

ASSUME, ASSUMED, ASSUMES, ASSUMPTION, PRESUMABLY, PRESUME, PRESUMED, PRESUMPTUOUS, PRESUMPTUOUSLY, SUPPOSE, SUPPOSED, SUPPOSING, SURMISINGS

When Rebekah drew water for the camels that belonged to Abraham's oldest servant, he didn't immediately **assume** that this was an answer to prayer. Instead he wondered.

- **Genesis 24:21:** "And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not."

Judah knew that he was **supposed** to give his son Shelah to his daughter-in-law Tamar, but he refused to do so. Instead he lied to her.

- **Genesis 38:11:** "Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house."

When the magicians and wise men couldn't interpret Pharaoh's dreams, the chief butler told Pharaoh that he remembered his faults. (That's when he remembered that he was **supposed** to talk to Pharaoh about Joseph.)

- **Genesis 41:9:** "Then spake the chief butler unto Pharaoh,

saying, I do remember my faults this day."

Under the Mosaic Law, the reason maidservants weren't freed after six years of service was because whoever purchased her was actually marrying her. Her buyer was **supposed** to keep her as his wife forever.

- **Exodus 21:8:** "If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her."

Under the Mosaic Law, if a thief was killed while breaking into a house at night, whoever attacked him wasn't guilty of murder. The **assumption** seems to be that someone who broke into a house while it was occupied planned to hurt its residents, and the people in the house had the right to defend themselves.

- **Exodus 22:2:** "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him."

After the Israelites gathered quails in the wilderness, they spread them around the camp (**presumably** to process them so they could be eaten).

- **Numbers 11:32:** "And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp."

Although God told Moses to take his rod with him when he went to the rock (to provide water for the Israelites in the wilderness), Moses was only **supposed** to *speak* to the rock. He wasn't supposed to use his rod at all.

- **Numbers 20:8:** "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."

When the tribes of Reuben and Gad asked if they could be given the land that was east of the Jordan river, Moses interpreted their request in the most negative way possible. Instead of asking questions and trying to understand their intentions, he **assumed** they were evil and accused them of sin.

- **Numbers 32:14:** "And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel."

If a person accidentally killed someone else, he was **supposed** to remain in a city of refuge until the high priest died.

- **Numbers 35:28:** "Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession."

The chief fathers of the descendants of Gilead knew that land was **supposed** to be reverted in the jubilee.

- **Numbers 36:4:** "And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers."

When the Israelites disobeyed God and went up the hill of the Amorites anyway, they were acting **presumptuously** (because they were deliberately disobeying God by not leaving Canaan as He commanded).

- **Deuteronomy 1:43:** "So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill."

Under the Mosaic Law, if it was discovered that a woman who was already engaged had sex with another man, the location of the act was very important. If it took place in a city then the law **assumed** she consented to it and it was an act of adultery (and not rape). This is because if she *didn't* consent then she would have cried out and tried to stop it (because her life depended on her crying out), and people would have heard her (because in those days people lived very close together and there was very little privacy).

- **Deuteronomy 22:23-24:** "If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you."

However, if the act took place in a field outside the city, then only the man was to be put to death. In that case the law **assumed** that the man raped her because it couldn't be proven that the woman didn't cry out (since there was no one around to hear her scream.)

- **Deuteronomy 22:25-27:** "But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her. "

Under the Mosaic Law, there was an **assumption** that when a woman got married, she would be depressed and upset about it and would need to be cheered up by her husband. (It's possible this was because she was no longer living in the household she grew up in, but instead was living in a new house with someone she didn't know.)

- **Deuteronomy 24:5:** "When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken."

Under the Mosaic Law, the whole nation of Israel was **supposed** to hear the entire law read to them every seven years.

- **Deuteronomy 31:10-11:** "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When

all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing."

Before the spies of Israel laid down (**presumably** to go to sleep), Rahab went up to the roof of the house to talk to them.

- **Joshua 2:8:** "And before they were laid down, she came up unto them upon the roof;"

The reason the male Israelites who crossed the Jordan river weren't circumcised was because they hadn't been circumcised while they were still in the wilderness. They were **supposed** to be circumcised on the eighth day after they were born, but that command wasn't obeyed.

- **Joshua 5:7:** "And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way."

When the Israelites invaded Canaan, they knew they weren't **supposed** to make an alliance with any of the groups who lived in Canaan.

- **Joshua 9:7:** "And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?"

When Gaal and his relatives went to Shechem, the people of Shechem crushed grapes (**presumably** to turn them into wine).

- **Judges 9:27:** "And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech."

Samson didn't care about the Nazarite restrictions he was **supposed** to be living under (with the one exception of cutting his hair). The Nazarite vow didn't allow him to interact with dead bodies, but he did so anyway.

- **Judges 14:8-9:** "And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion."

When the Israelites decided to attack Gibeah, they **assumed** that God would be with them and give them the victory. They were so sure of this that they didn't bother to ask God if they should go to war. Instead they asked who should be the first to fight. (They lost that battle.)

- **Judges 20:18:** "And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first."

After the Israelites attacked Gibeah and lost, they offered burnt offerings and peace offerings on the altar they had built (instead of offering them in the tabernacle, which is what they

were **supposed** to do).

- **Judges 21:4:** "And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings."

When Eli saw Hannah approach God and weep and pray, he **assumed** she was drunk. (In other words, Eli was a vile man. When he saw people he **assumed** the worst about them.)

- **1 Samuel 1:13:** "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken."

The priests at Shiloh (Hophni and Phinehas) demanded that people give them raw meat from their sacrifices, and not the cooked meat that they were entitled to under the Mosaic Law. They wanted the portion that was **supposed** to be given to God.

- **1 Samuel 2:15:** "Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw."

There was a time when the lamp of God went out in the tabernacle. (Under the Mosaic Law, that lamp was never **supposed** to go out.)

- **1 Samuel 3:3:** "And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;"

The Israelites **assumed** that if they brought the Ark of the Covenant out with them when they fought against the Philistines, they would win. (They were wrong.)

- **1 Samuel 4:4:** "So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God."

It seems the pagan priests and diviners of the Philistines had no idea how the Ark of the Covenant was **supposed** to be transported. They sent it home on a cart (which was a violation of the Mosaic Law).

- **1 Samuel 6:7:** "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:"

When Samuel told Saul that he disobeyed God by keeping the spoil of the Amalekites, Saul said he had brought Agag their king (who he was **supposed** to have killed).

- **1 Samuel 15:20:** "And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites."

David told Jonathan that since the following day was the new moon, he was **supposed** to sit with Saul and share a meal with him.

- **1 Samuel 20:5:** "And David said unto Jonathan, Behold, to

morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even."

David didn't just **assume** that God was with him and would give him the victory. Instead he inquired of God before going out to battle against the Philistines.

- **2 Samuel 5:19**: "And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand."

When a prophet (in disguise) told Ahab that he had lost track of the person he was **supposed** to protect in battle, Ahab told him that his actions had already decided his judgment.

- **1 Kings 20:40**: "And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it."

After David tried to transport the Ark of the Covenant the first time, he learned that it was **supposed** to be carried by Levites, not by an ox cart.

- **1 Chronicles 15:2**: "Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever."

The people couldn't keep the Passover in the first month of the year (when it was **supposed** to be kept) because the

priests hadn't sanctified themselves sufficiently, and because the people hadn't gathered together at Jerusalem.

- **2 Chronicles 30:3:** "For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem."

Josiah knew the Israelites were **supposed** to be doing everything that was written in the Mosaic Law.

- **2 Chronicles 34:21:** "Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book."

On each day of the week-long feast of tabernacles, there were certain offerings that were **supposed** to be offered.

- **Ezra 3:4:** "They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;"

Ezra didn't just **assume** that God would protect them on their journey to Jerusalem. Instead he and his entire group fasted and prayed, and earnestly sought God's protection.

- **Ezra 8:23:** "So we fasted and besought our God for this: and he was intreated of us."

Since the day on which the book of the Law was read to the people was holy to the Lord, the people weren't **supposed** to weep. (It seems grieving is forbidden on holy days.)

- **Nehemiah 8:9:** "And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law."
- **Nehemiah 8:11:** "So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved."

Nehemiah discovered that the room in the temple where the sacrifices were **supposed** to be stored had been given to Tobiah instead.

- **Nehemiah 13:4-5:** "And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests."

King Ahasuerus commanded people to read to him the chronicles of his kingdom (**presumably** so he could fall asleep).

- **Esther 6:1:** "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king."

King Ahasuerus asked Esther who was **presumptuous** enough to kill her and her people.

- **Esther 7:5:** "Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?"

None of Job's three friends were willing to give him the benefit of the doubt, or considered that perhaps he was telling the truth. Instead they **assumed** Job was a liar who deserved everything that happened to him.

- **Job 11:3-6:** "Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee; And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth."

Eliphaz was an evil person who hurled terrible false accusations against someone who was **supposed** to be his friend. (He hurled false accusations that Job had been beating up orphans.)

- **Job 22:9:** "Thou hast sent widows away empty, and the arms of the fatherless have been broken."

Job **assumed** that if his suffering was a test, he was handling it well and would come forth as gold. However, in reality God rebuked him for claiming to be more righteous than Him.

- **Job 23:10:** "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Elihu said that Job's three friends didn't ask where God was in all of this. Instead they **assumed** Job must have been guilty of some terrible wickedness in order for all those terrible things to happen to him.

- **Job 35:10:** "But none saith, Where is God my maker, who giveth songs in the night;"

We must not sin **presumptuously**. Instead we should pray that God will keep us from committing **presumptuous** sins.

- **Psalm 19:13:** "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Solomon told his son to keep the commandment he had given him (which **presumably** are the commandments that are written in the Mosaic Law).

- **Proverbs 6:20:** "My son, keep thy father's commandment, and forsake not the law of thy mother:"

Those who are lazy bring great suffering to those they're **supposed** to be serving.

- **Proverbs 10:26:** "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him."

Don't **assume** financial responsibility for other people. Those who do so are fools.

- **Proverbs 17:18:** "A man void of understanding striketh hands, and becometh surety in the presence of his friend."

It's wrong to intervene in fights that don't involve us. We're not **supposed** to do that.

- **Proverbs 26:17:** "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

Since there's a great deal of oppression in this world, it's better to be dead than alive. (**Presumably** this is because those who are dead aren't being oppressed, which means the dead have it easier than those who are still alive.)

- **Ecclesiastes 4:1-2:** "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive."

The ruler is **supposed** to be a healer. One of his jobs is to bring healing to the nation.

- **Isaiah 3:7:** "In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people."

Pharaoh's counselors were **supposed** to be wise, but they weren't.

- **Isaiah 19:11:** "Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?"

There are times when the people who are **supposed** to be the wise men of a nation are deceived.

- **Isaiah 19:13:** "The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof."

The shepherds of Israel sought their own gain, instead of seeking the welfare of the people they were **supposed** to be caring for.

- **Isaiah 56:11:** "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."

When Jeremiah was bound in chains and taken to Ramah, Nebuzaradan set him free (because he was never **supposed** to have been imprisoned in the first place).

- **Jeremiah 40:1:** "The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried

away captive of Jerusalem and Judah, which were carried away captive unto Babylon."

Nebuzaradan committed the people who were still in Judah under the care of Gedaliah, who was **supposed** to protect them. Instead Gedaliah did nothing and allowed them to be killed.

- **Jeremiah 41:10:** "Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites."

Mothers are **supposed** to take care of their children and provide for them. It's cruel for mothers to fail to do this.

- **Lamentations 4:3:** "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness."

False prophets have seen nothing. Their **supposed** visions are just empty lies.

- **Ezekiel 13:7:** "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?"

The shepherds (religious leaders) of Israel were **supposed** to

watch over the people and take care of them, but they weren't doing that. Instead they were taking from the people to enrich themselves while giving nothing back.

- **Ezekiel 34:3:** "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock."

God held the shepherds (religious leaders) of Israel responsible for what happened to the people they were **supposed** to be watching over.

- **Ezekiel 34:5, 10:** "And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered... Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

The shepherds (religious leaders) of Israel were **supposed** to search for those who were lost and bring them back, but they didn't do that.

- **Ezekiel 34:8:** "As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;"

The Jews were **supposed** to serve God, not themselves.

- **Ezekiel 44:8:** "And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my

sanctuary for yourselves."

The Jews were **supposed** to take care of the holy things of God, but they didn't.

- **Ezekiel 44:8:** "And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves."

Nebuchadnezzar told Ashpenaz to take Jews to serve him (**presumably** as eunuchs).

- **Daniel 1:3:** "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;"

God said that one day His people would be "broken up" and pass through the gate (**presumably** the gate of Jerusalem).

- **Micah 2:13:** "The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them."

During the millennium, the Gentile nations will walk in the name of their god (which, **presumably**, will be the God of Israel).

- **Micah 4:5:** "For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever."

The people (**presumably** of Nineveh) were being attacked by a man who dashes things into pieces. (This may be the wicked counselor who was mentioned in the previous chapter.)

- **Nahum 2:1:** "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily."

When the evil counselor arises, the excellency of Jacob will have been taken away. Israel's glory will be gone, and the nation will have been emptied (**presumably** of people.)

- **Nahum 2:2:** "For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches."

If someone sins against you personally, you're not **supposed** to just hide it and become bitter and not tell them about the problem.

- **Matthew 18:15:** "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Even though Jesus told James and John that they didn't understand what was going on, they **assumed** that they did.

- **Mark 10:39:** "And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal

shall ye be baptized:"

Elisabeth knew that her son was **supposed** to be called John.

- **Luke 1:60:** "And his mother answered and said, Not so; but he shall be called John."

When Joseph and Mary went home, they **assumed** Jesus was somewhere in their group. However, they didn't check to make sure this was the case.

- **Luke 2:44:** "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance."

When Joseph and Mary realized they didn't know where Jesus was, they **assumed** he must have remained behind in Jerusalem.

- **Luke 2:45:** "And when they found him not, they turned back again to Jerusalem, seeking him."

Jesus didn't condemn the Pharisees for tithing. Instead He said they were **supposed** to both love God and still obey the Mosaic Law of tithing (since that Law was still in effect until Jesus died and rose again.)

- **Luke 11:42:** "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."

The question that the Sadducees asked about the resurrection **assumed** that marriage extends after death, even though the Mosaic Law clearly stated that marriage ends at death. This means their question was rooted in ignorance of the Law.

- **Luke 20:33:** "Therefore in the resurrection whose wife of them is she? for seven had her to wife."

People **assumed** that Galilaeans were followers of Jesus.

- **Luke 22:59:** "And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean."

Our love for one another is what's **supposed** to identify us to the world as the disciples of Jesus.

- **John 13:35:** "By this shall all men know that ye are my disciples, if ye have love one to another."

Gallio told the Jews of Corinth that he wouldn't judge Paul because the accusations against him were solely based on **supposed** violations of the law of the Jews.

- **Acts 18:15:** "But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters."

Festus claimed the reason he wanted to send Paul to Jerusalem was because the case against Paul didn't make sense to him. He claimed it would be better for him to be judged in Jerusalem (**presumably** by the Jews). However, he was lying. In reality he was just trying to do a favor to the

Jews.

- **Acts 25:20:** "And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters."

The ship that Paul took to Italy struggled to pass Salmone (**presumably** because of the winds).

- **Acts 27:7-8:** "And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea."

The people who lived on the island of Melita **assumed** that since a serpent had bitten Paul, that meant he must have been a bad person.

- **Acts 28:4:** "And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."

God has given those who are in power a specific set of responsibilities that they're **supposed** to carry out.

- **Romans 13:1-3:** "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do

that which is good, and thou shalt have praise of the same:"

The government is **supposed** to be the one who prosecutes evil and kills evildoers. That's not the responsibility of citizens.

- **Romans 13:4:** "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Those who are in power are **supposed** to make evildoers afraid. They have a responsibility to oppose evil and fight against it.

- **Romans 13:4:** "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Those who nurture a flock are **supposed** to be able to enjoy its milk.

- **1 Corinthians 9:7:** "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

Those who plant a vineyard are **supposed** to be able to enjoy

its harvest.

- **1 Corinthians 9:7:** "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

The Corinthians were **supposed** to gather together to partake of communion, but in reality that's not what they were doing. (Instead they were partying and getting drunk.)

- **1 Corinthians 11:20:** "When ye come together therefore into one place, this is not to eat the Lord's supper."

We're **supposed** to eat meals in our houses. Communion isn't intended to be a meal.

- **1 Corinthians 11:22:** "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

Paul had already taught the Corinthian church how communion was **supposed** to work. It seems they weren't following his instructions.

- **1 Corinthians 11:23:** "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:"

Communion is **supposed** to be bread which was broken.

- **1 Corinthians 11:23-26:** "For I have received of the Lord

that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

The church is **supposed** to be composed of different parts (which is referring to different people who have different spiritual gifts). Each of those parts adds something important that the church needs.

- **1 Corinthians 12:14-16:** "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?"

All the people in a church aren't **supposed** to have the same spiritual gift.

- **1 Corinthians 12:17:** "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

Paul wanted those who had the gift of tongues to interpret what they were saying, so that the church could understand what was being said and could be edified by it. In other words, those who spoke in an unknown tongue were **supposed** to

translate their words and speak in a known tongue.

- **1 Corinthians 14:13:** "Wherefore let him that speaketh in an unknown tongue pray that he may interpret."

Christians are **supposed** to fast.

- **2 Corinthians 6:5:** "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;"

Christians are **supposed** to labor for Christ. There's work that we need to do, and we should be doing it.

- **2 Corinthians 6:5:** "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;"

Christians are **supposed** to watch. Christ repeatedly told us to be sober, to be awake, and to watch.

- **2 Corinthians 6:5:** "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;"

There wasn't **supposed** to be sin in the Corinthian church. The fact that there was sin in the church meant that something very serious was wrong.

- **2 Corinthians 13:2:** "I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:"

The different parts of the church need to produce what they're

supposed to be producing, because their output is needed by the body of Christ.

- **Ephesians 4:16:** "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

When Paul taught about giving and receiving money, he never mentioned tithing. After the Mosaic Law ended and we were put under a new covenant, no one even hinted that Christians were **supposed** to pay the tithe of the Mosaic Law.

- **Philippians 4:15:** "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only."

Paul expected the church to sing psalms and hymns and spiritual songs. Singing to God is a part of what the church is **supposed** to do.

- **Colossians 3:16:** "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."

Paul's letter to Timothy talks about men, women, deacons, and bishops (elders), but it says nothing about pastors. The Bible never says that the pastor is the head of the church, or that the pastor is **supposed** to be in charge. In fact, it never even says there's a specific position called "pastor".

- **1 Timothy 3:15:** "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

It's a very bad thing when Christians don't love one another. We're **supposed** to be characterized by great love.

- **1 Peter 4:8:** "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

It's a terrible thing to be presumptuous and self-willed. Christians are **supposed** to be meek and humble, and serve others.

- **2 Peter 2:9-10:** "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."

When a great earthquake takes place after the seventh angel pours out his vial (during the tribulation area), the great city (**presumably** Jerusalem) will be divided into three parts.

- **Revelation 16:17-19:** "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so

great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."