

HANDLE, HANDLED, HANDLES, HANDLETH, HANDLING

When Jacob heard that Shechem had sex with his daughter Dinah, there's no evidence that he asked God what he should do. Instead he did nothing and let his sons **handle** the situation. (Their solution was to slaughter all of the men in the entire town, and then take all of their possessions.)

- **Genesis 34:5:** "And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come."

When Moses went up the mountain to spend some time with God, Moses told the elders of Israel that they had Aaron with them and he could **handle** any matters that arose in his absence. (Aaron ended up making the golden calf.)

- **Exodus 24:14:** "And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them."

Under the Mosaic Law, priests had to be anointed before they could **handle** sacrifices.

- **Leviticus 4:5:** "And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:"

Even though Nadab and Abihu had brothers who were priests, Moses commanded a more distant relation to carry their

corpses out of the tabernacle and outside the camp. (It seems that since their brothers were priests, they couldn't approach the dead bodies and **handle** them because that would make them unclean.)

- **Leviticus 10:4:** "And Moses called Mishaël and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp."

God gave Moses and Aaron the laws regarding how to **handle** leprosy in garments.

- **Leviticus 13:59:** "This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean."

Under the Mosaic Law, cases were to be **handled** by priests and judges.

- **Deuteronomy 19:17:** "Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;"

The Mosaic Law **handled** the situation where a man claimed that his wife wasn't a virgin when he married her, and it turned out his accusation was true. (She was to be put to death.)

- **Deuteronomy 22:20-21:** "But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's

house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."

Moses commanded the Israelites to listen to the priests and Levites when they told them how to **handle** the plague of leprosy.

- **Deuteronomy 24:8**: "Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do."

Under the Mosaic Law, there was a procedure to **handle** the situation where a person refused to marry his brother's widow (which he was required to do if his brother died without having any children).

- **Deuteronomy 25:7**: "And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother."

Deborah said that there were people in Zebulun who could **handle** the pen of a writer.

- **Judges 5:14**: "Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer."

When Samson was thirsty, he could have prayed and asked God to provide water for him. Instead he asked God if he was going to die after being given a great victory (which seems like a very passive aggressive way to **handle** the situation).

- **Judges 15:18:** "And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"

When the Israelites realized they had gone too far punishing the Benjamites, they went before God. However, it doesn't seem that they asked Him how they should **handle** the terrible situation they created. (Instead they decided to solve the problem through acts of mass murder and kidnapping.)

- **Judges 21:2:** "And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;"

When the Israelites saw that the men of Jabeshgilead hadn't come to Mizpeh, they didn't inquire of the Lord to determine how they should **handle** this situation. Instead they decided to kill everyone (including the women and children).

- **Judges 21:10:** "And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children."

David rejected the idea that he was responsible for bringing evildoers to justice and protecting the innocent from

murderers. Instead his approach throughout his life was to do nothing and let God **handle** it. He refused to bring Saul to justice, even though Saul was guilty of mass murder and genocide. He also refused to do anything when Amnon raped his sister Tamar, or when Joab killed innocent people. He even tried to spare Absalom after he had publicly raped ten women. (This was a serious violation of the responsibility that God gave to rulers, which dated all the way back to the days of Noah.)

- **1 Samuel 24:13, 15:** "As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. ... The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand."

When Joab murdered Abner, David refused to punish him for it (even though the Mosaic Law required murderers to be put to death). Instead David prayed that God would curse him and his entire household. (Even though God required mankind to bring evildoers to justice, David rejected this. He insisted it was God's job to **handle** crime, not his.)

- **2 Samuel 3:29:** "Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread."

When Shimei cursed David's servants and threw rocks at them, David refused to protect them. Instead David did nothing and hoped that God would **handle** the situation.

- **2 Samuel 16:5-6, 12:** "And when king David came to

Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. ... It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day."

When Adonijah proclaimed himself to be king, Nathan gave Bathsheba advice about how to **handle** the situation.

- **1 Kings 1:12:** "Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon."

The Gadites who joined David when he was in the wilderness could **handle** a shield and buckler (which was a small shield).

- **1 Chronicles 12:8:** "And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;"

During the reign of Jehoshaphat, the judges of his kingdom **handled** disputes that involved God's law. (It seems that the judges were priests, Levites, and national leaders.)

- **2 Chronicles 19:8-10:** "Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the

Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in your cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass."

The men who Amaziah counted in his census of Judah could **handle** a spear and shield.

- **2 Chronicles 25:5:** "Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield."

When the extra offerings and dedicated things (that the people of Israel and Judah had brought) were stored in the temple, they were **handled** faithfully.

- **2 Chronicles 31:12:** "And brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next."

When Ezra learned that some of the Jews had married pagan wives (in violation of the Mosaic Law), Shechaniah told Ezra to arise and **handle** this situation.

- **Ezra 10:2, 4:** "And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. ... Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

The congregation told Ezra that there were so many people who had married pagan wives that it would take more than a few days to **handle** the matter.

- **Ezra 10:13:** "But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing."

Good things come from **handling** matters wisely.

- **Proverbs 16:20:** "He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he."

Fools can't properly **handle** wisdom.

- **Proverbs 26:7:** "The legs of the lame are not equal: so is a parable in the mouth of fools."

If a parable isn't **handled** wisely then it can cause damage.

- **Proverbs 26:9:** "As a thorn goeth up into the hand of a drunkard, so is a parable in the mouths of fools."

The reason a virtuous woman doesn't have to worry about the onset of cold weather is because she **handled** the problem by providing her family with clothing.

- **Proverbs 31:21:** "She is not afraid of the snow for her household: for all her household are clothed with scarlet."

Shebna was charged with faithfully **handling** the finances of the king's household. However, he spent the money on himself instead.

- **Isaiah 22:15-16:** "Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?"

God said that the priests who **handled** His law didn't know Him.

- **Jeremiah 2:8:** "The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit."

When Jeremiah asked God about the wicked, God asked him how he would be able to **handle** times of war if he was already weary in times of peace.

- **Jeremiah 12:5:** "If thou hast run with the footmen, and

they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

God referred to the Lydians as those who **handled** bows.

- **Jeremiah 46:9:** "Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow."

When God spoke against Babylon, He commanded her enemies to cut off from Babylon those who **handled** the sickle during harvest time.

- **Jeremiah 50:16:** "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land."

Cherubs can **handle** fiery coals without being injured.

- **Ezekiel 10:7:** "And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out."

The being who was clothed in linen could **handle** fiery coals without being injured.

- **Ezekiel 10:7:** "And one cherub stretched forth his hand

from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out."

The priests who will work in the millennial temple will have to be careful about the way they **handle** holy things. (They won't be allowed to take holy things into the outer court, where the common people will be located.)

- **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."

It's wrong to do something that's dangerous just to prove that God will protect us. (For example, **handling** snakes.)

- **Luke 4:10, 12**: "For it is written, He shall give his angels charge over thee, to keep thee: ... And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God."

God holds us accountable for the way that we **handle** the physical goods of this world.

- **Luke 16:11**: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The town clerk said that accusations ought to be **handled** by

the legal process, not by an angry mob.

- **Acts 19:35, 38:** "And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? ... Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another."

There are some doctrines that can't be **handled** by a church which is spiritually immature.

- **1 Corinthians 3:1-2:** "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

When preaching to a church, it's important to keep its maturity level in mind. Some doctrines can't be **handled** by those who are immature. An immature church needs a different type of ministry than a mature one.

- **1 Corinthians 3:1-2:** "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

If there's sin or division in a church then it's carnal and can't **handle** weighty spiritual matters. Those are signs that the

church is spiritually immature.

- **1 Corinthians 3:3:** "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Since one day the saints will judge the world, it doesn't make sense for Christians to take their disputes before unbelievers and ask them to **handle** those issues.

- **1 Corinthians 6:2, 6:** "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ... But brother goeth to law with brother, and that before the unbelievers."

It's wrong for Christians to **handle** the Word of God deceitfully. We must *never* be dishonest or deceitful about what the Bible teaches.

- **2 Corinthians 4:2:** "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

We must learn to **handle** the times in our life when we find ourselves distressed, afflicted, or in need.

- **2 Corinthians 6:4:** "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,"

The way to **handle** the adversaries of the church is to proclaim the Scriptures without compromise. The sword of the Spirit is the Word of God, and it's a sound and faithful weapon that the church must never abandon.

- **Titus 2:7-8:** "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

It would have been convenient for Paul to use his apostolic authority to make demands of Philemon, but he didn't do that. Instead he chose to take a more gentle and loving approach. By doing so he set an example of how to **handle** confrontations in the church.

- **Philemon 1:8-9:** "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."

It takes skill to properly **handle** the Word of God. This takes learning.

- **Hebrews 5:12-13:** "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe."

When Jesus faithfully and patiently **handled** suffering, He set

an example for us to follow.

- **1 Peter 2:21-23:** "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:"