

CONTEXT

The scapegoat comes up in the **context** of the Day of Atonement, and the sacrifices Aaron was required to offer in order to enter the Holy of Holies.

- **Leviticus 16:2-3, 8:** "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. ... And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat."

God said that in His sight, the Israelites and the foreigners who lived among them were the same. (He said this in the **context** of His Law, which applies equally to everyone.)

- **Numbers 15:15:** "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD."

Balaam said the Messiah would destroy those who remained of the city. (Given the **context**, this seems to refer to an Edomite city.)

- **Numbers 24:18-19:** "And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have

dominion, and shall destroy him that remaineth of the city."

When Moses spoke to the next generation of Israelites (right before he died), he said the Israelites were a peculiar people. (In this **context** it means they were devoted to God out of all the nations in the world).

- **Deuteronomy 26:18:** "And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;"

In the song that Moses taught the Israelites, he said God was going to judge His people. (In this **context** it seems to mean that He would save them.)

- **Deuteronomy 32:36:** "For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left."

When Ahimelech asked David why he was alone, he said that Saul had sent him on a secret mission and therefore he had sent his servants elsewhere. (In this **context** it was a lie. David was actually alone because he was fleeing from Saul.)

- **1 Samuel 21:1-2:** "Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the

business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place."

When the Bible says the eyes of God are looking to show Himself strong on behalf of those who trust in Him, the **context** is Asa refusing to trust in God and instead robbing His temple to hire the Syrians to help him. It was a rebuke to a king who robbed God instead of trusting in Him.

- **2 Chronicles 16:2, 9:** "Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying, ... For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."

Ahaz was called the king of Israel. (In this **context**, Israel is referring to the descendants of Jacob and not the kingdom of Israel. Ahaz was actually the king of Judah, who were the descendants of Jacob (Israel).)

- **2 Chronicles 28:19:** "For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD."

Ahaz wasn't buried in the sepulchers of the kings of Israel. (In this **context** it seems to be referring to the kings of Judah.)

- **2 Chronicles 28:27:** "And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they

brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead."

Zophar said God knows those who are vain. (In this **context** it seems to be referring to the wicked.)

- **Job 11:11**: "For he knoweth vain men: he seeth wickedness also; will he not then consider it?"

Job he had escaped with the skin of his teeth. (Although this is a famous expression which means someone barely escaped, in this **context** it's not clear what he means. At this point Job hadn't escaped from anything. He actually seems to be saying that he had lost a great deal of weight.)

- **Job 19:20**: "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth."

The psalmist spoke of making someone's name remembered in all generations. (Given the **context** it's most likely speaking about the name of the king's bride, which actually isn't mentioned in the text. This seems to be a Messianic psalm.)

- **Psalm 45:10-11, 17**: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. ... I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."

David asked who would bring him into the strong city. (It seems this was asked in the **context** of waging war against the

Edomites.) The answer is that God would lead him.

- **Psalm 60:9-10:** "Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?"

David said that through God the Israelites would do valiantly. (It seems this was said in the **context** of war.)

- **Psalm 60:12:** "Through God we shall do valiantly: for he it is that shall tread down our enemies."

David said that iniquities had prevailed against him. (In this **context** it seems to mean that he had sinned.)

- **Psalm 65:3:** "Iniquities prevail against me: as for our transgressions, thou shalt purge them away."

God judges among the gods. (In this **context**, "gods" refers to the rulers of the people.)

- **Psalm 82:1:** "God standeth in the congregation of the mighty; he judgeth among the gods."

God swore that He wouldn't lie to David. (In this **context** it means He would keep His covenant with David, to bless his seed and give him an everlasting throne)

- **Psalm 89:35-36:** "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."

In the **context** of a new heaven and earth (which will be created after this universe comes to an end), the psalmist spoke of the children of God's servants. It's possible that people will continue to have children in the ages to come.

- **Psalm 102:25-26, 28:** "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: ... The children of thy servants shall continue, and their seed shall be established before thee."

The psalmist said that we will rejoice in the day which the Lord has made. (This is said in the **context** of a discussion of the Messiah.)

- **Psalm 118:22-24:** "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it."

The psalmist said that those who sow in tears will reap in joy. (The **context** of this verse is the psalmist praying that God would free the Jews from captivity.)

- **Psalm 126:4-5:** "Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy."

The psalmist said that those who sow seed in tears will reap a harvest in joy. (The **context** of this verse is the psalmist praying that God would free the Jews from captivity.)

- **Psalm 126:4, 6:** "Turn again our captivity, O Lord, as the streams in the south. ... He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The psalmist prayed that the saints of God would shout for joy, and the priests would be clothed with righteousness. (This seems to be said in the **context** of the return of the Ark of the Covenant.)

- **Psalm 132:4-6, 9:** "I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. ... Let thy priests be clothed with righteousness; and let thy saints shout for joy."

When the Jews were carried away to Babylon as captives, their captors required them to be merry. (This is in the **context** of singing the songs of Zion.)

- **Psalm 137:3:** "For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion."

God creates evil. (In **context** this refers to the opposite of peace.)

- **Isaiah 45:7:** "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things."

God said that He had seen the adulteries of the Jews. (In

context this seems to be referring to idolatry.)

- **Jeremiah 13:27:** "I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?"

The verse "I know the thoughts that I think toward you" is in the **context** of God telling the Jews that they were going to have to live as exiles in Babylon for 70 years before He would bring them home.

- **Jeremiah 29:10-11:** "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."

The rumor that Jeremiah heard from the Lord (in the **context** of God speaking against Edom) was that the ambassador who was sent to the Gentiles called for nations to gather to fight against the Edomites.

- **Jeremiah 49:7, 14:** "Concerning Edom, thus saith the Lord of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? ... I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle."

Meat offerings needed to be baked (because they were grain

offerings. In this **context** "meat" means food.)

- **Ezekiel 46:20:** "Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people."

The verse that says "prepare to meet thy God" is given in the **context** of judgment. God was telling a wicked and idolatrous nation to prepare to meet Him, because they were about to die as punishment for their sins.

- **Amos 4:1, 12:** "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. ... Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

In the **context** of an end-times prophecy, God commands a nation that wasn't desired to gather themselves together and repent so that they may be hidden in the day of His anger. (This seems to be telling the Gentiles to seek God and be saved, so that they can be taken up in the rapture and not have to experience the tribulation.)

- **Zephaniah 2:1-3:** "Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be

hid in the day of the Lord's anger."

In the **context** of prophecies regarding the end times, God commanded the Jews to flee from the land of the north.

- **Zechariah 2:6:** "Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD."

In the **context** of an end-times prophecy, God said the Jews were dwelling with the daughter of Babylon. (In the tribulation era there will be Jews dwelling in Babylon. God is commanding them to flee out of that wicked city to save themselves.)

- **Zechariah 2:7:** "Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

In the **context** of end-times prophecy, God said He would move against the nations that had looted the Jews.

- **Zechariah 2:8:** "For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."

During the millennium, any family that doesn't travel to Jerusalem to worship Jesus will be punished. (In this **context** "family" seems to refer to nations, not individuals.)

- **Zechariah 14:17:** "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them

shall be no rain."

Jesus commands us to turn the other cheek. (In this **context** Jesus is teaching about complying with legal judgments against us.)

- **Matthew 5:39-40:** "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."
- **Luke 6:29:** "And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also."

Instead of resisting **legal** judgments against us, we should comply with them. (However, we're not forbidden from protesting unjust judgments or seeking a remedy in such cases. We're also not required to comply with wicked laws.)

- **Matthew 5:40:** "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

If we knock, the door will be opened to us. (This is in the **context** of seeking God.)

- **Matthew 7:7:** "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"

If we seek, we will find. (This is in the **context** of seeking God.)

- **Matthew 7:7:** "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"

If we ask, it will be given to us. (This is in the **context** of asking God for things.)

- **Matthew 7:7, 11:** "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: ... If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

There's nothing hidden that won't be known. (Jesus said this in the **context** of the world persecuting His disciples.)

- **Matthew 10:22, 26:** "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. ... Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known."

Jesus said that the mustard seed was the smallest of all seeds. (This was said in the **context** of seeds that were typically sown in fields in ancient times.)

- **Matthew 13:31-32:** "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Jesus said that whatever we bind on earth will be bound in heaven, and whatever we loose on earth will be set loose in Heaven. (This promise was given in the **context** of a discussion on what to do if a person sins against you and refuses to repent.)

- **Matthew 18:15, 17-18:** "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. ... And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

When Jesus talked about the last being first and the first being last, He did so in the **context** of a parable which talked about a householder who gave each of his workers what they needed, even if they hadn't worked enough hours to deserve it.

- **Matthew 20:12, 14-16:** "Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. ... Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

Jesus taught the parable of the fig tree in the **context** of the tribulation and His return.

- **Matthew 24:21, 32:** "For then shall be great tribulation,

such as was not since the beginning of the world to this time, no, nor ever shall be. ... Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:"

- **Luke 21:27, 29:** "And then shall they see the Son of man coming in a cloud with power and great glory. ... And he spake to them a parable; Behold the fig tree, and all the trees;"

Jesus commanded His disciples to watch for His return. (This was said in the **context** of His return at the end of the tribulation, not the rapture.)

- **Matthew 24:21, 42:** "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ... Watch therefore: for ye know not what hour your Lord doth come."
- **Matthew 25:13:** "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Jesus compared the kingdom of heaven to ten virgins. (This was said in the **context** of His return at the end of the tribulation.)

- **Matthew 25:1:** "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

Jesus said that some people who receive a reward in this life will also be persecuted. Although they'll be blessed in this world, it will be in the **context** of persecution.

- **Mark 10:29-30:** "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

When the angel Gabriel said that nothing was impossible with God, he said it in the **context** of God keeping His promises and doing what He said He would do. (Specifically, giving Elisabeth a son in her old age).

- **Luke 1:36-37:** "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible."

When people take away our goods, we must not ask for them back. (This seems to be in the **context** of obeying legal judgments.)

- **Luke 6:30:** "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again."

Jesus told the 70 people who He sent out to prepare the way for Him that nothing would be able to hurt them. (This was said in the **context** of having authority to cast demons out.)

- **Luke 10:1, 19:** "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would

come. ... Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

When Jesus told His disciples to ask and seek and knock, He did so in the **context** of teaching them to pray and being persistent in prayer.

- **Luke 11:1, 9:** "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. ... And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

When Jesus taught His disciples to ask and to seek and to knock, it was in the **context** of praying for the Holy Spirit.

- **Luke 11:9, 13:** "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ... If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Jesus said that if we give to the poor then all things will be clean to us. (This was said in the **context** of washing cups and other things before eating dinner.)

- **Luke 11:38, 41:** "And when the Pharisee saw it, he marvelled that he had not first washed before dinner. ... But rather give alms of such things as ye have; and, behold, all things are clean unto you."

When Jesus taught that those who are first would be last and those who are last would be first, He said that in the **context** that the Jews of His day would be rejected and thrust out of the kingdom for their unbelief, while many Gentiles would be saved.

- **Luke 13:28-30:** "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

Jesus taught the story of the rich man and Lazarus in the **context** of teaching about covetousness.

- **Luke 16:14, 19-20:** "And the Pharisees also, who were covetous, heard all these things: and they derided him. ... There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,"

When Jesus said to remember Lot's wife, He was speaking in the **context** of not turning back to get your possessions when He returns at the end of the tribulation.

- **Luke 17:30-32:** "Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let

him likewise not return back. Remember Lot's wife."

The parable of the unjust judge was taught in the **context** of someone who had been wronged, who was praying that she would be avenged of her adversaries.

- **Luke 18:5-6:** "Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith."

When Jesus asked if He would find faith on the earth when He returned, it was in the **context** of the saints praying that God would avenge them.

- **Luke 18:7-8:** "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

The command to not meditate in advance what to say was given to the disciples in the **context** of responding to those who were persecuting them.

- **Luke 21:12, 15:** "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. ... Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Paul told the Corinthian church to follow him. (He said this in the **context** of suffering terrible things for the sake of the gospel.)

- **1 Corinthians 4:11-13, 16:** "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. ... Wherefore I beseech you, be ye followers of me."

One of the characteristics of love is that it's full of hope. (In **context**, this is continuing to hope in the truth and believing in God's promises.)

- **1 Corinthians 13:7:** "Beareth all things, believeth all things, hopeth all things, endureth all things."

One of the characteristics of love is that it endures all things. (In **context**, this is referring to enduring the trials of this life.)

- **1 Corinthians 13:7:** "Beareth all things, believeth all things, hopeth all things, endureth all things."

One of the characteristics of love is that it believes all things. (In **context**, this is referring to believing in the doctrines and promises of God.)

- **1 Corinthians 13:7:** "Beareth all things, believeth all things, hopeth all things, endureth all things."

All things should be done decently and in order because God isn't the author of confusion. (The **context** of this statement is church services.)

- **1 Corinthians 14:26, 40:** "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. ... Let all things be done decently and in order."

There's liberty when the Spirit of the Lord is present. (This is in the **context** of the veil being taken away so the Old Testament can be properly understood.)

- **2 Corinthians 3:14-17:** "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

God commanded the light to shine out of the darkness. (Given the **context** of this verse, this is most likely a reference to the gospel.)

- **2 Corinthians 4:6:** "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

When Paul told the Corinthian church that they needed to sow

bountifully if they wanted to reap bountifully, he said it in the **context** of giving to churches who were in need.

- **2 Corinthians 9:4, 6:** "Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. ... But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

In the **context** of his first letter to Timothy, Paul defines "all men" as those that believe. He's talking about Christians, not everyone in the world.

- **1 Timothy 4:10:** "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

It's not wrong for married couples to have sex with one another. In that **context** sex is honorable and not immoral.

- **Hebrews 13:4:** "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

We must obey those who rule over us. (In this **context** it's talking about authority within the church, not national governments.)

- **Hebrews 13:17:** "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

We must honor those who rule over us. (In this **context** it's talking about the church, not national governments.)

- **Hebrews 13:24:** "Salute all them that have the rule over you, and all the saints. They of Italy salute you."

Those who judge one another are judging the law. (This seems to be in the **context** of speaking evil against someone.)

- **James 4:11:** "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

The apostle John didn't believe it was wrong to call out evildoers by name, or publicly rebuke them for something they did within the **context** of a specific church.

- **3 John 1:9:** "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not."

In John's vision of the end times, the woman who rides the beast is called a "great whore". (When the Bible speaks of fornication in a symbolic **context** it's talking about false religion. That means the woman represents some form of idolatry.)

- **Revelation 17:1:** "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many

waters."