

Dr. Tchah's Advice

First of all, as a medical doctor, I want to tell you three basic protective measures against the new coronavirus.

무엇보다 먼저, 의학박사로서 저는 여러분에게 신종 코로나바이러스를 막는 세 가지 기본적인 방책을 말씀드리고 싶습니다.

1. Wash your hands frequently. 손을 자주 씻으십시오.
2. Take megadose vitamin C. 비타민씨를 대량 복용하십시오.
3. If you have fever, cough and difficulty breathing, seek medical care early. 열, 기침, 호흡곤란이 있다 면, 조기에 병원치료를 받으십시오.

1

Brethren we pray for you. The cure for the virus of sin **is the Lord Jesus.**
형제자매 여러분, 여러분을 위해 기도합니다. 죄의 바이러스를 치료하실
분은 주 예수님입니다.

Pray for each other, brothers and sisters. 서로를 위해, 형제 자매들을 위해
기도하십시오.

¹ Ref: [file:///C:/Documents/Sermons/Missions/2020-02-23_The_Age_of_Pestilences%20\(1\).pdf](file:///C:/Documents/Sermons/Missions/2020-02-23_The_Age_of_Pestilences%20(1).pdf)

All Scripture taken from the King James Version (via e-sword, reference (Ref:), www.e-sword.net) and/or the Korean King James Version (KKJV), ref: <http://www.keepbible.com>). All word definitions are from Strong's Concordance, via e-sword.

Sometimes, large quotes are taken from reference books inside of e-Sword and placed into the **Background Notes**. These are to give *context* to terms or issues that the speaker is preaching and teaching on. Generally, sermons are posted later on the IIBC website. When you refer to <https://iibckorea.com/sermon-archive/> you can download selected sermons for review.

We encourage IIBC members to pray for **three impossible things**, for three minutes every day. What is impossible in your life? Have you asked God about it yet in prayer?

Matthew 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

22 너희가 믿고 기도할 때에 무엇을 구하든지 모든 것을 받으리라, 하시니라.

Have you ever tried reading your Bible through in one year? God will bless you if you give His entire Word a read?

This is a great time to reach out in prayer, emails, social media, and via phone to others in terms of comfort. 지금은 기도와 이메일, 소셜미디어, 전화를 통해 다른 사람을 위로하며 다가갈 수 있는 좋은 때입니다.

We are social beings. 우리는 사회적 존재입니다.

Be social. 사회적이 되십시오.

Flexibility will be necessary. Worship is not a place. The church is not a building.

융통성이 필요합니다. 예배는 장소가 아닙니다. 교회는 건물이 아닙니다.

Worship is the attitude of our hearts as we react to Spiritual truth. A church building is of many places that we can worship together.

예배는 우리가 영적 진리에 반응하는 가운데 일어나는 우리 마음의 태도입니다. 교회는 우리가 함께 예배를 드릴 수 있는 많은 곳들 중의 하나입니다.

1 Corinthians 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

1 Corinthians 10:31 그런즉 너희가 먹든지 마시든지 무엇을 하든지 모든 일을 [하나님]의 영광을 위하여 하라.

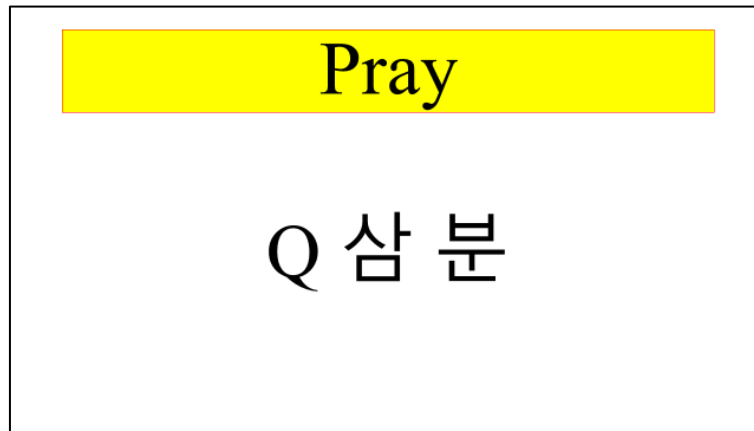
Do the best that we can. This is an exciting time. 할 수 있는 일에 최선을 다하십시오. 지금은 흥분되는 때입니다.

IIBC has seen at least 2 souls saved since this trouble came!

IIBC 는 이 고난이 닥친 이후로 최소 두 사람이 구원받았습니다.

What a wonderful opportunity we have to be a witness to friends and family! 지금은 우리가 친구들과 가족들에게 주님을 증거할 정말 좋은 기회가 아니겠습니까!

Pray:



We return to **Genesis Chapter 35** this morning in a verse by verse exposition of the Bible. 오늘 아침에는 창세기 35 장의 강해설교를 하겠습니다.

Verse by verse exposition builds strong sheep. 한 구절 한 구절 씩 성경을 살펴보는 일은 양들을 강하게 세워줍니다.

Genesis 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

1 [하나님]께서 야곱에게 이르시되, 일어나 벰엘로 올라가서 거기 거하며 네가 네 형 에서의 얼굴을 피하여 도망하던 때에 네게 나타났던 [하나님]에게 거기서 제단을 쌓으라, 하시니.

God is leading. 하나님께서 인도하고 계십니다.

2 Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be clean, and change your garments:

2 그 때에 야곱이 자기 집안사람들과 자기와 함께한 모든 자에게 이르되, 너희 가운데 있는 이방 신들을 내버리고 정결하게 하고 옷을 갈아입으라.

Parents. Please take the opportunity to share the Gospel with your children while their hearts are tender. 부모님 여러분, 아이들의 마음이 부드러운 동안에 기회를 내어 아이들에게 복음을 전하십시오.

You will be thankful for all of eternity that your children are with you in heaven. 여러분은 자녀가 여러분과 함께 천국에 있게 된 것에 대해 영원히 감사하게 될 것입니다.

3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

3 우리가 일어나 벰엘로 올라가자. 나의 고난의 날에 내게 응답하시고 내가 가던 길에서 나와 함께하신 [하나님]께 내가 거기서 제단을 쌓으려 하노라, 하매

4 And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] earrings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem.

4 그들이 자기들의 손에 있던 모든 이방 신과 자기들의 귀에 있던 모든 귀고리를 야곱에게 주니 야곱이 그것들을 세겜 옆의 상수리나무 밑에 숨겼더라.²

Jacobs sons [and perhaps his wives] gave Jacob their: 야곱의 아들들(그리고 아내들)은 야곱에게 이방 신과 귀고리를 주었습니다.

Strange Gods: [H5236] – foreign, heathendom; [angels, mighty] 이상한 신: 외국의, 이교도의

And their earrings; H5141 – nose ring, ear ring, jewel. [in their ears]. 코걸이, 귀걸이, 보석

² See Background Notes.

Jacob gave this command to: ‘his household’, so we can assume that both men and women had earrings here.³ 야곱은 그의 집안사람들에게 이 명령을 주었습니다, 따라서 남자들과 여자들이 다 여기서 귀걸이를 하고 있었다고 추측할 수 있습니다.

5 And they journeyed: and the terror of God was upon the cities that [were] round about them, and they did not pursue after the sons of Jacob.

5 그들이 이동할 때에 그들의 사방 도시들 위에 [하나님]의 두려움이 임하므로 그들이 야곱의 아들들을 추격하지 못하였더라.

Terror: H2487 – fear. 두려움

There are other places in Scripture where we see God’s care in the form of protection from others who would do us hard [men and evil]. 성경에는 하나님께서 우리를 해치려고 하는 사람들로부터 보호해주신 사례가 여러 곳에 나옵니다.

- Moses and the children of Israel. 모세와 이스라엘 자손들
- Joshua in the conquest of the land. 가나안 땅의 정복에 나선 여호수아

³ Gods: H430 אֱלֹהִים *elôhîym el-o-heem* 'Plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty. **Total KJV occurrences: 2601** [I believe that in this case these were amulets.]

Compare: “here are several things that Jacob tells his household to do. First of all, they are to “put away the strange gods that are among you.” We are almost shocked at this. You will recall that when Jacob fled with Rachel and Leah, Rachel slipped out with the family gods. Apparently, she had sat on them while riding the camel—she just crawled on top of the luggage that was on the camel's back and sat down because these little images were underneath. Jacob did not know at the time that she had taken them. He was very honest when he told Laban that the images were not in his entourage at all. That may have been one of the few times he was truthful with Laban. He really had not known they were there.

When they were discovered, I think that we would all assume that Jacob would get rid of them because he knew of the living and true God. In fact, he had had a personal encounter with Him. But he didn't get rid of the images, and now we find that his entire family is worshipping these strange gods. For the first time, Jacob is the one to take the spiritual leadership, and he says, “Let's get rid of these false gods, these strange gods.” The first thing they have to do is to put away that which is wrong.” J. Vernon McGee, via e-Sword.

- Several battles of Israel against her enemies (Philistines, Syrians, children of Ammon, Moab). 이스라엘의 적들(블레셋 사람, 시리아 사람, 암몬/모압 자손)과의 여러 전투
- Elijah calling down fire from heaven. 하늘에서 불이 내려오도록 외친 엘리야
- Elisha and his servant and the Syrians. 엘리사와 그의 종 그리고 시리아 사람들
- The angel breaking Peter out of prison. 베드로를 감옥에서 나오게 한 천사

6 So Jacob came to Luz, which [is] in the land of Canaan, that [is], Bethel, he and all the people that [were] with him.

6 이리와 같이 야곱과 또 그와 함께한 모든 사람이 가나안 땅에 있는 루스 곧 벰엘에 이르렀으며

7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

7 그가 거기서 제단을 쌓고 그곳을 엘벰엘이라 불렀으니 이는 그가 자기 형의 얼굴을 피하여 도망할 때에 [하나님]께서 거기서 그에게 나타나셨기 때문이더라.

Jacob obeyed God and built Him an altar.

야곱은 하나님께 순종하였고 제단을 세웠습니다.

8 But **Deborah Rebekah's nurse died**, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

8 그러나 리브가의 유모 드보라가 죽으매 그녀를 벰엘 아래에 있는 상수리나무 밑에 묻고 그것의 이름을 알론바굿이라 하였더라.

Allonbachuth: H439 – Oak of weeping. 알론바굿 – 울음의 상수리나무

This is the first of three deaths in a short amount of time for Jacob.

이것은 야곱에게 짧은 시간에 일어났던 세 죽음 중의 첫 번째입니다.

9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

9[야곱이 밧단아람에서 올 때에 [하나님]께서 다시 그에게 나타나사 그에게 복을 주시고.

God appeared unto Jacob **again**. 하나님께서 야곱에게 다시 나타나셨습니다.

The same God who showed Jacob ‘angels of God ascending and descending’, showed Himself again here. 야곱에게 “오르락 내리락하던 하나님의 천사들”을 보여주셨던 그 하나님께서 여기에 다시 나타나셨습니다.

- This is a good reminder that God has a specific purpose for each soul.
이것은 하나님께서 각 영혼에게 특정한 목적을 가지고 계심을 생각나게 합니다.

Why not ask The Lord, what His specific purpose for you is?
여러분을 향한 그분의 특정한 목적이 무엇인지, 주님께 물어보지 않으시겠습니까?

He wants to save you. 그분께서는 당신을 구원하길 바라십니다.

He wants to equip you for the task ahead. 그분께서는 앞에 놓은 일들에 대해 여러분을 준비시키길 바라십니다.

10 And God said unto him, Thy name [is] Jacob: thy name shall not be called any more Jacob, **but Israel shall be thy name**: and he called his name Israel.

10[하나님]께서 그에게 이르시되, 네 이름이 야곱이지만 다시는 네 이름을 야곱이라 하지 아니할 것이요, 이스라엘이 네 이름이 되리라, 하시고 그분께서 그의 이름을 이스라엘이라 하시며

11 And God said unto him, **I [am] God Almighty**: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

11[하나님]께서 그에게 이르시되, 나는 [하나님] 곧 [전능자]니라.
다산하고 번성하라. 민족과 민족들의 무리가 네게서 나고 왕들이 네
허리에서 나오리라.

God gave Jacob a new name – Israel [H3478 – He will rule as God].
하나님께서 야곱에게 새 이름을 주셨습니다 – 이스라엘 (그가 하나님처럼
통치하리라.)

God also told Israel, one of His many Names: God Almighty [H7706: The
Almighty]. 하나님께서 또 이스라엘에게 자신의 많은 이름 중의 하나, 즉
전능하신 하나님을 말씀하셨습니다.

Stop just a minute and consider the word Almighty.
잠시 멈추고 전능이라는 단어를 생각해보십시오.

- Is there anyone mightier than God? [No].
하나님보다 더 강한 사람이 있습니까? (아니요)
- Is there any issue that God can not handle? [No].

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to
thy seed after thee will I give the land.

12 내가 아브라함과 이삭에게 준 땅 곧 그 땅을 네게 주고 네 뒤를 이을 네
씨에게 그 땅을 주리라, 하시고.

God owns it all. 하나님께서 모든 것을 소유하고 계십니다.

God promised land to Abraham, and Isaac, and now Israel.
하나님께서 아브라함, 이삭, 그리고 이제 이스라엘에게 땅을
약속하셨습니다.

13 And God went up from him in the place where he talked with him.
13[하나님]께서 그와 말씀하시던 곳에서 그를 떠나 올라가시니라.

Jacob sets up another pillar! 야곱은 또 다른 기둥을 세웁니다.

14 And Jacob set up a pillar in the place where he talked with him, [even] a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

14 야곱이 그분께서 자기와 말씀하시던 곳에 기둥 곧 돌기둥을 세우고 그 위에 음료 헌물을 부으며 또 그 위에 기름을 붓고.

Jacob pours [another] drink offering on this stone pillar.

야곱은 이 돌기둥 위에 음료 헌물을 부었습니다.

15 And Jacob called the name of the place where God spake with him, Bethel.

15[하나님]께서 자기와 말씀하시던 곳의 이름을 벰엘이라 하였더라.⁴

⁴ **H1008** בֵּית־אֵל bayth-ale' From **H1004** and **H410**; *house of God; Beth-El*, a place in Palestine: - Beth-el. **Total KJV occurrences: 71**

Bethel, via Easton's Bible Dictionary, via e-Sword

“House of God.

(1.) A place in Central Palestine, about 10 miles north of Jerusalem, at the head of the pass of Michmash and Ai. It was originally the royal Canaanite city of Luz ([Gen 28:19](#)). The name Bethel was at first apparently given to the sanctuary in the neighbourhood of Luz, and was not given to the city itself till after its conquest by the tribe of Ephraim. When Abram entered Canaan he formed his second encampment between Bethel and Hai ([Gen 12:8](#)); and on his return from Egypt he came back to it, and again “called upon the name of the Lord” ([Gen 13:4](#)). Here Jacob, on his way from Beersheba to Haran, had a vision of the angels of God ascending and descending on the ladder whose top reached unto heaven ([Gen 28:10](#), [Gen 28:19](#)); and on his return he again visited this place, “where God talked with him” ([Gen 35:1-15](#)), and there he “built an altar, and called the place El-beth-el” (q.v.). To this second occasion of God's speaking with Jacob at Bethel, Hosea ([Gen 12:4](#), [Gen 12:5](#)) makes reference.

In troublous times the people went to Bethel to ask counsel of God ([Jdg 20:18](#), [Jdg 20:31](#); [Jdg 21:2](#)). Here the ark of the covenant was kept for a long time under the care of Phinehas, the grandson of Aaron ([Jdg 20:26-28](#)). Here also Samuel held in rotation his court of justice ([1Sa 7:16](#)). It was included in Israel after the kingdom was divided, and it became one of the seats of the worship of the golden calf ([1Ki 12:28-33](#); [1Ki 13:1](#)). Hence the prophet Hosea ([Hos 4:15](#); [Hos 5:8](#); [Hos 10:5](#), [Hos 10:8](#)) calls it in contempt Beth-aven, i.e., “house of idols.” Bethel remained an abode of priests even after the kingdom of Israel was desolated by the king of Assyria ([2Ki 17:28](#), [2Ki 17:29](#)). At length all traces of the idolatries were extirpated by Josiah, king of Judah ([2Ki 23:15-18](#)); and the place was still in existence after the Captivity ([Ezr 2:28](#); [Neh 7:32](#)). It has been identified with the ruins of Beitin, a small village amid extensive ruins some 9 miles south of Shiloh.

(2.) Mount Bethel was a hilly district near Bethel ([Jos 16:1](#); [1Sa 13:2](#)).

(3.) A town in the south of Judah ([Jos 8:17](#); [Jos 12:16](#)).”

16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

16 그들이 벧엘을 떠나 이동하였는데 에브랏에 조금 못 미친 곳에서 라헬이 산통을 겪으며 산고가 매우 심하더라.

Ephrath: H672 – fruitfulness. **에브랏 – 다산, 결실이 풍부함**

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

17 그녀가 심한 산고를 겪을 때에 산파가 그녀에게 이르되, 두려워하지 말라. 그대가 이 아들도 갖게 되리라, 하니라.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

18 그녀의 혼이 떠나려할 때에 (이는 그녀가 죽었기 때문이더라.) 그녀가 그의 이름을 베노니라 하였으나 그의 아버지가 그를 베냐민이라 하였더라.

Benoni: H1126 - Son of my sorrow. **베노니 – 내 슬픔의 아들**

Benjamin: H1104 – Son of my right hand. **베냐민 – 내 오른 편의 아들**

The name that you give your child will stick with them for their lifetime.
여러분이 아이에게 준 이름은 평생동안 그를 따라다닙니다.

Choose wisely. 이름을 현명하게 선택하십시오.

19 And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem.

19 라헬이 죽으매 에브랏 곧 베들레헴으로 가는 길에 묻혔고.

Rachel died and was buried. 라헬이 죽어 묻혔습니다.

20 And Jacob set a pillar upon her grave: that [is] the pillar of Rachel's grave unto this day.

20 야곱이 그녀의 무덤 위에 기둥을 세웠는데 그것이 이 날까지 라헬의 무덤 기둥이 되니라.

Jacob set up a pillar for Rachel.⁵ 야곱은 라헬을 위해 기둥을 세웠습니다.

Jacob loved Rachel. 야곱은 라헬을 사랑했습니다.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

21 ¶ 이스라엘이 이동하여 에달 망대를 지나 자기 장막을 쳤더라.

The tower of Edar was a real tower, in a real place, near Bethlehem.⁶

에달 망대는 베들레헴 가까운 곳에 정말 존재하는 진짜 망대였습니다.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard [it]. Now the sons of Jacob were twelve:

22 이스라엘이 그 땅에 거할 때에 르우벤이 가서 자기 아버지의 첩 빌하와 함께 누웠는데 이스라엘이 그것을 들었더라. 이제 야곱의 아들은 열두 명이더라.

Reuben is all grown up now. 르우벤은 이제 다 자랐습니다.

It takes two to tango. 춤을 혼자서 출 수는 없습니다.

So, Bilhah is also at fault. 그러므로, 빌하에게도 잘못이 있습니다.

⁵ Do you remember the other pillars he set up? [Where, Why?]

⁶ Edar, *ibid*, e-Sword: “**Edar**,

Tower of the flock, a tower between Bethlehem and Hebron, near which Jacob first halted after leaving Bethlehem ([Gen 35:21](#)). In [Mic 4:8](#) the word is rendered “tower of the flock” (marg., “Edar”), and is used as a designation of Bethlehem, which figuratively represents the royal line of David as sprung from Bethlehem.”

Jacob brings this up [in a negative way] when it comes time to bless his sons before death. 야곱은 죽기 전에 아들들을 축복할 때 이 일을 (부정적인 의미로) 꺼냅니다.

I could preach a sermon on this, but will leave this verse with just ‘stay true to your spouse’. 이것에 대해 설교를 할 수도 있겠지만, 단지 “여러분의 배우자에게 진실하십시오”라는 말만 남기겠습니다.

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

23 레아의 아들들은 야곱의 맏아들 르우벤과 시므온과 레위와 유다와 잇사갈과 스불론이요,

24 The sons of Rachel; Joseph, and Benjamin:

24 라헬의 아들들은 요셉과 베냐민이며

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

25 라헬의 여종 빌하의 아들들은 단과 납달리요,

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these [are] the sons of Jacob, which were born to him in Padanaram.

26 레아의 여종 실바의 아들들은 갓과 아셀이더라. 이들은 야곱의 아들들이요, 밧단아람에서 그에게 태어난 자들이니라.

27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which [is] Hebron, where Abraham and Isaac sojourned.

27 야곱이 헤브론 곧 아르바의 도시 마므레로 가서 자기 아버지 이삭에게 이르렀는데 그곳은 아브라함과 이삭이 머물던 곳이더라.

28 And the days of Isaac were an hundred and fourscore years.

28 이삭의 생애는 백팔십 년이더라.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, [being] **old and full of days**: and his sons Esau and Jacob buried him.

29 이삭이 늙고 날들이 차서 숨을 거두고 죽어 자기 백성에게로 거두어지니 그의 아들들인 에서와 야곱이 그를 묻으니라.

This is how we'd all like to die – old and full of years.⁷

우리 모두는 이렇게 죽고 싶습니다 – 늙고 날들이 차서

Yet, we do not know the day of our death.

하지만, 우리는 죽을 날을 알지 못합니다.

We do not know the day of death of our loved ones.

우리는 우리가 사랑하는 사람들이 죽을 날을 알지 못합니다.

That's why our testimony is so important. 그것이 우리의 간증이 그렇게 중요한 이유입니다.

It is wise to get saved today!⁸ 오늘 구원받는 것이 현명한 일입니다!

⁷ It seems to me that Isaac got to see his grandchildren after all.

⁸ If you have unsaved loved ones, friends, or acquaintances; here are two verses [one from the Old Testament, and one from the New Testament] that you can share when witnessing. Ask The Lord to help you.

Isaiah 53:5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

5 그러나 그는 우리의 범법들로 인해 부상을 당하고 우리의 불법들로 인해 상하였노라. 그가 징벌을 받음으로 우리가 화평을 누리고 그가 채찍에 맞음으로 우리가 고침을 받았도다.

Isaiah 53:5 But JESUS CHRIST *was* wounded for _____ [Put your name in here] transgressions, *JESUS CHRIST was* bruised for _____ [Put your name in here] iniquities: the chastisement of _____ [Put your name in here] our peace *was* upon JESUS CHRIST; and with JESUS CHRIST's stripes _____ [Put your name in here] are healed.

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.

It is the best and most important thing you will ever do!

구원이야말로 여러분이 할 최고의 것이며 가장 중요한 것입니다!

Outline: Jacob (who is now named Israel) Returns to Bethel.

요약: 야곱(이제 이스라엘로 이름이 바뀐)이 벰엘로 돌아가다.

1. God commands Jacob (Israel) to go. 하나님께서 야곱(이스라엘)에게 가라고 명령하십니다.

- a. Where is your Bethel (the place where you started trusting God?).
당신의 벰엘(여러분이 하나님을 믿기 시작한 곳)은 어디입니까?
- b. If you are not saved; the best time to get saved is now (Today).
당신이 구원받지 않았다면, 구원받기 가장 좋은 때는
지금(오늘)입니다.

2. Rachel, Jacob's beloved, dies giving birth to Benjamin. 야곱이 사랑했던 라헬은 베냐민을 출산하다가 죽습니다.

- a. We do not know the exact time of our death.
우리는 언제 죽을지 정확한 때를 알지 못합니다.
- b. Today is the day of salvation. 오늘이 구원의 날입니다.
 - i. The best time to get saved is now (Today). 구원받기에 최고의 때는
지금(오늘)입니다.

3. Isaac dies being full of years. 이삭은 나이가 차서 죽습니다.

- a. It is not the number of years that we live that matters.
중요한 것은 우리가 사는 해수가 아닙니다.

13 누구든지 [주]의 이름을 부르는 자는 구원을 받으리라.

Are you a whosoever [Yes]. Well, put your name in there by prayer! Believe.

For _____ [Put your name in here] shall call upon the name of the Lord shall be saved.

Now, if you prayed and asked The Lord to save you, what does the Bible say? Believe it!

i. It is: 문제는

1. Are we saved? 첫째, 우리가 구원을 받았는가?
2. How we live those number of years after salvation.⁹
둘째, 구원받은 후의 날들을 어떻게 사느냐 입니다.

And now a word from Senior Pastor Tchah:

Hymn: 495: Give me Jesus

⁹ Deborah, Rachel, and Isaac all died within a short time span. Jacob had a ‘time’. Those days will come for us and our loved ones as well.

- 1) Are you saved?
- 2) Are your family members saved?

INVITATION: Every head bowed and every eye closed, please. Christians: Confess known sin; then pray for God to bless the Invitation.

Three questions:

1. Are you saved?

Are you born again from above.

If You died today are your 100% sure that you would go to heaven.

If you are not saved, we would love to take a Bible and show you how you can know for sure that you are saved.

2. Have you been baptized by immersion, since salvation, in a church of like faith and practice?

If you are saved and have not yet been baptized by immersion, I would like you to let Pastor Tchah know that this morning.

The Lord Jesus was baptized by immersion by John The Baptist.

The Disciples and Apostles were baptized by Immersion.

The Lord Jesus commanded his disciples to preach and teach the Gospel, baptizing those who got saved.¹⁰

Baptism therefore, is a command to be obeyed.

There is nothing to be nervous about. We are family and friends here.

3. Are you ready to meet God?

- a. We all should be ready to pray, to give testimony about the Lord, or to pass away.
- b. Is there any bitterness on your heart?
- c. Is there any sin that you need to confess to God, silently, as you pray?

If you need to come to the altar to pray, the invitation is open to you.

Background Notes:

The attached notes below are from a word study on earrings.

¹⁰ Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

When we come to an issue in the Bible that we are curious about; we should search the Scriptures for what they teach (**John 5:39, Acts 17:11**).

Example: When I was first confronted with tithing, after I was saved, I searched the Scriptures, read them, thought; and started tithing. God blessed that decision.

Genesis 35:4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

Earrings: **H5141**  nezem neh'-zem From an unused root of uncertain meaning; a nose *ring*: - earring, jewel. **Total KJV occurrences: 17**

Earrings, from the King James Concordance, via e-Sword.

H5141  nezem **Total KJV Occurrences: 17**

earrings, 9 [Gen 35:4](#), [Exo 32:2-3](#) (2), [Exo 35:22](#), [Jdg 8:24-26](#) (4), [Hos 2:13](#)

earring, 5 [Gen 24:22](#), [Gen 24:30](#), [Gen 24:47](#), [Pro 25:11-12](#) (2)

jewel, 2 [Pro 11:22](#), [Eze 16:12](#)

jewels, 1 [Isa 3:21](#)

Word Search of 'earrings' from e-Sword.

[Gen 35:4](#) And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

[Exo 32:2](#) And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

[Exo 32:3](#) And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

[Exo 35:22](#) And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

[Num 31:50](#) We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

[Jdg 8:24](#) And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)

[Jdg 8:25](#) And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

[Jdg 8:26](#) And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

[Isa 3:20](#) The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

[Eze 16:12](#) And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

[Hos 2:13](#) And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

Earrings, Easton's Bible Dictionary, via e-Sword

Earrings

Rings properly for the ear ([Gen 35:4](#); [Num 31:50](#); [Eze 16:12](#)). In [Gen 24:47](#) the word means a nose-jewel, and is so rendered in the Revised Version. In [Isa 3:20](#) the Authorized Version has "ear-rings," and the Revised Version "amulets," which more correctly represents the original word (*lehashim*), which means incantations; charms, thus remedies against enchantment, worn either suspended from the neck or in the ears of females. Ear-rings were ornaments used by both sexes ([Exo 32:2](#)).

Earrings, Fausset's Bible Dictionary, via e-Sword.

Earrings

nezem, which also includes the nose ring hanging on one side of the nose ([Gen 24:47](#), where the words "upon her face" imply either a nose ring or one to be hung from her forehead, [Gen 35:4](#)). Circular, as its other name '*agil*' implies. Oriental men wore them as well as women. [Jdg 8:24](#) seems to imply that the Israelite men did not wear them, as did the Ishmaelites; but [Exo 32:2](#) proves that young "sons" wore them. There were besides *netiphot* ([Jdg 8:26](#)), not "collars" but pearllshaped "ear drops," or jewels attached to the rings, or else pendent scent bottles, or pendants from the neck on the breast, "Chains" KJV ([Isa 3:19](#); [Isa 3:21](#)), "earrings" (*lehashim*, from *laachash* "to whisper"), AMULETS with magic inscriptions, and so surrendered along with the idols by Jacob's household ([Gen 35:4](#)).

The best use made of them was that in [Num 31:50](#), an offering to the Lord to "make atonement for souls"; not that our gifts can wipe away guilt, but acknowledgments of God's grace not being offered in loving gratitude evince an unatoned state, and so a state of guilt. When offered in loving faith, they evidence and seal visibly our reception of the atonement ([Luk 7:44-47](#)). The "phylacteries," headbands, *totapkot* ([Mat 23:5](#)) in the Talmudists' opinion were the sanctioned antidote to the idolatrous amulets and "earrings" ([Deu 6:7-8](#); [Deu 11:18-19](#); contrast [Hos 2:13](#); [Isa 3:21](#), *lehashim*. But the language in Deuteronomy and in [Exo 13:9](#); [Exo 13:16](#) is rightly taken by the Karaite Jews as proverbial, not literal; as is apparent from the reason added, "that the law of Jehovah may be in thy mouth"; for it is by receiving the law into the heart, and by keeping it, that it would be naturally on the tongue continually.

God does not say that His law was to be written upon scrolls, but to be "for a sign upon thine hand, and for a memorial between thine eyes," i.e., was to be kept in view like memorials upon the forehead and the hand, the prominent visible parts symbolizing respectively open confession and action ([Rev 13:16](#); [Rev 22:4](#)). This view is proved by [Pro 3:3](#); [Pro 4:21](#);

[Pro 6:21-22](#); [Pro 7:3](#). But latterly the Jews used the "phylacteries," *totaphot*, or *tephillim*, prayer fillets, parchment strips with sentences of the law, bound on the forehead or left arm during prayer.

Earrings, Smith's Bible Dictionary, via e-Sword.

Earrings

Earrings. The material of which earrings were made was generally gold, [Exo 32:2](#), and their form was generally circular. They were worn by women and by youth of both sexes. **These ornaments appear to have been regarded with superstitious reverence as an amulet.** On this account, they were surrendered, along with the idols, by Jacob's household. [Gen 35:4](#).

Chardin describes earrings with talismanic figures and characters on them as still existing in the East. Jewels were sometimes attached to the rings. The size of the earrings still worn in eastern countries far exceeds what is usual among ourselves; hence, they formed a handsome present, [Job 42:11](#), or offering, to the service of God. [Num 31:50](#).

Ear-Ring

Hastings Bible Dictionary, via e-Sword.

Ear-Ring

EAR-RING.—See Amulets, 2; Ornament, 2.

Amulets And Charms

AMULETS AND CHARMS.—1. The custom of wearing amulets (*amuletum* from Arab. root = 'to carry') as charms to protect the wearer against the malign influence of evil spirits, and in particular against 'the evil eye,' is almost as wide-spread as the human race itself.

Children and domestic animals are supposed to be specially subject to such influence, and to-day 'in the Arabic border lands there is hardly a child, or almost an animal, which is not defended from the evil eye by a charm' (Doughty). The Jews were in this respect like the rest of the world, and in the Talmud it is said that ninety-nine deaths occur from the evil eye to one from natural causes (see Magic Divination and Sorcery).

2. RV has substituted 'amulets' for AV 'ear-rings' in [Isa 3:20](#), the Heb. word being elsewhere associated with serpent-charming. There is nothing to indicate their precise nature or shape. Our knowledge of early Palestinian amulets has been greatly increased by the recent excavations at Gezer, Taanach, and Megiddo. These have brought to light hundreds of amulets, bewildering in their variety of substance and form—beads of various colours (the blue variety is the favourite amulet at the present day), pendants of slate, pieces of coral, bronze bells (cf. [Exo 28:33](#); [Exo 39:25](#)), a tiny ebony fish from the Maccabæan period, a yellow glass pendant with 'good luck to the wearer' in reversed Greek letters (*PEFSt*, 1904, illust. p. 354), a small round silver box with blue enamel (*ib.* 1903, illust. p. 303), etc. The influence of Egypt, where amulets were worn by men and gods, by the living and the dead, is shown by the great number of scarabs and 'Horus eyes' unearthed at Gezer and Taanach.

3. The 'consecrated tokens' ([2Ma 12:40](#) RV) found by Judas Maccabæus on the bodies of his soldiers were heathen charms against death in battle, the peculiar Gr. word being a tr. of the

Aram. word for ‘amulet.’ The Mishna (c. A.D. 200) shows that in NT times a favourite charm (*qemia*, whence our ‘cameo’) consisted of a piece of parchment inscribed with sacred or cabalistic writing, and suspended from the neck in a leather capsule. In this connexion it may be noted that ‘phylactery’ signifies an amulet, and like the *mezuzah* or door-post symbol, was often so regarded.

4. In antiquity jewels were worn quite as much for protective as for decorative purposes, being supposed to draw the attention of the spirit from the wearer. A popular form of jewel-amulet was the moon-shaped crescent in gold and silver, like those worn by the Jerusalem ladies ([Isa 3:18](#) RV), and the ‘crescents and pendants’ worn by the Midianite chiefs and hung from the necks of their camels ([Jdg 8:21](#); [Jdg 8:26](#) RV). The ear-rings of [Gen 35:4](#), also, were evidently more than mere ornaments, so that AV and RV may both be right in their renderings—‘ear-rings,’ ‘amulets’—of [Isa 3:20](#).

For the amulets worn by the heathen Arabs see Wellhausen, *Reste Arab. Heidenthums* (1887), 143 ff., and for modern Jewish amulets the art. ‘Amulet’ in Hastings’ *DB*.

A. R. S. Kennedy.

Ornaments

ORNAMENTS.—1. The custom of wearing ornaments, either as personal adornment or as amulets, or for both purposes combined, is almost coeval with the appearance of man himself. In historical times in Palestine, as elsewhere, these ornaments were chiefly of gold, silver, bronze, and paste, but the excavations have shown that in the neolithic age a favourite ornament was a string of sea-shells. The Hebrews, especially the Hebrew women, shared to the full the Oriental love of ornaments, which are denoted in OT by two comprehensive terms, *kēlî*, generally rendered ‘jewels’ ([Gen 24:53](#), [Exo 3:22](#) and oft.), and ‘*adî*, rendered ‘ornaments’ ([Exo 33:4](#); [Exo 33:6](#), [Eze 16:11](#), etc.). Lists of individual ornaments are found in such passages as [Exo 35:22](#), [Num 31:50](#), [Isa 3:18](#) ff., [Eze 16:11-12](#), [Jdt 10:4](#), although the identification of each article is not always certain.

2. Ear-rings, always of gold or silver where the material is stated, are frequently named, from [Gen 35:4](#) onwards. In this passage their character as amulets is clearly implied. Among the Hebrews ear-rings were apparently confined to women, and to children of both sexes ([Exo 32:2](#)), for the ‘**rings**,’ of [Job 42:11](#) RV are not necessarily ear-rings as AV. The only men expressly mentioned as wearing them are Midianites ([Jdg 8:24](#) ff.). For illustrations of gold ear-rings found at Gezer see Macalister, *Bible Sidelights from Gezer*, Fig. 32, reproduced in Benzinger, *Heb. Arch.* (1907) 83. The ‘earrings’ of [Isa 3:20](#) AV rightly appear in RV as ‘**amulets**’ (see Amulet). The **pendants** of [Jdg 8:26](#) RV (AV ‘collars’) and [Isa 3:19](#) RV (AV ‘**chains**’), to judge from the etymology of the original term, had the form of drops or beads, although it is unknown whether they were worn in the ears or as a necklace.

The custom still observed by the Bedouin women of wearing a ring through the right nostril (Doughty, *Arab. Deserta*, i. 340; ii. 220, 297) was also in vogue among the Hebrew women. Such was the **nose-ring** presented to Rebekah, wrongly given in AV as an earring ([Gen 24:22](#), note [Gen 24:47](#)), as also the ‘**nose-jewels**’ worn by the ladies of Jerusalem ([Isa 3:21](#)). Although [Eze 16:12](#), as correctly rendered by RV, cannot be cited in support of wearing ornaments on the forehead as AV suggests (‘a jewel on thy forehead’), this practice is attested by the figure in [Exo 13:16](#), [Deu 6:8](#); [Deu 11:18](#), where the word rendered ‘**frontlets**’ (between the eyes) really denotes a jewel or amulet (see Hastings’ *DB* iii. 872, now confirmed by Smend’s reading of the Heb. text of [Sir 36:3](#)). For a real frontlet, see § 6 below.

3. Several varieties of neck ornament occur, but here again the precise nature of each escapes us. The ‘**chains**’ of [Pro 1:9](#), [Son 4:9](#) are clearly **necklaces**; the same word is used of the chains hung as amulets about the necks of the Midianite camels ([Jdg 8:26](#)). The ‘strings of jewels’ of [Son 1:10](#) RV were probably a necklace of beads. A special form of necklace or breast ornament was composed of crescents of gold ([Jdg 8:26](#), [Isa 3:8](#), both RV). Cf. Amulet, § 4. and illust. *PEFSt*, 1905, 314, Pl. IV. The wide-spread custom of wearing a gold chain of office on neck and breast is met with in Egypt ([Gen 41:42](#)) and Babylon ([Dan 5:7](#); [Dan 5:16](#); [Dan 5:29](#)).

4. Like other Eastern peoples, the Hebrews were fond of decking the arms and hands with ornaments. The term most frequently used for the **finger-rings** (*tabba’at*) properly denotes a signet-ring, as in [Gen 41:42](#) RV, [Est 3:12](#), for which see art. Seal. From the use of an engraved **cylinder** for this purpose was developed a form of ring found in the excavations, consisting of a small cylinder of stone or paste, or of more than one, fitted into a ring of silver

or gold (see illust. *PEFSt*, 1905, 314, Pl. IV., and Benzinger, *op. cit.* 83, from Sellin's work cited in § 6). Ordinarily, however, *tabba'at* denotes a plain finger-ring ([Exo 35:22](#), [Num 31:50](#), [Isa 3:21](#), [Luk 15:22](#)) such as those found at Taanach (§ 6).

Of the various terms rendered **bracelet** in AV, the most common is *tsâmîd*; Rebekah's weighed 10 shekels, and was of gold ([Gen 24:22](#); [Gen 24:30](#); [Gen 24:47](#); cf. [Num 31:50](#), [Eze 16:11](#), [Eze 23:42](#)). The bracelets of is 319 seem to have been made of twisted strands of gold wire. The word 'bracelet' in [2Sa 1:10](#) more probably denotes an **armlet** or arm-band, worn on the upper arm. It is rendered 'ankle-chains' in [Num 31:50](#) RV, while a cognate word of the same meaning occurs in [Isa 3:20](#) (AV 'ornaments of the legs'), and in the emended text of [2Ki 11:12](#), where the crown and the arm-band (EV 'testimony') are named as insignia of royalty. Similarly, the bracelet worn 'upon the right arm' ([Sir 21:21](#) EV) is an armlet, as is seen from the list of Judith's ornaments, who 'decked herself bravely' with her armlets (EV 'chains'), 'and her bracelets, and her rings, and her ear-rings, and all her ornaments' ([Jdt 10:4](#)). The nature of the ornament given in AV as **tablets** and in RV as 'armlets' ([Exo 35:22](#), [Num 31:50](#)), is quite uncertain. RV rightly finds **anklets** in [Isa 3:18](#); these the ladies of Jerusalem rattled as they walked ([Isa 3:16](#) end).

5. In a separate category may be placed such articles as, in addition to being ornamental, served some useful purpose in connexion with dress. Among these may be reckoned the gold **brooches** of [Exo 35:22](#) RV (AV 'bracelets,' lit. books), and the '**buckle** of gold' of [1Ma 10:89](#) etc. There seems to be no reference in OT to the ornamental pins in gold, silver, and bronze which are found in considerable numbers at Gezer and elsewhere. For illustrations of typical pins and brooches found at Gezer, see Macalister, *op. cit.* Fig. 34.

6. This article would be incomplete without a fuller reference to the countless specimens of ancient jewelry, recovered from the sands of Egypt and the soil of Palestine, which serve to illustrate the ornaments above mentioned. The jewelry of the early Egyptian goldsmiths ([Exo 3:22](#)), as is well known, has never been surpassed in variety and delicacy of workmanship. The excavations at Gezer, Taanach, and Megiddo have revealed an unexpected wealth of gold and silver ornaments. One of the most remarkable of these recent finds is that described by its fortunate discoverer, Dr. Sellin, in his *Nachlese auf dem Tell Ta'annek*, 1906, 12 ff. (cf. *PEFSt*, 1905, 176). Beneath the débris of a Canaanite house were found a mother and her five children, and beside the former the following ornaments: a gold band for the forehead, 8 gold rings, of which 7 were simple bands of gold wire, while the eighth was of several strands of wire, 2 silver rings, 2 larger bronze rings, perhaps bracelets, 2 small cylinders of crystal, 5 pearls, a scarab of amethyst and another of crystal, and finally a silver fastener (all illustrated *op. cit.* Pl. IV. and Fig. 16).

The ornaments found in still greater variety in the mounds of Gezer are described and illustrated in the *PEFSt* from 1902 onwards. A special interest attaches to certain recently discovered graves, probably of Philistine origin and of a date c. B.C. 1000, in which a profusion of jewelry has been found similar in character and workmanship to the ornaments of the Mycenæan age found in Cyprus and Crete. For a description of the armlets, bracelets, anklets, rings, etc., found in these graves, see *PEFSt*, 1905, 318 ff. and Pl. VI.; 1907, 199 ff. and Pl. I., 240 ff.

A. R. S. Kennedy.

[Exo 32:2](#) And Aaron said unto them, **Break off** the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

Dan 4:27 Wherefore, O king, let my counsel be acceptable unto thee, and **break off** thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

The term 'strange gods' is also used in this verse.

Strange: H5236 - **H5236** נָכַר *nêkâr* *nay-kawr*"From **H5234**; *foreign*, or (concretely) a *foreigner*, or (abstractly) *heathendom*: - alien, strange (+ -er). **Total KJV occurrences: 36**

Gods: H430 אֱלֹהִים *'êlôhîym* *el-o-heem*"Plural of **H433**; *gods* in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty. **Total KJV occurrences: 2601**

Gen 35:2 Then Jacob said unto his household, and to all that *were* with him, Put away the **strange gods** that *are* among you, and be clean, and change your garments:

Gen 35:4 And they gave unto Jacob all the **strange gods** which *were* in their hand, and *all* *their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

Deu 32:16 They provoked him to jealousy with **strange gods**, with abominations provoked they him to anger.

Jos 24:20 If ye forsake the LORD, and serve **strange gods**, then he will turn and do you hurt, and consume you, after that he hath done you good.

Jos 24:23 Now therefore put away, *said he*, the **strange gods** which *are* among you, and incline your heart unto the LORD God of Israel.

Jdg 10:16 And they put away the **strange gods** from among them, and served the LORD: and his soul was grieved for the misery of Israel.

1Sa 7:3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the **strange gods** and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

2Ch 14:3 For he took away the altars of the **strange gods**, and the high places, and brake down the images, and cut down the groves:

2Ch 33:15 And he took away the **strange gods**, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

Jer 5:19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served **strange gods** in your land, so shall ye serve strangers in a land *that is* not yours.

Act 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of **strange gods**: because he preached unto them Jesus, and the resurrection.

11 verses found, 11 matches

Appearance, Word Search, via e-Sword.

Num 9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the **appearance** of fire, until the morning.

Num 9:16 So it was alway: the cloud covered it *by day*, and the **appearance** of fire by night.

1Sa 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward **appearance**, but the LORD looketh on the heart.

Eze 1:5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their **appearance**; they had the likeness of a man.

Eze 1:13 As for the likeness of the living creatures, their **appearance** *was* like burning coals of fire, *and* like the **appearance** of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

Eze 1:14 And the living creatures ran and returned as the **appearance** of a flash of lightning.

Eze 1:16 The **appearance** of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their **appearance** and their work *was* as it were a wheel in the middle of a wheel.

Eze 1:26 And above the firmament that *was* over their heads *was* the likeness of a throne, as the **appearance** of a sapphire stone: and upon the likeness of the throne *was* the likeness as the **appearance** of a man above upon it.

Eze 1:27 And I saw as the colour of amber, as the **appearance** of fire round about within it, from the **appearance** of his loins even upward, and from the **appearance** of his loins even downward, I saw as it were the **appearance** of fire, and it had brightness round about.

Eze 1:28 As the **appearance** of the bow that is in the cloud in the day of rain, so *was* the **appearance** of the brightness round about. This *was* the **appearance** of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

Eze 8:2 Then I beheld, and lo a likeness as the **appearance** of fire: from the **appearance** of his loins even downward, fire; and from his loins even upward, as the **appearance** of brightness, as the colour of amber.

Eze 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the **appearance** of the likeness of a throne.

Eze 10:9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the **appearance** of the wheels *was* as the colour of a beryl stone.

Eze 40:3 And he brought me thither, and, behold, *there was* a man, whose **appearance** *was* like the **appearance** of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

Eze 41:21 The posts of the temple *were* squared, *and* the face of the sanctuary; the **appearance** *of the one* as the **appearance** *of the other*.

Eze 42:11 And the way before them *was* like the **appearance** of the chambers which *were*

toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

Eze 43:3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

Dan 8:15 And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Dan 10:6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

Dan 10:18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

Joe 2:4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

Joh 7:24 Judge not according to the appearance, but judge righteous judgment.

2Co 5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

2Co 10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

1Th 5:22 Abstain from all appearance of evil.

My Summary on this issue, based upon Scripture:

Earrings were worn by both men and women in the Bible.

- Many times they were worn as amulets [Good luck or anti-evil (supposed) charms].
- Sometimes, in these modern times, people still wear earrings as amulets.

Generally, when people wanted to seriously meet with God, they took off their earrings.

- Jacob (Israel) buried them.
- We are not to judge on the outward appearance.
- But, we also do not want to give people the wrong impression of who we are.
- When we get saved, we become new creatures.
- I have personal preferences on this issue.
 - But, we must preach the Word, and not preferences.
 - In the same respect, we are to avoid the very appearance of evil.
- If a male wears an earring, he may give the wrong impression to those who see him.
- If a female wears an earring that looks like an amulet, she may give the wrong impression to those who see her.

So, my recommendation is that males NOT wear earrings, such that they don't give the wrong impression about themselves.

If ladies wear earrings, I would recommend that what they wear not represent anything evil.

You have the Scriptures above, to review.

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