ISSUE, ISSUED, ISSUES

Under the Mosaic Law, if a woman gave birth to a child she was required to bring a sin offering and a burnt offering to the tabernacle and give it to the priest. She would then be made clean from the **issue** of her blood.

- **Leviticus 12:6-7:** "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female."

Under the Mosaic Law, anyone who had a running **issue** out of their flesh was unclean.

- **Leviticus 15:2:** "Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean."

Under the Mosaic Law, if a man previously had an **issue** but it was no longer coming out of his flesh, he was still unclean.

- **Leviticus 15:3:** "And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness."

Under the Mosaic Law, if a man had a running **issue** out of his

flesh, then everything he sat or laid on on was unclean.

- **Leviticus 15:3-5:** "And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean."

Under the Mosaic Law, if a man had a running **issue** out of his flesh then anyone who touched his bed had to wash their clothes and bathe themselves in water, and were considered to be unclean (until evening).

- **Leviticus 15:5:** "And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even."

Under the Mosaic Law, if a man had a running **issue** out of his flesh then anyone who sat on anything he sat on had to wash their clothes and bathe themselves in water, and were considered to be unclean (until evening).

- **Leviticus 15:6:** "And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even."

Under the Mosaic Law, if a man had a running **issue** out of his flesh, then anyone who touched him had to wash their clothes and bathe themselves in water, and were considered to be unclean (until evening).

- **Leviticus 15:7:** "And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even."

Under the Mosaic Law, if a man had a running **issue** out of his flesh and he spat upon someone, then that person had to wash their clothes and bathe themselves in water, and were considered to be unclean (until evening).

- **Leviticus 15:8:** "And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even."

Under the Mosaic Law, if a man had a running **issue** out of his flesh, then any saddle that he rode upon was unclean. Those who touched it had to wash their clothes and bathe themselves in water, and were considered to be unclean (until evening).

- **Leviticus 15:9-10:** "And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even."

Under the Mosaic Law, if a man had a running **issue** out of his flesh and touched someone without washing his hands first, the person he touched had to wash their clothes and bathe themselves in water, and were considered to be unclean (until evening).

- **Leviticus 15:11:** "And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even."

Under the Mosaic Law, if a man had a running **issue** out of his flesh and touched a vessel made of clay, it had to be broken. (If the vessel was made of wood then it just had to be washed.)

- **Leviticus 15:12:** "And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water."

Under the Mosaic Law, if a man had a running **issue** out of his flesh and he was cleansed, then seven days after he was cleansed he was to wash his clothes and bathe his flesh with water. He would then be considered clean again.

- **Leviticus 15:13:** "And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean."

Under the Mosaic Law, if a man had a running **issue** out of his flesh and was cleansed, on the eighth day he had to bring a sin offering and a burnt offering to the Lord (to make atonement for the fact that he had been unclean).

- **Leviticus 15:14-15:** "And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue."

Under the Mosaic Law, if a woman had an **issue** of blood that

went beyond the normal length of menstruation and was cleansed from it, she was to wait seven days and would then be considered clean.

- **Leviticus 15:25, 28:** "And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. … But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean."

Under the Mosaic Law, if a woman had an **issue** of blood that went beyond the normal length of menstruation and was cleansed from it, she had to bring a sin offering and a burnt offering to the Lord (to make atonement for the fact that she had been unclean).

- **Leviticus 15:29-30:** "And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness."

The Mosaic Law contained commandments regarding those who had a running **issue** out of his flesh.

- **Leviticus 15:33:** "And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean."

Under the Mosaic Law, if a priest had a running **issue** out of his flesh then he couldn't eat of the holy things (because he was unclean).

- **Leviticus 22:4:** "What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;"

God commanded the Israelites to remove from the camp all those who had an **issue** running out of their flesh (because they were unclean).

- **Numbers 5:2:** "Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:"

When the chief fathers of the descendants of Gilead brought up the **issue** about land being lost if the daughters of Zelophehad married into another tribe, God gave Moses an answer regarding that situation. (The women were commanded to marry within the tribe so that the inheritance wasn't lost to another tribe.)

- **Numbers 36:5-7:** "And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the

inheritance of the tribe of his fathers."

When David heard that Joab murdered Abner, he prayed that God would curse Joab's household so there would always be someone who had medical **issues**. (In other words, even though only Joab was guilty, David wanted God to punish his children who had nothing to do with it.)

- **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."

After the woman from Tekoah spoke to David, he told her that after she returned to her house he would give charge concerning the **issue** she had brought to him.

- **2 Samuel 14:8:** "And the king said unto the woman, Go to thine house, and I will give charge concerning thee."

When David discovered that Ziba had lied to him about Mephibosheth, he refused to correct the **issue**. Instead he allowed Ziba to keep all of Mephibosheth's property (which he had obtained by bearing false witness against Mephibosheth).

- **2 Samuel 19:29:** "And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land."

When Hezekiah **issued** a proclamation that people should celebrate the Passover, it had been a long time since it had

been celebrated according to what was written in the Mosaic Law.

- **2 Chronicles 30:1, 5:** "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. … So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written."

The proclamation that Cyrus **issued** (to rebuild the temple) was put into writing and sent throughout his kingdom.

- **Ezra 1:1-2:** "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

The reason Cyrus **issued** a proclamation to rebuild the temple was because God stirred up his spirit.

- **Ezra 1:1:** "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,"

When Cyrus **issued** a proclamation to rebuild the temple he was fulfilling a prophecy that God gave through Jeremiah.

- **Ezra 1:1:** "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,"

The **issue** regarding the reconstruction of the temple came before Darius. (After Darius looked into it, he commanded that the work be allowed to continue.)

- **Ezra 5:5:** "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter."

Ezra blessed God for moving Artaxerxes to **issue** his decrees (which allowed Jews to return to Jerusalem with Ezra, and which provided funding to beautify the temple).

- **Ezra 7:12-13, 27:** "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. … Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem:"

Nehemiah told those who opposed him that the reason the Jews were going to rebuild the wall around Jerusalem was because God was going to give them success. (In other words, Nehemiah addressed this as a religious **issue**.)

- **Nehemiah 2:20:** "Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."

Even though Nehemiah knew that Sanballat wanted to harm him, he didn't accuse Sanballat of anything or address the real **issue**. Instead he simply said that he was busy and couldn't afford to leave the work he was doing.

- **Nehemiah 6:2-3:** "That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

On the seventh day of the feast, Ahasuerus **issued** a command which required his beautiful wife Vashti to make an appearance. (She refused to come.)

- **Esther 1:10-11:** "On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on."

King Ahasuerus **issued** a proclamation throughout his empire that wives were to honor their husbands, and husbands were to rule over their homes.

- **Esther 1:20, 22:** "And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. ... For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people."

After Haman **issued** the commandment to kill all the Jews, he and the king sat down to drink.

- **Esther 3:13, 15:** "And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. … The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed."

Job said his breath was corrupt. (It seems his health **issues** impacted his breath and made it stink.)

- **Job 17:1:** "My breath is corrupt, my days are extinct, the

graves are ready for me."

In spite of everything Job said about death being the end, it seems he did believe in a resurrection to come. (Job took both sides of that **issue**.)

- **Job 19:26:** "And though after my skin worms destroy this body, yet in my flesh shall I see God:"

The psalmist spoke of a time when God would hear the cry of His people and come to the world in great anger. When He comes, He will **issue** a rebuke that will uncover the foundations of the world. (This may be referring to the tribulation era.)

- **Psalm 18:15:** "Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils."

The **issues** of death belong to God. (He's the only one who can save us from death.)

- **Psalm 68:20:** "He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death."

Our heart is the source of the **issues** of life. (The things that we say and do are a result of what's in our heart.)

- **Proverbs 4:23:** "Keep thy heart with all diligence; for out of it are the issues of life."

The king has the right to **issue** commandments (which we

must obey).

- **Ecclesiastes 8:2:** "I counsel thee to keep the king's commandment, and that in regard of the oath of God."

God **issued** a commandment to destroy the strongholds of Tyre.

- **Isaiah 23:8, 11:** "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? … He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof."

God **issued** a perpetual decree that the sea couldn't pass by the sand. It was bound by the sand as its limit.

- **Jeremiah 5:22:** "Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"

God was the first one to **issue** a mark on the forehead of His followers. (The devil will copy this in the tribulation period, when he will put his own mark on the forehead of his followers.)

- **Ezekiel 9:4:** "And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst

thereof."

In Daniel's vision, he saw a fiery stream **issue** from the Ancient of days. (This seems to be connected to a day of judgment.)

- **Daniel 7:9-10:** "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The king of Nineveh **issued** a city-wide proclamation that both man and animal should fast, and turn away from their sins.

- **Jonah 3:7-8:** "And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands."

It's hypocritical to try to help others with small problems in their life, if there are major **issues** in our own life that we haven't addressed.

- **Matthew 7:4:** "Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a

beam is in thine own eye?"

- **Luke 6:42:** "Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

When Jesus went with Jairus, there was a woman in the crowd who had suffered from an **issue** of blood for 12 years. (This would have made her unclean.) When she touched the garment that Jesus was wearing, she was immediately healed.

- **Matthew 9:20-21:** "And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole."
- **Mark 5:25, 29:** "And a certain woman, which had an issue of blood twelve years, … And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."
- **Luke 8:43-44:** "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanched."

It seems that because Jesus was delayed by the woman with the **issue** of blood, He didn't reach the daughter of Jairus before she died.

- **Mark 5:35:** "While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?"
- **Luke 8:49:** "While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master."

When John the Baptist was born, Caesar Augustus **issued** a decree that all the world should be taxed.

- **Luke 2:1:** "And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed."

When Caesar Augustus **issued** the decree that all the world should be taxed, Joseph went to Bethlehem. (That's why Jesus was born there, in fulfillment of a Messianic prophecy.)

- **Luke 2:3-4:** "And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)"

Just because we're saved doesn't mean our life will go well. We may still find ourselves poor, hungry, in pain, or suffering from medical **issues** (just like Lazarus).

- **Luke 16:20-22:** "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his

sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;"

When Jesus was asked about paying tribute to Caesar (which was intended to be a trap), He found a way to answer that insincere question while dodging the **issue**.

- **Luke 20:22-23, 25:** "Is it lawful for us to give tribute unto Caesar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? … And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

The Jews made an **issue** of purifying things.

- **John 3:25:** "Then there arose a question between some of John's disciples and the Jews about purifying."

The group that the church at Jerusalem sent to Antioch put the **issue** of circumcision to rest. (People didn't need to be circumcised to be saved.)

- **Acts 15:30, 33:** "So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: … And after they had tarried there a space, they were let go in peace from the brethren unto the apostles."

It's wrong for judges to **issue** commands that are contrary to the law.

- **Acts 23:3:** "Then said Paul unto him, God shall smite thee,

thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

The people at Paul's trial were more upset with Paul, who had been illegally assaulted, than with the high priest who **issued** the illegal order.

- **Acts 23:4:** "And they that stood by said, Revilest thou God's high priest?"

When the chief captain brought Paul before the Jewish council, he discovered the **issue** had to do with a question of Jewish law.

- **Acts 23:28-29:** "And when I would have known the cause wherefore they accused him, I brought him forth into their council: Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds."

Since one day the saints will judge the world, it makes no sense for us to take our disputes and ask unjust and wicked people to handle those **issues**.

- **1 Corinthians 6:2:** "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?"

Paul believed the doctrine of the coming resurrection was of immense importance and was central to the gospel. He didn't believe it was a distraction or a side **issue**.

- **1 Corinthians 15:12-14:** "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain."

The **issue** that caused so much sorrow in the Corinthian church had something to do with the man who was living in unrepentant sin (which was discussed in Paul's first letter to the Corinthians).

- **2 Corinthians 2:2, 6:** "For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? … Sufficient to such a man is this punishment, which was inflicted of many."

The church should response to rebuke by zealously fixing the problem and clearing themselves of the matter, not by attacking the messenger or ignoring the **issue**.

- **2 Corinthians 7:11:** "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

Caring for churches includes raising **issues** when there's a problem. (There's nothing loving about ignoring problems.)

- **2 Corinthians 7:12:** "Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for

his cause that suffered wrong, but that our care for you in the sight of God might appear unto you."

Paul didn't say it was fine to reject the doctrines of the Scriptures as long as the dispute was about a secondary **issue**. Instead he taught that *any* rejection was dangerous, and we must withdraw ourselves from those who do such things.

- **1 Timothy 6:3-5:** "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

The Biblical standard isn't that as long as we're solid on the major **issues** we're fine. Instead God requires us to be unrebukable and without spot.

- **1 Timothy 6:14:** "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:"

Paul believed Titus could resolve the **issues** that the churches were facing.

- **Titus 1:5:** "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:"

Paul wanted Philemon to know he had deliberately taken a gentle approach over the **issue** of freeing Onesimus.

- **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."

James pointed out how quickly a fire can grow out of control. He did this to point out that even though the tongue was small, it could create enormous **issues** that grew rapidly.

- **James 3:5:** "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"