and no." No shilly shallying, it is most positive, there are no "ifs and buts" in the Gospel. Having said that, if we repent and believe on the Lord Jesus and be baptised, then we have that salvation, but, if we do not repent and believe on the Lord Jesus and be baptised, then we do not have the salvation so freely offered by Jesus - God. Perhaps, instead of "ifs and buts," it would have been better to put it: There are no maybes in the Gospel. Paul was saying that all the **WORDS** of God that he brought to the Corinthian people were true, because they came from God who is true. He had not "beaten about the bush," he had come straight to the point and had given them the **WORD** of God for their situation without trying to wrap it up in nice inoffensive ways. O Lord Jesus, that your Church today would preach your **WORD** in all its parts, without worrying about being offensive to some, or even to many. Your **WORD** says that Jesus would be a stumbling block, an offence to many. Amen.

144. **II Corinthians 5 v 19**: "To wit, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the **WORD** of reconciliation."

"The **WORD** of reconciliation." This is the **WORD** of God, of course. So, today we have another aspect of this **WORD** of God, it is the **WORD** of reconciliation of mankind to God Himself; reversing the effect of Adam's fall whereby we were all alienated from God. So what is this **WORD** of reconciliation? **The verse** before us gives part of the answer, "That God was in Christ reconciling the world (**mankind**) to Himself, not imputing their trespasses to them." In other **WORDS**, the Gospel, which is the means to reconcile man to God. Don't we have a wonderful God? One who creates us knowing that, even from the first generation, we are going to fall and be enemies to Him, yet before he even created us, He made provision for His **WORD** of the Gospel to reconcile us to Himself. I cannot understand this at all, but I do believe that Jesus is the Son of God and that He came as a babe to a virgin, to live and to die, be buried and raised from the dead, in order that my sins shall not be imputed to me. O Hallelujah, all praise and glory and honour to Jesus, the Son of God. Amen.

145. **II Corinthians 10 v 11**: "Let such a one think this, that, such as we are in **WORD** by letters when we be absent, such will we be also in deed when we are present."

The letters were the epistles written by Paul. In particular, he is referring to what we now call **I Corinthians**, the **WORD** of God. As is probably well known, Paul wished to be gentle with the Christians there, having written about the hard bits (*criticisms*) to them before hand. This **WORD** then, refers to the **WORD** of God previously written to the Corinthians by Paul. Paul doesn't care what some think of him and his letters, but wrote here that he could be just as hard in person as he had been in his letters. Paul had given them the **WORD** of God and would give them again that **WORD** of God in person when he arrived there. O Lord Jesus, let your **WORD** be sufficient to rebuke and correct me, that when you come again, you find me in obedience to you and to your **WORD**. Amen.

146. **Galatians 5 v 14**: "For all the Law is fulfilled in one **WORD**, even in this; You shall love your neighbour as yourself."

Here again we see that one **WORD** can actually be several **WORDS** (of English anyway). This is a **WORD** of God, quoting as it does, one of the 10 Commandments. The Lord is saying here, through Paul's letter to the Galatians, that the whole Law (*the Laws of Judaism*) are summarised in this one part or **WORD** from it - "Love you neighbour as yourself." For us as Christians, this means that if we actually do love our neighbours as ourselves, then we do fulfil the requirements of the Law and hence are no longer bound as such - in any part. This does beg the question of, Who is my neighbour? The answer is the same as Jesus gave in answer to that same question, after telling the parable of the Good Samaritan - anyone and everyone! Lord Jesus, help me fulfil your Law by loving my neighbour in every way, and help me to see the ways in which I am not fulfilling this command, that you, Lord Jesus, may be glorified in and through me. Amen.

147. **Galatians 6 v 6**: "Let him that is taught in the **WORD** share with him that teaches in all good things."

This **WORD** obviously refers to the **WORD** of God and being taught of the **WORD** by the **WORD**. That which I have learned of the **WORD** (*of God*), I am hereby urged to share this with him who is a teacher. Now this does not necessarily mean a Scripture teacher, but anyone who "teaches in all good things." So how is one "taught in the **WORD**?" This may be by direct revelation from God Himself, or it could be by going to one of the Bible Schools (Theological Cemeteries, I have heard them called - Ha, Ha) or it could be by someone sharing their revelation about the Scriptures - God's **WORD**. This last could be someone obeying **this verse** perhaps. Whichever way it may be, we, as born again Christians are urged here by the Lord Jesus through Paul, to share the revelation with others and not keep it to ourselves. Amen.

148. **Ephesians 5 v 26**: "That He might sanctify and cleanse it with the washing of water by the **WORD**;"

The "it" in this verse is His Church. The **WORD**, we see today, is able to wash (*His Church*) like water, the symbolism of Baptism by immersion in water is one form of that washing. Washing, means cleansing, so the **WORD** has the ability to cleanse His Church, so, by implication, the individual members of His Church - you and me. This is a new aspect of the **WORD** in these studies. The message here for us today is to read and read and read, meditate and meditate and meditate on and in the **WORD** of God, because the more we steep ourselves in the **WORD** of God and make it a foundational part of our life, then this process will result in our being sanctified and cleansed "with the washing of water by the **WORD**." There is also an implication that a part of this cleansing process is the (*repent and be*) baptised (*in the name of Jesus*) of believers (*Acts 2:38, 8:16, 10:48, 19:5, 22:16, Romans 6:3, to give a few instances*). Lord Jesus, I have been baptised in the name of the Father and of the Son and of the Holy Spirit, is this a different baptism? Help me to continue being cleansed by immersing myself in your **WORD** and saturating myself with your **WORD**. Amen.

149. **Philippians 1 v 14**: "And many of the brothers in the Lord, becoming confident by my bonds, are much more bold to speak the **WORD** without fear."

The **WORD** that was spoken boldly, was the gospel of Jesus which Paul had been preaching, prior to his imprisonment for doing just that. Others took courage from the way Paul was still preaching, even in prison, to his guards and to all others around him. The Holy Spirit inspired Paul's boldness and used it as an example to encourage others to also speak out the **WORD** of the Gospel. We see in *this passage*, that some preached the **WORD** in malice, seeking to heap problems upon Paul in prison, others preached the **WORD** of the Gospel in order to carry on the work of Paul and thus encourage him. Paul's reaction was to rejoice, he didn't care about the motives of those preaching God's **WORD**, just as long as it was preached! O Lord Jesus, that your **WORD** may be preached today, for the salvation of souls and for your glory. Help me Lord Jesus, to be bold and preach your **WORD** of salvation to those around me. Help me to recognise the openings that you make, and to use them. Amen.

150. **Philippians 2 v 16**: "Holding forth the **WORD** of life, that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain."

Now we have the "**WORD** of life." This again is the **WORD** of God, showing that this **WORD** can confer life, not life in the world, but life eternal. As Jesus said, "I am come that they might have life, and that they might have it more abundantly" (**John 10:10**), He didn't refer to wealth in this life. Paul was looking forward to rejoicing with Jesus over the results of the work he had performed as an evangelist and an apostle in Philippi, seeing that the Christians could be lights shining in the world (**v15**), as he had hoped. Paul was encouraging the Philippian Christians to "hold forth the **WORD** of life" to this end, not to veer away from the **WORD** which he had planted there, in their hearts and minds. If they did hold forth this "**WORD** of life," then Paul would indeed be able to rejoice in the day of Christ. Lord Jesus, King of kings, keep me strong in your **WORD**, that I may always hold forth your **WORD** of life. Amen.

151. **Colossians 1 v 5**: "For the hope which is laid up for you in Heaven, of which you heard before in the **WORD** of the truth of the Gospel,"

This is again the **WORD** of God, being as it explained here, "the truth of the Gospel." Through this **WORD**, the Colossians (*and so also, we*) had heard of this eternal hope which is laid up in Heaven for every born again Christian. This hope then, is a part of the **WORD** (*of the truth of the Gospel*) of God and is something which we have by faith in the Lord Jesus and His salvation. This hope then, is laid up in Heaven for us when we believe the **WORD** of God, it is there and will not be taken away again, even if we subsequently go wrong, for the Lord will not change that (**Malachi 3:6**). So, the **WORD** of God is good news (the Gospel), it is the (absolute) truth and it is our hope (*of eternal life*). Thank you Lord Jesus for all that your **WORD** means, to me and for all of it that means little to me (*at present*) - that I don't understand. Hallelujah! What a saviour! Amen.

152. **Colossians 3 v 16**: "Let the **WORD** of Christ dwell in you richly, in all wisdom teaching and admonishing one another, in Psalms and hymns and spiritual songs singing with grace in your hearts to the Lord."

"Let the **WORD** of Christ dwell in you richly!" How often have we been exhorted to do this! What is this **WORD**? What does it mean for it to dwell in us? The **WORD** is the **WORD** of God or Christ, as it says. Yet, more strictly, as **the verse** says that it is the **WORD** of Christ, it is the Gospel of Jesus and His salvation. To dwell in us, the **WORD** has first to enter into us, it does this by our reading and meditating upon the **WORD** continually, by thinking about it much, by digesting it and regurgitating it to digest it again and again - like a cow chewing the cud. In this way, the **WORD** is digestible and will dwell in us, each of us, and dwell in us richly, as this Scripture says. **The verse** goes on to say about "teaching and admonishing one another" by sharing the **WORD** together. **This verse** goes on further, exhorting us to sing the Scriptures to the Lord Jesus, and repetitive singing of these "Psalms and hymns and spiritual songs" is a form of meditation on the **WORD** of God encapsulated within them. We must be careful then, to differentiate **WORD** of God based songs and those which are humanism based and others, of which there are many in Church hymnals and song books. Lord, give me that gift of discernment, to sing only those things to you which are glorifying to you. Amen.

153. **Colossians 3 v 17**: "And whatever you do in **WORD** or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

"Do in **WORD**?" Maybe a strange way to put it by today's English, but the meaning is still clear - whatever we speak. **This verse** makes clear that everything we say or do, must be done in the name of the Lord Jesus. We must involve Jesus in our entire lives, be aware of His presence with us at all times, whatever we are doing. We must live our lives fully aware that Jesus is there, always. Whatever **WORDS** we utter, whatever deeds we do, they must always be said or done with thanks in our heart to God for all that He is to us by Jesus His Son. Hence, we must think - is what I am saying and doing glorifying to the name of Jesus. If it isn't, then something has to change, remembering: "Whatever you do in **WORD** or deed, do all in the name of the Lord Jesus." Amen.

154. **I Thessalonians 1 v 5**: "For our Gospel came not to you in **WORD** only, but also in power, and in the Holy Spirit, and in much assurance, as you know what manner of men we were among you for your sake."

The Gospel is not only a **WORD**, but comes also in great power and in, or by, the Holy Spirit. This **WORD** of the Gospel gives much assurance (*of our salvation*) to those who believe the **WORD**. When the Gospel is given, then, we should expect to see the Lord working in power, not only to save souls, but in all the manifestations of the power of the Holy Spirit. Is this happening in the Church at large today? It does happen in some isolated places, but not in general. Why is this? Some hold that the manifestation of the gifts (*power*) of the Holy Spirit was only to "get the Church started," in which case, one could say the same thing of the Gospel itself! Maybe this is why so many in senior office in the Church don't accept things in the Gospels, such as the virgin birth. O Lord Jesus, you are going to shake all things in Heaven and on earth - when will this be, as it must surely also shake your Church?

155. **I Thessalonians 1 v 6**: "And you became followers of us and of the Lord, having received the **WORD** in much affliction, with joy of the Holy Spirit,"

"Having received the **WORD** in much affliction?" These people had turned from idols (*v9*) which would have incurred the derision and even the wrath of their peers who had not accepted the Gospel, the **WORD** of the living God (*see Acts17*). The point of *this verse*, is that some of the Jews and many of the Gentiles "received the **WORD**." The Jewish leaders of the Synagogue, however, would not receive the **WORD** of God, and they were the ones who caused the affliction (*Acts17:5*). *The verse before us* does continue to tell us, that in spite of the affliction, the **WORD** of God was received "with joy of the Holy Spirit." We too can have that "joy of the Holy Spirit" if only we will believe the **WORD** of God and receive it wholeheartedly. Lord Jesus, help me to open up my heart to you, in order to receive all that you have to give me, without reservation. Amen.

156. **I Thessalonians 2 v 13**: “For this cause also thank we God without ceasing because, when you received the **WORD** of God which you heard of us, you received it, not as the **WORD** of men but as it is in truth, the **WORD** of God, which effectually works also in you that believe.”

The **WORD** of God contrasted with the **WORD** of men. We see today that the **WORD** of God works effectively in us that believe, paraphrasing the last part of **the verse**. The **WORD** of God doesn't just *work* in us believers, but it works *effectively* in us believers. So God's **WORD** is a working **WORD**. This again begs a question, How does God's **WORD** get into us believers, in order to work in us? The answer to that is by constantly reading God's **WORD** and studying God's **WORD**. Not just going to Church services and listening to the Bible being read and to sermons preached - good as that may be. That is being spiritually spoon fed with pre-digested food, not being mature enough to feed ourselves. See **Hebrews 5:12-14** about this. The Lord Jesus would have us progress (*or mature*) in our spiritual feeding, by learning to feed ourselves, not rely upon others to feed us. For those reading these **WORDS**, I trust that they will be taken not so much as any form of spiritual food, but as a **WORD** to encourage one to learn to feed oneself. Amen. Glory to God in the highest.

157. **II Thessalonians 2 v 2**: “That you be not soon shaken in mind, neither by spirit, nor by **WORD**, nor by letter from us, as that the day of the Lord is present.”

To me, **this verse** is somewhat incomprehensible in the AV. The NEB translates it thus: “I beg you, do not suddenly lose you heads or alarm yourselves, whether at some oracular utterance, or pronouncement, or some letter purporting to come from us, alleging that the Day of the Lord is already here.” That makes a lot more sense to me. The **WORD**, then, in **this verse** refers to a prophesy, allegedly from the Lord God, but is actually false, designed to mislead the born again Christians. So the **WORD** is a **WORD** of man (*or Ha'Satan through men*) and not a **WORD** of God at all. Paul is pleading with the Thessalonians (*and us*) not to be mislead by false **WORDS** or even letters, to learn to discern between the things or **WORDS** of God and the things or **WORDS** which are not of God. We believers in Jesus as the Son of God, must learn to discern these things in order not to allow ourselves to be mislead by some that are held to be leaders, ministers, bishops, archbishops, moderators etc. in the Church of God. Lord Jesus, I need your gift of discernment in order to live your life, please give me again this gift of your Holy Spirit. Amen.

158. II Thessalonians 2 v 15: “Therefore, brothers, stand fast, and hold the traditions which you have been taught, whether by **WORD** or our epistle.”

“Our epistle” is, of course, **I Thessalonians**. The “by **WORD**” is when Paul went to Thessalonica and actually spoke the Gospel to them and explained it to them. Our exhortation in **this verse**, is to “hold the traditions which you have been taught. O how this has been corrupted by the Church leaders ever since that time, by changes to, additions to and deletions from those original traditions! Today, for instance, the Church (*of England or Episcopalian*) will happily “baptise” infants - in direct contradiction of their own creed - “.... We believe in one baptism for the forgiveness of sins” which is baptism of believers (*adults?*) only following confession of and repentance from their sins - they conveniently use a different creed at a baptismal service! O Lord Jesus, bring all parts of your Church back to your **WORD** and adherence to it. Bring me back to this position Lord Jesus. Amen.

159. II Thessalonians 2 v 17: “Comfort your hearts, and establish you in every good **WORD** and works.”

The Lord Jesus will comfort our hearts in order to establish us “in every good **WORD** and works.” So what kind of **WORD** is this? Obviously it is a **WORD** of God, or Jesus wouldn’t be interested in establishing us in it, but what is this **WORD**? A good **WORD**, yes, but it is coupled with works, good works. Now the only good **WORD** is the Scriptures, so Jesus will establish us in the **WORD** of the Scriptures. i.e. He will fix them in our minds to remember them. This can only happen if we read and study them, so this establishing requires our co-operation in diligently doing this reading and studying. The **WORD** of God here today for us then, is: diligently read and study the Scriptures, in order that Jesus may establish us in the **WORD**. Lord Jesus, help me to be more hungry for your **WORD** day by day. Amen.

160. **II Thessalonians 3 v 14**: “And if any man obey not our **WORD** by this epistle, note that man, and have no company with him, that he may be ashamed.”

A **WORD** of God, an instruction to the people - and that includes all of us. Specifically, this particular **WORD** of instruction, is about the person who will not work to provide for themselves food. The instruction is that we should all do this, and goes on to tell us that we should have no company with that person. The **WORD** is not that we should ignore them, but that we should “admonish him as a brother (*v15*), in order “that he may be ashamed” (*v14*). We are expected, each one of us, to so work as to provide for ourselves and our family, if we don’t, then we are deemed to have “denied the faith, and Worse than an infidel” (*I Timothy 5:8*), in other **WORDS**, one who has rejected Jesus and will not believe in Him. All this, if one does not obey the **WORD** in this second letter from Paul to the Thessalonians. This is not to be interpreted to be used to dismiss people from a Church because they haven’t obeyed some instruction from their leader! Lord Jesus, I want to obey your **WORD** in all its’ aspects, help and guide me so to do - for your glory. Amen.

161. **I Timothy 4 v 12**: “Let no man despise your youth, but be you an example of the believers, in **WORD**, in conduct, in love, in spirit, in faith, in purity.”

Paul was exhorting Timothy to be an example to the believers and non-believers around him. It is also an exhortation to each of us to be an example to the believers and non-believers around us, in all these areas listed in **the verse**. So what is this **WORD** in this context? It is the **WORD** that we speak, every **WORD** that we speak, not only when we speak of spiritual things. It is the **WORD** that we exclaim when we are suddenly hurt or when something frustrates us by not going as we wish; it is the **WORD** we use when we would rebuke someone; it is the **WORD** we use to compel or persuade someone to do something against their will at the time; it is Truly, our every **WORD**, even when spoken under our breath or only in our hearts (*Jesus knows even our thoughts*), that are to be a (*good*) example to those around us, believers or non-believers. Lord Jesus, your **WORD** is always good, may mine also be good, a good example to others, believers or not, for your glory. Amen.

162. **I Timothy 5 v 17**: “Let the elders that rule well be counted worthy of double honour, especially they who labour in the **WORD** and doctrine.”

This **WORD** can only be the **WORD** of God, so what is this “labour in the **WORD**?” It is surely to dwell in the Scriptures, to study them at great length, to extract from the **WORD** (*of God*) that which Jesus would have applied to this day, to spend much time searching and seeking the Lord Jesus. As such is labour. So we learn today that the **WORD** of God is something in which we can labour. **This verse** does not say that this is only to be done by the elders. Nor does it say that an elder is worthy of double honour, as many would have you believe, only those elders who rule well are to be so honoured and then only if they “labour in the **WORD** and doctrine.” The **WORD** today tells us that each and every one of us should labour in the **WORD**, to study it, with God’s help, to draw out of it our spiritual food, not just in pre-digested Bible notes from other (*even these!*), for they are spiritual babies food. We must learn to feed ourselves in the **WORD** of God. Amen and Amen.

163. **II Timothy 2 v 17**: “And their **WORD** will eat as does a gangrene, of whom are Hymenaeus and Philetus,”

This is not referring to a **WORD** of God! This **WORD** is a **WORD** of those who seek to divert the faith of true believers, Paul even names two of those who seek to do that diverting. Such a false **WORD** has its origin in Satan himself, who is constantly seeking to destroy the faith of those who believe to salvation in Jesus, the Son of God. Paul had already consigned these perverters to Satan in **I Timothy 1:20**, as a result of their blasphemy. This warning here for us today about this kind of **WORD**, is that it can eat away at our faith like a gangrene. We must learn to use the gift of Discernment, which is one of the gifts of the baptism in the Holy Spirit, to cut away this evil **WORD** from us, before it can eat away at our faith, in much the same way as a gangrenous limb must be amputated in order to stop the spread of the gangrene. O Lord Jesus, how we need to be baptised in your Holy Spirit and to exercise the gifts that he gives, in order to be able to live a true life in you. Help me dear Lord, to continually exercise these gifts, especially that of Discernment, in order that I may see any evil **WORD** before it can eat my faith. Amen.

164. **II Timothy 4 v 2**: “Preach the **WORD**; be diligent in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.”

This is the **WORD** of God, for Paul would surely not exhort anyone to preach any other! Paul’s message to Timothy, and now to each of us, is to use the preaching of the **WORD** at all times, to reprove, rebuke and exhort others - exhaustively, diligently. **V3** tells us to whom the **WORD** is to be addressed, “they.” That is delightfully vague, isn’t it. So who are “they?” “They” are surely ones who call themselves Christians, but will no longer “endure sound doctrine.” We see this today in some leaders of the Church of England: Bishops and Archbishops who will not (*as leaders*) speak out against now commonplace sins such as homosexuality, abortion and many others; some, because they are indulging in these sins themselves! **V4** tells us that “they shall turn away their ears from the truth ...” O Lord Jesus, I have written to my own Vicar asking him to speak out about these sins, but he will not - I can only imagine why. What should I do now Lord Jesus? What would you have me do for your **WORD**? Guide me Lord Jesus. Amen.

165. **Titus 1 v 9**: “Holding fast the faithful **WORD** as he has been taught, that he may be able by sound doctrine, both to exhort and to confute the opposers.”

This **WORD** is again the **WORD** of God and **the verse** tells us that it is by this **WORD** (*of God*) that we “may be able by sound doctrine both to exhort and to confute the opposers.” So the **WORD** is “sound doctrine,” this is not surprising to born again Christians, of course. The message here today is that if we hold “fast to the faithful **WORD**” that we have been taught, then that will be the sound doctrine that we need. However, in so many Churches today, the Scriptures (*the WORD of God*) are not taught very often, so born again Christians must immerse themselves in the **WORD** of God and so let Him teach us directly - as He is more than willing so to do **and** ask ourselves, what am I doing in such a Church?. Lord Jesus, set me on fire again for you and for your **WORD**, that I may have that burning desire to know more of you and of your ways (and sound doctrine) through your **WORD**. Amen.

166. **Hebrews 1 v 3**: “Who, being the brightness of His glory, and the express image of His person, and upholding all things by the **WORD** of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high,”

Another **WORD** of God today. We have seen in **previous studies** that the **WORD** of God has much power, but today it is the “**WORD** of His power.” In other **WORDS**, by the knowledge or knowing about His power. So, even to know about the power of God is enough to uphold all things. WOW! What a fantastic God we have in Jesus! There is nothing that He cannot do, almighty, all powerful God, He has the power to forgive sins and truly, they are forgiven - yet in **this verse**, He did this by Himself, not even beginning to use His power. This is too great for me to understand here. This Son of God with all His power at His disposal, made Himself a human baby here on earth and lived, died, was buried (*and then was brought back to life!*), is beyond my ability to grasp, I can only accept (**believe**) that this has happened, and happened to set me free from my sin! Lord Jesus, this is all so humbling for me, that you are so powerful beyond my imagination, yet you did this to purge me from my sin, to enable me to eventually join you at “the right hand of the Majesty on high.” Thank you, thank you, thank you Lord Jesus. Amen.

167. **Hebrews 2 v 2**: “For if the **WORD** spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward,”

This **WORD** was spoken by angels, not demons, hence this **WORD** referred to here is a **WORD** of God. That angels brought the **WORD** of God is verified in **Acts 7:53** and **Galations 3:19**. The **WORD** “if” in **this verse**, is one of those places where the Greek have four different **WORDS***, each translated “if” in the English language. As **this verse** stands, it implies that the “**WORD** spoken by angels” might not have been steadfast. However, although the NEB and NIV translations also use “if” in this verse, the context shows that it is better translated “since” (*but who am I to question the work of such great scholars before me!*). If this is correct then, this **WORD** referred to in **this verse**, which is the **WORD** of God, makes it plain that the **WORD** of God is steadfast - which we Christians know it to be. Thank you Lord Jesus, that your **WORD** is always steadfast and true and to be relied upon. Hallelujah! Amen.

*Chichester Christian Fellowship, Basic Bible Study tapes, BBS1 by Roger Price.

168. **Hebrews 4 v 2:** “For to us was the Gospel preached, as well as to them; but the **WORD** preached did not profit them, not being mixed with faith in them that heard it.”

This is again the **WORD** of God. We see today that the **WORD** is of no use or benefit to those who do no or will not believe it. As was seen in **the studies** on the **WORD** “faith,” belief in or faith in the **WORD** of God are more or less interchangeable **WORDS**, having virtually the same meaning in these contexts. So, it is incumbent upon those who hear the **WORD** of God to believe it. If they don’t, they cannot have the salvation that Jesus so freely offers through His death on the Cross, or as this passage puts it, “enter into my rest.” The **WORD** must be preached in order that it may be heard, and those hearing it must believe in order to be saved. Lord Jesus, thank you that I believe your **WORD** in every detail (*although I may not understand it*) and that belief is my salvation through your Cross. Hallelujah! Amen.

169. **Hebrews 5 v 13:** “For everyone that uses milk is unskilled in the **WORD** of righteousness; for he is a babe.”

“The **WORD** of righteousness” is, of course, the **WORD** of God once again. A baby cannot feed itself and has to be fed with milk. The milk is a pre-digested form of food and babies can only take milk because their digestive system is not able to cope with anything else. The **WORD** “milk,” here in **this verse**, refers to the pre-digested **WORD** of God, i.e. Reading Bible Notes, listening to sermons (*even taking notes from them*) and listening to Bible conferences etc. but not feeding oneself directly from the **WORD** of God - the Bible - which needs to be digested in order to obtain any spiritual nutrients from it. To read and digest the **WORD** of God, one needs to be “of full age Have their senses exercised to discern both good and evil, “ **V14**. The **WORD** of the Lord here, is: ‘*Grow up! Learn to feed yourself!*’ Bible Notes, Sermons, Bible conferences are all very nice and not to be ignored, but, regard them as the sauce or salt to go on the main meal. Amen.

170. **Hebrews 7 v 28:** “For the law makes men high priests who have an infirmity, but the **WORD** of the oath, which was since the law, makes the Son, who is consecrated for evermore.”

“The **WORD** of the oath?” From the context, this is the **WORD** of God, but of what oath is this **WORD**? An oath and a covenant are very close in meaning (see **Luke 1:72-73**) so this “**WORD** of the oath” is the **WORD** of the New Covenant which Jesus gave to us in the New Testament or New Covenant. Under this oath, Jesus, who is the **WORD** (*made flesh*) is our high priest for ever and ever and ever - eternally. This **WORD** of the oath has come about since the Law which set up men, mere men, to be high priests. Who, since they were only mortal and frail, died and a new high priest was appointed under the law to replace them. Jesus, however, is immortal, or “Consecrated for evermore.” Jesus is our high priest, interceding for us with the Father always, for those who are His, who are true believers. Hallelujah! Thank you Lord Jesus. Wonderful God! Amen.

171. **Hebrews 12 v 19:** “And the sound of a trumpet and the voice of **WORDS**, which voice they that heard entreated that the **WORD** should not be spoken to them anymore.”

This passage refers to the state of the people of Isra’el after they had come out of Egypt and had come to Mount Sinai to receive the Law from God. The passage goes on to write about how we, as born again believers, don’t come to the Law at Mount Sinai, but to the Gospel at Mount Zion. The Isra’elites in **this verse before us**, were petrified to hear the voice of the living God and thought that they would die as a result of hearing the **WORD** of God direct from God. Hence, they pushed Moses forward (*as God planned*) to be their intermediary. We have Jesus as our intermediary, He is the **WORD**, God Himself, yet also a man. We can hear the **WORD** (*Jesus*) directly and have no fear, because we have the knowledge and experience of His love to us - which casts out fear. Thank you Lord Jesus, Father God and Holy Spirit, that we can hear your **WORD** and not be afraid of you. Your love in us inspires us to love you and to obey you to your glory. Amen.

172. **Hebrews 13 v 22:** “And I beseech you, brothers, bear with the **WORD** of exhortation; for I have written a letter to you in a few **WORDS**.”

The **WORD** of God again, this time it is of the **WORD** of God to exhort each one of us to have patience, not to leave the faith in Christ Jesus because the prophesied things have not yet happened. **V20** reminds us that the promises (*Covenant*) are everlasting and nothing that Satan or man can do can thwart the promises of God. In our terms, God is often nearly too late in doing what He has promised, but He is also the God of time, and His timing is always perfect for us and our situations. The **letter to the Hebrews** is a **WORD** of exhortation to Hebrews (*i.e. To Jews*) and also to Gentiles (*to those who believe in the Lord God of the Hebrews*) alike, **Chapter 11** is a “catalogue of happenings in the past where people had kept their faith in God and His **WORD** to them. All of this is an encouragement to us believers today, an exhortation, to keep our faith in Jesus and His promise of Salvation and eternal life, in spite of all that might seem to be saying that “it won’t happen.” Truly, a **WORD** of exhortation. **Romans 10:17** reminds us that “Faith comes by hearing, and hearing by the **WORD** of God,” This is His exhortation to us to keep studying the **WORD** of God always. For myself, I always read the **WORD** of God out loud. Thank you Lord Jesus. Amen.

173. **James 1 v 21:** “Wherefore, put away all filthiness and overflowing wickedness, and receive with meekness the engrafted **WORD**, which is able to save your souls.”

“The engrafted **WORD**?” The NEB puts this as “The message planted in your hearts,” which is, perhaps, more meaningful. This is the **WORD** of God which was preached to the Jews who were scattered abroad, i.e. Not living in the Holy land. They had received the **WORD** of the Gospel, but had obviously ‘strayed’ from the paths of righteousness. This **WORD** had been heard and received by these people or it couldn’t have been engrafted or “planted in their hearts,” so the message to them was to appeal to that **WORD** within them to bring them back into God’s ways. So, the **WORD** of God can be engrafted, or planted in our hearts. It is to be received “with meekness,” which is submissively, according to my Oxford English Dictionary. Lord Jesus, help me to receive your **WORD** submissively. Amen.

174. **James 1 v 22:** “But be you doers of the **WORD**, and not hearers only, deceiving your own selves.”

We must not only listen to the **WORD** (of God) and receive Him into our hearts, but show that we have received that **WORD** into our hearts by letting Him outwork Himself in us in doing what the **WORD** tells us to do (*or not to do the thing(s) He tells us not to do!*). If we do not do this, then we are deceiving ourselves! In other **WORDS**, if our lifestyle contradicts the **WORD** of God in any way, then we are not being “doers of the **WORD**,” and must ask ourselves if we really are Christians - we may be deceiving ourselves in thinking that we are Christians when we are not! Now that is a terrible possibility and not one that I would like to contemplate. Lord Jesus, you are my only help in this, show me clearly and in unmistakable ways (*for I am slow of learning*), if I am deceiving myself. Keep me, Lord Jesus, in your ways, to be a doer of your **WORD** and not a hearer only. Amen.

175. **James 1 v 23:** “For if any man be a hearer of the **WORD**, and not a doer, he is like a man beholding his natural face in a mirror;”

This **WORD** is the **WORD** of God once again. The context commands us to be doers of the **WORD** of God, in other **WORDS**, we must obey the commandments that are contained in the **WORD** of God. If we only hear the **WORD** and do not obey it, then this Scripture likens us to someone who forgets what they look like immediately they turn away from a mirror. **V25** likens the **WORD** of God to “the perfect law of liberty,” and goes on to say that if we obey that law (*the WORD of God*) and work as prescribed therein, “this man shall be blessed in his deed.” O Lord Jesus, I confess that I do so often forget what you have told me to do through your **WORD**, help me and change me, as only you can, that I may be a doer and not a hearer only of your **WORD**. Amen.

176. James 3 v 2: “For in many things we all stumble. If any man offend not in **WORD**, the same is a perfect man, and able also to bridle the whole body.

The **WORD** in this case is a spoken **WORD** by anyone and is probably not the **WORD** of God. **Chapter 3 of James** is all about the tongue(s) of men, and **V3** reads of a man so perfect that he never offends anyone by what he says, and goes on to say that such a man is able to bridle or control his whole body. If that spoken were the **WORD** of God, then we must remember that the **WORD** of God is written in Scripture as a “Rock of offence” in **I Peter 2:8**, although that is to non-believers. The context of the **WORD** today would seem to be within the circle of believers, where it makes more sense to not offend anyone “in the **WORD**,” since **V1** refers to those who teach. Lord Jesus, teach me to control my tongue better than I do, that you may be glorified in and through me. Amen.

177. **I Peter 2 v 2**: “As new-born babes, desire the pure milk of the **WORD**, that you may grow by it,”

“The milk of the **WORD**?” Milk is a pre-digested form of food, and as such, it is for babies, new-born babies in **this verse**. **This verse** is an exhortation to new Christians to form a desire within themselves for teaching in the **WORD** of God, to be eager to be taught and to receive the teachings in the **WORD**, by this they will grow up towards being mature Christians. The implication here is toward being able to feed themselves from the **WORD** of God, the solid meat of other Scriptures, as in **Hebrews 5:13-14**. Just as a baby needs milk (*and only a very special milk*) in its first weeks and months of life, so new Christians also need (*and hence must desire*) the pre-digested form of the **WORD** of God - teaching. Lord Jesus, I thank you that there are those who are able by your grace and power, to break down your **WORD** into an easily assimilable form for new Christians to “eat” and grow up by it. Hallelujah! Thank you Lord Jesus. Amen.

178. **I Peter 2 v 8**: “And a stone of stumbling, and a rock of offence, even to those who stumble at the **WORD**, being disobedient, whereunto also they were appointed

This **WORD** is again the **WORD** of God, the Scriptures. The context here is not only of those who believe the **WORD** of God and obey it, but, **this verse** in particular, is about those who do not obey the **WORD** of God. **This verse** reminds us that those who do not obey or believe the **WORD** of God have been appointed to their lot already. As the NEB translates the latter part of **the verse**: “They fall when they disbelieve the **WORD**. Such was their appointed lot.” The **WORD** of God is, to them that neither obey or even believe it, “A stone of stumbling, and a rock of offence,” the **WORD** is rubbish to them and causes them offence, they don’t like it when the righteousness of God in His **WORD** shows up their thoughts, attitudes, **WORDS** and actions for what they are. They will not change their ways. They will not learn (*being unteachable*). Lord Jesus, help me to obey your **WORD**, to allow you to change me and my ways, to be wholly in your ways. Amen. Hallelujah! That is your desire for me, Lord Jesus, help me make it the desire of my heart. Amen. Amen.

179. **I Peter 3 v 1:** “In the same manner, you wives, be in subjection to your own husbands that, if any obey not the **WORD**, they also may without the **WORD** be won by the behaviour of the wives.”

Two **WORDS** today, both referring to the **WORD** of God. In **this verse**, we are straight back to the importance of behaviour (*lifestyle*) as a major form of witness to our faith in Jesus as the living Lord God of Isra’el. The message here is specifically to the wives of unsaved husbands, but it is also of general application to every one of us: If a person (*husband*) cannot be won over to Jesus by the **WORD** of God, then let our lifestyle be our witness to Jesus, if perchance, that person (*or husband*) may see the difference between us as Christians and others that he or she knows. How important is our lifestyle to the salvation of others? The fact that the **WORD** of God specifically mentions behaviour (*lifestyle*) show that it is very important and can accomplish God’s Will even where the **WORD** may fail (*in this respect only, of course*). Lord Jesus, show me where my lifestyle fails you in order that I may allow you to make the changes in me to correct it. Amen.

180. **II Peter 1v 19:** “We have also a more sure **WORD** of prophesy, to which you do well that you take heed, as to a light that shines in a dark place, until the day dawn, and the day star arise in your hearts.”

This **WORD** of prophesy referred to in this verse is, of course, the **WORD** of God. It refers to the volume of prophesy in Scripture which has come to pass in full or in part, as well as that which has still to be fulfilled. The **WORD** of God to us born again Christians, and also to all other people (*not that they will listen*), is clearly stated in **this verse**: “You do well to take heed.” **The verse** goes on to say for how long we should take heed: “until the day dawn,” which is until Jesus comes again for His Bride, the Church. This “more sure **WORD** of prophesy” is that which comes from God and is written in the Scriptures, we are exhorted today to heed, or take note of these prophesies and apply them in our lives, to live our lives by the **WORD** of prophesy in Scripture, to read them and ask Jesus how to apply them in the circumstances in which we live in this day. Jesus knows the differences between life when they were written and life as it is today, so He knows the answers - ask Him now. Amen.

181. **II Peter 3 v 7**: “But the heavens and the earth which are now, by the same **WORD** are kept in store, reserved to fire against the Day of Judgement and Perdition of ungodly men.”

This **WORD** of God, we are here told, has the power to keep in store, or maintain as it is, the whole world (*heavens and earth*) as we know it, until the Day of Judgement - when it will all be destroyed by fire. This is a terrifying prospect for all ungodly men (*women and children*), i.e. all those who do not own Jesus Messiah as their Lord and Saviour (*from this Judgement and destruction*). I worry about all those people - I should be almost panic stricken for them that I rush out and warn them(!) about the terrors that are to befall them unless they repent and turn to Jesus and to His ways. O Lord Jesus, you know that I don't do this, forgive me please and encourage (*give me the courage*) me to tell people, neighbours, friends, relatives and all, that no-one of my acquaintance shall suffer these things. Set me on fire with your love for them. Amen.

182. **I John 1 v 1**: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the **WORD** of life.”

This **WORD** of life, heard, seen and handled by those of Jesus time, is surely Jesus Himself. John is here assuring those to whom this letter was written and to us today, that he and many others were witness to all these things in and through Jesus' ministry on earth and also ever since. Today, Jesus is in Heaven with the Father, pleading our cause and receiving the adulation, praise and worship of the angels, so we are not able to handle or touch Jesus or see Him in the physical sense, but we can hear Him. We can hear Him speak to us in His **WORD**, in the still small voice within, or in prophesy. So the **WORD** of life is available to us today in more ways than one! Hallelujah! Jesus is alive today for He is “the **WORD** of life!” He “was from the beginning” and He is with us today and He is wonderful! All praise and glory to Jesus! Hallelujah! Amen.

183. **I John 3 v 18**: “My little children, let us not love in **WORD**, neither in tongue, but deed and in truth.”

Is this the **WORD** of God? The **WORD** of God, especially here in **I John** is to love one another certainly, as **this verse** refers, but it is surely the **WORD** of man here. This **WORD** is man's profession of love to others, but without any action or deeds. **This verse** is an exhortation to avoid this empty **WORD** of love which is not from God, that is why this **WORD** is a **WORD** of man. Digressing from the study of **WORD**, **this verse** is an exhortation to leave any manifestation of love being merely a **WORD**, but to show that love is “in deed and in truth.” Love is an action, this is the **WORD** of God as everyone knows and is shown in **I Corinthians 13**. So, “let us not love in **WORD**, neither in tongue, but in deed and in truth.” Amen! Amen! Amen!

184. **I John 5 v 7**: “For there are three that bear record in Heaven, the Father, the **WORD**, and the Holy Spirit; and these three are one.”

My Bible has a note to say that **this verse** doesn't appear in any original manuscript and that it is generally agreed that it was inserted into the King James Authorised Version at the time of its production. There is no sense of the **WORDS** of **this verse** in either the NEB or the NIV Bibles. Even so, the **WORD** referred to in **this verse** is Jesus, which we know from **John Chapter 1**. Since **this verse** does not seem to be Scripture as such, there is not much more that can be said here.

185. **Revelation 3 v 10**: “Because you have kept the **WORD** of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that that dwell upon the earth.”

This **WORD** is spoken by the Holy Spirit to John, and hence, is the **WORD** of God. So what is “The **WORD** of my patience?” The N. I. V. puts it as: “Since you have kept my command patiently;” the N. E. B. puts it as: “Because you have kept my command and stood fast.” These two other translations have much easier to understand **WORDing**. The Lord is telling us, that if we keep His **WORD** or commandments steadfastly, then He will keep us from the hour of temptation. So the **WORD** of God is a **WORD** to be obeyed for our own benefit, keeping God's **WORD** or commandments will help us and protect us in ways of which we had perhaps not thought about. **Psalms 119:105** reminds us that this **WORD** shows us the way (*of God*) to go. Lord Jesus, you are so gracious to me, who does not deserve it! You have prepared everything for me. All praise and glory to your name. Hallelujah! Amen.

186. **Revelation 12 v 11**: “And they overcame him by the blood of the lamb, and by the **WORD** of their testimony; and they loved not their lives to the death.”

They? Whose testimony was this **WORD**? It would seem to be that of the Archangel Michael and his Angels. They overcame Satan and his Angels by the blood of the lamb - Jesus, and by the **WORD** of their testimony. The Angels have spent eternity in Heaven before the Trinity - Father, Jesus and the Holy Spirit and so, can testify about them, hence the **WORD** of their testimony. So what is this **WORD**? It is not the **WORD** of God, it is not the **WORD** of man, this is a new (*to these studies*) type of **WORD** - that of the Angels about God and His greatness and power and glory and majesty and and and The message for us today is: if we are assailed by Satan, we can come against him with not only the blood of the lamb, but also to remind him about God and all that He is eternally. Hallelujah! Amen! Lord Jesus, just help me to remember this and to use it to defeat Satan in my life. Amen. Hallelujah!

187. **I Samuel 9 v 27**: “And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand you still a while, that I may show you the **WORD** of God.”

This verse tells us that this **WORD** was to be a **WORD** of God. This is a **WORD** that can be shown or revealed to others. As we read on into **I Samuel 10**, we see that this **WORD**, in this case, was a **WORD** of prophesy in which Samuel told Saul of a sequence of events that were to happen to Saul in the next day or two as he journeyed home. Samuel told the disbelieving Saul that he was to be king over God’s chosen people, the nation of Isra’el and these things of which Samuel had prophesied to Saul, were to help Saul realise that it was indeed “the **WORD** of God” that he was to be king over Isra’el. The **WORD** of God, then, comes to confirm to each of us the Will of God to us when we are uncertain as to what that Will is. Hallelujah Lord Jesus, you know how frightened and uncertain we are at times (*if not most of the time*) and you do send your **WORD** to us. Help me Lord Jesus, to hear and to understand your **WORD** to me. Amen.

188. **I Kings 12 v 22**: “But the **WORD** of God came to Shemaiah, the man of God, saying,”

“The **WORD** of God,” this time is a prophetic instruction to the people of Judah and those of the other tribes (*of Isra’el*) who lived in Judah, that they were not to go to fight the people of the other “eleven tribes” who had rebelled against Rehoboam. **V24** makes clear that the rebellion and subsequent splitting of the nation of Isra’el was from the Lord God of Isra’el. So today we see that the **WORD** of God may come in the form of prophesy and that the **WORD** of prophesy may be an instruction to do (*or not to do, as in this case*) something specific. There was no ambiguity in this **WORD**, it was not open to interpretation at all. So is the **WORD** of God always! This **WORD** did come through a man of God, Shemaiah, not just through “some Jew.” Shemaiah was obviously known to be a man of God, and hence, when he spoke “the **WORD** of God,” it was with some authority.

189. **I Chronicles 17 v 3**: “And it came to pass the same night, that the **WORD** of God came to Nathan, saying,”

Now Nathan was a prophet in those days, so it is no surprise that “the **WORD** of God” should come to him, nor that it should be a **WORD** for the king of Isra’el - David. We learn in this passage, that the Lord is listening to our every **WORD** and even our thoughts, and that He responds to them. This **WORD** of God that came to Nathan was in response to the thoughts and **WORDS** of David, expressed in conversation the previous day. This **WORD** of God was, in part, an instruction to David to *not* do what was in his heart, and also to tell David who was to do that which was in David’s heart, and other things of the future - prophesying these things. The **WORD** also told of God’s graciousness and mercy (toward His own people Isra’el) and of the everlasting nature of His relationship towards His people Isra’el. The prophetic part also implied somewhat of the coming Messiah - Jesus.

190. **Proverbs 30 v 5**: “Every **WORD** of God is pure; He is a shield to those who put their trust in Him.”

This is an attribute of the **WORD** of God - purity. So what is purity? My Concise Oxford Dictionary defines pure as: “*unmixed, unadulterated, of unmixed descent, mere, simple, nothing but, sheer, not corrupt, morally undefiled, guiltless, sincere, sexually undefiled.*” I have no problem in using any of these definitions with the **WORD** of God. There is no falseness or uncertainty in the **WORD** of God either, it always means exactly what it says, certainly nothing less. It may sometimes have more than one meaning, or it may apply to more than one time or occasion, but, like God Himself, it never changes. **This verse** does not say that “every **WORD** of God is a shield to us, it says that God is Himself a shield. Now one may turn that around by saying that the **WORD** became flesh, Jesus, and His God, so That is true, but the meaning of this verse, in that case, confirms the purity of the **WORD** - Jesus - since He was born of a virgin and was therefore, sexually undefiled from His conception to His death. Thank you Lord Jesus that you are so pure and that every **WORD** of yours also is pure. May it ever be so, in your Church especially. Amen. Amen. Amen.

191. **Isaiah 40 v 8**: “The grass withers, the flower fades, but the **WORD** of our God shall stand forever.”

Nothing that is, lasts forever, only the “**WORD** of our God shall stand forever.” I will die and return to dust, as will each of us, just as **this verse** says, “The grass withers and the flower fades.” We must learn this and then learn to live our lives in accordance with the facts enshrined in **this verse** - only God is eternal. What is the point in treasuring things that will disappear? Only the **WORD** of God is durable and worthy of being treasured. To learn otherwise is like seeing something nice at the cinema or on TV and saying to oneself, ‘I must remember that in order that I can share it with those around me.’ It is gone, it cannot be shared. It may have been beautiful at the time, but it doesn’t exist anymore, it may be nice to remember it, but it is gone, it hasn’t endured as does the **WORD** of God. I must set my priorities correctly and treasure only that which endures. Help me, Lord Jesus, the **WORD** become flesh, to set my priorities in the correct order for your glory and my eternal benefit. Amen.

192. **Mark 7 v 13**: “Making the **WORD** of God of no effect through your tradition, which you have delivered; and many such things do you.”

How guilty are we of this in our Churches and even Fellowships? O our traditions are sacred, once they were based upon the **WORD** of God, but any such link has long gone, being replaced with yet more traditions we have created for ourselves. ‘But we have always done it this way’ we say, yet it doesn’t alter the facts. The **WORD** of God still stands firm however much we may try to ‘bend’ it or try to make it of no effect. In **this passage**, Jesus had just shown the Pharisees and Scribes two of their (*man made*) traditions, which take their own and others attention away from the **WORD** of God and nullify it in their own lives and also in the lives of those who followed their teaching. The **WORD** of God cannot be made of no effect, except in a limited sense in the life of individuals. Lord Jesus, thank you that your **WORD** does stand and cannot be made to be of no effect. Amen.

193. **Luke 3 v 2**: “Annas and Caiaphas being the High Priests, the **WORD** of God came to John, son of Zacharias, in the wilderness.”

The **WORD** of God didn’t come to either of the High Priests! That must have hurt their pride. The **WORD** of God came to the son of a priest - John, almost an unknown person, miraculously born in old age to Elizabeth and her disbelieving husband priest, Zacharias. John called the people a “Generation of Vipers,” so they asked him what should they do, considering his message. John’s reply was “repent and be baptised for the forgiveness of your sins.” This was the **WORD** of God to the Jews of that day, it is the same **WORD** that Jesus brought and it applies to every one of us today, Jew or Gentile. Lord Jesus, I have been baptised for the forgiveness of my sins, yet I am sure that there are still unconfessed sins within myself. Bring them to my consciousness dear Lord, that I may confess and repent of them all. In the precious name of Jesus I ask. Amen.

194. **Luke 4 v 4**: “And Jesus answered him, saying, It is written, man shall not live by bread alone, but by every **WORD** of God.”

The **WORD** of God is here shown by Jesus Himself, to be an essential need for us to live. Jesus doesn’t deny our need for food (*bread*), but acknowledges that it is a requirement for us to go on living. He makes the point that we need, not just the **WORD** of God, but “*Every* **WORD** of God.” Now there are many who do live without a single **WORD** of God, so what is this life for which “every **WORD** of God” is essential? It is the life of a Christian, the life of righteousness and our life eternal. When we are cut off from the **WORD** of God (*the Scriptures*), there is a great danger that our spiritual lives will shrivel up and possibly die or at least go off course. This is why Ha’Satan is conspiring to prevent the Bible being available in many countries today, e.g. China and an increasing number of Islamic states. He knows that this way, he has a chance of preventing people coming into the Kingdom of Heaven. Lord Jesus, help me to feed on your **WORD** constantly, to remember passages such that if and when persecution arises, your Holy Spirit can bring them back to my consciousness, that my spiritual life may never shrivel. Amen.

195. **Luke 5 v 1:** “And it came to pass that, as the people pressed upon Him to hear the **WORD** of God, He stood by the lake of Gennesaret,”

This **WORD** held so much for the people, that they pressed in upon Jesus to better hear His every **WORD**. It was so important to them that they didn't want to miss a single **WORD** that He uttered. Is this how I see the **WORD** of God in my life? Is it so important to me that I am desperate to receive all of it that I can? Do I press in to make sure that I don't miss the smallest part of His **WORD**? If I cannot answer 'Yes' to all of these and many more similar questions, and I have to be honest and say that I cannot, then it is time to re-examine my whole life and lifestyle! Lord Jesus, you know all the pressures upon me, especially those of time, help me please to slow down enough to make this re-examination of my life, that I may be able to answer 'Yes' to every question. Amen. Thank you Lord Jesus.

196. **Luke 8 v 11:** “Now the parable is this: The seed is the **WORD** of God.”

“The seed is the **WORD** of God.” We know from this passage, that the **WORD** of God may be sown (*heard or known of*), in many places or many people's hearts. The Lord Jesus tells us today that not all that hear the **WORD** (*of His salvation*) will believe and so go to Heaven to be with Him for all eternity. Some say that only those people in the last group will go to Heaven, others say that only the first group will *not* go to Heaven. I only know that the fruit is laid out before us in **Galations 5:22-23**, for us to know what it is. Is the seed of the **WORD** of God bearing this fruit in my life? Am I loving; joyful; peaceable; long suffering; gentle; good; faithful; meek and self-disciplined? Do other people see me as being those things? Lord Jesus, it is my heart's desire to be the good soil in your parable, to bear much of this fruit to your glory. Help me Lord Jesus, make those changes within me that only you can do, in order that I shall bear much of this fruit for your glory. Amen.

197. **Luke 8 v 21:** “And He answered, and said to them, my mother and my brothers are those who hear the **WORD** of God, and do it.”

There is a sting in the tail of **this verse**, Jesus does *not* count those who listen to His **WORD**, to be His family, as may be popularly supposed. Jesus only counts as His family those who not only hear (listen to) His **WORD**, but also do it! The **WORD** of God then, is to be obeyed. This is unconditional, the **WORD** of God is not to be obeyed selectively or interpretively, but absolutely. We are not offered the choice in **this verse** or elsewhere in Scripture. The only choice we have is to obey God's **WORD** and be part of His family (*i.e. Go to Heaven to be with Him for all eternity*) or not to obey God's **WORD** and not be part of His family (*i.e. Go to Hell*). O Lord Jesus, the choice is a stark one, I cannot, however much I want to, obey completely your **WORD** in my own strength, help me Lord Jesus to obey your **WORD**. Amen.

198. **Luke 11 v 28:** “But He said, Yes rather, blessed are they that hear the **WORD** of God and keep it.”

This is more or less a repeat of the instruction that Jesus gave in the last study. This time, it is spoken to all the world, not just believers in Jesus. The message is for all the world to hear - if they will listen. The paragraph containing **this verse**, (*vv24-28*) is headed in my (*Schofield King James*) Bible, “The worthlessness of self reformation.” In other **WORDS**, the futility of trying to put our selves right with God, make ourselves righteous. I know someone who, many years ago, in collaboration with 2 or 3 others, set about telling each other, the other’s faults. That person really believes that, as a result of this, he has made himself faultless - and able to see all the faults in everyone else now (*and free to tell them!*). What a fool! “Blessed are they that hear the **WORD** of God, and keep it,” says the Lord Jesus. This fool I have mentioned still believes that he is now more or less perfect and doesn’t want to know about Jesus and His salvation, he doesn’t even want to hear about it. I suppose that there are many like this in the world. Lord Jesus, keep me from such folly and presumption, and save this man from his folly, bring him to the foot of your Cross of Calvary, save him please dear Lord. Amen.

199. **John 10 v 35:** “If He called them gods, to whom the **WORD** of God came, and the Scripture cannot be broken,”

This verse refers to **Psalms 82:6**, “I have said, You are gods; and all of you are children of the most high.” Jesus was reminding the Jewish leaders, who were trying to destroy Him, that they were (*and still are, of course*), as a nation, being “Children of the most high,” that they were gods, so why do they persecute Him alleging blasphemy? Jesus reminded those Jewish leaders that the **WORD** of God came to their predecessors, their fathers, why should the **WORD** of God not come to Him? Jesus gave them the **WORD** of God, that He is the Son of God, but they didn’t want to know that and called Jesus a blasphemer. Today we see that the true **WORD** of God will be rejected by those leaders who should be the very ones to shout it from the housetops! Today we have senior bishops who deny the Virgin Birth, who are openly homosexual, say nothing about abortion or even worse endorse it, etc. etc. etc. They don’t want to know and they would pervert the **WORD** of God to others, seeking (*however unconsciously*) to lead people away from that true **WORD** of God. Lord Jesus, help your flock to be able to discern these things and keep in your paths without compromising with the ways of the world. Amen.

200. **Acts 4 v 31**: “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spoke the **WORD** of God with boldness.”

What a prayer that must have been! The result of that prayer was that the place was shaken and they were all filled with the Holy Spirit. Being “filled with the Holy Spirit,” “They spoke the **WORD** of God with boldness.” The persecution of believers had started, **V21** tells us, “so when they had further threatened them” However, the result of this whole threatening was that, not only were Peter and John filled with the Holy Spirit, but all the people (*disciples*) there were filled with the Holy Spirit too. Peter and John had spoken the **WORD** of God boldly to the lame man and had seen him completely healed by that **WORD**. Now, all the disciples present were filled with the Holy Spirit and they were all speaking the **WORD** of God boldly! What the **WORD** of God can do! It is contagious, this **WORD**, one miracle which the Jewish authorities couldn’t deny, and what started with two, in this instance, finished up with many speaking “The **WORD** of God with Boldness.” Lord Jesus, I must be without something here, maybe I need a little persecution, or more of your Holy Spirit. Maybe I don’t pray enough, for I don’t find myself speaking your **WORD** with or without boldness. Show me Lord Jesus, where I am going wrong, that I may allow you to make the necessary changes within me. Amen.

201. **Acts 6 v 2**: “Then the twelve called the multitude of the disciples to them, and said, It is not fitting that we should leave the **WORD** of God, and serve tables.”

In a worldly sense, one could accuse the twelve of pride, that the serving at tables was beneath them. However, that is not the way that God saw it! The twelve were giving their time and efforts, at this stage, to prayer and studying the **WORD** of God. Jesus had changed so much in Judaism, by fulfilling some and enlarging upon some more, that the twelve needed to sort things out in their own minds in order that they could then teach others the **WORD** of God - sort of updated by the events of the previous few years. A great deal of the teaching by the Jewish leaders in times past needed to be corrected and updated as a result of Jesus time on the earth as a man and the events surrounding His departure and soon after. In effect, the **WORD** of God was new again to them. The twelve and the other disciples were to turn the world on its head with the **WORD**. Hallelujah Lord Jesus, that you have made so much sense of the **WORD** to them and now to us, help me Lord Jesus, to understand more and more of your **WORD** each day. Amen.

202. **Acts 6 v 7:** “And the **WORD** of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.”

How can the **WORD** of God increase? It is infinite and one cannot increase infinity surely? **This verse** goes on to say that the “number of the disciples multiplied in Jerusalem greatly,” so this is not the same of “the **WORD** of God increased.” So how does “the **WORD** of God” increase? The Lord Jesus said to His disciples “.... Greater things than these shall you do” In **John 14:12**, Jesus had raised people from the dead, can we do anything greater? I believe that this “greater” is in quantity rather than quality of “greater things.” In the same way, this increase in the **WORD** of God is in the rate at which it was spread abroad, shared with others, believers and non-believers alike (*many of whom became believers as a result*). Even many of the priests became believers in the **WORD** of God, Jesus as the Messiah - that must have pleased Caiaphas the high priest! Lord Jesus, help me that “the **WORD** of God shall increase by me, please overcome my timidity Lord. Amen.

203. **Acts 12 v 24:** “But the **WORD** of God grew and multiplied.”

Today, we have a similar aspect of the **WORD** of God as in the **previous study**, in that the **WORD** of God was made bigger. Today it is clear that the **WORD** did grow - bigger. So what is the lesson of the **WORD** in **this verse**? The context is of Herod failing to give God glory His glory and being struck down as a result, then we have the **WORD** “But.” Even so the **WORD** of God grew In spite of the beginning of the persecution of the infant Church, or may be as a result of the persecution, “the **WORD** of God grew and multiplied,” more people heard and accepted the **WORD** of God. We look around at Churches today, and those that are growing fastest are only growing in low single digit percentage terms each year - why? Lord Jesus, we need a push from you in order that your **WORD** might multiply and not just grow today. Amen.

204. **Acts 8 v 14:** “Now when the apostles who were at Jerusalem heard that Samaria had received the **WORD** of God, they sent to them Peter and John,”

The Samaritans had heard the **WORD** of God from Philip (*who was one of the seven appointed to serve the widows in Acts 6*), and had received the **WORD** of God, i.e. accepted it. Now Philip was one who was “full of the Holy Spirit” as **Acts 6:3** tells us, but these happenings were before Peter and the Church were commissioned to take the Gospel (*and the Baptism in the Holy Spirit*) to the Gentiles (**Acts 10**). So, I imagine that this was why it was necessary for Peter and John to go to Samaria in order to lay hands on the believers there for them to receive the Holy Spirit. We learn today then, that the receiving of the **WORD** of God - salvation - does not automatically confer the Baptism of the Holy Spirit, although this is undoubtedly a gift of God that He desires all believers to have, Paul’s letters make this clear. Lord Jesus, thank you that I have received both the **WORD** of God and the Baptism of the Holy Spirit, help me that I may be a good witness to both and give you the glory. Amen.

205. **Acts 11 v 1**: “And the apostles and brothers that were in Judea heard that the Gentiles had also received the **WORD** of God.”

As we see in the **three verses following**, the other apostles and brothers remaining in Judea were not best pleased that Peter had broken the Judaistic law in giving the **WORD** of God to Gentiles. The Jews, wrongly imagined that since they were God’s people (*as they still are, of course*), only they should receive this **WORD** of God, quite forgetting that they were supposed to have been the ones to bring the **WORD** of God to the whole world right from the beginning. Once Peter explained what had happened though, they recognised the hand of God in the matter and were then quite happy that God had reminded them that He is the God of all, not just the Jews or even just believing or Messianic Jews. O Lord God, there have always been non-Isra’elite, non-Jewish believers, I thank you that you saw fit to make sure that I, as a Gentile, got to hear your **WORD**, especially your **WORD** of salvation and of your Baptism in the Holy Spirit. Hallelujah! Amen.

206. **Acts 13 v 7**: “Who was with the Deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the **WORD** of God.”

So it is prudent to hear (*take note of or act upon*) the **WORD** of God. This high official in the Roman empire, was a prudent man, yet he had with him a false prophet, a Jew, who tried to withstand the **WORD** of God and divert the Deputy from hearing and receiving that **WORD** of God. It will not always happen that the Lord will immediately afflict those motivated by Satan against the **WORD** of God, but this man, Bar-Jesus, was a man who obviously commanded some attention, being a sorcerer, a witch of some sort. This was at Paphos, an area new to the Gospel at that time, so this man had to be stopped and was made blind. One wonders if he ever came to believe in Jesus as his Messiah. We see today that the **WORD** of God must not, cannot be stopped. **Isaiah 55:11** says “.... my **WORD** It shall not return to me void, but it shall accomplish that which I please” There is no doubt about this, the **WORD** of God will not be thwarted. Hallelujah! Amen.

207. **Acts 13 v 44**: “And the next Sabbath day came almost the whole city together to hear the **WORD** of God.”

There was such a hunger for God in Antioch of Psidia, in those days, amongst the Jews and the Gentiles. We see in the **next verse** though, that the leaders of the Jews (*“the Jews”*) were opposing Paul. So he then turned to the Gentiles with the **WORD** of God. So, the **WORD** of God is something for which we should hunger. O that this nation of Great Britain should hunger for the **WORD** of God, O that the nation of Turkey (*of which Antioch is now part*) should hunger for the **WORD** of God, that is now an Islamic nation. “Almost the whole city” probably means about 90% of the population came to hear the **WORD** of God. O Lord Jesus, that 90% of any sizeable town or city in Great Britain should do the same. Lord Jesus, set me on fire for you and your **WORD**, that some sparks from me should fall on the unbelievers around me. Amen.

208. **Acts 13 v 46:** “Then Paul and Barnabas grew bold, and said, It was necessary that the **WORD** of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

And thank God that Paul did turn to us Gentiles! It must be observed, that Paul always went first to the Jews with the **WORD** of God, where-ever he went, where-ever he was. It is not so today. One wonders why when, as Paul said in **this verse**, “It was necessary that the **WORD** of God should first have been spoken to you” (*the Jews*). The Jews were to be, and will be in the millennium, the ones to bring the **WORD** of God to the nations, yet, apart from the relatively few in the Scriptures, they didn’t do as God wanted them to do. They became proud because the Lord God chose them as His Holy (*i.e. set apart*) nation, and they thought that God was only for them. This resulted in their going very wrong and away from the **WORD** of God - as we read over and over again in the Tanakh. We must not think ourselves as any better than them!!!! We are just as human as the nation of Isra’el and just as likely to look away from the **WORD** of God and be filled with pride. Lord Jesus, help me to keep my eyes on you, and keep me from spiritual pride when I do manage to do so. Keep me, Lord Jesus, in your way and in the **WORD** of God, and humble enough to learn to share your Gospel with the unsaved around me. Amen.

209. **Acts 19 v 20:** “So mightily grew the **WORD** of God, and prevailed.”

Once again, the **WORD** of God grew mightily. Did the **WORD** of God change in any way, to have grown? No, of course not. The **WORD** of God was accepted by many more people in Ephesus. The **WORD** of God was highly esteemed there, the **WORD** of God was magnified - adored and realised to be eternal truth by many people there. They did not accept it selectively: *‘O I’ll not believe this part or I only believe that part of it means that ...’* Those who believed, believed all of the **WORD**, Which was only the Tanakh, there was no New Testament in those days. Where do *I* stand on the creation story in **Genesis**? Where do *I* stand on the virgin birth? Etc. Etc. Etc. I believe that these things happened exactly as they are written, the God whom I worship is more than capable of doing these things. To me, it is in the **WORD** of God, so they are true. I do not pretend to understand them, but it is not for me to question God as Job found out. Thank you Lord Jesus that your name and your **WORD** are magnified in me, and may that ever be so. Amen.

210. **Romans 9 v 6:** “Not as though the **WORD** of God has taken no effect. For they are not all Isra’el, who are of Isra’el.”

The **WORD** of God is always effective, is what Paul is saying here in **this verse**. But, he continues, and gives the justification of this statement by revealing that this is true, in this case, only of believers in Isra’el, not necessarily all of natural Isra’el. Those of the Isra’elites (*Jews as they are referred to in today’s world*) who believe the **WORD** of God, are spiritual Isra’el, and to them the **WORD** of God came. As is seen here and elsewhere in Scripture, just being born a Jew (*or a Danite, or a Gaddite, or a Levite, or*) does not give anyone salvation. Equally, being born a Catholic or going to Church regularly does not give anyone salvation! **Acts 16:31** tells us, “Believe on the Lord Jesus Christ, and you shall be saved, and your house,” only this will bring salvation to each one of us, it is our own individual decision to believe on Jesus as Lord of our life, it is not a collective thing in any way. Lord Jesus, thank you that I made that decision to make you Lord of my life so many years ago. Help me that I may be a true witness to you and to your salvation. Amen.

211. **Romans 10 v 17:** “So, then, faith comes by hearing, and hearing by the **WORD** of God.”

So what do we learn today about the **WORD**? We learn that the basis of our faith in Jesus, is by hearing the **WORD** of God. The more we hear the **WORD** of God, the greater our faith. If we want to increase our faith (*in Jesus*), then we must have more and more of the **WORD** of God. Lord Jesus, I thank you that I live in a country where there is no let or hindrance to my owning a Bible nor, to my reading and studying it as much as I want. Lord, those who are not able to do such things, as in nearly all Islamic countries, where they can only have the **WORD** of God by mouth (*Radio*), they can *only* hear your **WORD** and not read it for themselves. May those who speak it to them, speak it accurately and clearly. Praise you Lord Jesus for the Christian Radio stations etc. who broadcast your **WORD** to those who cannot get it any other way, also that your **WORD** says “Faith comes by hearing!” Hallelujah! Amen.

212. **I Corinthians 14 v 36:** “What? Came the **WORD** of God out from you? Or came it to you only?”

Questions, questions, questions! These are a rebuke from the Lord Jesus through Paul to the Church at Corinth. All sorts of bad practices had manifested themselves at Corinth, Paul had listed some in this letter to them, telling them that they were wrong - not in accordance with the **WORD** of God - and to stop them. **This verse** is saying to the *Corinthians* ‘Did they think that they were the ones with the **WORD** of God?’ And ‘Did they think it came only to them?’ **The verse** is an admonition to them to heed the **WORDS** of Paul who is giving them the true **WORD** of God and the Scriptures (*or Old Testament, as we would call it now*). What ever **WORD** we get must be measured against the Scriptures (*Old and New Testaments*) since, if the **WORD** is from God, it will be in accordance with the Scriptures and will not in any way contradict them. Thank you Lord Jesus for the **WORD** of God, the Scriptures, which you have given us to use as a plumb line in every area of our lives. Amen.

213. **II Corinthians 2 v 17**: “For we are not as many, who corrupt the **WORD** of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.”

“.... Many, who corrupt the **WORD** of God.” I wonder to whom this refers today! The **WORD** today is to read; hear; preach; learn from; put into practice and generally live according to the truth of the **WORD** of God, knowing when we do so that what we do is of God and in the authority given us in Jesus so to do. Whatever we do, do it in the knowledge that God is watching, and that we act as Jesus. That which we speak or do, before the world (*i.e. in public*) or in private, must be glorifying to the living Lord God of Isra’el and not to ourselves. Lucifer took pride in what he was doing and so wanted the praise for himself, with the result that he fell from Heaven (*did he fall, or was he pushed?*) and became Ha’Satan. We must watch out for pride and ensure that that we give God ALL the glory and not try to keep some for ourselves. To do so would be to attempt to “Corrupt the **WORD** of God.” O Lord Jesus, keep me from pride, thank you for all that you are to me, all that you have made me and all that you have given to me. All glory and honour and praises to you Lord Jesus, the living God. Amen.

214. **II Corinthians 4 v 2**: “But we 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.”

Paul is telling us today, as much as the Corinthians of yesteryear, that we must be careful not to handle “the **WORD** of God deceitfully.” So what does this mean? The meaning comes out in the next part of **the verse**: “But by manifesting the truth” In other **WORDS**, we must manifest the truth of the **WORD** of God in our lives, renouncing those things within ourselves which do contradict the truth of the **WORD** of God. As has been written before in these studies and elsewhere, our own lifestyle must back up the **WORD** of God that we speak. If our lifestyle contradicts the truth of that **WORD** of God, then there is no way in which we can be “Commending ourselves to every man’s conscience in the sight of God,” instead, we destroy our own credibility and harm that of the **WORD** of God in the eyes and ears of unbelievers. Lord Jesus, show me where my lifestyle is out of line with your **WORD**, that I may submit myself to you for you to make the necessary changes within me and in my lifestyle. Amen.

215. **Ephesians 6 v 17**: “And take the helmet of salvation, and the sword of the Spirit, which is the **WORD** of God;”

So, the **WORD** of God is the sword of the Spirit. We know that the sword may be used as both an attack or a defensive weapon and so it is with the **WORD** of God. **Hebrews 4:12** reminds us of some of the attributes of this “sword” and the things that may be accomplished with it - much more than a metal sword! This sword, the **WORD** of God, can be used by each one of us in every situation in which we find ourselves as Christians. However, before we can use the sword, we must know how to use it. Fortunately, it has a built-in training manual - the Scriptures themselves. We must, then, first learn to read the Scriptures and learn from them, before we try to use them as a sword, for the enemy is already well trained and could defeat us. So, using the **WORD** of God as a sword is not for new Christians until they have learned from the **WORD** of God how to use it as a sword. Lord Jesus, give me that thirst for your **WORD**, that I may readily learn from it how to use it as a sword in my everyday life, for your glory. Amen.

216. **Colossians 1 v 25**: “Of which I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the **WORD** of God,”

“Fulfil the **WORD** of God?” Yes, the **WORD** of God is prophesy, amongst other things, which must have its fulfilment. Moses told the people of Isra’el, in **Deuteronomy 32:21**, that God would provoke them to jealousy by the Gentiles. He obviously didn’t say, but we are those Gentiles, who worship the living Lord God of Isra’el, their own God! This is, in part, a fulfilment of that prophesy that Paul is telling the Colossian people (*Gentiles like us*), that his bringing the **WORD** of God, the God of Isra’el, to the Gentiles in Colossae, is in part a fulfilment of that **WORD** of Moses. Paul always went to the Jews in every place he went, he only ever went to the Gentiles after the Jews of that place rejected his message (*not all of the Jews in each place rejected the Gospel, as the Scriptures testify*). Lord Jesus, thank you for the salvation you gave to me, a Gentile. Help me Lord Jesus, to be so fervent in my worship of you and the study of your **WORD**, that I may provoke your own people Isra’el to jealousy. Amen.

217. **I Thessalonians 2 v 13**: “For this cause also thank we God without ceasing because, when you received the **WORD** of God which you heard of us, you received it, not as the **WORD** of men but as it is in truth, the **WORD** of God, which effectually works also in you that believe.”

The message that Paul gave to the people of Thessalonica when he was there, was the **WORD** of God, not the **WORD** of men. We see in this verse, that this **WORD** “works” in us who believe it. In other **WORDS**, it is not in one ear and out of the other, it stays in our brain and accomplishes much more than mere **WORDS**. Firstly, if we believe, it produces repentance from our own sin and confession of that sinful state to Jesus, which then produces salvation to our souls, which then in turn produces a desire to learn more of the **WORD** of God and so go on to a deeper relationship with God - Jesus. As we know, it goes on working, on and on and on, accomplishing more and more. Hallelujah Lord Jesus! Amen! Amen! Amen!

218. **I Timothy 4 v 5**: “For it is sanctified by the **WORD** of God and prayer.”

The “it” in **this verse** refers to the **prior verses** and the eating of animals. The passage is referring to things which we should and shouldn’t do, and in particular (*for this verse*) confirms that the meat of no creature is forbidden to us. E.g. We can eat pork and ham. Paul gives the reason for this: “For it is sanctified by the **WORD** of God and prayer.” Who are we to say that the **WORD** of God is wrong? God created all creatures and we are hereby set free to eat any of them with but one condition: “.... Nothing is to be refused, if it is received with thanksgiving;” (*v4*). So, the **WORD** of God is that whatever we eat, we must receive it with thanksgiving, knowing that it is “sanctified by the **WORD** of God ...” Thank you Lord Jesus, that your **WORD** doesn’t leave us in any doubt about anything in our daily lives. Amen.

219. **II Timothy 2 v 9**: “For which I suffer trouble, as an evildoer, even to bonds; but the **WORD** of God is not bound.”

There is no way in which the **WORD** of God may be bound! It cannot be silenced, it cannot be made void - of no effect. The communists of the “Eastern Block” have seen the **WORD** of God spring back up from underground instantly the restrictions on Christianity were removed. The **WORD** of God was there all the time, working in the souls of people, growing constantly. The communists may now realise that the **WORD** of God cannot be bound! O praise the Lord Jesus that the more attempts are made to bind the **WORD** of God by persecution, the greater grows the **WORD** of God! Hallelujah! The weakness of the **WORD** of God in this country is because there is no persecution in any shape or form - but it is coming! It is coming, be not under any illusion, the true Church will soon be persecuted for holding on to the truth of the **WORD** of God. O Lord Jesus, King of the Jews, take me home to be with you before the persecution comes. Amen.

220. **Titus 2 v5**: “To be discreet, chaste, keepers at home, good, obedient to their husbands, that the **WORD** of God is not blasphemed.”

If we, be that wives or men, do not obey the **WORD** of God, that is, if we profess to be Christians, yet do not obey the **WORD** of God, then the **WORD** of God is brought into disrepute (*in the eyes of non-Believers*), hence blasphemed. **This verse** expressly tells us not to do this! This **particular verse** is referring to wives, but the context widens this instruction to all those who profess Jesus to be Lord and saviour of their lives. It is up to each one of us to seek to glorify Jesus and His **WORD** in all that we think, say or do. **This Chapter** of Titus gives us direction in how this is to be accomplished in quite some detail, and also gives the reason. It is not up to us, individually or collectively, to defend the **WORD** of God, the **WORD** of God is quite capable of defending Himself, but we *are* called upon to live out the **WORD** of God. Amen.

221. **Hebrews 4 v 12:** “For the **WORD** of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”

Wow! This is an uplifting description of the **WORD** of God. It is not that the **WORD** of God needs these attributes for Himself, but that we need the **WORD** of God in order that we can use Him for ourselves to see where we are, right or wrong in our actions, **WORDS** or attitude. The Lord Jesus knows “The thoughts and intents of our hearts,” but sometimes we don’t realise from whence we are coming ourselves, and need to read or hear the Scriptures in order to find out about ourselves for ourselves. Thank you Lord Jesus, that you have shown me just how powerful is your **WORD** and how I should use it on myself. Amen.

222. **Hebrews 6 v 5:** “And have tasted the good **WORD** of God, and the powers of the age to come,”

The **WORD** of God is Good! **This verse** is part of a **WORD** of warning to us as Christians, that if we return to our former lifestyle (*as before salvation*) then there is no salvation for us. Now that statement and the passage before us, has been many times misinterpreted to mean that we can lose our salvation if we do sin. Lord Jesus, open our eyes to your salvation, for all of us to see that you have died for all of our sins: past; present and future! There are no sins for which you have not died to offer salvation to us. As Christians, we are not yet perfected, hence we do go wrong from time to time, but Jesus is waiting for us to confess our sin(s) to Him, repent of it (**them**) and accept His forgiveness for them. We do not become new Christians again (*as some would have it*) by so doing. Jesus is waiting, longing for us to return to Him, with open arms! What a good **WORD** of God! What a good **WORD**! Hallelujah! Amen.

223. **Hebrews 11 v 3:** “Through faith we understand that the worlds were framed by the **WORD** of God, so that things which are seen were not made of things which do appear.”

Wow! What a blow for the evolutionists and those who believe in the “Big Bang” theory, for those who believe that by this theory or that theory on how the universe was formed. Here we have it in God’s own **WORD**, in black and white, “The worlds were framed by the **WORD** of God!” This confirms the **WORD** of God in Genesis where it says “... let it be ...” Hence, **this verse** confirms that things were not made out of any existing substance, now we know that the Lord God of Isra’el created all things, He **created** them, He didn’t make them out of something already existing. All things were made by the **WORD** of God. There is no doubt now of the creative ability of the **WORD** of God. Hallelujah! What a God we have over us! Hallelujah! Amen.

224. **Hebrews 13 v 7:** “Remember them who have the rule over you, who have spoken to you the **WORD** of God whose faith follow, considering the end of their manner of life:”

We should expect from those who have rule over us, the speaking of the **WORD** of God and for their lifestyle also to display their faith in the **WORD** of God. Conversely, if the lifestyle and faith of those who have the rule over us doesn't display the **WORD** of God, we should seek to find those who do, to have rule over us. In my mind is voting for local councillors and MPs and Euro MPs etc. etc. Praise the Lord, we don't have them any more!!! We do have the ability and must, as Christians, exercise this ability to control the way in which we are ruled or governed. The **WORD** of God must be paramount in all areas of our lives. Amen.

225. **I Peter 1 v 23:** “Being born again, not of corruptible seed, but of incorruptible, by the **WORD** of God, which lives and abides forever.”

Today we see that the **WORD** of God has these attributes: being able to save, to bring to re-birth (*born again*); being incorruptible (*by anyone!*); also, of being eternal - living and abiding forever. Now, the only eternal anything is God Himself, but the **WORD** of God is Jesus Himself, as we read in **John 1**. So, the **WORD** is God, hence it can be eternal. If the **WORD** were corruptible, it could not last forever, be eternal. So, incorruptible and eternal are linked together and could almost be said to be the same thing. I rejoice in Jesus my saviour, that I am “Born again ... by the **WORD** of God” according to **this verse**. Hallelujah! Amen. Hallelujah! Amen.

226. **II Peter 3 v 5:** “For this they willingly are ignorant of, that by the **WORD** of God the heavens were of old, and the earth standing out of the water and in the water,”

Those who say that nothing is going to change, since there is no God, who say that things are just the same as they have always been, ignore the fact that the earth came into being by the **WORD** of God and no other way, that this itself was a change and that there was a flood which changed the whole face and even the climate of the earth. All this was done by the **WORD** of God. **V3** tells us that in the last days (*before Jesus returns*) there will be scoffers (*at the WORD*) who will walk in their own lusts. In other **WORDS**, people will be self-righteous, believing that they do no wrong, being totally independent of God, not needing Him in any way, sense or form being (*the sin with which we are all born, wanting our own way all the time*), totally denying Him and alien to God. This is the **WORD** of God, we shall see this come to pass - we already do see this today, this is not just the papers, the Radio and the TV are revealing these things to us. They didn't use to be like that, as they are today. O Lord Jesus, forgive us these sins and draw us ever closer to walk with you in your ways. Amen. Amen. Amen.

227. **I John 2 v 14:** “I have written to you, fathers, because you have known Him that is from the beginning. I have written to you, young men, because you are strong, and the **WORD** of God abides in you, and you have overcome the wicked one.”

The **WORD** of God abides in those who are able and do over come the wicked one in their lives. The **WORD** and overcoming (*the evil one*) are linked together in this verse, although **the verse** does not say that they have overcome just because the **WORD** abides in them. However, we know from our own experience, that we cannot overcome the evil one, if Jesus, the **WORD** of God, doesn't abide within us. It is only by the power of the **WORD** of God dwelling within us, that we are able to overcome that evil one. Without that power, we are weak and susceptible, remember the parable of the man from whom the demon was cast out and into whom the demon returned with several of his peers. O Lord Jesus, without you I am weak and unable to overcome that evil one, fill me anew with your presence, that I may be strong in you. Amen.

228. **Revelation 1 v 2:** “Who bore witness of the **WORD** of God, and of the testimony of Jesus Christ, and of all things that he saw.”

John had witness to the **WORD** of God, to Jesus. He was able to do this because he had walked and talked with Jesus for about 3 years in a physical way. We too can bear witness to the **WORD** of God since we have walked and talked in the ways of Jesus, we know what He has done in our own lives, we know what the **WORD** has done in us and through us and to us. The **WORD** of God is in our lives in a closer and more meaningful way than just a mere physical presence. We do, of course, know the physical presence of the **WORD** with us on many occasions in our lives, even though we may not be able to see Him with our eyes or touch him with our hands, our spirit “sees” Him and “feels” him. So, we can and should bear “Witness of the **WORD** of God” in our lives. Hallelujah! What a saviour! Hallelujah! Amen.

229. **Revelation 1 v 9:** “I, John, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the isle called Patmos, for the **WORD** of God, and for the testimony of Jesus Christ.”

John was imprisoned simply because he held the **WORD** of God to be true and also for witnessing that Jesus is the Messiah, saviour of the world (*if only the world would accept Him as such!*). This **WORD**, we have seen throughout these studies, is Jesus, the Son of God. It is also the written **WORD** of God - the Scriptures, Old and New Testaments. It is, from time to time, a prophetic **WORD** given to His people for their direction. John's imprisonment on Patmos was because he was persecuted for the sake of the **WORD** in all these meanings. This begs the question for me - am I prepared to suffer that persecution for the sake of the **WORD** of God? Are you? The **WORD** of God itself is also under attack - most recently that Hell is not what the **WORD** of God says that it is, previously we have heard of the denial of the Virgin Birth and other attacks on the **WORD** of God. Currently there are moves to allow that homosexuality is not a sin, contrary to the **WORD** of God! Am I prepared to stand up and be counted as one who holds the whole of the Scriptures to be the revealed **WORD** of God and absolute truth? Help me Lord Jesus, saviour of my soul, to be one who does hold to the absolute truth of your **WORD**. Amen

230. **Revelation 6 v 9:** “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the **WORD** of God, and for the testimony which they held.”

So this **WORD** is a **WORD** to die for, and the end of **V11** tells us that there are more yet to die for the **WORD** of God, for Jesus. If one reads “Open Doors,” one will read there of the murder and persecution of Christians (*including their “shepherds”*) by the thousands, in many places in the world, and in some perhaps very unexpected places such as Mexico! This persecution will come to this country, to those who uphold the **WORD** of God in the face of the leaders of what is called the “Church” today. The future head of the Church of England who has declared that he will uphold other faiths in the face of the **WORD** of God(!) and many others in positions of leadership in that Church and in other denominations. Am I prepared to die for the **WORD** of God? Am I prepared to suffer persecution, from Mickey taking to torture in the physical and mental realms for the **WORD** of God? Am I prepared to join those under the altar in **verses 9 and 11**? Lord Jesus, **WORD** of God, help me, strengthen me for what lies ahead, that you may be glorified in me and through me and my testimony. Amen.

231. **Revelation 19 v 13:** “And he was clothed with a vesture dipped in blood; and his name is called the **WORD** of God.”

Who is this “**WORD** of God?” None other than Jesus Himself! How do we know this? We know from **John 1** of course. Isn't it wonderful how the Scriptures begs a question and also provide the answer. We also see in this passage, from **v11**, that this **WORD** (of God) is called “Faithful and True” and He does both judge (in righteousness) and make war (in righteousness). **V12** tells us that no man knows His name, then, here in **v13**, we are told His name is “The **WORD** of God.” We also learn of this **WORD** of God, that He will lead the armies of God out of Heaven to smite the nations. There is an implication here that He will not smite all the nations, so which one(s) will He not smite? There is also an implication that He will not destroy the nations completely, since He will subsequently rule them with “a rod of iron” in **v15**. **Romans 11** explains how we believing Gentiles (*parts of “the nations”*) are grafted in amongst God's own (*believing*) people - Isra'el. This is the (*by that time, believing*) nation that will not be “smitten.” Hallelujah! Amen.

232. **Revelation 20 v 4:** “And I saw thrones, and they sat upon them, and judgement was given to them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the **WORD** of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

Again we see that there is suffering for the **WORD** of God by those who believe. We do not see the means or the channel of this suffering (*except that many will be beheaded*) to the believers, but it is clear that this is from Ha'Satan. It is rather terrifying in a worldly or bodily sense, to realise that this suffering includes beheading! Do I love the Lord Jesus, the **WORD** of God, sufficient to suffer thus? Do I love the **WORD** of God enough to suffer the legalised robbery (*Oh yes, this is coming too!*), deprivation and persecution that will come as a result of refusing to have the mark of the beast on my forehead or hands? This day, when we shall need to have that mark even to buy food or remain legally in our own homes for which we have paid, is in fact approaching! The technology now exists to make this happen! Lord Jesus, help me to withstand these onslaughts of Satan and his demons, strengthen and encourage me for the evil to befall me in the future. In your mercy and love, hear this prayer. Amen.

233. **Numbers 27 v 21**: “And he shall stand before Eleazer, the priest, who shall ask counsel for him after the judgement of Urim before the Lord; at his **WORD** shall they go out, and at his **WORD** they shall come in, both he, and all the children of Isra’el with him, even all the congregation.”

This passage, from v 18 to v21 is the Lord God of Isra’el speaking to Moses. The Lord is telling Moses, in **this verse**, that He is giving Joshua His full authority and power (*as He had previously given Moses, who was now about to die*) and that the **WORD** of Joshua would have authority to Isra’el, who would obey the **WORD** of Joshua: “At his **WORD** shall they go out, and at his **WORD** they shall come in.” So, the **WORD** spoken by Joshua was to have the full authority of the Lord God of Isra’el, as had Moses. Not only was the **WORD** of Joshua to have the authority, but, the whole congregation of the children of Isra’el were going to recognise it as such. A **WORD** of authority is not a **WORD** of authority if no-one recognises it as such! Lord Jesus, help me to recognise your **WORD** of authority, no matter through whom it comes, that I might obey it, for your glory. Amen.

234. **Numbers 30 v 2**: “If a man vow a vow to the Lord, or swear an oath to bind his soul with a bond; he shall not break his **WORD**; he shall do according to all that proceeds out of his mouth.”

In the City of London, it was said by Stock Exchange and Foreign Exchange dealers, when all deals were done by **WORD** of mouth, that “My **WORD** is my bond.” This follows exactly the Scripture before us. This system is open to abuse by unscrupulous people, of course, but such people would be obvious fairly soon and were ejected from “the floor” and were no longer able to function in such a way. For us today as Christians, we are commanded by this Scripture, to “make our **WORD** our bond.” This Scripture is an exhortation to refrain from letting anything out of our mouths that we cannot (*publicly*) stand by - no lies (“*white*” or *otherwise*), no deceit, no guile, no half truths, not seeking to get the best for ourselves at the expense of others. We are to be as honest in our **WORD**, as the day is long, as the saying goes. We see here in this verse, that though our **WORD** can and does get broken, the Lord Jesus would not have us break our **WORD** - if we say something, stand by what we have said. Amen.

235. **I Samuel 1 v 23:** “And Elkanah, her husband, said to her, Do what seems good to you; tarry until you have weaned him; only the Lord establish His **WORD**. So the woman abode, and nursed her son until she weaned him.”

“Establish His **WORD**?” To bring His **WORD** to pass or into being. Hannah prayed to the Lord for a son and had told the Lord that if He granted her petition, she would give him to the Lord for his whole life. It must have been very hard for Elkanah (*to say nothing of what it must have been for Hannah*) to give up his son, but here in **this verse**, he is saying ‘Thy will be done’ to the Lord. We see in **this verse** that Elkanah was a God fearing man, obedient to the **WORD** of God, willing to see the **WORD** of God brought into being in his own life - even to his own detriment. The **WORD** of God, in the form of an answer to his barren wife’s prayer meant much to him, even to “sacrificing” his own son to the Lord. Lord Jesus, when the time of your testing me comes to pass, may I not fail your **WORD**, but welcome your **WORD** into my life. Amen.

236. **II Samuel 23 v 2:** “The Spirit of the Lord spoke by me, and His **WORD** was in my tongue.”

How marvellous, to be able to say such a thing - the “**WORD** (of God) was in my tongue!” To have such assurance of my position in the sight (*and hearing*) of the Lord Jesus, in His presence. Yet we (*and I*) do have that position in the Lord Jesus, we (*and I*) do have that authority to speak out His **WORD**. So why do I not exercise it? Is it because I am afraid of ridicule from my peers? Is it because I lack courage to speak out about my Lord and saviour? Why is it then? Why don’t I exercise that authority that Jesus has given to me (*and to each of us*)? Is it because I don’t talk enough with the one who has saved me from the consequences of my sin - Jesus? Is it because I don’t ask Him to en-courage me? Probably it is all of these things! Lord Jesus, I want your **WORD** to be in my tongue, en-courage me to take hold of the opportunities that you give me to exercise that **WORD**. Amen.

237. **I Kings 2 v 4:** “That the Lord may continue His **WORD** which He spoke concerning me, saying, If your children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail you (*said He*) a man on the throne of Isra’el.”

David was challenging Solomon to walk continuously in the ways of the Lord God of Isra’el, in order that the **WORD** of that same Lord might continue to come to pass in respect of there being a son of David upon the throne of David. We know, of course, that this **WORD** of the Lord did not continue in being as such, because Solomon, and his sons after him, failed to keep wholeheartedly to the ways of the living Lord God of Isra’el. So this **WORD** of the Lord is a conditional **WORD**, if Then We know too that a son (*or descendant*) of David will come back to secure the throne of David for all eternity, who is Jesus, so the **WORD** of the Lord doesn’t change, only our fulfilling (*or not*) of the conditions attached to some, like this, of the **WORD** of God. Lord Jesus, when your **WORD** concerning me is conditional, let me not be slack in fulfilling those conditions you attach. Amen.

238. **I Kings 8 v 20:** “And the Lord has performed His **WORD** that He spoke, and I am risen up in the stead of David, my father, and sit on the throne of Isra’el, as the Lord promised, and have built a house for the name of the Lord God of Isra’el.”

“The Lord has performed His **WORD**.” Now, to Christians, this should be no surprise at all, if the Lord says something, then there is no reason to even suspect that it might not happen. The Lord Jesus *is* the **WORD** of God, and since He is (*and ever shall be*), His **WORD** cannot fail to come to pass. If the Lord says anything, it must happen. Conversely, if a **WORD** of the Lord, of God, were to fail, that means that God Himself would have failed! The consequences of this would be too terrifying to contemplate!!! Thank God that He cannot fail, hence His **WORD** cannot fail - Amen to that! If I rely, believe in, God for His salvation, I can equally rely on, believe, His **WORD**. Thank you Lord Jesus that no matter what or who else fails around me, you and your **WORD** can never fail. Amen

239. **II Chronicles 6 v 10:** “The Lord, therefore, has performed His **WORD** that He has spoken; for I am risen up in the stead of David, my Father, and am seated on the throne of Isra’el, as the Lord promised, and have built the house for the name of the Lord God of Isra’el.”

The whole **WORD** of God had come to pass, not just part of it. The same is true for every **WORD** of God, every single **WORD** shall come to pass. Some of it has already been done, some has been partially done and for the rest we await, whilst yet more is still to come to pass in its entirety. Oh praise you Lord Jesus, that we can totally rely upon your **WORD**, it shall come to pass, maybe not in our lifetime even, but we can (*and must as Christians*) run our lives according to your **WORD**. Lord Jesus, help me to develop that total trust in not only you, but in your every **WORD** too. Amen.

240. **I Kings 1 v 16:** “And he said to him, Thus says the Lord, Foreasmuch as you have sent messengers to enquire of Beelzebub, the god of Ekron, is it because there is no God in Isra’el to enquire of His **WORD**? Therefore, you shall not come down off that bed to which you are gone, but shall surely die.”

Today, we see something new about the **WORD** of the Lord God of Isra’el, that it is a sin to seek any other **WORD** than that of the Lord God (*that includes things like horoscopes etc.*). Ahaziah was bed-bound as a result of an accident and had sent to Beelzebub, to the god of Ekron, to know if he would recover from the injuries, instead of seeking the Lord God of Isra’el. Ahaziah was warned three times that he would surely die of the injuries, yet he steadfastly refused to ask the Lord the question, and so he did die. The Lord is so gracious(!), he gave Ahaziah three chances to ask the Lord for His **WORD** in his situation, the Lord wasn’t even asking him to worship or sacrifice to Himself, just to ask Him the question instead of asking Beelzebub for his **WORD** - which he wouldn’t have obtained anyway. What a God! Such mercy and tenderness to us even when we won’t even ask Him a question. O Lord Jesus, that I might ask you for your **WORD** always and in every situation in my life. Amen.

241. **II Chronicles 10 v 15**: “So the king hearkened not to the people; for the cause was of God, that the Lord might perform His **WORD**, which He spoke by the hand of Abijah, the Shilonite, to Jeroboam, the son of Nebat.”

The Lord’s **WORD** must be performed, it cannot fail. Here we see how the Lord ‘engineers’ things to make sure that His **WORD** does come to pass. Quite apart from the fact that Jesus, the Lord, knows the end from the beginning, He also knows exactly how and when His **WORD** will come to pass as in this case. Isra’el was to be split into two parts, He had planned for this and we see in this verse, just how the Lord made His **WORD** (*spoken by Abijah*) happen. The Lord hardened the heart of Rehoboam such that he didn’t listen to the people’s request, but listened instead to the inexperienced young men around him. O Lord, it is a wonder to behold the ways in which your **WORD** comes to pass. All glory, honour and praise to your name. Amen.

242. **Psalm 56 v 4**: “In God I will praise His **WORD**, in God I have put my trust; I will not fear what flesh can do to me.”

“In God I will praise His **WORD**.” This is a statement of intent and practise by the Psalmist, in this case, David. It is also an exhortation to each of us to do just this - “praise His **WORD**.” Now His **WORD**, as we have seen earlier in these studies, is both the Scriptures and also Jesus Himself, for Jesus is the **WORD** made flesh (*John 1*), so, here is that exhortation to do what we do (*super*)naturally, praise Jesus for His love, mercy, grace, power, majesty, wonder, However, it is also an exhortation to praise the Scriptures, to hold them as absolute truth, to venerate the meaning (*NOT the written WORD or book!*) and the glory and the teaching that it holds. To put our total trust in the **WORD** without selectivity. Help me Lord Jesus, to praise your **WORD** in every sense of that **WORD** ‘praise.’ Amen.

243. **Psalm 56 v 10**: “In God will I praise His **WORD**; in the Lord will I praise His **WORD**.”

Apparently, in Hebrew, to repeat something as in *this verse*, is to cast special emphasis on the **WORDS** and their meaning. So, it is especially important, the **WORD** of God tells us here, to praise His **WORD**. This **WORD**, as we have seen before in these studies, is the Lord Jesus Himself and we know that He is worthy of all praise - and honour and glory and ... What the Lord is showing me in *this verse*, is the importance of doing this praising of His **WORD**, in Him: “In God will I ...; in the Lord will I ...” I believe that the emphasis here is that I must be a born again Christian - in God, in the Lord, in order for this to happen, after all, non-believers are hardly likely to praise Jesus from their hearts. The **WORD** of praise is to be willingly expressed in praise of the **WORD**, not with Jesus’ foot on our necks on the Day of Judgement! All glory and honour, strength and majesty, might and power to you, Lord Jesus, **WORD** of God. Amen.

244. **Psalm 103 v 20:** “Bless the Lord, you His angels, that excel in strength, that do His commandments, hearkening to the voice of His **WORD**.”

The angels have the privilege in Heaven, to hear “the voice of His **WORD**.” What a privilege indeed. We each, as grafted in to that royal priesthood, the Jews (*Romans 11:17 and I Peter 2:9*), also have that privilege to hear the voice of the **WORD** from time to time, but the angels are hearing Him all the time. Wow! In *this verse*, those angels are exhorted to bless the Lord. In the same way, each of us is also exhorted to bless the **WORD**, the Lord. There are times when I feel very dry and far from the Lord, feeling that I haven’t heard His voice for a very long time. Yet, as I write this down, I know that He doesn’t move away from me and I can’t move away from Him - just turn my back on Him, yet He is still close to me and guiding me always. Thank you Lord Jesus, **WORD** of God, for your ever abiding presence with me, even when I am not aware of you. Lord Jesus, I need your help to be ever aware of your presence with me, may I with you angels, always bless. Amen.

245. **Psalm 105 v 19:** “Until the time that His **WORD** come; the **WORD** of the Lord tested him.”

Joseph, remember, had had those dreams and they were from the Lord God of his father Isra’el (*Ya’akov*) to tell of Joseph’s own future. They were the **WORD** of God and we remember in *this verse*, how the Lord God of Isra’el brought His **WORD** back to Joseph in his remembering of those dreams, which were for future greatness for Joseph, to test Joseph as a slave, in prison, in the temptation (*or testing*) with Potiphar’s wife and in all the other horrible things that happened to Joseph. This testing of Joseph through remembering the **WORD** of God in those dreams went on for many years, yet so much was that **WORD** with Joseph in all that time, that it caused him not to stumble in all that time of testing by that same **WORD**. Joseph was an arrogant little goody goody at the beginning, but see how the Lord used His **WORD** to refine him. Lord, may your **WORD** so refine me! Amen.

246. **Psalm 105 v 28:** “He sent darkness, and made it dark, and they rebelled not against His **WORD**.”

To rebel against the **WORD** of the Lord is a sin and in *this verse* we see that at this time, Isra’el did not rebel against the Lord and His **WORD**. Many times since, they (*and I*) have rebelled against the **WORD** and sought to go my own way, but, praise the Lord, He has forgiven me over and over and over and over again (*as He has His own nation of Isra’el!*) He died for all my sins, past, present and future! His **WORD** tells me this and I must come again to His **WORD**, confess my error, repent of it and accept the forgiveness so freely offered and start all over again. The **WORD** of God is not to be rebelled against, but to be followed - as did Isra’el at this time. Hallelujah! Lord help me to stop rebelling against your **WORD**, to go your way instead of my own. Amen.

247. **Psalm 106 v 24:** “Yes, they despised the pleasant land; they believed not His **WORD**.”

Do I believe His **WORD**? Do I truly believe His **WORD**? Do I, at all times and in all situations, truly believe His **WORD**? Oh Lord Jesus, **WORD** of God, you know. **This Psalm** is about the bringing out of Isra’el from Egypt, how they failed to believe the **WORD** of God on so many occasions. They looked upon each situation with worldly eyes and refused to look with spiritual eyes to see what God could and would do in each situation into which He brought them. They simply “believed not His **WORD**.” Lord Jesus, help me to develop my spiritual eyes, that I may see and believe your **WORD** always. Amen.

248. **Psalm 107 v 20:** “He sent His **WORD**, and healed them, and delivered them from their destructions.”

Over and over and over again, when the Lord’s people, Isra’el, through pride, foolishness or just following their own way instead of God’s, the Lord rescues them from the results of their sins. “He sent His **WORD**” it says here, and saved them from their stupidity. Who are we to think that, as part of His people now (*grafted in amongst them Romans 11:17*) we are any better than them before Jesus came, that we need His **WORD** any less than the Isra’elites and the Jews! The **WORD** of God - Jesus - was sent to Isra’el and most of the leaders rejected Him, the very **WORD** of God. Are we doing the same? The **WORD** is sent to us too, in **this Psalm**, to remind us that if we turn back to Jesus, He will help us in our trouble. This **WORD** then, is a rescuing **WORD**. Oh that men would praise the Lord for all His goodness, for all His wonderful works to the children of men!

Psalm 107:8; 15; 21 and 31. Amen.

249. **Psalm 130 v 5:** “I wait for the Lord, my soul does wait, and in His **WORD** do I hope.”

The **WORD** of the Lord is a **WORD** of hope. He may or may not be a hope in this life, but He is certainly our hope for eternity. Without this **WORD** of hope we should all be condemned to an eternity in Hell, a condition of total hopelessness and suffering! Since I hope in His **WORD**, I can afford to wait for the Lord in all things - yet I don’t, I go my own way so often whilst He waits for me to return to Him, as He has and is waiting for His own nation Isra’el. It is His waiting for Isra’el, as shown so often in the Scriptures, in His **WORD**, that gives me hope and enables me to wait for His **WORD**. Hallelujah! Amen. Hallelujah!

250. **Psalm 147 v 15**: “He sends forth His commandment upon earth; His **WORD** runs very swiftly.”

A **WORD** that runs and very swiftly at that? What, O Lord, does this **WORD** mean? In the early New Testament times, the **WORD** of God, of His salvation to men, did spread like wildfire, so much so, that for Jesus, when He appeared in some place, huge crowds immediately gathered because they had heard about His Gospel. So yes, the **WORD** certainly spread (*or ran*) very quickly. The context of *this verse* is that the **WORD** is His commandment, so what does this **WORD** mean in this context? It is surely the conscience of all mankind that knows His commandment, the difference between right and wrong. Every one of us (*with almost no exceptions*) knows when we are transgressing His commandment or **WORD**. We may not realise that it is His **WORD** (*Scripture*) but we know we shouldn't do x, y or z. Lord Jesus, strengthen my conscience back to where it ought to be, to know your **WORD** for me in every detail and to walk in your **WORD** once again as I ought. Amen.

251. **Psalm 147 v 18**: “He sends out His **WORD**, and melts them; He causes His wind to blow, and the waters flow.”

Whilst the **WORD** sent out in *this verse* is melting the snow and ice, it is also referring to that same **WORD** going into those hearts of men (*and women and young people*) and melting those hearts with His love, and causing rivers of tears to flow from those hearts. These tears are often tears of repentance or of joy at the realisation of what the **WORD**, the Lord Jesus, King of Isra'el, has done for them at Calvary, of the colossal love that has been and is being poured out upon them. The **WORD** of God can melt the coldest heart! Hallelujah that He has melted my heart. Thank you Lord Jesus that you love me so much! Hallelujah! Amen.

252. **Psalm 147 v 19**: “He shows His **WORD** to Jacob, His statutes and His ordinances to Isra'el.”

To Jacob was given the **WORD** of God (*in order that he/they should bring that **WORD** to all the world*) to live by it for their sanctification and as an example to the rest of the world. All the **WORD** of God, His statutes and His ordinances were given to Isra'el. Nothing was kept back from them at all. Jesus is that **WORD** of God, and He too was given to Isra'el and as we accept what He so freely offers to us, the salvation of our souls, so we are grafted into the nation of Isra'el (*Romans 11:17*) and thus partake of the Gift of the **WORD**, statutes and ordinances. This doesn't mean that we have to be circumcised, take part in sacrifices etc. for we have seen that Jesus has fulfilled many parts of His **WORD** already. Thank you Lord Jesus that you are our Pascal Lamb. Amen.

253. **Psalm 148 v 8**: “Fire and hail; snow and vapour; stormy wind fulfilling His **WORD**;

The **WORD** of God uses all of His creation to fulfil that which He has said He will accomplish. The Lord God created it all, so why should He not do as He wishes with it, it all belongs to Him as we are reminded in **Psalm 24:1** - “The earth is the Lord’s and the fullness thereof; the world and they who dwell therein.” This reminds us too, that we are each the possessions of the **WORD**. We belong to the **WORD**, yet He gave us and us alone, the ability to reject Him. No-one and nothing else in all creation has this capability. This is why we (*as Human Beings*) are different to all other living creatures. What a privilege we have been given by the **WORD**, our creator! **This verse** before us is also a reminder that all things obey the **WORD** of God, even “Fire and hail; snow and vapour; stormy wind fulfilling His **WORD**.” Wonderful! Amen.

254. **Isaiah 66 v 5**: “Hear the **WORD** of the Lord, you that tremble at His **WORD**: Your brothers hated you, and cast you out for my names sake, said, Let the Lord be glorified. But He shall appear to your joy, and they shall be ashamed.”

Those who do evilly treat us as believers, do so believing in themselves that they are doing the right thing for the glory of God, but, they shall eventually be ashamed when they realise that it was them that were in the wrong. This is a modern parallel of what happened to the disciples after Jesus (*the WORD*) was taken back up into Heaven. The Jewish High Priest and the other leaders around him, truly believed that they were doing God’s Will in persecuting those disciples. Today, those who stand up for the **WORD** of God in the face of Archbishops and Bishops etc. who deny the **WORD** of God, are not presently persecuted in this country in any physical way, but this will come just as Isaiah has prophesied. It already happens in Islamic lands, but most of the Church doesn’t (*want to*) see that. There are those who hate us as believers in the **WORD**, but they shall be ashamed and we shall have great joy when the Lord Jesus, the **WORD**, appears again. Hallelujah! Amen! Hallelujah! Amen!

255. **Jeremiah 20 v 9**: “Then I said, I will not make mention of Him, nor speak any more in His name. But His **WORD** was in my heart like a burning fire shut up in my bones, and I was very weary with forbearing, and I could not refrain.”

When the Lord God has a hold upon our lives, or gives us a burden, as He had with Jeremiah, then you cannot hold back from doing what the Lord wants, even if you try. This is the sentiment that Jeremiah is expressing about the **WORD** of God which he had been given, he was so tired but still could not hold in that **WORD** of God, he just had to discharge the burden of it - he had to tell that **WORD** to those the Lord had commanded. The problem was that Jeremiah knew that they didn’t want to hear it anyway! He was being ridiculed for being the messenger of God’s **WORD** and he didn’t like that at all! Am I prepared to be ridiculed for standing up for the **WORD** of God?

256. **Lamentations 2 v 17:** “The Lord has done that which He had purposed; He has fulfilled His **WORD** that He had commanded in the days of old. He has thrown down, and has not pitied and He has caused your enemy to rejoice over you; He has set up the horn of your adversaries.”

We see in the **WORD** today, the **WORD** of God, that He will do what He says. Isra’el and Judah had been warned many times that all would be well with them only as long as they followed the **WORD** of the Lord. The **WORD** of God had been given to them many times by the prophets from Moses onward, what would happen to them if they did not follow the **WORD** of God and the ways of God. **This chapter** tells the people of Jerusalem (*Judah*) of what is about to happen to them as a result of their not following the **WORD**, the way of God. The **WORD** of God must come to pass, it cannot fail in any way or God would not be God, for He is right and perfect in every way - He cannot get anything wrong Hallelujah that we have so perfect a God, who will perfect us to enable us to come into His presence for all eternity - if we will allow Him. Hallelujah! Amen.

257. **Joel 2 v 11:** “And the Lord shall utter His voice before His army; for His camp is very great; for He is strong who executes His **WORD**; for the day of the Lord is great and very terrible, and who can abide it?”

The **WORD** of the Lord was to be put into effect by His using the Assyrian army to punish His people Isra’el. This **WORD** is a prophetic **WORD** uttered many centuries earlier, even from Moses onward, that the Lord would bring to pass if His people failed to repent and turn back to Him and His ways. As we know today, they didn’t and that **WORD** of the Lord came to pass. The **WORD** of the Lord must come to pass as we saw in the previous study. We also see today, that the Lord uses unbelievers to bring His **WORD** to pass, as well as believers.

258. **Matthew 8 v 16:** “When the evening was come, they brought to Him many that were possessed with demons; and He cast out the spirits with His **WORD**, and healed all that were sick,”

Oh the power of the **WORD** of God! To realise too, that when we speak the **WORD** of God, even the demons have to obey. The **WORD** of God is such that it must happen, it is not able to fail in any respect. In **this verse**, Jesus simply spoke to the demons - “He cast out demons with His **WORD**,” He didn’t have to shout or even raise His voice, His **WORD** is sufficient to accomplish this. Such is the infallibility of His **WORD**, that it only needs to be spoken for it to have effect and be accomplished. We must learn of this power and to realise that we, as born again Christians, have the authority to use this **WORD** for the furtherance of the Kingdom of Heaven - to bring more people into salvation by the **WORD** of God. Amen.

259. **Luke 4 v 32:** “And they were astonished at His doctrine; for His **WORD** was with power.”

The **WORD** in this situation is the **WORD** that Jesus spoke as He taught the people in Capernaum. Jesus was presumably expounding the Scriptures (*the Tanakh, Old Testament, as we would now call it*) to them and the people were astonished at the things that He revealed to them. They could tell that this man (*Jesus*) was speaking the truth to them, of things that they had never seen in Scripture before - “for His **WORD** was with power.” We too can tell when someone has been anointed to bring out some previously hidden meaning or message from a **WORD** of Scripture. In this context, however, we must beware of the possibility of our being deceived by the charisma of a speaker who could easily lead us astray, by remembering that the **WORD** of God never contradicts itself. Thank you Lord Jesus, for your **WORD** and the power of it. Help me to beware of those who would misrepresent your **WORD** to me, as Satan did to you in the temptation. Amen.

260. **John 4 v 41:** “And many more believed because of His own **WORD**,”

To hear the **WORD** spoken by Jesus is convincing, so the **WORD** is convincing. This is the **WORD** of God, of course. We read in **v39** that many believed that Jesus is the Messiah as a result of the testimony of the woman. Now, just a **few verses later**, we read that many more believed when they heard Jesus for themselves. They not only heard Him speak, the **WORD** that He spoke, but they also heard the way in which He spoke that **WORD** to them - with complete authority. After all, the **WORD** He spoke was His own. As we read in the Gospels, not everyone who heard Him was convinced, many (*probably most*) who heard Him hardened their hearts and rejected Him and His **WORD**. Rather like today, but we mustn't give up on those for whom we are asking salvation, our own family especially. Jesus didn't ram His **WORD** down anyone's throat, He offered it to all for acceptance (*i.e. Belief in it*) or rejection, we must follow that example and then leave it up to Jesus to work it out in the life of the one(s) to whom we have given the **WORD**. Amen.

261. **John 5 v 38:** “And you have not His **WORD** abiding in you; for whom He has sent, Him you believe not.”

So, the **WORD** has the ability to abide or dwell in a person. The **WORD** of God can only dwell in a person who believes that God the Father has sent that **WORD** - Jesus - into the world to bring His good News of salvation to all men. **This verse** makes it abundantly clear that if anyone doesn't believe that Jesus was sent by God to the earth, and the **WORDS** that He brought to us, cannot be indwelt by that **WORD**, by Jesus. I am minded of the father who cried out to Jesus, “I believe, help you my unbelief” in **Mark 9:24**. I believe in you Lord Jesus, help you my unbelief. Amen.

262. **Acts 2 v 41:** “Then they that gladly received His **WORD** were baptised; and the same day there were added to them about three thousand souls.”

Peter (*and the other apostles*) had seen the way in which their leader, Jesus, had been persecuted right to death on a Roman cross and they were expecting the same treatment. However, between the cross and this time had come Pentecost, with the result that Peter now spoke out the **WORD** of God with boldness. The result we see in *this verse*, was that his **WORD** was received gladly and about three thousand were saved and baptised that day alone. I’ve just been reading about Robert Hussein, the Kuwaiti Arab who has become a Christian and being persecuted (*to death*) by the Muslims as a result. Robert is standing up for his faith in the **WORD** of God. Peter stood up boldly for the **WORD** of God. The three thousand subsequently stood up for the **WORD** of God. What am I prepared to do or suffer for the **WORD** of God? Lord Jesus, continue to challenge me on this issue until I know where I stand in this issue of persecution for my faith in you and in your **WORD**. Amen.

263. **Titus 1 v 3:** “But has in due times manifested His **WORD** through preaching, which is committed to me according to the commandment of God, our saviour;”

Paul’s preaching was inspired by the **WORD**, God’s **WORD**. Paul had received commandment from God, Jesus, to go and to preach the **WORD** of God to all, Jews and Gentiles, and that to whosoever received that **WORD** was given salvation - forgiveness of their sins and entry into Heaven to be with the **WORD**, Jesus for all eternity. We learn of the **WORD**, in *this verse*, that it is manifested (*or spread about*) by means of preaching of the **WORD**. Paul had been commanded by God to be the one to go out and do that preaching of the **WORD** of God, which was the hope of eternal life, promised before the world began in **v2**.

264. **I John 2 v 5:** “But whosoever keeps His **WORD**, in him verily is the love of God perfected; by this know we that we are in Him.”

“Keep His **WORD**?” This is explained in this passage to mean to keep His commandments, and principally, to love one another. This is a re-iteration of Jesus **WORDS** recorded in **John 13:34-35**, where is also given the reason for keeping this **WORD** - “By this shall all men know that you are my disciples, if you have love one to another.” So, the **WORD** to be kept is not only the **WORD** (*commandment*) of God and thus to be obeyed (*kept*) anyway. When kept in the hearts of His disciples, it is to be a major form of witness to the **WORD** of God and His salvation so freely offered. By keeping this **WORD**, the love of God is perfected in each of us and also is a witness to ourselves, a re-assurance of our own salvation. So the question becomes: if I am not sure of my salvation, am I loving my fellow Christians as Jesus loves me? “As I have loved you, that you also love one another” is Jesus **WORD** in **John 13:34b**. Thank you Lord Jesus for the love that you show to me, help me to keep your **WORD** always, and let my conscience tell me when I fail you that I may repent and keep your **WORD** more perfectly. Amen.

265. **Numbers 11 v 23:** “And the Lord said to Moses, Is the Lord’s hand become short? You shall see now whether my **WORD** shall come to pass to you or not.”

When Zechariah (*John the Baptist Dad*) questioned the Lord disbelievingly, he was struck dumb for the period of Elizabeth’s pregnancy. Now here we see Moses similarly disbelieving the **WORD** that the Lord had just spoken to him! The **WORD** of the Lord here was that He was going to punish the people who were lusting after the food that they had enjoyed (*in their memories*) in Egypt. The Lord was going to make them sick of flesh eating and to slay many of them for their lust. The **WORD** of the Lord is always to be believed! The Lord is not, however, going to slay us for not believing His **WORD**, He loves us too much for that, He would simply re-assure us, as He did to Moses in this verse, “You shall see now whether my **WORD** shall come to pass to you or not.” Lord Jesus, thank you that you are not going to slap me down if (*and when*) I fail to believe your **WORD**, but you will show me your way. Amen.

266. **Numbers 20 v 24:** “Aaron Shall be gathered to his people; for he shall not enter into the land which I have given to the children of Isra’el, because you rebelled against my **WORD** at the water of Meribah.”

The **WORD** of God cannot be disobeyed without there being a serious consequence. In this case, Moses and Aaron had both taken the credit from God for bringing water to the Isra’elites and had disobeyed the **WORD** (*instruction*) of the Lord and had struck the rock instead of just speaking to it to make it bring forth water in abundance (*see Numbers 20:7-13*). I must realise for myself, the consequences of not obeying the **WORD** of the Lord and obeying completely. Look what happened to Saul after he had failed to utterly destroy the Amalekites in **I Samuel 15:1-35**, he lost his kingship. I must completely obey the **WORD** of God. There are no exceptions to this. Help me Lord Jesus, to see where I have and where I am in danger of not completely obeying your **WORD** and please forgive me when I fail you. Amen.

267. **I Kings 6 v 12:** “Concerning this house which you are building, if you will walk in my statutes, and execute my ordinances, and keep all my commandments to walk in them, then I will perform my **WORD** with you, which I spoke to David your father;”

This promise to Solomon was conditional. The **WORD** of God here is prefaced with an “if.” Solomon was told here by the Lord, that if he did all that the Lord commanded, then the Lord would do as He had promised. Some **WORDS** of the Lord are unconditional and some, as in this case, are conditional **WORDS**. The salvation of the Lord today is conditional, not as some apparently imagine as being dependent upon one never going wrong (*i.e. being able to lose one’s salvation*), but simply that if one doesn’t accept the salvation so freely offered and give one’s life to the Lord, then that salvation is not the possession of those to whom it is offered. If I don’t accept the salvation on the terms with which it is offered, then I don’t have that salvation. Lord Jesus, thank you for your **WORD** and the salvation offered therein and that I have accepted it. Amen.

268. **Isaiah 55 v 11:** “So shall my **WORD** be that goes forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it.”

Once again we see that the **WORD** of God (*for it is a prophecy from God that Isaiah was giving here*) cannot fail, the Lord Himself is here declaring that His **WORD** will accomplish that which it is sent out to do. Not only this, but the **WORD** here goes on to say that not only will this **WORD** do what the Lord intends, but it shall do it incredibly well - “and it shall prosper in the thing whereto I have sent it.” **This verse** is an often quoted one in Bible believing circles and cannot be over emphasised, it is totally true for it is the **WORD** of God Himself. Lord Jesus, help me to realise and believe the full extent of the truth of your **WORD** here. Amen.

269. **I Kings 17 v 1:** “And Elijah, the Tishbite, who was of the inhabitants of Gilead, said to Ahab, As the Lord lives, before whom I stand, there shall not be dew nor rain these years, but according to my **WORD**.”

What a confidence Elijah had in his God - our God. Oh that I had such confidence. Elijah said that it was to be according to his **WORD** that the drought would be, but the **WORD** was obviously, from the context, one that he had been given by the Lord God of Isra'el. We know too from the rest of this part of Scripture, that this drought lasted for 3½ years and brought about a great famine in the land. Elijah was not taking the glory of the Lord when he said “According to my **WORD**,” just that he knew that the Lord would send **WORD** again to Ahab through his mouth to say that the drought would end. Oh Lord Jesus, I once had much more confidence (**than I do now**) in your **WORD** and I long for those days to come again - please help me. Amen.

270. **Isaiah 66 v 2:** “For all those things has my hand made, and all those things have been, says the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my **WORD**.”

Lord, I have to confess that I don't know anyone that “trembles at your **WORD**.” Trembling infers fear, fear of the Lord in this case, obviously. This **WORD** of God is to be feared then, for, no matter what, the **WORD** of the Lord must come to pass, it cannot fail ever. Now if this **WORD** says that something bad will happen to me, I will fear it. If that **WORD** says that something good will happen to me, then I will rejoice in it. However, if it is for bad, then I must confess and repent of whatever it is that is giving rise to this “bad” **WORD**, then throw myself upon the mercy and grace of the Lord Jesus, the I will become as the “poor and contrite spirit, trembling at my **WORD**,” and the Lord will look to me. Hallelujah! There is an escape route provided by the Lord Jesus in His salvation. Amen. Hallelujah! Amen.

271. **Jeremiah 1 v 12**: “Then said the Lord to me, you have well seen; for I will hasten my **WORD** to perform it.”

The **WORD** of the Lord can be hastened. So what does this mean, to be hastened? It means that the **WORD** of the Lord can be brought to pass, or performed as **this verse** has it, earlier in time than had earlier been prophesied. This doesn't mean that the Lord changes His plans, for, as has been said, “God has no plan B.” This I believe, since the Lord knows the end from the beginning as it says in so many places in Scripture. Conversely, the performing of the **WORD** of the Lord can be deferred in time, as in the case of Hezekiah's death being deferred by 15 years (*Isaiah 38*). Our God is the God of time as well as being God of all other things.

272. **Jeremiah 23 v 28**: “The prophet that has a dream, let him tell a dream; and he that has my **WORD**, let him speak my **WORD** faithfully. What is chaff to the wheat? Says the Lord.”

If anyone has a dream, let them relate it as a dream, not pretend that it is some sort of prophesy. If someone has the **WORD** of the Lord, then let them give it out fully and without embellishment - faithfully. The Lord here compares a dream to the chaff which is worthless, and the **WORD** of the Lord to the wheat which is very useful. Only the true **WORD** of God is worthy to be kept. Dreams are but chaff and any who try to make something of them must remember that it only takes a puff of wind (i.e. problems) to blow away the dream and make it absolutely irrelevant to the **WORD** of God. Amen.

273. **Jeremiah 23 v 29**: “Is not my **WORD** like a fire? Says the Lord; and like a hammer that breaks the rock in pieces?”

Fire and a hammer can be used to destroy and to make, but in **this verse** it is made clear that both are a description of the **WORD** of God in its destructive mode. The whole passage containing the verse above is a comparison of the **WORD** of the false prophets in Isra'el and Judah, with the true **WORD** of the Lord God of Isra'el. The **WORD** of the false prophets shall be shown to be false by the true **WORD** of the living God which will destroy the **WORD** of those false prophets by showing them up in their falseness. We are called upon by the Lord Jesus, to be able to discern His **WORD** from the false **WORD** often given in the Church today. Lord Jesus, we all, especially me, need your gift of the Spirit to be able discern your **WORD** from all the false **WORDS** in this world and in your Church. Please give us, your disciples, that gift. Amen.

274. **Jeremiah 23 v 30**: “Therefore, behold, I am against the prophets, says the Lord, That steal my **WORDS** every one from his neighbour.”

These false prophets (*whose sins didn't only include false lying prophecies, but, as v14 shows, nearly every other sin there is*) were also doing their best to pervert those who still tried to follow the ways of the living Lord God of Isra'el. They were stealing the **WORDS** of the Lord from them, trying to induce them to abandon their belief in the Lord God of Isra'el. **This verse** seems to indicate that the false prophets actually succeeded in stealing the Lord's **WORDS** too. So, is it possible to steal the **WORD** of the Lord? I don't believe so, since the Lord says elsewhere in Scripture that His sheep know His voice and will run away from a stranger. Those from whom the false prophets “stole” the **WORDS** of the Lord were probably those in whom the **WORD** of the Lord had not taken root. Lord Jesus, I trust you that your **WORDS** have taken root in me and that none shall be able to steal them from me. Amen. Amen.

275. **Jeremiah 29 v 10**: “For thus says the Lord, After seventy years are accomplished at Babylon, I will visit you, and perform my good **WORD** toward you, in causing you to return even to this place.”

The sign of a true prophet of God is that what he prophesies does actually come to pass. **This verse** is a part of a letter sent from Jerusalem by Jeremiah to those Jews who had been carried away captive to Babylon. They, like those left in Jerusalem, still wouldn't accept the **WORD** of the Lord from Jeremiah, preferring instead to listen to the false prophets who had been carried away captive amongst them - they were later killed (*publicly*) by Nebuchadnezzar (*v22*). The Lord, in **this verse**, is confirming that He will “Perform my good **WORD** toward” them. The **WORD** of the Lord, in this case, is a good **WORD**, showing the mercy of the living Lord God of Isra'el toward them, even telling them that it will take seventy years for them to repent and turn back to Him, in order that they would be fit to return to the land. Thank you Lord Jesus, that you always perform your **WORD** (*good or bad in our eyes*) at your appointed time. Amen.

276. **Matthew 24 v 35**: “Heaven and earth shall pass away, but My **WORDS** shall not pass away.”

So we see here in **this verse**, that the **WORD(s)** of God is/are an everlasting or eternal **WORD**, when everything else has gone or passed away, His **WORD** will go on and on and on and on and on for ever without end. Since we have seen previously in these studies, that Jesus, part of the Trinity God, and is God, and He is the **WORD**; the eternity of the **WORD(s)** of God should come as no surprise to us as Christians. This is another reason why the **WORD**, in the form of the Scriptures is every bit applicable today and tomorrow as it was yesterday. We are not free to either make changes to it or to ignore parts of it that do not comply with our current PC (*Political Correctness*). Lord Jesus, help me always to abide by the sovereignty of you and your **WORD**. Amen.

277. **John 5 v 24:** “Verily, verily, I say to you, He that hears my **WORD**, and believes on Him that sent me, has everlasting life, and shall not come into judgement, but is passed from death to life.”

Wow! The whole Christian belief is encapsulated in **this verse**! What does it mean, however, “He that hears my **WORD**?” Surely, many people have heard parts or even much of the Scriptures, the **WORD** of God. Hearing the **WORD** means much more than “hearing” means today; it means that we receive and hence, act upon the **WORD** (of God) that we hear. If anyone does this, then they would also believe that God the Father sent Jesus His son, as **this verse says**, and hence, will have everlasting life. Hallelujah! Lord, I thank you that I believe and hear your **WORD**, help me to put it into action in my own life, and thank you I shall not come into judgement and that I have your everlasting life. Amen.

278. **John 8 v 31:** “Then said Jesus to those Jews who believed on Him, If you continue in My **WORD**, then you are my disciples indeed;”

The disciples of Jesus continue in His **WORD**, the implication being that if one who calls themselves one of Jesus’ disciples fails to continue in the **WORD** of Jesus (God), then that person is not really a disciple of Jesus at all. This has very serious implications for those who once confessed Jesus as Lord and saviour, but no longer meet with the Church or mix with Christians or even read the Scriptures or pray. So what does it mean to “Continue in My **WORD**?” It doesn’t mean to keep reading the Bible, although that must follow from being in continuance, it means to follow in the footsteps of Jesus, loving others as He loves us. This doesn’t mean any form of sloppy sentimental love, but the true love of Jesus in our every day living. The sort of “love” that expresses thoughts like - “Jesus wouldn’t let anyone go to Hell” - have no place in the true love of God. The love of God tells it as it is, “All have sinned and come short of the glory of God” (**Romans 3:23**) and “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (**1 John 1:8**). This means that we are all bound to Hell unless we seek the salvation so freely offered by Jesus - on His terms only! Amen.

279. **John 8 v 37:** “I know that you are Abraham’s seed; but you seek to kill me, because My **WORD** has no place in you.”

“My **WORD** has no place in you!” What a terrible thing to have said about anyone, that the **WORD** of God isn’t allowed a place in someone’s heart. **This verse**, in the context of the passage, re-affirms that no-one can get into Heaven by birth, by being born a Jew, or a Roman Catholic or anything else. There is only one way into Heaven and that is by Jesus and accepting His salvation so freely offered. Jesus said, “No man comes to the Father, but by Me” in **John 14:6**. The **WORD** of God has to have a place made for it in the heart of every person by that person them self, where the **WORD** may dwell and work in each of us to change us more into the likeness of Jesus in our attitudes, **WORDS** and actions - this is a long term project which reaches its completion as we come into the presence of the Father. Hallelujah! I will be perfected! Amen.

280. **John 8 v 43**: “Why do you not understand My speech? Even because you cannot hear My **WORD**.”

“There are none so blind as those who do not want to see and there are none so deaf as those who do not want to hear” is an old saying which quite possibly originated in **this verse**. Jesus was not telling those Pharisees that they were deaf in the physical sense, but that they didn’t want to hear His **WORD**. They wouldn’t (*or couldn’t*) acknowledge that the **WORDS** of Jesus were (*and still are!*) absolute truth from God the Father. This **WORD** of God then can be mistreated by refusing to accept (*or hear*) it. We can choose to accept or reject the **WORD** of God. What we cannot do is accept some parts of His **WORD** and reject other parts, either the **WORD** of God is truth or it is not. Every **WORD** of it is truth and is to be accepted as such in toto, we cannot and must not ignore parts of it to fit the **WORD** to our lifestyle, but must fit our lifestyle to the **WORD** of God. To do otherwise is to sin - of which I must repent and confess to Jesus, accepting His forgiveness. Hallelujah, Lord Jesus, that you accept me as I am and seek to change me to be like you through your **WORD**. Amen

281. **Revelation 3 v 8**: “I know your works; behold I have set before you an open door and no man can shut it; for you have a little strength, and have kept my **WORD**, and have not denied my name.”

The **WORD** that is God is here shown to be a **WORD** to be kept. The Lord has only good things to say here about the Church in Philadelphia, because they have kept His “**WORD** and have not denied My name.” So what does it mean to “keep His **WORD**?” It means to keep the commandments of the Lord, especially the new one that He gave in **John 13:34**, where He followed this in the **next verse**, explaining the reason why we should love our fellow believers. In **this verse** before us, the keeping of God’s **WORD** and upholding His name, are linked together: the Philadelphians are to be rewarded for having both kept the **WORD** of God and having not denied the name of Jesus. We too shall have that same reward -an open door (*into Heaven*) set before us, if we also keep the **WORD** of the Lord and uphold His name - Jesus. Hallelujah! Thank you Lord that you love us so much and keep us for yourself. Help me Lord Jesus, to keep your **WORD** and uphold your name. Amen.

282. **Exodus 14 v 12**: “Is not this the **WORD** that we did tell you in Egypt, saying, let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.”

This **WORD** is a worldly **WORD** referred to by the unbelieving Isra’elites. Those same Isra’elites had seen all the miracles worked through Moses, right up to the slaying of the first born man and beast throughout the land of Egypt, yet still they couldn’t see that God could save them at this point! Their minds - like ours so often, could see the problems of and in the world, but couldn’t see a way around, over or under them. They couldn’t trust the Lord to make a way through the problems. How often are we in the same frame of mind!!! We do not remember the **WORD** of the Lord at times like that. We must learn to not only remember the **WORD** of the Lord God, but we must learn to trust it implicitly. Amen.

283. **Joshua 14 v 10:** “And now, behold, the Lord has kept me alive, as He said, these forty five years, ever since the Lord spoke this **WORD** to Moses, while the children of Isra’el wandered in the wilderness; and lo, I am this day eighty five years old.”

We are reminded in **this verse**, that if the Lord speaks His **WORD**, He will keep it. Caleb is simply asking for that which he was told by the **WORD** of the Lord by Moses. This **WORD** of the Lord may not happen immediately, we see in **this verse** that this particular **WORD** was 45 years in coming to pass. Some **WORDS** of the Lord take very much longer than anyone’s lifetime: Abraham never saw his offspring as many as the sand on the shore for number; no one has yet seen the fulfilment of the **WORD** of the Lord in **Isaiah 66:7-9** where Isra’el shall be “born at once.” So, this **WORD** of the Lord that we may receive could even be for after our lifetime, but we must still hold fast to that **WORD**, even as did Caleb. Thank you Lord Jesus, that your **WORD** will always come to pass in your timescale, which may not be ours. Amen.

284. **II Samuel 19 v 14:** “And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this **WORD** to the king, Return you and all your servants.”

This is an informing **WORD** and also a **WORD** of request. It was to king David, a request for him to return to his kingdom and to once more take his place on his throne. As such, it was informing him that it was safe to do so and also that it was the will of the people that he should do so. So, this is not a **WORD** of God as such (*but I’m sure that He ordained it*), nor yet is it a **WORD** of the world, yet it was a **WORD** about David’s position in the world. It was a **WORD** from men to a man to ask him to do something, so, a **WORD** of request.

285. **I Kings 2 v 23:** “Then king Solomon swore by the Lord, saying, God do so to me and more also, if Adoniah has not spoken this **WORD** against his own life.”

This **WORD** was a worldly **WORD** spoken by Adoniah to his own death. He had effectively asked to be given the kingdom of Isra’el, or he might as well have done so, said Solomon to his mother. This **WORD** then, must have been spoken by Adoniah, in ignorance of its true meaning, , or he wouldn’t have asked for such a thing! It was a **WORD** effectively spoken against the Lord’s Will, as interpreted by Solomon and was evil enough to cause an instant death sentence on Adoniah. I am sure that Adoniah didn’t realise the effect upon his life that the request would have, or he wouldn’t have even entertained the thought of it. This is a stern warning to each of us, that ignorance is no excuse for us to do wrong in the eyes of the Lord. Thank you Lord Jesus, that we have your grace to allow us to confess to you and repent before you of those things and **WORDS** that we do wrong in your eyes and ears. Amen. Amen. Amen.

286. **II Kings 19 v 21**: “This is the **WORD** that the Lord has spoken concerning him: The virgin, the daughter of Zion, has despised you, and laughed you to scorn; the daughter of Jerusalem has shaken her head at you.”

This **WORD** is the **WORD** of the Lord, obviously, since it says that the Lord has spoken it. Hezekiah was one who followed the Lord and he had prayed to the Lord about the threatening letter from the Assyrian king. This verse is the Lord’s answer to that prayer. Rather scathing really and we see in **v35** that the Lord carried out His **WORD** completely - we see that the Angel of the Lord killed no less than 185,000 Assyrian soldiers! What a wonderful God we have, what He says in His **WORD**, it does come to pass! Hallelujah! Amen.

287. **Isaiah 16 v 13**: “This is the **WORD** that the Lord has spoken concerning Moab since that time.”

Another **WORD** of God, of the Lord. It is a prophetic **WORD** and even puts a timescale on it in **v14** - three years. So many prophetic **WORDS** of the Lord have yet to come to pass (*and some have already and we haven’t realised it*). Whatever **WORD** the Lord utters, or causes to be uttered, that **WORD** will come to pass in the Lord’s good time, as we have seen. Hallelujah! The **WORD** of the Lord is totally to be trusted! Amen.

288. **Isaiah 24 v 3**: “The land shall be utterly emptied, and utterly spoiled; for the Lord has spoken this **WORD**.”

Since this **WORD** of prophecy, as to what is to happen to the land and the people of Isra’el, has been spoken by the Lord, it must come to pass. Now the fact that the people of Isra’el (*by and large*) simply wouldn’t believe either the **WORD** itself or that it is from the Lord, doesn’t alter the truth of the **WORD** or of its coming to pass. This **WORD** of the Lord (*and any other **WORD** of the Lord for that matter*) IS absolute truth. If it were not so, then God would not be God and all our hope of salvation in and through Jesus, the Messiah of Isra’el, would be in vain! The **WORD** in **this verse** and its context, is a terrible **WORD** of destruction and death and removal from the land, but this doesn’t in any way alter the truth or the happening of the **WORD**. Lord Jesus, thank you that your **WORD** is to be totally relied upon and is totally trustworthy. Hallelujah! Amen!

289. **Isaiah 37 v 22**: “This is the **WORD** which the Lord has spoken concerning him: The virgin, the daughter of Zion, has despised you, and laughed you to scorn; the daughter of Jerusalem has shaken her head at you.”

This verse is a repeat of that which the Lord spoke in **II Kings 19:21**. Again we see a **WORD** of the Lord which history shows us to be true. This **WORD** in this verse was against Sennacherib, who was threatening Jerusalem and Judah. We see in **v36ff** what the Lord did in fulfilment of this **WORD**. There are obviously many **WORDS** of the Lord in Scripture that have not yet come to pass, but this doesn't mean that they have in any way failed! We may totally rely upon the Lord to perform His **WORD**. Hallelujah! Amen. Just help me, Lord Jesus, to always trust your **WORD**, especially when it doesn't seem to happen in my timescale. Amen.

290. **Ezra 6 v 11**: “Also, I have made a decree, that whoever shall alter this **WORD**, let timber be pulled down from his house and, being set up, let him be impaled on it; and let his house be made a dunghill for this.”

Wow! Nothing trivial here! This is a **WORD** of God spoken through the mouth of king Darius of the Medes. He gave instruction that the decrees of Cyrus, a previous king of the Medes, was to be implemented immediately, in spite of the pleas of those who were trying to stop the re-building of the Temple proceeding. The **WORD** in this verse is of dire consequences to anyone who dared to even alter the decree, much less to try to stop it being implemented! Not only was that man to be slaughtered in a most painful way, but his whole house was to be destroyed to do it! Some might call this vicious, but this **WORD** of warning certainly had the desired effect upon those who had been trying to prevent the re-building of the Temple - there is no record of this punishment ever being brought into being. O Lord Jesus, I praise you that your **WORD** can come through Christians and non-Christians, it is still your **WORD**. Amen. Let it be seen as such. Amen.

291. **Ezra 10 v 5**: “Then rose Ezra, and made all the Chief Priests, the Levites, and all Isra'el swear that they should do according to this **WORD**. And they swore.”

Those returned from the Babylonian captivity had, many of the men, promptly married into the non-Jewish people who were in and around the land of Isra'el. This was against the **WORD** of the Lord from ancient times, since these “foreign women” they had married, brought with them their gods, by whom the Jews were being led astray again. Ezra brought the Jews to the realisation of what they were doing and brought them to repentance and swearing that they would separate themselves from these “foreign Women,” according to the **WORD** or commandment of the Lord. So this **WORD** is definitely a **WORD** of the Lord. Amen. Where I have transgressed the **WORD** of the Lord, I too must turn and confess to the Lord and repent of it - whatever it is, as soon as I realise the sin is in me. Amen.

292. **Isaiah 8 v 20**: “To the law and to the testimony; if they speak not according to this **WORD**, it is because there is no light in them.”

We have in **this verse**, instruction in which leaders we should follow: Those who uphold and teach the law and the testimony of the Scriptures are the ones we should follow; those who do not uphold the **WORD** of the law and the testimony we should not follow. There are many Church leaders today who rarely if ever mention the **WORD** of the law and the testimony, much less uphold them, these, Christians should cease from following. This is the **WORD** of the Lord as given in **this verse**. The **WORD** of the Lord cannot contradict or ignore the law and the testimony of the Scriptures. Lord Jesus, help me to always follow your lead and those whom you have appointed for me to follow. Amen.

293. **Isaiah 30 v 12**: “Wherefore, thus says the Holy One of Isra’el, Because you despise the **WORD**, and trust in oppression and perverseness, and rely on them;”

What **WORD** is this then? It certainly isn’t the **WORD** of the Lord! It is the **WORD** of false prophets and those who don’t want to follow the **WORD** of the Lord, but want to follow the leading of their own evil ways, in spite of the pleadings of the Lord to them. The **verses that follow** this one, explain exactly what is going to happen to the people if they don’t cease from their folly and turn to follow the Lord, the true **WORD**. The Lord only comes to the point of bringing evil upon His people when all else has failed. He does not do this lightly, but His **WORDS** are no idle threat and we must remember this fact. The **WORD** of the Lord shall surely come to pass and we do ourselves evil to try to ignore this fact. Amen.

*(Having just typed this up, I realise that the **WORD** referred to in **this verse**, is indeed the **WORD** of the Lord that the people were despising - sorry about that!)*

294. **Jeremiah 5 v 14**: “Wherefore, thus says the Lord God of hosts, Because you speak this **WORD**, behold, I will make my **WORDS** in your mouth fire, and this people wood, and it shall devour them “

The Lord speaks His **WORDS** about the **WORD** of the false prophets. So, the **WORDS** are those of the Lord, whilst the **WORD** in **this verse** is the false prophesies that have been given to the people of Jerusalem and Judah promising peace and that the Lord God of Isra’el is not seeing their sins. The Lord’s **WORDS** are to be a fire, a devouring fire coming out of the mouth of Jeremiah and it will burn up all the people whom the Lord is preparing to burn as if they were wood. O Lord God of hosts, help me to ensure that my name is written in the Lamb’s book of life, that I may join with others in Heaven to praise and glorify you. Amen.

295. **Jeremiah 23 v 38**: “But since you say, The burden of the Lord; therefore thus says the Lord, Because you say this **WORD**, The burden of the Lord, and I have sent you, saying, You shall not say, The burden of the Lord;”

This **WORD** or phrase used by the false prophets of Jeremiah’s day, was not to be used by them. Yet despite being told, they continued to use it, thus claiming that what they had uttered was from the Lord. This simply was not true, they were, in **this passage**, being told what was to happen to them as a result of their continued disobedience. If any of us today is tempted to prophesy in the name of the Lord, or claiming our **WORD** to be from the Lord, then that person should be very sure that the **WORD** that they feel is from the Lord really is from the Lord, lest some of the punishment shown in this passage be laid upon them. Lord Jesus, if ever you do give me a **WORD** to give out, then help me to know it is from you and not from my own heart or the evil one. Amen.

296. **Jeremiah 7 v 2**: “Stand in the gate of the Lord’s house, and proclaim there this **WORD**, and say, Hear the **WORD** of the Lord, all you of Judah, that enter into these gates to worship the Lord.”

This **WORD** is a **WORD** from the Lord, this is quite clear from the context. The context also tell us that the people to whom it was addressed, would not hear this **WORD**, preferring to listen to the lying prophets. This **WORD** of the Lord was one giving them a way to live in the true peace of the Lord. So, this **WORD** is a **WORD** of consolation and reconciliation to the Lord God of Isra’el, their own God. O Lord Jesus, let me not be deaf when you offer me a way back into your ways and lifestyle. Amen.

297. **Jeremiah 13 v 12**: “Therefore you shall speak to them this **WORD**: Thus says the Lord God of Isra’el, Every wineskin shall be filled with wine. And they shall say to you, Do we not certainly know that every wineskin shall be filled with wine?”

When the Lord God of Isra’el commands that His **WORD** be spoken out, then that command must be obeyed. Now I don’t profess to understand this particular **WORD**, about the wineskin being full - apart from the obvious, but it obviously meant something to the Jews of the time. Most of **this chapter** is the Lord speaking to Jeremiah, telling him what to do and to say. The **WORD** in **this verse** is for the people, because they wouldn’t receive the **WORD** anyway, to warn them of what is to come if they don’t receive all the **WORDS** that had been given to them. So, this **WORD** today is a warning **WORD**, one to be taken very seriously. Amen.

298. **Jeremiah 14 v 17**: “Therefore, you shall say this **WORD** to them, Let my eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous blow.”

This **WORD** is the **WORD** of the Lord God almighty, to the false prophets of Jeremiah’s day and those who listened to them. This particular **WORD** was both a **WORD** of warning to those people and also an expression of the sadness of the Lord at His having to do these things - “Let my eyes run down with tears night and day, and let them not cease.” The Lord gave this **WORD** through Jeremiah in order to persuade them to repent and return to His ways. The Lord never wants to bring harm upon His people (*or any others*) but tries to bring them into thinking and acting His way. Lord help me, tell me when I move out of your ways, that I too may repent and come back to your way. Amen.

299. **Jeremiah 22 v 1**: “Thus says the Lord, Go down to the house of the king of Judah, and speak there this **WORD**,”

Again, *the verse* itself confirms that the **WORD** here is indeed the **WORD** of the Lord. We see today, that the **WORD** of the Lord is a **WORD** that can be commanded to be spoken and also, that this **WORD** may be commanded to be spoken in certain place and to a certain person or group of people. The commandment in *this verse*, was telling Jeremiah what to do - speak the **WORD** that the Lord gave to him in *the verses following*. Lord Jesus, help me to not only hear your **WORD** clearly, but to obey it immediately. Amen.

300. **Jeremiah 26 v 1**: “In the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this **WORD** from the Lord, saying,”

Again, a **WORD** of God, “... from the Lord.” The **WORD** in this context was a call to the leaders and people of Isra’el to return to the ways and commandments of the Lord as laid out in their Scriptures (*the Tanakh or our “Old Testament”*). As we read in *the chapter*, they refused to do so, threatening Jeremiah with death for even daring to suggest that they should change from their terribly sinful ways back to the Lord. They couldn’t or wouldn’t accept that simply being a Jew born wasn’t enough to get them into Heaven! This **WORD** today is just as applicable to all who go to church and think that is all that is needed. “I was born a Catholic, that is why I am going to Heaven” I have heard said. O What a sad day when they find out the truth which they have rejected by that saying. O Lord Jesus, forgive them for they know not what they are doing. Help them (*and me*) to seek out your **WORD** to do it. Amen.

301. **Jeremiah 27 v 1**: “I the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this **WORD** to Jeremiah from the Lord, saying,”

Again a **WORD** of the Lord which came to Jeremiah. This time, it was not only a **WORD** for Judah, but for a number of other kings around about Judah: Edom; Moab; Ammon; Tyre and of Sidon. This **WORD** along with all the similar ones before and afterwards that the Lord gave Jeremiah, must have sounded so foreign to the people of Judah, since they considered themselves immune from such things. They saw themselves as protected by the Lord ‘cos they were His people! Yet, so far were they from the ways and the **WORD** of the Lord, they were in a totally worldly way of seeing and hearing such things. Hence, this **WORD** of the Lord was an affront to their imagined status in God’s eyes. O Lord Jesus, let me not sink so far into the ways of the world that I cannot hear and obey you. If I am already sunk into the world, then please pull me out. Amen. Amen. Amen.

302. **Jeremiah 34 v 8**: “This is the **WORD** that came to Jeremiah from the Lord, after king Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim liberty to them,”

Zedekiah made a covenant which he knew that neither he nor the princes and rulers would keep. The covenant was only for that which they should have been doing anyway! The **WORD** of the Lord which followed Zedekiah’s covenant was one of death for him and the people, such a death that would not even have them decently buried after it, but they were to be “food for the fowls of the heaven and the beasts of the earth.” What a terrifying **WORD**, yet still Zedekiah and the people went their own sweet way! They paid lip service only to the Lord with their covenant, but didn’t actually keep their own **WORD**, much less follow the **WORD** of the Lord. Lord Jesus, when you point me down your path, help me to keep to your way. Amen.

303. **Jeremiah 36 v 1**: “And it came to pass in the fourth year of Jehoiakim, the son of Josiah, king of Judah, that this **WORD** came to Jeremiah, from the Lord, saying,”

Clearly a **WORD** of the Lord, for that is what the Scripture proclaims it to be, also clearly dating the time of it. This **WORD** commanded Jeremiah to write down all the **WORDS** that the Lord had been giving him. These **WORDS** thus written down were to be read in the presence of the people and then in the presence of the king - who promptly rejected them and even went so far as to burn them, not that he stopped the Lord’s will that way! Today then, we see something of how no man can thwart the **WORD** of the Lord, much less prevent it from coming to pass. We begin to see that the **WORD** of the Lord is inviolate! Hallelujah! Amen.

304. **Jeremiah 28 v 7:** “Nevertheless, hear now this **WORD** that I speak in your ears, and in the ears of all the people,”

The people had before them two prophets, each of whom pronounced a **WORD** that purports to come from the Lord. How were they to tell which one was the **WORD** of the Lord? The same situation pertains for us today as Christians, we have the Bishops, Arch-Bishops and Moderators etc. who are homosexual and say that this is acceptable in the eyes of God; we have the Bishops, Arch-Bishops and Moderators etc. who tell us that Jesus wasn't really born of a virgin and many such similar things in the recent past and today. Yet one doesn't hear many speaking out against such things, they are there, but are really just “a voice crying in the wilderness.” Which is Scripturally correct? Which is the one given prominence in the media and subsequently put into the laws of this (*and other*) land? The people of Isra'el found out when Hannaniah died two months later in confirmation of Jeremiah's **WORD**, yet still they wouldn't heed the **WORD** of the Lord, a few did, but not the majority. Will we be the same today? Lord Jesus, help me to hear you today, to keep your **WORD** in my life, to obey it. Amen.

305. **Amos 3 v1:** “Hear this **WORD** that the Lord has spoken against you, O children of Isra'el, against the whole family which I brought up from the land of Egypt, saying,”

This once more is a **WORD** of the Lord God of Isra'el. It is once more a **WORD** of warning and pleading from the Lord to the people of Isra'el, who had strayed a long way from the **WORD** of the Lord, to repent and return to the Lord and His mercies or how terrible things would happen to them. The **WORD** is actually against the people, yet trying to woo them back to the ways and the **WORD** of the Lord. A **WORD** of warning then from the Lord.

306. **Amos 4 v 1:** “Hear this **WORD**, you cows of Bashan, that are in the mountains of Samaria, who oppress the poor, who crush the needy, who say to their masters, Bring, and let us drink:”

A **WORD** of the Lord God of Isra'el to the rulers and leaders of the people of Isra'el (*the ten tribes*) who had completely gone away from the ways of the Lord. **Verses 4 & 5** tell us how they paid lip service only to the **WORD** of the Lord. This **WORD** to them, in **verses 2 & 3**, told them of what the Lord was going to do to them. This **WORD** was no longer a **WORD** of warning of what will happen to them if they don't change their ways, but a **WORD** of statement - this is what is going to happen. Yet God in **Chapter 5**, in His infinite mercy, continues to entreat them to repent and turn back to Him. Do we not have such a God? One who is full of grace and mercy towards us, as sinners? Oh hallelujah Lord Jesus, thank you that you bent down to save me from everlasting Hell, to come to be with you in everlasting Heaven, grant that I may not leave your ways and your **WORD** all the days of my life here. Amen. Hallelujah! Amen.

307. **Amos 5 v 1:** “Hear this **WORD** which I take up against you, even a lamentation, O house of Isra’el:”

Once more the Lord is uttering a **WORD** against Isra’el, pronouncing evil against them. Isn’t the Lord God of Isra’el SO gracious toward His people, He always tells them what is to happen to them in order to give them time to reconsider their actions and situation, to give them a chance to repent and turn back to God and to His ways and to His **WORD**. O Lord Jesus, help me not to be deaf to your **WORD** to me and any warning **WORD** you might give me, that I may walk always in your ways. Amen.

308. **Daniel 10 v 11:** “And he said to me, O Daniel, a man greatly beloved, understand the **WORDS** that I speak to you, and stand upright; for to you am I now sent. And when he had spoken this **WORD** to me, I stood trembling.”

Daniel was a great man of God, yet when the Lord visited him in the form of a magnificent man, he fell to the ground devoid of strength and full of fear. Yet, this angel spoke to him and Daniel regained his strength just by the **WORD** of this angel. In **this verse**, he stood trembling, but later in **the Chapter** we see that the **WORD** to him was “be strong, yes, be strong” and he was strong. We see today, then, that this **WORD** was a Godly **WORD** which had power to instil strength into Daniel. The power of this **WORD** of God happened in an instant too. I must remember, when I feel weakened by what is going on around me and in the world, to read the **WORD** of God to gain strength from it. Amen.

309. **Zechariah 4 v 6:** “Then he answered and spoke to me, saying, This is the **WORD** of God to Zerubbabel, saying, Not by might, nor by power, but by my Spirit, says the Lord of hosts.”

A **WORD** of the Lord, warning that His purposes will not be fulfilled by the might or power of this world, but His **WORD** or purposes will be fulfilled by the Holy Spirit (*or Holy Ghost*). It is, in effect, a **WORD** of encouragement to those who seek to do the will of God against what seems like insuperable odds, as the saying goes. All the might and power of earthly beings and the princes of darkness are of no avail against the Holy Spirit when He sets out to accomplish His purposes. He who is on the Lord’s side shall do the will of the Lord, but needs the Holy Spirit in order to do so. Hallelujah! Thank you Lord that you sent your Holy Spirit to guide and aid us. All praise and glory and honour to you, Lord Jesus, for you alone are worthy to receive them. Your **WORD** shall come to pass. Amen. Amen. Amen.

310. **Acts 22 v 22:** “And they listened to him until this **WORD**, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live.”

This **WORD** was the testimony of Paul and is the **WORD** of God. The **WORD** is a **WORD** of witness or informing, but as so often with Isra’el and Judah, the people didn’t want to hear it. It produced in them a violent reaction such that they wanted to kill Paul for having said it! Only the **WORD** of God could produce such a violent reaction. So we see today, that a **WORD** can be provocative. O Lord Jesus, that your **WORD** in this country could be so provocative, that it might force men (and women) to come out of the apathy that afflicts so many. Amen.

311. **Romans 9 v 9:** “For this is the **WORD** of Promise, At that time I will come and Sarah shall have a son.”

A “**WORD** of promise.” This **WORD** is a **WORD** of God given to Abraham before Isaac was born. Since it is a **WORD** of God, it is a promise, as **this verse** reminds us, and we know that it did come to pass. We may rely upon any **WORD** of God as a promise, for it is infallible, only the timing is uncertain (*to us*) in our terms. For Abraham and Sarah, it was ten years before the promise of God was fulfilled! In their eyes, they were already too old for this **WORD** to come to pass, but the Lord made them wait, for them to be yet another ten years older, just to show that nothing is too hard for the Lord (**Genesis 18:14**)! The Lord had to prove to them that He was able. Lord, help me to believe your **WORD** without you having to prove it to me. Amen.

312. **Hebrews 12 v 27:** “And this **WORD**, yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”

This **WORD** is that of the Lord God assuring us that He will shake the whole earth and everything in it such that only the unshakeable shall remain. This **WORD** is a **WORD** of prophecy from God, indicating something that will happen at the end time. One thing that will remain, is those whose faith in Jesus as Lord and Messiah is solid and unshakeable. For the rest ...? This **WORD** is one very much to be taken to heart by each one of us. We know that the **WORD** of God shall surely come to pass. Amen. We must prepare our lifestyle to be acceptable to the Lord God, whenever it is that He comes in the air and we go up to meet Him there, to go to the marriage supper of the Lamb! Hallelujah! Amen.

313. **I Peter 1 v 25:** “But the **WORD** of the Lord endures forever. And this **WORD** by which the Gospel is preached to you.”

Today, we learn that the **WORD** of God is everlasting, eternal, enduring forever so **this verse** tells us. The **WORD** of God will never pass away, it will always come to pass as God says. The **WORD** of God never fails, the **WORD** is that by which the Gospel is preached or told to us, and , conversely, as **this verse** puts it, the **WORD** (*Jesus*) is preached to us by the good news or Gospel of Jesus. We have previously seen in these studies, that Jesus is the **WORD** (*made flesh*) and that the **WORD** is Jesus. We now see a further statement that Jesus (*the WORD*) endures forever - as if we believers didn't know that already! Hallelujah! Amen!

314. **Genesis 30 v 34:** “And Laban said, Behold, I would it might be according to your **WORD**.”

This is the **WORD** of the man Jacob, or Isra'el to which he was to have his name changed by the Lord God. Apparently, the name of “Jacob” means “chiseller or “cheater!” We see in the context of **this verse**, that Jacob promptly set about to chisel Laban, now that he had Laban's agreement to his plan for Jacob's remuneration. Mind you, it would seem that they were a good pair together, for Laban, as we know, had short changed Jacob's wages no less than ten times (*Genesis 31:7*). We can see here then, that the **WORD** of a man, unlike the **WORD** of God, is not to be trusted. Laban, apparently, at this point, trusted (*or at least agreed to*) the **WORD** of Jacob. The result of this was that he lost much. Lord Jesus, thank you that we have here a comparison of the **WORD** of God with the **WORD** of men, we can totally trust you and your **WORD**, but not that of men. Amen.

315. **Genesis 41 v 40:** “You shall be over my house, and according to your **WORD** shall all my people be ruled: only in the throne will I be greater than you.”

Pharaoh gave total authority to Joseph. The **WORD** of Joseph was to be law in Egypt. Now this **WORD** was at that time not yet revealed. So impressed was Pharaoh by Joseph, that he trusted Joseph as a man of God, that God would utter good instructions for Egypt through Joseph. So, is this **WORD** a **WORD** of God or of man? We don't know, since Joseph's **WORDS** after this time are not recorded, but there is little doubt from the reactions of Pharaoh in later parts of the story of Joseph, that he took the job seriously and performed it well. Hence, we may assume that the **WORDS** of Joseph referred to in this verse, would have originated from God and are, therefore, probably the **WORD** of God.

316. **Exodus 8 v 10:** “And he said, Tomorrow. And he said, Be it according to your **WORD**, that you may know that there is none like the Lord our God.”

This **WORD** was the **WORD** of Pharaoh’s pleading. The Lord was, however, confirming to Pharaoh in this passage, that He would comply with the **WORD** of Pharaoh’s pleading! It was all part of the Lord’s plan to get His people Isra’el out of Egypt with much wealth and glory to God. We can see in this situation, an outworking of **Romans 8:28** where, although things may have seemed (*well, they did!*) to get worse for God’s chosen holy nation, it was all part of God’s plan to bring those same people into a much better place - the Promised Land. They had to learn to trust God, especially when things were going badly for them, and so must we. Why should we think we know better than the Lord? Why should we be like the Jews of Jeremiah’s day and only expect good things in our lives? The Lord knows best and we have to learn that lesson and thank and praise the Lord in the (to us) bad times as well as the good. Amen.

317. **Numbers 14 v 20:** “And the Lord said, I have pardoned according to your **WORD**.”

The Lord had to get Moses to realise the state of the people of Isra’el, and to plead for them, that the Lord would not destroy them utterly. The Lord pardoned them according to the prayer or **WORD** of Moses. Now, the Lord knows from the end the beginning, as we know, but this **WORD**, this prayer, the pleading had to come from Moses. So it was a worldly **WORD**, yet it was fore-ordained by the Lord, does this make it a **WORD** of the Lord? If nothing else, it shows that the Lord listens to the **WORD** of those He acknowledges as His. Thank you Lord Jesus, that you hear my **WORDS**, help me to control my tongue that only those **WORDS** that are glorifying to you shall be uttered by my mouth. Amen.

318. **Deuteronomy 33 v 9:** “Who said to his father and his mother, I have not seen him; neither did he acknowledge his brothers, nor knew his own children; for they have observed your **WORD**, and kept your covenant.”

This is the **WORD** of the Lord by Moses to the tribe of Levi just before the death of Moses. Taken out of context, **this verse** would seem like a condemnation rather than a blessing, but the truth shows in the last part of **the verse**. Yes, this **WORD** referred to here, is the **WORD** of Lord for Levi. Lord, help me that I may observe your **WORD** and keep your covenant. Whenever I am away from them, keep reminding me. Amen.

319. **I Kings 3 v 12:** “Behold, I have done according to your **WORDS**: lo, I have given you a wise and understanding heart, so that there was none like you before you, neither after you shall any arise like you.”

Solomon had not asked the Lord God of Isra’el for riches or for power, or even for a long life, but had asked the Lord for wisdom to be able to rule and judge the people of Isra’el, the Lord’s own people, wisely. Solomon’s **WORDS** were to ask for an understanding heart and for the ability to discern between good and bad. These **WORDS** were a man’s **WORDS**, but they did please the Lord God, for He not only gave Solomon what he asked for, but all the things for which he didn’t ask (*but could have done*). O Lord Jesus, that I too might have your wisdom, as did Solomon, in order to conduct my own life in a manner to glorify you. Amen.

320. **I Kings 8 v 26:** “And now, O God of Isra’el, let your **WORD**, I pray you, be verified, which you did speak to your servant David, my father.”

Solomon is praying to the Lord God of Isra’el, to bring about the **WORD** that He had given to David. Solomon is asking that the **WORD** be verified or shown to be true. This, of course, is exactly what happened. It is through things like this, recorded in Scripture, that we come to know that the **WORD** of the Lord God of Isra’el really is true. The Lord is quite capable and willing to show the truth of His **WORD** to those who want to see out of a pure heart. Lord Jesus, I know your **WORD** to be true, help me to believe without having to ask you continually, when I am doubting it. Amen.

321. **I Kings 18 v 36:** “And it came to pass at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near and said, Lord God of Abraham, Isaac and of Isra’el, let it be known this day that you are God in Isra’el, and that I am your servant, and that I have done all these things at your **WORD**.”

The **WORD** of God again. Elijah had been instructed by the Lord God of Abraham, Isaac and Isra’el, to do all these things related in **this chapter**. To me, it is one of the most stirring passages in the Old Testament, the pouring out of the power of the Lord God most high. The people were extremely sceptical about these things (**v21**), but their hearts were softened to the Lord God of Isra’el when His **WORD** came to pass and they helped Elijah to slay the prophets of Baal as a result. Again, we see the **WORD** of God coming to pass, reinforcing how we can rely upon His **WORD** to us today. Hallelujah! For our God is the only one upon whom we may rely. Amen.

322. **I Kings 22 v 13:** “And the messenger who was gone to call Micaiah spoke to him, saying, Behold, now, the **WORDS** of the prophets declare good to the king with one mouth; Let your **WORD**, I pray you, be like the **WORD** of one of them, and speak that which is good.”

The messenger asked Micaiah to speak good and not to speak the truth if it was bad. So Micaiah gave a good **WORD** to king Ahab of Isra’el, but it was not the **WORD** of the Lord God of Isra’el. Micaiah must have spoken this **WORD** in such a way that Ahab knew that Micaiah was not speaking the truth, with the result that Ahab adjured him to tell him the truth. Then Micaiah went on to tell the **WORD** of the Lord God of Isra’el into the situation, which king Ahab patently did not want to hear. It was only at the insistence of King Jehoshaphat of Judah, that king Ahab called a true prophet at all. How easy it is to “hear” only the **WORD** which suits our purposes! Lord Jesus, help me, protect me from myself, that I may always seek your truth for myself whatever my situation. Amen. Thank you, Lord Jesus. Amen.

323. **II Chronicles 18 v 12:** “And the messenger who went to call Micaiah spoke to him, saying, Behold, the **WORDS** of the prophets declare good to the king with one assent; let your **WORD** therefore, I pray you, be like one of theirs, and speak you good.”

The messenger asked that Micaiah’s **WORD** to the king be good as was that of the king’s prophets. As we see in the **following verses**, Micaiah duly obliged. The context here makes it clear, however, that this was no **WORD** of God by which Micaiah spoke of good to king Ahab, although it may have been what king Ahab wanted to hear. King Ahab of Isra’el was going to go his own way irrespective of what the Lord God of Isra’el wanted him to do, to his own destruction! When king Ahab subsequently adjured Micaiah to speak the **WORD** of God, he immediately rejected it, and clapped Micaiah into prison for saying that Ahab was going to his own destruction and defeat for Isra’el. King Ahab was so enmeshed in his own evil ways, that he couldn’t accept the true **WORD** of the Lord God. Lord Jesus, keep me from being so enmeshed in my own (*evil*) thoughts and plans, that I will not accept your plans and **WORD** for my own life. Amen. Thank you, Lord Jesus, King of kings, that I can even ask you this, knowing that you hear me.

324. **Psalms 119 v 9:** “Wherewithal shall a young man choose his way? By taking heed thereto according to your **WORD**.”

Only by obeying the **WORD** of God is there any way of salvation, **this verse** may be paraphrased. As we know today, from both Old and New Testaments, Jesus is the only door into Heaven and only by Him (*the WORD of God - John 1:1*) may we be cleansed from our sin. The **WORD** of God in **John 3:16** says that eternal life comes only through belief in Jesus. This **WORD** is not to be taken lightly, for “belief” in this context is much, much, much more than mere belief in the existence of Jesus, but belief in all that for which He stands and represents to the extent of holding Him and Him only to be right in every circumstance. Amen.

325. **Psalm 119 v 11:** “Your **WORD** have I hidden in my heart, that I might not sin against you.

This is the **WORD** of the Lord and we see in this verse, that this **WORD** is able to protect us from sinning against the Lord, if the **WORD** is used correctly. So now we see that we have to use the **WORD** of God correctly. This begs the question, What is the correct usage of this **WORD** of God? **This verse** gives the answer, “Your **WORD** have I hidden in my heart.” What does this mean? This means that we do not just read the **WORD** and go on to the next part, but that we must allow the **WORD** of God to go deep into our hearts and from that place to guide our lives and hence, our lifestyle, that all we are, do and say is of God and a witness to Him and His ways. That He might receive the glory in all things, that our pride shall only be in God our Saviour and not in ourselves. Amen. Amen. Amen.

326. **Psalm 119 v 16:** “I will delight myself in your statutes; I will not forget your **WORD**.”

O that I could truly utter this verse, that I would truly “delight myself in your statutes.” I can probably say the second part of the verse, but, in truth, only sometimes do the first part. I excuse myself that the statutes apply to Old Testament times, but I fool myself in this! Lord help me that I never forget your **WORD**, Jesus and Scriptures. Help me Lord Jesus to work my whole lifestyle about and in your **WORD** until the stage is reached that I can say this whole verse in truth. I will not forget your **WORD**. Amen

327. **Psalm 119 v 17:** “Deal bountifully with your servant, that I may live, and keep your **WORD**.”

This is not a plea to the Lord to make any of us wealthy! Many, apparently, would interpret this **WORD** in that way. No, **this verse** is a plea for a life without persecution and temptation. It shows that a purpose of life is to be able to keep the **WORD** of the Lord. In other **WORDS**, we live to do God’s Will, to obey His commandments, to keep His statutes, to walk in His ways and in His **WORD**. When God made man, He made us to be in His image - like Him, this is **Genesis 1:26(!)** that in living we should be like Him and hence, keeping His **WORD**. God cannot do otherwise than keep His **WORD**, but He gave us freedom to choose. Lord Jesus, “Deal bountifully with your servant, that I may live, and keep your **WORD**.” Amen. Amen. Amen and Amen again!

328. **Psalm 119 v 101:** “I have restrained my feet from every evil way, that I might keep your **WORD**.”

Here we see that only by keeping away from evil ways are we able to keep the **WORD** of God, to which **this verse** refers. It is an unspoken (*unwritten*) part of **this verse**, that if we determine in our hearts not to do our own (*evil*) thing and desire to walk in the ways of Jesus, that He will help us to do just that, that we “Might keep your **WORD**.” What **this verse** (**passage**) points out, is that we must make the effort to keep away from evil, not just say “How terrible” and carry on in our compromised evil lives. We must move away from evil ways, consciously, in order that we might then be able to keep that **WORD** of God. If we do not do this, then we shall keep the **WORD** of the world (*evil*) and not the **WORD** of God. Lord Jesus, thank you that you are there to help me reject evil and walk in your **WORD**, but you will never force your ways upon anyone. You have given each of us freewill to follow you and your **WORD** or to follow our own (*the world’s evil*) ways. All praises and glory and honour and might and majesty and power belong to you Lord Jesus. Amen.

329. **Psalm 119 v 25:** “My soul clings to the dust; revive me according to your **WORD**.”

This **WORD** of God is a reviving **WORD**, since the Psalmist reminds the Lord that His **WORD** promises revival. The Psalmist is feeling so low that his “soul clings to the dust,” but he knows just where to go to lift his spirits - to the **WORD** of the Lord God of Isra’el and to the promises contained therein. The Psalmist says that he has sunk low and cries out to the Lord for Him to help him understand the Laws and Precepts of the **WORD** and to help him come out of the ways of evil. The Psalmist wishes the Lord to remember that he has chosen the **WORD** of the Lord by which to live his life and asks the help of the Lord to continue in His **WORD**. Hallelujah! We have such a Lord as this who hears and answers our prayers, great and small. Hallelujah! Amen!

330. **Psalm 119 v 107:** “I am afflicted very much; revive me, O Lord according to your **WORD**.”

Again, the Psalmist is pleading with the Lord God of Isra’el to revive him, by reminding Him that it is in His **WORD** that He would do so. This **WORD** is the **WORD** of God, of course and, as seen before in **these studies**, is a reviving **WORD**. Also, in this context, the Psalmist is calling for a revival of his spirit - “I am afflicted very much.” We don’t know what form this affliction was taking, it could have been physical illness; it could have been mocking; but spiritual affliction seems to fit best with the context. The Psalmist is calling upon the Lord God to bring him more into the ways of the Lord, reminding Him that he is already trying to keep the Law and the Statutes. Lord Jesus, I am trying to walk in your ways, yet things seem to conspire to prevent me, help me O Lord to call upon you, and read your **WORD** when I seem to be having the greatest difficulty in keeping in your ways. Amen.

331. **Psalm 119 v 154:** “Plead my cause, and deliver me; revive me according to your **WORD**.”

The Psalmist is asking the Lord God of Isra’el to deliver him and revive him from his afflictions (*v1*). Once again the Psalmist is invoking the **WORD** of God to remind Him of His **WORD**, His promises to those who keep His **WORD**, some thing which the Psalmist claims to have done his best to do. So, again, we see that the **WORD** of God (Jesus) is capable of reviving us from what ever afflicts us, as long as we hold onto the **WORD** of God in the face of that affliction. The Psalmist loved the **WORD** of God and also acknowledged the loving kindness of the Lord God of Isra’el. I hadn’t previously realised just how much that **Psalm 119** was about personal revival until I have come to type these studies into my PC. Hallelujah! Lord Jesus, help me to always hold fast to your **WORD**, whatever comes up against me. Even if I am like Peter and run away, draw me back to you and your **WORD** in your mercy, grace and loving kindness. Amen.

332. **Psalm 119 v 28:** “My soul melts for heaviness; strengthen you me according to your **WORD**.”

The **WORD** of God is here shown to be a strengthening **WORD**, a **WORD** to give the Lord’s strength to the weary soul. This is a spiritual strength for the soul that “melts for heaviness,” that is weary with doing the Will of God. This **WORD** is again for those who seek the Lord, for His Will to do it. The **WORD** of God is that which enables us to continue to do His **WORD**. Hallelujah! Even when I reach the point where I feel that I cannot go on, right there the Lord Jesus will give me His **WORD** to uplift me and strengthen me to continue in His Will. O what a wonderful God we have, all glory and honour and praises and power and might and majesty to you, O Lord Jesus. Amen.

333. **Psalm 119 v 116:** “Uphold me according to your **WORD**, that I may live; and let me not be ashamed of my hope.”

Lord Jesus, how this verse speaks of me - “let me not be ashamed of my hope!” Back to the **WORD**. The Psalmist is asking the Lord to uphold him as is promised in the **WORD** of God. So, today, we see another aspect of the **WORD** of the living God, its (*His*) ability to uphold us as an upholding **WORD**. This prayer is available to each one of us as born again Christians, we may each ask the Lord Jesus to uphold us in whatever circumstances we find ourselves, and expect the Lord Jesus to both hear us and uphold us as we ask. Lord Jesus, thank you for these assurances in your **WORD**, that you both can and will uphold us in your ways and in your **WORD**. Hallelujah! Amen.

334. **Psalm 119 v 38:** “Establish your **WORD** to your servant, who is devoted to your fear.”

What does this mean, “Establish your **WORD**?” Normally, this **WORD** “establish” would mean to set in place as in with a degree of permanence. So, here we see the Psalmist asking the Lord to set up His **WORD** to him, to set the **WORD** of God in his heart since he is devoted to the fear of the Lord. So what do we see of the **WORD** today? That the **WORD** of God can be set up in the heart of those who desire it.; That the **WORD** of God has permanence; that the **WORD** of God may be requested of the Lord, again by those who desire it. Lord Jesus, I pray that you establish your **WORD** to me, I love you and, within my ability, I am devoted to you. Thank you, Lord Jesus. Amen.

335. **Psalm 119 v 41:** “Let your mercies come also to me, O Lord, even your salvation, according to your **WORD**.”

This **WORD** of God is a **WORD** of salvation. The **WORD** of the Lord, the Scriptures, promise His salvation to those who look to the Lord and follow in His ways. Those who are obedient to His Law, His ordinances and His precepts, such as the Psalmist here, call upon the Lord God of Isra’el for His salvation according to His **WORD**. The Psalmist, in **v47**, gives us the key to following in the **WORD** of God, which we should also do, “I will delight myself in your commandments, which I have loved.” To each of us who profess the name of Jesus as our Lord and Saviour, this should be our joy and our delight: to keep the commandments of our Lord Jesus to His disciples, ie. **John 13:34**. **John 13:35** gives the reason too - because this will be our witness of Jesus to the rest of the world. Oh Lord Jesus, that my witness to the world shall be of your love to me, help me Lord, guide me Lord, that it shall be. Amen.

336. **Psalm 119 v 42:** “So shall I have wherewith to answer him that reproaches me; for I trust in your **WORD**.”

As Christians, we shall be reproached by the world, we may be sure of that, but the **WORD** of God will give us the answer to the world when this happens - if we trust in His **WORD**. This is shown us in **Matthew 10:19** and **Mark 13:11**, where we are told to trust in the Holy Spirit to receive the **WORD** that we need for that moment, to speak out to them that reproach us. The prerequisite given here is that we must trust in the **WORD** of God. So we see today that the **WORD** of God is trustworthy. However, we cannot expect God to miraculously inject that **WORD** into us, we must read it always and often. Thank you Lord Jesus for you as the **WORD** of God made flesh and for your **WORD**, the Scriptures, in which we can wholly trust. Hallelujah! Amen.

337. **Psalm 119 v 50:** “This is my comfort in my affliction; for your **WORD** has given me life.”

Now today, we see that the **WORD** of God is a life giving **WORD**. We also see that the same **WORD** is a comfort, well, at least it being life giving is a comfort. The life that the **WORD** of God can give is, of course, eternal life in Heaven with the Lord God of Israel - Jesus. It may or may not also mean an extended life here on earth, such a thing is entirely within the remit of the Lord God Himself, although it may be perfectly allowable to ask for an extension, as did Hezekiah in the Old Testament. In the context of this passage, the comfort stems from the hope that the **WORD** of God has given to the Psalmist. Always, we come back to the **WORD** of God, mostly in the form of the Scriptures, giving us all that we need in life. Thank you, Lord Jesus, **WORD** of God made flesh, for your **WORD** which is all things to us. Amen.

338. **Psalm 119 v 58:** “I entreated your favour with my whole heart; be merciful to me according to your **WORD**.”

The **WORD** of the Lord is a merciful **WORD**. The **WORD** of the Lord promises mercy to us - if we confess our sin to him and then repent of it whole heartedly. The Lord has promised that He would do this in His **WORD** as we have seen. The **WORD** of God is trustworthy, we can totally rely upon Him to do as He has said. It is conditional though, not the trustworthiness, the mercy, there is no salvation for those who reject the **WORD** of God or for those who only pay lip-service to that **WORD**. The condition is that the Lord God demands our whole life - total repentance. When this is given to Him, then, according to His **WORD**, He will have that mercy and He will show that favour to us as the Psalmist entreated Him for himself. Hallelujah Lord Jesus! Thank you for your mercy, so full and so freely offered. Help me Lord Jesus, to ever be attentive to you as you reveal to me the areas in my life which call for confession and repentance that I may do just that. Amen.

339. **Psalm 119 v 65:** “You have dealt well with your servant, O Lord, according to your **WORD**.”

This **WORD** is an indication that we should be grateful to the Lord when He does fulfil His **WORD** to do us good, and remember to give Him thanks. The Psalmist in this section, is thanking God for afflicting him because, by this means, the Lord has brought him back from straying away from the **WORD** and the ways of the Lord. It may seem strange to thank anyone for afflictions, but the real reason is for keeping us in His ways. The Lord will use His **WORD** for this, but if this is not enough for us, then He may afflict us with anything to remind us that He is sovereign in all circumstances! O Lord, thank you that your way is perfect, help me to remain in your **WORD**. Amen.

340. **Psalm 119 v 76:** “Let, I pray you, your merciful kindness be for my comfort, according to your **WORD** to your servant.”

The **WORD** of God is a comforting **WORD**, as we have seen previously in **these studies**. The Psalmist is calling upon the Lord to remember him in his affliction. The Psalmist is remembering the promises that the Lord has made to him in His **WORD**, to do it. The Psalmist is also calling upon the Lord to remember Isra’el, His people, whom He is afflicting for their harlotry in their worship of the Lord God of Isra’el, and to remember them in His merciful kindness and to comfort them such that they repent of their harlotries and remember the **WORD** of the Lord to them, His servant. Jesus is that **WORD** to them and, initially they have largely rejected Him, but still He will comfort them until they do repent and turn to Him and worship Him in spirit and in truth. Amen.

341. **Psalm 119 v 67:** “Before I was afflicted I went astray, but now I have kept your **WORD**.”

This **WORD** of God, we see in **this verse**, is a means of keeping us in the **WORD** of God, of keeping us from going astray. The **WORD** is also a means of affliction (*or discipline*) which serves as the means of our keeping the **WORD** of God. We cannot keep the **WORD** of God without having the **WORD** of God – obviously. So, we have a sort of chicken and egg situation, but the **WORD** of God has always existed, even before we were created! It doesn’t matter then, which came first, it is irrelevant to our faith in Jesus, the **WORD**. The important thing we see about God’s **WORD** that we see in this verse, is that we keep His **WORD**. Amen.

342. **Psalm 119 v 74:** “They that fear you will be glad when they see me, because I have hoped in your **WORD**.”

This hope in the **WORD** of God is not some airy-fairy, maybe it will happen, or maybe it won’t, what ever “it” is in the part of the **WORD** in question. As may be seen in the **series of studies** on the **WORD** “HOPE,” this hope in the **WORD** of God is a substantial thing, something to be relied upon and in, which we may place our total trust. This **WORD** (*of God*) referred to in **this verse** is, then, something in which we may hope in the Scriptural sense. This **WORD** (*of God*) is totally trustworthy and to be relied upon. Whatever the **WORD** of God says, will come to pass, even though its happening may not be in a timing of our choice or desire – God’s timing, as with everything else about Him, is perfect. Also, in **this verse**, we see that if we do hope in His **WORD**, then others who also fear the Lord will be glad to see us. Thus, His **WORD** can be seen here to engender fellowship between believers. O Hallelujah Lord Jesus! Thank you for your **WORD** and all that it contains. Hallelujah! Amen.

343. **Psalm 119 v 147:** “I anticipated the dawning of the morning, and cried, I hoped in your **WORD**.”

The context of the **WORD** of God is crying out to God for revival for the Psalmist (*and as we read it, the same for ourselves*) that we may keep God’s Statutes and Testimonies and also to meditate in this **WORD** of God, the Scriptures. Lord Jesus, I need, I really need your revival in my heart, bring me back again and again to your **WORD** that I shall meditate in it all the day, and in the night too. Lord, I need that desire, brought about by your revival, to meditate in your **WORD**. I only ask, Lord, because I hope (*trust*) in your **WORD**, that if I ask then you will answer me with what I ask. This is my “hope in your **WORD**.” Amen.

344. **Psalm 119 v 81:** “My soul faints for your salvation, but I hope in your **WORD**.”

Again, the **WORD** of God, and another indication that we can hope in a Scriptural sense, in that **WORD** of God. Here, the Psalmist is portraying his desperation in his circumstances, fainting even, yet he still holds on to the hope portrayed in the **WORD** of God. The **WORD** of God says that something will happen, and we may totally rely upon this to come to pass. There is no doubt at all in the **WORD** of God. He made us for His good pleasure, to have fellowship with us, but His **WORD** also gave us the freedom to accept or reject this offer and His salvation. O Lord Jesus, I love your **WORD**, but I don’t remember all its commandments, precepts and ordinances. Help me, by bringing to mind those applicable to my particular circumstances, that I may keep them as the Psalmist says he does. Amen.

345. **Psalm 119 v 114:** “You are my hiding place and my shield; I hope in your **WORD**.”

The Lord is our hiding place and our shield. This is another part of the **WORD** of God, as shown in **this verse**. This is our hope, that in which we can place our complete trust. This **WORD** of God, which is our hope then, we see once again, is totally trustworthy. We can place our whole faith in this **WORD** because we have the assurance of the **WORD** that whatever happens to our physical being, our spiritual being is completely safe and our place in Heaven is completely assured if we accept and believe God’s **WORD**. Hallelujah! Praise the Lord Jesus! He alone is my hiding place and my shield. All praise and glory and honour are yours for ever and ever! Amen.

346. **Psalm 119 v 82:** “My eyes fail for your **WORD**, saying, When will you comfort me?”

The Psalmist feels very much alone in his problems, he is looking for the **WORD** of God and its fulfilment, but he sees nothing at all. He is seeking comfort in his situation, but, seemingly, sees none. We learn of the **WORD**, that our timing is not the same as God’s timing. When we expect something to happen by God, He is always late by our standards. We must learn to trust Him totally, even when things are blackest for us. If we know God’s **WORD** for our situation, then we must rely upon that **WORD**, learning patience whilst waiting for the time God has appointed for that **WORD**, we must accept that His time is perfect, not ours. When His time is right, He will comfort us, heal us, set us free or whatever else for which we await God’s move. Amen.

347. **Psalm 119 v 89:** “Forever, O Lord, your **WORD** is settled in Heaven.”

A strange way to write this. What does it mean “Your **WORD** is settled in Heaven?” The **WORD** is Jesus, we know. Heaven is where God dwells (*quite in addition to His being Omnipresent*). Jesus, the **WORD**, is God along with the Father and the Holy Spirit. Why “Settled?” The NEB puts it: “Planted firm in Heaven.” This shows that the **WORD**, God, can never be moved out of Heaven. Satan would usurp God from Heaven if he could, but he will never be able to do this. Satan is an Archangel, a created being, hence he can never usurp the living Lord God of Isra’el. Therefore, this truth, stated in this verse is necessary to show us this fact: “Forever, O Lord, your **WORD** is settled in Heaven.” It cannot be otherwise for all Eternity. Hallelujah! Amen.

348. **Psalm 119 v 105:** “Your **WORD** is a lamp to my feet, and a light to my path.”

A very well known and often quoted verse is this! The **WORD** is here shown to be guidance, illuminating the way (*path*) which we are to tread in our lives. This **WORD** is a **WORD** of God, directing us to use His **WORD**, the Scriptures, for our guide in how we should act in our circumstances pertaining at the time. **The verse** could therefore be re-written as: “Your scriptures are a lamp to my feet and a light to my path.” This is an indication of the importance which the Lord God of Isra’el places upon the Scriptures and the reading and study of them. Lord Jesus, help me that I should not neglect to read and study your **WORD**. It is so easy to be distracted by things in the world which, at times, seem to be much more interesting and even important. Amen.

349. **Psalm 119 v 133:** “Order my steps in your **WORD**, and let not any iniquity have dominion over me.”

I echo this verse to the Lord as a prayer for myself! “In your **WORD**?” This means to obey the **WORD** and the commandments contained therein. It is a request in **this verse**, to the Lord God of Isra’el, to work within the heart of the Psalmist to bring him to completely follow the steps of the **WORD** of God. **V136** explains the Psalmist’s condition where he had failed the **WORD** of God in the past. Thank God that we have such a merciful and gracious God, that He forgives our failings and our sins (*when we confess them to Him and repent of them*) and we can ask Him, as in **this verse**, to “Order my steps in your **WORD**, and let not any iniquity have dominion over me.” Hallelujah! What a Saviour! Hallelujah! Hallelujah! Amen, Amen, Amen!

350. **Psalm 119 v 140:** “Your **WORD** is very pure; therefore your servant loves it.”

The **WORD** of God is here stated to be very pure, not just pure, but VERY pure. It is amazing how the **WORD** of God has remained the same over so many years, like the Lord God Himself (*well, He is the **WORD**!*) the **WORD** is changeless. Genesis is just the same as when Moses was commanded by God to write it down. Only something which is totally pure could last so long – and will continue to last into all Eternity. The whole **WORD** of God is sanctified. It is to be taken literally and applied to today as much as in any time or place in history or the future. The **WORD** of God is that homosexuality is an abomination to Him (*Leviticus 19:22*) and although the world today and even leaders in the Church choose to ignore this, it is still an abomination to the Lord God of Isra’el and to those who indulge in such pastimes will answer for it to the Lord, especially those who are leaders! The “**WORD** (of God) is very pure!” Lord Jesus, help me to realise the purity of your **WORD** and to love your **WORD** the more. Amen.

351. **Psalm 119 v 148:** “My eyes anticipate the night watches, that I might meditate on your **WORD**.”

I must admit I have only done this on rare occasions. To meditate in God’s **WORD** is a very desirable way to spend one’s time. Remember what Jesus said to Martha in *Luke 10:41,42* when she complained that her sister Mary was not helping with the work, but listening (*meditating*) to Jesus (*the **WORD***). There is a time and place for work and that is also a part of our Christian witness, but the **WORD** of God should always come first. We can, however, meditate in the **WORD** of God whilst we do some menial work which doesn’t take over our whole mind. The other parts(s) of our mind can recite *Scripture verses* and meditate upon them, but when Jesus is there Times and places again. Lord Jesus, bring to my mind your **WORD** when my mind would dwell on other things which are not necessary or even worthy of you perhaps. Amen.

352. **Psalm 119 v 158:** “I beheld the transgressors, and was grieved, because they kept not your **WORD**.”

It is a painful knowledge to believers, to know when the transgressors don’t keep the **WORD** of God. Is it? I know that when I am in the company of those who continually swear, that this pains me, they neither know nor want to know what the **WORD** of God is. **V155** sums them up. So who are “the transgressors” in *our verse* today? They are God’s people Isra’el and His Church - which is grafted in amongst them (*Romans 11:17*), this is a painful realisation that it is His Church that is transgressing God’s **WORD**! How? Consider this, we have high “ranking” members of the Church denying the virgin birth, openly homosexual (*and advocating the same*) and denying many parts of God’s **WORD**. These things cause me pain, so think how it is hurting the Lord God! Yes, “the transgressors” in *this verse* are not only those who deny God, but those who claim to be Jews or Christians! Lord Jesus, keep me from being a transgressor in your sight, help me to keep short accounts with you always. Amen and thank you.

353. **Psalm 119 v 160:** “Your **WORD** is true from the beginning, and every one of your righteous ordinances endures for ever.”

The **WORD** of God is the beginning, the beginning of all things and the end too (*Revelation 1:8,11; 21:6; 22:13*). We have seen in earlier studies that the **WORD** of God is true and all truth. **This verse** today is another confirmation of that and goes on to say that the **WORD**, specifically the ordinances set out in it, endure forever, it will never change at all. This morning I read in **Leviticus 18:22** the confirmation of yesterday’s mention of homosexuality and how it is an abomination to the Lord God. This is only one of the “righteous ordinances” that will endure forever. How many of our clergy and other churchgoers are ignoring the truth of **Psalm 119:160** at the risk of their own eternal lives! The fact that so many are (*openly*) ignoring this particular ordinance doesn’t make the ordinance any the less true today and for ever. God demands righteousness from us in all these matters. Amen.

354. **Psalm 119 v 161:** “Princes have persecuted me without a cause, but my heart stands in awe of your **WORD**.”

No matter what happens to me, persecuted with or without cause, my heart still stands in awe of the **WORD** of God. The insight that **WORD** has into situations that hadn’t happened when it was written down, make the mind boggle. The **WORD** of God is truly amazing to those who take the trouble to study or even just read it. To ask the Lord to reveal the truth in His **WORD** is a worthwhile exercise and teaches us much and the more we learn from God’s **WORD**, the more we realise that there is much more to be learned. This in itself causes our hearts to stand in awe of His **WORD**. Amen.

355. **Psalm 119 v 162:** “I rejoice at your **WORD**, as one that finds great spoil.”

What a joy it is to read the **WORD** of God! It is wonderful to hear it, to read it and to me, to read it out aloud. It is a treasure house of wisdom, a treasure trove of good advice and instruction, a cornucopia of excellent comfort, all in every circumstance of life. O Lord Jesus, Lord God of Isra’el, awaken my heart to seek these things in your **WORD**, increase my desire to know you more, especially in and through your **WORD**. Open my eyes and ears to understand your **WORD** in my own situation. O Lord Jesus, that through your **WORD** I might learn to love you more and more, that I might truly “rejoice at your **WORD**.” Amen. Amen.

356. **Psalm 119 v 169:** “Let my cry come near before you, O Lord; give me understanding, according to your **WORD**.”

Even in **Psalm 119 v 130** are we told that the **WORD** of God itself gives understanding, and here, the Psalmist is asking for that understanding according to that **WORD**. King Solomon asked for understanding and was given much. So, by the **WORD** of God, we get understanding and we get even more by asking the Lord for it. O Lord Jesus, we need your understanding more and more in order to live as Christians in this world. We need your understanding in order to shine your light to those around us. Give me such a hunger and thirst for your **WORD** and the understanding that is within it, that I may be a shining beacon for you Lord Jesus. Amen.

357. **Psalm 119 v 170:** “Let my supplication come before you; deliver me, according to your **WORD**.”

The **WORD** of God promises deliverance to those who trust in Him. This deliverance was promised to Isra’el, from their enemies, from poverty and hunger and from the punishment for their sin, if they turned to God – which they haven’t done since that time of David and Solomon. The **WORD** of God in **Hosea 14** shows that they will return to worship the living Lord God of Isra’el - what a time of blessing that will be for the whole world as we read in **Romans 11:15**. The Lord will yet deliver Isra’el according to His **WORD**. Lord, thank you for this reminder that your **WORD** is totally trustworthy and will surely come to pass. Hallelujah! HALLELUJAH! Amen.

358. **Psalm 119 v 172:** “My tongue shall speak of your **WORD**; for all your commandments are righteousness.”

To digress, it is very interesting to note here, that “all your commandments are righteousness.” To say that they are righteous is more to be expected. The use of the **WORD** “righteousness” would seem to imply that the fulfilling or obeying the commandments is righteousness. Back to the **WORD**. “My tongue shall speak of your **WORD**,” O that this were true of me when I am in non-Christian company or situations. That I should speak thus is the Lord’s desire for me, I know. Lord Jesus, bring me into the place in myself and in You, that I may speak out your **WORD** without fear. Amen.

359. **Psalms 138 v 2:** “I will worship toward your holy temple, and praise your name for your loving-kindness and for your truth; for you have magnified your **WORD** above all your name.”

The **WORDS** of a song run: “Jesus, name above all names ...” yet here we see that the Lord has magnified His **WORD** even above all His name. This gives us some idea of the importance of the **WORD** of God! When we consider that the temple in Jerusalem, in all of its magnificence, was built just to “house” the name of God, then the importance of that name begins to become apparent. In **this verse**, we see that the **WORD** of God has much greater importance in our lives and in that of all mankind. God has Himself magnified His **WORD**, so who are we to treat it with anything other than tremendous respect – and hunger. Amen

360. **Jeremiah 15 v 16:** “Your **WORDS** were found, and I did eat them, and your **WORD** was to me the joy and rejoicing of my heart; For I am called by your name, O Lord God of hosts.”

So the **WORD** of God not only gives joy, but here, Jeremiah declares that the **WORD** of God “was to me the joy and rejoicing of my heart.” **The verse** also refers to the fact that Jeremiah had eaten the **WORDS** of God; now, as we all know, this didn’t mean literally, but meant that he had studied the **WORDS** and meditated upon them and digested their content and learned of God through them and it was this that brought the joy to him and his heart. This capability is also available to us if and when we will “eat” the **WORD** of God in the same way. O Lord, we all need this joy in our hearts, encourage us all (**and especially me**) to so dwell in your **WORD**, the Scriptures, that we can all dwell in that same joy of heart that Jeremiah had. Amen.

361. **Ezekiel 20 v 46:** “Son of man, set your face toward the south, and drop your **WORD** toward the south, and prophesy against the forest of the Negev,”

The Lord is telling Ezekiel to speak His **WORD** in prophecy to the forest of the Negev. The Lord is referring to this **WORD** as being the **WORD** of Ezekiel, but the latter part of **the verse** tells us that Ezekiel’s **WORD** will be the prophecy that He will give him and to whom or what he should direct that **WORD**. This **WORD** then, is what is to happen to those people in that area of the south and every one up to the north in Isra’el. So this **WORD** is a **WORD** of prophecy – what happens to the people of Isra’el.

362. **Ezekiel 21 v 2:** “Son of man, set your face toward Jerusalem, and drop your **WORD** toward the holy places, and prophesy against the land of Isra’el.”

This **WORD** is the **WORD** of prophesy that the Lord was about to give to Ezekiel to prophesy against the land of Isra’el. We see, as in the last study, that a **WORD** as in this case, can be dropped. We use the term “dropping a **WORD** into a conversation” to mean, usually, doing something surreptitiously in trying to influence someone or some situation. Here, the Lord God of Isra’el is warning people, His own people, of things which they didn’t want to hear, of impending doom, where they had come to a place of being unable to believe. The Lord was no longer warning then but telling them that this was about to happen to them, but still they would not accept this **WORD**. Today, there are many people in the Churches even, who have similarly lost sight of the holiness and sovereignty of the Lord God of Isra’el, whom they claim to worship, who say things like, “O, the Lord wouldn’t do anything like this to us.” We must remember that God is **God** and He is sovereign. Amen.

363. **Amos 7 v 16:** “Now, therefore, hear the **WORD** of the Lord: You say prophesy not against Isra’el, and drop not Your **WORD** against the house of Isaac.”

The Lord is using the mouth of Amos, a herdsman, not a prophet, to rebuke Amaziah (*the priest*) and **the passage** goes on to tell him of what is to become of his family. The priest is told to “hear the **WORD** of the Lord” that is for him. Amaziah had already told Amos not to “drop your **WORD**” against Isra’el, having already sent a message to the king that the “land is not able to hear all his (*Amos*) **WORDS**” that he had prophesied against Isra’el.. The truth of the **WORD** of God in prophecy or Scripture, was more than the people of the Northern kingdom wanted to hear. They had gone so far away from the Lord God of Isra’el and didn’t want to know anything but what they were doing – their own thing. Amos, however, was faithful to the Lord and dropped the **WORD** against Isra’el as the Lord had instructed him. Lord Jesus, may I be so faithful to you, to obey Your **WORD** to me, that You might be glorified in me and through me. Amen.

364. **Habakkuk 3 v 9:** “Your bow was made quite naked, according to the oaths of the tribes, even your **WORD**. Selah. You did cleave the earth with rivers.”

In **this verse** is a new application of the **WORD** of God, it is described as being like a bow brought out into the open. Now the bow is a weapon, a weapon of war at that. We are reminded in **this passage** of how almighty is the Lord God and see that His **WORD** is one of His weapons of destruction. The **WORD** of the Lord is a powerful weapon, it can bring a man or a woman to their knees, it can bring great death and destruction - remember Ananias and Saphira in **Acts 5**. So, the **WORD** of God is a weapon of war, used in the war against Ha’Satan and his demons. There are so many instances in the New Testament, especially, of the **WORD** being spoken into a situation to correct that situation. Lord Jesus, help me to remember Your **WORD** and teach me how to apply it in my own life in every situation in which I find myself – for Your glory not mine. Amen.

365. **Luke 1 v 38:** “And Mary said, behold the handmaid of the Lord, be it to me according to Your **WORD**. And the angel departed from her.”

This is probably one of the best known verses about the **WORD** of God in the whole Bible. This **WORD** is a **WORD** of information given to Mary about what was about to happen to her. This **WORD** could also be interpreted to be a **WORD** of prophecy to Mary, since it was a prediction of what was to happen in the immediate future. Mary submitted quickly to the **WORD**, but was puzzled as to how it should come about, since she was a virgin, although betrothed or engaged to be married. We all know the story of the marriage and subsequent birth of our Saviour Jesus. So, we have in **this verse**, a **WORD** to be accepted and submitted to without argument. Lord Jesus, help me, change me, that I might hear Your **WORD** in humility and accept it and obey it quickly. Amen.

366. **Luke 2 v 29:** “Lord, Now let Your servant depart in peace, according to Your **WORD**.”

Simeon had been told by the Lord God of Isra’el, that he should not die until he had seen the Lord’s Messiah (**v26**). So this **WORD** in **this verse** is the **WORD** of the Lord as shown in **v26**. The Lord had, in this passage, brought His **WORD** to pass. In this man’s lifetime, he had the **WORD** of God and seen it fulfilled. This is a rare privilege granted by the Lord on very few occasions in this world, relatively speaking. Many have seen the **WORD** of God fulfilled, but not many of those were alive when the **WORD** was given. Lord Jesus, what a privilege this man Simeon was given! So, of the **WORD**, we see today that it will be fulfilled, possibly not in the lifetime of those to whom the **WORD** is given, but we may trust (*have faith in*) that it will be fulfilled in God’s own good time. When the Lord says in His **WORD**, the Scriptures, that “All Isra’el shall be saved” (**Romans 11:26**) then we may rest assured that it WILL come to pass. They will not at that time, as many say, have to be individually born again like any other nation, although much of this will happen first, but they will be saved by the grace of God to His own people Isra’el! Amen. Amen. Amen.

367. **Luke 5 v 5:** “And Simon, answering, said to Him, Master, we have toiled all night, and have taken nothing; never the less, at Your **WORD** I will let down the net.”

Jesus had been speaking to the crowd and was so convincing in what He said and the way He said His gospel **WORD**, that when He had finished and turned to Simon, in whose boat He was, Simon immediately obeyed. We all know the background, how all fishing was done in the dark ‘cos no-one was able to catch fish in the daylight and how this was a miracle of no small deal. Many try to minimise this miracle, even preachers – who will have to answer for it. We learn from this verse today, that, improbable as the **WORD** may be, it is a **WORD** to be obeyed, with or without question. Lord Jesus, help me to hear Your **WORD** clearly and to obey it, with or without question. Amen.

368. **John 17 v 6:** “I have manifested Your name to the men whom You gave me out of the world; Yours they were, and You gave them to Me, and they have kept Your **WORD**.”

Since this is Jesus prayer to the Father, this **WORD** cannot be interpreted to be anything other than the **WORD** of God. So we see today, that the **WORD** of God is a **WORD** to be kept. So what does this mean, to keep the **WORD**? It means more than one thing: It means to store away the **WORD** in the heart, not just memorising it, but to treasure it as something precious; It also means to obey the **WORD**, to do what it commands; It also means to make the **WORD** of God the lifestyle of the believer, that the **WORD**, the life and the light of Jesus and the salvation He offers, may shine out of the lifestyle of that believer. Jesus said “... They have kept Your **WORD**” to His (*and our*) Father. This didn’t mean that the disciples were perfect, far from it, as we can see as we read the Gospels, nor did it mean that when Jesus was crucified, or even after the Holy Spirit came upon them, were they perfect, as we read in The **Acts**. So keeping the **WORD** will not make us perfect, never to make a mistake – but we shall be when we come to the Day of Judgement before God! Hallelujah! Amen. Hallelujah! Amen. Hallelujah! Amen.

369. **John 17 v 14:** “I have given them Your **WORD**; and the world has hated them, because they are not of the world, even as I am not of the world.”

Jesus is talking with the Father, hence, since Jesus is a part of the Trinity, this **WORD** can only be the **WORD** of God. This **WORD** we see today, is a **WORD** that may be given. Anything that may be given has to be received or it returns to the giver, as we see in v8 that those for whom Jesus prays, all believers, have received the **WORD** of God from Jesus. In *the verse* before us, Jesus confirms, in effect, that those who receive (*believe*) His **WORD**, will be hated in the world, simply as a result of the lifestyle change that must occur upon receiving Jesus as Lord and Saviour. The world cannot stand goodness in high places and must by its nature, destroy the good and glorify the evil. It has been said by many non-Christians, that Ghandi had to die, simply because he was a good man – and he wasn’t even a Christian! This speaks volumes for what we are to face when our lifestyles shine out for Jesus. Lord Jesus, give me the courage to shine out for You and Your Gospel. Amen.

370. **John 17 v 17:** “Sanctify them through Your truth; Your **WORD** is truth.”

Interestingly, Jesus did not say “Your **WORD** is true,” but “Your **WORD** is truth.” In other **WORDS**, the **WORD** of God is the whole truth, there is no other truth. In what Jesus didn’t say, it would have meant that the **WORD** of God is true, but it is not the whole of truth. There is no other truth but the **WORD** of God. If something isn’t in the **WORD** of God, then it isn’t truth. This is why all prophesy has to be weighed against the **WORD** of God, for nothing can contradict the **WORD** of God, it is absolute truth and whatever does contradict the **WORD** of God is not truth. Thus, the **WORD** of God is the plumbline by which we live our lives as Christians. Lord Jesus, as each situation arises in my life, bring to my mind the appropriate part of Your **WORD** to guide me. Amen.

371. **Acts 4 v 29:** “And now Lord, behold their threatenings; and grant to Your servants, that they with all boldness they may speak Your **WORD**,”

When one looks at the Christians in what we call the third world, and see how boldly they proclaim the **WORD** of God, even though some of them may be quaking in their boots, and when one realises the persecution that they are suffering for the faith in Jesus, then we look at ourselves and realise what it is to be free to believe and to speak out without fear, then we begin to understand the prayer of which **this verse** is a part. This part of the **book of Acts** relates the beginning of the persecution of those who believe and proclaim the **WORD** of God. Lord, so change me, that I may speak Your **WORD** with all boldness, for the salvation of souls and for Your Glory. Amen and Amen.