

INTEREST, INTERESTED, INTERESTINGLY

When Jacob told Rachel and Leah that God commanded him to return to Canaan, they had no **interest** in remaining in Laban's house.

- **Genesis 31:14:** "And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?"

The steward of Joseph's house was only **interested** in the person who had the silver cup (which was Benjamin).

- **Genesis 44:10:** "And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless."

Under the Mosaic Law, the poor didn't have to pay **interest** when they borrowed money.

- **Exodus 22:25:** "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."
- **Leviticus 25:35-36:** "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee."
- **Leviticus 25:37:** "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

- **Deuteronomy 23:19:** "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:"

One of the reasons God didn't allow the Israelites to charge **interest** to the poor was so they could survive (because they couldn't afford interest charges).

- **Leviticus 25:35-36:** "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee."

Under the Mosaic Law, God forbade the Israelites from lending food to the poor but charging **interest** for it.

- **Leviticus 25:35, 37:** "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. ... Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."
- **Deuteronomy 23:19:** "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:"

Under the Mosaic Law, no Moabites (or their descendants) could ever enter into the tabernacle. (**Interestingly**, Ruth was a Moabite.)

- **Deuteronomy 23:3:** "An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the

congregation of the LORD for ever:"

Under the Mosaic Law, the Israelites were allowed to charge **interest** to strangers.

- **Deuteronomy 23:20:** "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

Under the Mosaic Law, if the Israelites didn't charge **interest** when they loaned money to other Israelites then God would bless them.

- **Deuteronomy 23:20:** "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

The kinsman of Naomi walked by while Boaz was sitting at the city gate. (**Interestingly**, the text doesn't record his name. The man who refused to perform the duty that the Mosaic Law required of him wasn't given the honor of having his name recorded in the Scriptures.)

- **Ruth 4:1:** "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down."

Boaz didn't start by talking to the kinsman about Ruth. Instead he started by talking about a piece of land. (This was a trap. When the kinsman expressed **interest** in the land but not in Ruth, it would be obvious that he lacked integrity.)

- **Ruth 4:3:** "And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:"

When one of Saul's servants described David (as a skilled harp player), Saul was **interested** in having David come and play the harp for him.

- **1 Samuel 16:18-19, 23:** "Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. ... And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

David had no **interest** in bringing wicked people to justice. Instead he asked God to deal with it. (This was wrong. Since God anointed him as king, he was *required* to take action against evildoers. The law didn't give him the option of ignoring evildoers, but he did anyway. He refused to stop Saul, who was guilty of mass murder and genocide. He refused to prosecute Amnon, who raped his sister. He took no action when Joab murdered Amasa, and he asked people to deal gently with Absalom, who publicly raped ten women. David

went out of his way to *avoid* prosecuting people who were guilty of awful crimes which, under the Mosaic Law, were punishable by death.)

- **1 Samuel 24:12:** "The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee."
- **1 Samuel 26:10:** "David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish."

David wasn't content with the *many* wives that he already had. When he saw Bathsheba washing herself, he was **interested** in her.

- **2 Samuel 11:2-3:** "And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

The king of Syria wanted to kill the king of Israel (Ahab). He had no **interest** in anyone else in Israel's army. (He succeeded in killing Ahab, but only by accident.)

- **1 Kings 22:31:** "But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel."
- **1 Kings 22:33:** "And it came to pass, when the captains of the chariots perceived that it was not the king of Israel,

that they turned back from pursuing him."

The king was **interested** in the great things that Elisha had done.

- **2 Kings 8:4:** "And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done."

Although the Levites had the king's support to repair the temple, they weren't **interested** in actually repairing it.

- **2 Chronicles 24:4-5:** "And it came to pass after this, that Joash was minded to repair the house of the LORD. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not."

Joash was more **interested** in repairing the temple than either the priests or the Levites. (He's the one who commanded that it be done, he raised the money to pay for it, and he made sure it happened. Even though God gave that responsibility to the Levites, they did nothing.)

- **2 Chronicles 24:8:** "And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD."

The enemies of the Jews were no longer **interested** in attacking them once they learned that the Jews knew about

their plans and had armed themselves. (This means their plan to stop the Jews from rebuilding the wall around Jerusalem failed.)

- **Nehemiah 4:15:** "And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work."

In the days of Nehemiah, the rulers of the Jews were charging **interest** to the poor (which was forbidden by the Mosaic Law).

- **Nehemiah 5:7:** "Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them."

Nehemiah told the rulers and nobles to stop charging **interest** to the poor.

- **Nehemiah 5:10:** "I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury."

Since people had been illegally charging **interest** to the poor, Nehemiah told them to restore what they had wrongfully taken.

- **Nehemiah 5:11:** "Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them."

During the days of Nehemiah, the nobles of Judah weren't **interested** in keeping the Mosaic Law. They had no heart to obey God's commands.

- **Nehemiah 13:17:** "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?"

The psalmist said that those who don't charge **interest** will abide in God's tabernacle. (Charging interest to the poor was forbidden under the Mosaic Law.)

- **Psalm 15:1, 5:** "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ... He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

God said that He would curse those who charged **interest** to the poor. (This was forbidden under the Mosaic Law.)

- **Proverbs 28:8:** "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."

The righteous care about the poor and take **interest** in them. (It's wicked to ignore the plight of the poor.)

- **Proverbs 29:7:** "The righteous considereth the cause of the poor: but the wicked regardeth not to know it."

Solomon was **interested** in collecting proverbs.

- **Ecclesiastes 12:9:** "And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs."

Solomon's beloved only wanted to desire him when he wanted it. She didn't want to be stirred up when her lover wasn't **interested** (or in the mood).

- **Song of Solomon 2:7:** "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please."
- **Song of Solomon 3:5:** "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please."

Although Solomon wanted his beloved, she wasn't **interested**.

- **Song of Solomon 5:2-3:** "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

In the days when God destroys the world, people will be oppressing others by charging **interest**.

- **Isaiah 24:1-2:** "Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall

be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."

In the days when God destroys the world, there will still be economic activity going on. There will be buyers and sellers, borrowers and lenders, people charging **interest**, and people paying it.

- **Isaiah 24:1-2:** "Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."

In the end times, the rulers of Israel won't be **interested** in defeating the overflowing scourge by relying on God's power. Instead they will try to solve the problem by making a covenant with Hell (which will be based on lies). (This will go very poorly for them.)

- **Isaiah 28:15:** "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:"

In the days of Isaiah, the Jews had no **interest** in truth or

justice. (That's one of the reasons why God sent His judgment upon them.)

- **Isaiah 59:2, 4:** "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. ... None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity."

In ancient times, people cursed those who charged **interest**.

- **Jeremiah 15:10:** "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."

Jeremiah said that he had never charged **interest**.

- **Jeremiah 15:10:** "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."

In the end times, the Jews will develop an **interest** in end-times prophecy.

- **Jeremiah 30:24:** "The fierce anger of the LORD shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye shall consider it."

God said that those who are just don't charge **interest** to the poor. (Under the Mosaic Law, charging interest to the poor was forbidden.)

- **Ezekiel 18:5, 8:** "But if a man be just, and do that which is lawful and right, ... He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,"
- **Ezekiel 18:17:** "That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live."

God said that He would curse those who charged **interest** to the poor. (Under the Mosaic Law, charging interest to the poor was forbidden.)

- **Ezekiel 18:13:** "Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him."

God condemned the Jews for vexing the poor by charging them **interest**. (Under the Mosaic Law, charging interest to the poor was forbidden.)

- **Ezekiel 22:7, 12:** "In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. ... In thee have they taken gifts

to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD."

Angels are **interested** in end-times prophecy.

- **Daniel 12:6-7:** "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The tribe of Ephraim ignored the great things God told them and counted them as a strange thing. They had no **interest** in them and chose to rejected them.

- **Hosea 8:11-12:** "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing."

During the ministry of Micah, the Jews had no **interest** in God's prophets. Instead what they really cared about was getting drunk. (They would listen to false prophets, but not those who told the truth.)

- **Micah 2:11:** "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."

God is concerned about our motives as well as our actions. He's **interested** in *why* we're serving Him. (The Lord holds people in very low esteem if the reason they're serving Him is because they're being paid to do so.)

- **Malachi 1:10:** "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand."

The Messiah's rejection started at His birth. When He was born, the religious leaders of Israel weren't watching for Him and had no **interest** in finding Him. When Gentile wise men traveled more than 1000 miles to Jerusalem and announced that He had been born, the religious leaders weren't even willing to travel *five miles* to Bethlehem to meet Him. (When the wise men went to find Jesus, none of the priests or scribes or religious leaders accompanied them. Instead they went alone.)

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

The wise men were filled with joy at the prospect of meeting Jesus and worshipping Him. (This is *very* different from the religious leaders of Israel, who had no **interest** in finding the Messiah.)

- **Matthew 2:10:** "When they saw the star, they rejoiced with exceeding great joy."

The chief priests and elders weren't **interested** in giving Jesus an honest answer to His question, even though they wanted Him to answer their question. (In other words, they were liars.)

- **Matthew 21:25-27:** "The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things."

The disciples of Jesus were **interested** in the destruction of the temple and the end of the world.

- **Matthew 24:2-3:** "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

When the disciples asked Jesus a question about end-times prophecy, He didn't rebuke them for being **interested** in the subject. Instead He answered it in great detail.

- **Matthew 24:4:** "And Jesus answered and said unto them, Take heed that no man deceive you."

In the parable of the talents, the lord told the servant who was given one talent that he didn't even do the bare minimum that was required of him. The servant could have earned **interest** on the talent by giving it to the money changers, but he didn't even do that. (He was truly an utterly worthless servant.)

- **Matthew 25:27:** "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

In the parable of the talents, the servant who did nothing with his master's money was called an unprofitable servant. (This is because he didn't earn his master any profit at all. In fact, he didn't even earn **interest** on the large amount of money he had been given.) Since he was unprofitable, he was cast out.

- **Matthew 25:30:** "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The chief priests and elders told Judas that his betrayal of Jesus was his problem, not theirs. They didn't care and weren't **interested**.

- **Matthew 27:3-4:** "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that."

The Jews were uninterested in the coming of the Messiah. They had no **interest** in Him or His appearing. When His birth

was literally proclaimed by angels, they didn't care. (This can be seen by the fact that even though the shepherds made the news widely known, the people of Jerusalem had no idea what the wise men were talking about when they came and asked about the birth of the Messiah.)

- **Luke 2:15, 17:** "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. ... And when they had seen it, they made known abroad the saying which was told them concerning this child."

The reason the shepherds got to see the Messiah because they were up at night when He was born and heard the angelic message. The Gentile wise men got to see the Messiah because they were watching for His birth. Simeon and Anna got to see the Messiah because they were waiting for Him. However, the religious leaders didn't get to see Him because they had no **interest** in doing so, even though His birth was publicly and widely proclaimed.

- **Luke 2:15, 17:** "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. ... And when they had seen it, they made known abroad the saying which was told them concerning this child."
- **Luke 2:25-26:** "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed

unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."

- **Luke 2:36, 38:** "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; ... And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

Jesus visited Jerusalem as an infant and was in the temple, but He attracted no widespread attention. Even though His birth had been announced by a multitude of angels *just eight days earlier*, the religious leaders didn't care. (The only two people who had any **interest** were Simeon and Anna.)

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- **Luke 2:36, 38:** "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; ... And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

The Pharisees were immensely proud. They sought praise and honor from others, but they weren't **interested** in the praise that came from God. (This can be seen from the fact that they ignored the weighty matters of the Law, and lived lives that

were full of wickedness.)

- **Luke 11:42-44:** "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. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."

In ancient times, people could give their money to a bank and earn **interest** on it.

- **Luke 19:23:** "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

Even though Herod wanted to see Jesus and was **interested** in Him, Jesus didn't go to him. When Pilate sent Jesus to Herod to be judged He could have impressed him with miracles, but He didn't.

- **Luke 23:8-9:** "And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing."

Jesus doesn't receive the testimony of men. (He's only **interested** in the testimony of God the Father.)

- **John 5:34:** "But I receive not testimony from man: but these things I say, that ye might be saved."

The Jews sought the honor that comes from other people, but had no **interest** in the honor that comes from God alone.

- **John 5:44:** "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

The reason Tyre and Sidon wanted to make peace with Herod was because their country was nourished by his (which means they had a financial **interest** in peace).

- **Acts 12:20:** "And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country."

The city of Antioch (in Pisidia) was **interested** in the word of God and wanted to hear it.

- **Acts 13:44:** "And the next sabbath day came almost the whole city together to hear the word of God."

The Jews of Rome were **interested** to hear what Paul had to say about the gospel.

- **Acts 28:22:** "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against."

The people who God typically calls are those the world would consider to be from the lower classes. The Lord tends to call those who society has little **interest** in or respect for.

- **1 Corinthians 1:26-27:** "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;"

If we don't rejoice in the truth or have **interest** in it then we lack love. (There's nothing loving about being uninterested in the truth of a matter.)

- **1 Corinthians 13:6:** "Rejoiceth not in iniquity, but rejoiceth in the truth;"

People naturally seek after their own things. They're **interested** in themselves (and what impacts them).

- **Philippians 2:21:** "For all seek their own, not the things which are Jesus Christ's."

Paul wasn't **interested** in building relationships with these heretics in order to find common ground. Instead his priority was to protect the church from them.

- **Titus 1:12-13:** "One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;"

The prophets were very **interested** in the subject of salvation. They made inquiries about it and searched diligently to learn more about it.

- **1 Peter 1:10:** "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:"