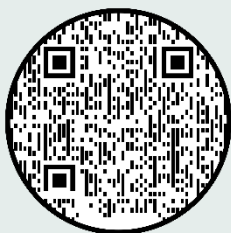
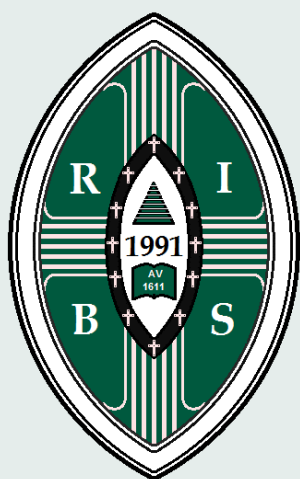


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Class Number

308

Class Title

STUDY OF DIFFICULT PASSAGES
OF SCRIPTURE

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

May 25, 2022

Credits

2

Level

Graduate Level

This Syllabus is Approved for
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 308 STUDY OF DIFFICULT PASSAGES OF SCRIPTURE

This class is part of the Graduate level curricula. We selected some well-known passages that have historically been the subject of confusion or varying interpretation. Some who have a heretical agenda have used some of these passages and have interpreted and applied them contrary to Christ's doctrine. We have brought these passages to the student's attention, so he is prepared for their ill-use. The list of topics can be expanded or changed depending on the culture the student finds himself in.

This Syllabus can be used in conjunction with other Class Syllabi, which have other teaching.

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STUDY OF DIFFICULT PASSAGES OF SCRIPTURE

A Syllabus Approved for Baptist International School of the Scriptures – 2 Credits.

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

May 25, 2022

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Scripture References

2 Timothy 3

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Ecclesiastes 12

12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

2 Timothy 2

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Peter 3

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also,

being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Philippians 4

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Proverbs 30

5 Every word of God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

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Introduction

The purpose of this class is two-fold: First, we want to identify a variety of difficult passages that have been the subjects of discussions or strange teachings; and second, we want to show the student that we have studied a variety difficult passages, and we have shown our method of study.

Students should be able to study for themselves. We include this class as one example to follow. Every student should follow the Holy Ghost in his study.

The subjects and studies are not exhaustive. The Bible cannot be studied thoroughly in man's lifetime. But we have given some diligence in our studies that we believe will add to and help in Bible study.

We cannot not provide the final meaning of any particular difficult passage of scripture reviewed, or unequivocally prove the answer. Our purpose is to identify well-known passages that have historically been difficult to understand or subjects that have been at controversy, and analyze them for future reference.

The students should make themselves familiar with the passages and the views people have so they are prepared should anyone ask them questions in respect to these passages. As preachers and church leaders we should be knowledgeable of God's word. We should rightly divide the word of truth. We should study and be diligent to know the word of God. And when we find passages difficult to understand (admittedly there are a few), we should be familiar with them and have a view.

We need to be careful to not rely upon commentaries. For the most part a student of the word of God will see the ideas expressed by commentators are either obviously wrong and based on modernism and bible criticism, or they simply ignore the subject altogether. Each student should develop the ability to study and be strong in this area.

Students of the word of God should realize a few things:

1. Commentators are just that – "*common-taters*." They are nobody special and hopefully they have the same Spirit of God as the rest of us who are saved.

Commentators are men with their own ideas, and they are not infallible. They should not be trusted or used in place of diligent personal study. Commentators differ among themselves and are often incorrect. They can come up with strange ideas as quickly as the next person. We should *never* take a commentator as an authority. We use them as a curiosity or to see if we missed anything in our personal study.

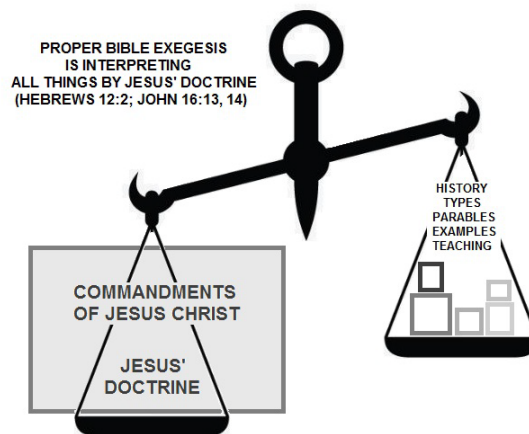
2. Students of the word of God should always go to God first and compare spiritual things with spiritual. We have provided various lessons as to the proper way to study the word of God. A student at class level 308 should already be familiar with these studies.
3. There should be little speculation beyond revelation. You will notice how story after story of speculation can be built if one is given that liberty. As preachers, we are responsible to preach the word. We do not preach and teach opinions or speculations. If a preacher is not 100% sure of what he is teaching, he should be wise and careful to explain to the hearers the words he speaks are not unequivocally true, but theory only.

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When studying the word of God, identify speculation and receive it for what it is. This also goes with non-canonical books. Josephus' works, the Targum, and the Book of Enoch, etc., are non-inspired writings and should be understood as such. In fact, one should be very careful in using these for Bible study. The evil one has been writing for 6,000 years in opposition to the word of God.

4. Occam's Razor. This is a principle from philosophy that says when there are two or more explanations for an occurrence, *the case that requires the least number of assumptions* is usually correct. The more assumptions one makes, the more unlikely the explanation is correct. Keep this in mind when studying the word of God. When you hear hoof beats, think horses before zebras.
5. In Bible study, we should be careful to make *no assumptions*, but the practice of identifying assumptions will help the student to see if he is on the right track.
6. If for 6,000 years the idea is still at controversy, it is unlikely a student of the scriptures will have the argument-ending answer. The best we can hope for is a peace with God that we have done diligent study, and we choose the best argument for ourselves.
7. Most importantly, *never* change the King James Version. It is perfect, without error, and will give the student the revelation God intended. Most dictionaries, lexicons, commentators, or casual studies will *change* the word of God to make it logical to that author. That is not proper exegesis.

To remind the student of a few of the main rules to exegesis, we should first and foremost remember to base all Bible interpretation and application on Jesus' doctrine. His commandments and his teachings make up the doctrine of Christ. He is the Author and Finisher of our faith, and what he says trumps all other ideas one can muster from reading the word of God.



Secondly, we must always take the passages in their context. Context is most important when understanding the Bible. Read the passage, read the chapter, read the book, and read other writings by the same author. For example, if Paul writes something that appears difficult or contrary, the passage should

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be compared with his other writings. The true assumption is that no writer contradicts himself, and no author contradicts another author in the Bible. All writers are inspired by God and God is not a God of confusion.

Thirdly, we compare scripture with scripture. The Bible is the best interpreter of itself. The student applies “rightly dividing the word of truth” with diligence and study (2 Timothy 2:15).

We have this class, so preachers and church leaders are aware of some things that they may be exposed to in the ministry. Although the preacher may not have an answer, he can have a view having done the diligence to study the topic beforehand.

This is a 2-credit class. A topic may take a couple hours to study diligently, or it may be very familiar to the class and not take much time at all. Overall, we have provided more than 25 classes to more than fulfill the 36 hours of class study.

If this class is taught by a teacher, he may find himself “going down the rabbit hole”, “chasing rabbits,” “opening a can of worms,” or trying to untie the “gordian knot.” The teacher needs to give the subject time in class so his students have some level of comfort with the passage.

The Connection to Love Commandment Doctrine

Some may wonder what this study has to do with Love Commandment Doctrine. First, Jesus is the word and in him is no sin. The word of God is sincere – that is, pure. When we approach the word of God in faith (putting our trust in the word of God – Proverbs 30:5-6), we cannot doubt its perfection.

Any supposed difficulties are overcome by first acknowledging the word (KJV) is perfect as Jesus, and then seeking God’s wisdom to better understand. If we love Jesus we believe in him and we trust his word.

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Study 1: When Was Lucifer Created?

Ezekiel 28: 12-15:

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

This passage has been understood to refer to Lucifer, although the context says it is relating to king of Tyrus (v. 12), the “anointed cherub” (v. 14) is thought to be Lucifer.

With this in mind, we see the phrase twice “the day that thou wast created” (v. 13, 15).

That Lucifer was created is not hard to understand. John 1:1-2 says all things were created by Jesus.

Furthermore, the passage says, “from the day...” Certainly, an easy exegesis is to understand Lucifer was created on a day.

The difficulty comes into play when one reads the history of creation in Genesis chapters 1-3. Not only is there no record of when the angels were created, but Satan is already in a fallen state by chapter 3.

The possibilities are these:

1. Lucifer was created during the 6-day event (day 5 most likely) and fell shortly after. God saw and said all was good that he created, so it is unlikely Lucifer had fallen. He, then, must have fallen after the six days, for he was a deceiver at the time of Genesis 3, even before Adam and Eve conceived a child. Lucifer had fallen before the temptation of Adam and Eve, but after the six days of creation.

Had they conceived already, that child would have been conceived with a non-sinful seed of Adam, and thereby not have had his sin passed down, contrary to Romans 5:12.

God had given the commandment to be fruitful, but sin entered before they two came together.

2. Lucifer was created and fell before the six days of creation. Reading Job 38:4-11, when God answers Job, he asks:

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

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6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
7 When the morning stars sang together, and all the sons of God shouted for joy?
8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
10 And brake up for it my decreed place, and set bars and doors,
11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Here, Job mentions in verse 7, that the “morning stars sang together, and the sons of God shouted for joy.” The understanding seems to be they were present at the creation, even when darkness was a “swaddlingband for it.”

In respect to the morning stars, Lucifer is called the son of the morning in Isaiah 14:12

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.
6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.
7 The whole earth is at rest, and is quiet: they break forth into singing.
8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.
9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.
10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?
11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.
12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the most High.
15 Yet thou shalt be brought down to hell, to the sides of the pit.
16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

If Lucifer was fallen from heaven, heaven must have been created already, which put his fall after the Genesis 1:1 (see Study 2)

Verse 12 uses the phrase “son of the morning.” Not to be confused with Jesus, the Morning Star (Revelation 22:16; 2:28).

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3. Lucifer could have been perfect until cursed as a serpent in Genesis 3:14. This is the first time God records the word “cursed”:

Genesis 3:14 – And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

If this is correct, then he was not speaking a lie when he beguiled Eve (Genesis 3:13).

Genesis 3:1 – Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

4 And the serpent said unto the woman, Ye shall not surely die:

Of course, it is obvious the serpent is beguiling, lying, and deceiving. This shows the fallen state of Lucifer before Genesis 3:1

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Study 2: When Did Lucifer Fall, and When Was Hell Created?

Jesus said in Matthew 25:41:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

God created hell. God prepared hell for the devil and his angels. Comparing Matthew 12:40 (Jesus three days and three nights in the heart of the earth) and Luke 16:23 (in hell he lift up his eyes), we can say hell is in the earth, and at the time of Jesus, was next to Abraham's bosom. There was a great gulf fixed between them (v. 26). We can also say that hell enlarged herself (Isaiah 5:14) after Jesus led captivity captive out of Abraham's bosom (Ephesians 4:8; Psalm 68:18) when he ascended.

Hell will be cast into the Lake of Fire at the Great White Throne judgment (Revelation 20:14).

Question then is, when did Lucifer fall? If during the six days of creation, then God may have created hell during that time. And if so, we would say it is good.

If Lucifer was perfect during the creation days and fell afterwards, then God created hell after the six days of creation.

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Study 3: Genesis 1 – Why “Replenish” the Earth?

The use of the word “replenish” in the King James Bible can be understood to mean “refill” – meaning there was a previous filling that had dissipated.

Why did the translators use *replenish* and how does this align with the gap teaching of Genesis?

The word *replenish* is used thusly in the KJV:

Genesis 1:28 – And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 9:1 – And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Isaiah 2:6 – Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Isaiah 23:2 – Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

Jeremiah 31:25 – For I have satiated the weary soul, and I have replenished every sorrowful soul.

Ezekiel 26:2 – Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

Ezekiel 27:25 – The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

The commandment to Noah in Genesis 9:1 is closest to the commandment in Genesis 1:28. Since Noah’s group is a small and is tasked with refilling the world with people who were all destroyed, it makes sense that the possibility of a pre-Adamic population being destroyed by water (Genesis 1:2).

To simply define *replenish* as *fill* makes a mockery of the word of God, for if *filling* was what God wanted to say, he could have just said it – compare passages below:

Genesis 1:22 – And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Genesis 6:11 – The earth also was corrupt before God, and the earth was filled with violence.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Fish *filling* the waters (Genesis 1:22) implies it was empty before this point. God used “Be fruitful, and multiply,” but then followed with *fill* rather than *replenish*.

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Regardless of the number of fish at that time (probably at least two of every species), we know they were more than two (compared to Adam and Eve). Therefore, they were “filling” the seas much more rapidly than the man and woman could “replenish” the earth.

National Geographic says: “The total number of living fish species – about 32,000 – is greater than the total of all other vertebrate species (amphibians, reptiles, birds, and mammals) combined.

Wikipedia says: “With 34,300 described species, fish exhibit greater species diversity than any other group of vertebrates.”

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Study 4: Genesis 6 – Who are the Sons of God?

Some teach the sons of God are angles (fallen or otherwise) and that the *Nephilim* or giants in Genesis 6 are half devil and half man beings. And, according to Jude 6, these are the angels that did not keep their first estate (i.e., they cohabitated with women and produced offspring). They were destroyed in Noah's flood.

Also, in Job 1:6 and 2:1, these are said to be angels. Comparing Job 36:7.

The other view is that these sons of God are the godly line of Seth. The thought is that man in general left following the Lord as a result of sin, and the ones who were once faithful are called the sons of God. This align with Adam being the son of God (Luke 3:38) and also a reference alluding to those who have faith in John 1:12.

The student should analyze both possibilities when studying the passages in Genesis and Job to determine whether one view is more likely than the other.

Reading Job chapters 1 and 2 does not prove Satan came before God *in heaven*. That is assumed by some. If the "sons of God in Job were simply men who feared the Lord (as Job did), then they presented themselves before the Lord on the earth, and Satan comes among them to accuse them.

This appears to be the straightforward understanding, because God mentions Job to Satan for consideration. Satan himself says he came "from going to and fro in the earth, and from walking up and down in it."

But we can admit the definition of the sons in Job may have no bearing on who were the sons in Genesis.

2 Peter 2:1-10:

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

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Peter creates another questions as to who are these “angles that sinned,” and are in chains of darkness? We *assume* the devils are fallen angels – those that followed Satan’s rebellion – and that these are allowed to roam relatively freely (Matthew 8:31; Mark 5:12, etc.).

Luke 9:1 says: “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.” This shows there were devils free in the time of Christ.

The angles that sinned” are those of whom Jude says (1:6): “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” Some contend these “angels that sinned” had physical relations with women thus producing the *Nephilim*, and that God judged them and their offspring at the time of the flood. Although this speculation has some basis, the passage in Genesis says this:

Genesis 6:1-8:

- 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
- 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
- 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.
- 5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
- 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
- 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
- 8 But Noah found grace in the eyes of the LORD.

The Genesis passage does not teach this, but the Book of Enoch (uninspired tradition – cf. Jude 1:14 vs. 1 Enoch 1:9) gives this explanation of the *Nephilim*. There are some questions that offer difficulty with the Enoch explanation:

1. We should never consider extra-biblical writings as infallible.
2. The sons of God being angels in Genesis 6 is assumed.
3. The angels in 2 Peter 2:4 could be “false prophets” (v. 1) as angels can refer to men also (Revelation chapters 2 and 3; 22:6-9, 16), which appears to be the context of 2 Peter 2.
4. The sons of God could be men (Job 1:6; 2:1) that fear the Lord – Romans 8:14: “For as many as are led by the Spirit of God, they are the sons of God.”
5. God does not mention these creatures in Genesis 6:7.

Job 38:7 gives cause to think the sons of God were angels: “When the morning stars sang together, and all the sons of God shouted for joy?” But is this sufficient to build the *Nephilim* story?

If we do assume for a moment that the sons of God were the ones who followed and feared God, but then through lust for women became pagan worshippers, we see this possibility. It happened in the days of Ezra.

Ezra 9:11-15:

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11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Even Solomon, the wisest, fell for his lust of strange women:

1 Kings 11:1-8:

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

Consequently, if the sons of God were (and are) those influential men who fear God, we have plenty of scripture to support the position.

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Study 5: Genesis – Why Did Noah Curse Canaan?

Genesis 9:18-29:

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

Shem and Japheth knew not to look on their father's nakedness. Canaan saw his father's nakedness. Considering the culture at that time (even today) there is something wrong with looking upon the nakedness of ones' kin.

In the law, God specifically forbade uncovering a kin's nakedness:

Leviticus 18:6-19:

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

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18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

We see Noah cursed Canaan, not Ham. Afterwards we know Canaan was very wicked, to the point where God gave Canaan's land to Abraham and instructed the Jews to destroy all those descendants of Canaan (see Lesson 7 of Class 227 for details). Because of the incident with Noah, he saw the issue with Canaan, Ham's son, and cursed him. We do not know the details of what Ham and Canaan said or did as a result of Ham seeing Noah's nakedness, but it was sufficient for Noah to see Canaan had issues.

Land of Canaan Promised to Abraham

The land of Canaan was promised to Abraham and Israel.

Israel, Abraham journeyed from Haran to Canaan, and God promised him the land of Canaan (Genesis 12:1-7).

- Genesis 17:8 – And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
- God gave Israel the land that belonged to the sons of Canaan:
- Exodus 3:5 – And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.
- From the above passage we note the following:
- Joshua led Israel to possess the land:
- Joshua 3:10 – And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.
- The Canaanites that remained in the land became servants to Israel.
- Joshua 16:10 – And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.
- The curse was fulfilled that the Canaanites served their brethren.

Canaan's descendants, according to the Hebrew Bible, include:

- Sidonians
- Hittites, children of Heth
- Jebusites
- Amorites
- Girgashites
- Hivites
- Arkites
- Sinites
- Arvadites
- Zemarites
- Hamathites

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God Specifies the Cities to be Destroyed Completely (v. 16-18)

Deuteronomy 20:16:

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

- Hittites
- Amorites
- Canaanites
- Perizzites
- Hivites
- Jebusites

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Study 6: Hebrews 6 – Impossible to Renew to Repentance?

Heresies Will Be Manifest

8/3/20

[Editor's note: This is a study that was made for Rhode Island Baptist Seminary on the subject of a person "losing" his salvation. Because Hebrews chapter 6 is a well-used passage to try and prove this error, I have included this paper on the subject for Hebrews 6.]

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

1 Corinthians 11:18, 19

Why are heresies manifest? – so that those who are approved will be known

God writes his word so that those who would teach falsely are made known. He writes the Bible in a way so that there are some "confusing" verses that people will use incorrectly. This allows opportunity for people who want to teach a particular erroneous view can find something "close." Truth is not close. Truth is plain and does not have to be manipulated. Remember the rules for proper exegesis:

- The Doctrine of Jesus is the basis. Beware of taking mis-applied apostolic writings over the words of Jesus.
- We follow Jesus first – his word and his doctrine. He is the author and finisher of our faith.
- The writers of the New Testament taught Jesus' doctrine. They never contradict the Savior.
- We follow Holy Ghost as manifested in agreement with the words of Jesus
- Context, context, context
- No disagreement or contradictions among the writers or their own writings
- God is not the author of confusion
- Do not add to or take away from God's word

Predestination, losing your Salvation, or Adding Works – All are incorrect.

***** Read the paper on Gospel in John 3:16 – attached at the end of this study. *****

- Beware of "Personalities" – Acts 8:9
- Beware of false prophets – Matthew 7:15

Read the words of Jesus:

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13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
29 For he taught them as one having authority, and not as the scribes.

Matthew 7:13-29

Note these points:

- The way is narrow, and few find it
- Beware of false prophets – wolves in sheep's clothing
- Known by fruits
- Good tree and good fruit, or evil tree and evil fruit
- Not everyone that says Lord will enter
- He that does the will of God enters
- "Many" will say, Lord, Lord
 - Prophesied
 - Cast out devils
 - Many wonderful works
- Ye that work iniquity
- I **never** knew you

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Words without Profit, and Faith without Works

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

James 2:16-26

Other passages for consideration.

My sheep hear my voice – John 10:27-30

Gifts and calling of God without repentance – Romans 11:29 – read context

Sealed with the Holy Spirit of promise – Ephesians 1:13

The earnest of our inheritance

Prodigal son – did he come back? – Luke 15

Hebrews 6 to be discussed.

The Mark of the Beast

The mark of the Beast is an evil work and received by those who worship the beast. We worship God. Should one be so weak or fearful (lack of faith) to worship evil, God can justly judge that one as a lost person. Read Revelation 13:8.

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Hebrews 6 – Paul Writing to Jews

In John 12:42, the writer gives us some insight into the nature of religious Jews: “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:”

Jews (and other men) may have trouble confessing Christ. Jesus said in Matthew 10:31: “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Jesus is provoking us to be bold in the faith. See also Luke 12:8; John 9:22; 12:42.

Paul wrote to the Hebrews so that they would learn of Christ and be saved. His audience was Hebrews who professed Christ, but not all are truly saved. We know this is true with any large audience.

In chapter 5:10-14 (before we get to chapter 6), Paul writes:

- 10 Called of God an high priest after the order of Melchisedec.
- 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
- 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Paul is informing the Hebrews of their need to be mature and to learn the word of God through “use.” They need to be doers of the word in order to grow,

Then, in chapter 6, Paul informs them of the “*principles of the doctrine of Christ.*” He says these should be the foundation and that we should move on from this having learned it. Read the beginning of the chapter carefully:

- 1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- 3 And this will we do, if God permit.
- 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 5 And have tasted the good word of God, and the powers of the world to come,
- 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
- 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
- 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
- 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

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10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

These foundational six things are basic:

- repentance from dead works
- faith toward God
- doctrine of baptisms
- laying on of hands
- resurrection of the dead
- eternal judgment.

It what I call the Christian life in a “nutshell.” However, once one learns these things, there is nothing else that a “backslider” can be taught that would motivate repentance. If a “backslider” knows these things, – i.e., been enlightened – and is still unrepentant, there is nothing left to say.

If he does not know these things, then there is an opportunity to teach him these things should he receive them.

In verses 4 and 5, we can agree these are people who have been saved – *made partakers of the Holy Ghost* – although some may contend these people are not saved but people exposed to gospel preaching, i.e. “tasted”.

Either way, it does not teach one can lose his salvation, as we shall see.

And here in verse 6 is the “bone of contention”:

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Paul says, “For it is impossible (v. 4) ... to renew them again unto repentance.

Nowhere in the verse does passage say, “they lose their salvation.” Neither does it say, they cannot be saved.” Neither does it say they cannot be saved.

The plain words in the verse say, “renew them again unto repentance.”

We are saved when we truly repent and believe the gospel. Then there are times we repent as believers, especially when we sin and reap the consequences. But if someone who is truly saved refuses to repent, he is positioning himself for chastisement (Hebrews 12:6). This passage nowhere teaches a believer is damned to hell or that he loses his salvation because he refuses to repent.

Somebody is reading into the text to say “fall away” means losing your salvation. I cannot accept this leap in logic.

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True, a Christian shames Christ when he falls away. And, pretty much, he will have to come to himself as did the prodigal in Luke 15. However, although it is impossible *for me* to renew him again unto repentance (not salvation), I cannot say he may not repent if God intervenes.

For if this chapter means what some force it to say – that once a believer backslides and loses his salvation, there is no hope he can be saved again (what strange doctrine!), this means Peter was lost forever after his denial of Christ, that the prodigal is wasting his time returning home, that Demas is in hell, and that every message preached in the last 2,000 years try to provoke backsliders to get right with God is a waste of time. Furthermore, any person who gives testimony that he was backslidden and came back to Christ is either lying or was never saved to begin with.

Then there is *the degree* to which a person can fall away and still not lose his salvation. This is not defined in scripture so it would be left to God. For me, I shall live by the promise of Christ, which says, “***And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.***” – John 10:28.

Secondly, if we say the people in v. 4 of whom Paul speaks are *not* saved, but who have been exposed to the gospel and the things of God, and simply profess faith in Christ; if they fall away, then they must still repent on their own to be saved.

This understanding is possible (although this author takes the position that Paul is speaking of a saved man). For, notice, being *enlightened* can mean simply being exposed to the gospel of Jesus, not necessarily receiving it – see Matthew 5:16; Luke 2:32; John 1:9. If one has *tasted of the heavenly gift*, does this mean he is saved? Jesus, who is the heavenly gift (John 3:16), said we must *eat* his flesh and *drink* his blood to have eternal life (John 6:54-56), not merely taste (see Matthew 27:34).

They were made *partakers of the Holy Ghost*. Partaking means taking part. Literally, this means being a partner or companion in the work of the Holy Ghost. Paul did not use the word *sealed* as he did in Ephesians 1:13; for that would mean the Spirit is the earnest (i.e., guarantee) of their salvation. If one is exposed to the work of the Holy Ghost by hearing the gospel or Bible preaching, has he partaken? If one is a Hebrew or a church member who has been thoroughly involved in the work of the gospel ministry (even without being saved), and has seen souls saved and lives changed; is he a partaker of the Holy Ghost?

“And have tasted the good word of God, and the powers of the world to come” – could this be similar to the tasting above? That is, they have heard the word preached and know of the end times.

If Paul is referring to lost people who profess faith only without truly being saved, then the words of our Savior in Luke 8:13 would apply directly:

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

For these of whom the Savior spoke *believe superficially* but they are *not* truly saved. Their faith is not saving faith. They “fall away” as Paul mentioned in verse 6.

And, if we understand the parable that Jesus spoke, can we not also expect that to renew such ones again to repentance is impossible? Would they not have to do that on their own?

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As mentioned, this author sides with the those who say Paul speaks of saved people; but, considering the language Paul uses, could he not be referring to both saved and lost people who have professed faith in Jesus and have had sufficient time learning the things of God. The reader will note there is no mention of these people doing good works – for they have simply been exposed to spiritual things. The truth as to whether they are saved or lost would be defined by inspecting their fruit.

This, interestingly enough, is what Paul follows with.

So, regardless of whether those in verse 4 of whom Paul speaks are saved or lost (or both combined), we see they cannot be renewed to repentance. This does not say they cannot be saved. It says they cannot be renewed – we cannot renew them, for they must come to repentance themselves.

Continuing with the following verses 7-9, Paul

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

This passage that Paul writes is a **general warning** based on the truth of God in respect to obedience and disobedience. To use verse 8 and apply it unequivocally and directly to those who have “fallen way” is another leap of logic and is not reasonable based on context.

Notice, Paul reminds the readers:

1. God has set natural laws of blessing and cursing (v. 7, 8)
2. God blesses those that bring forth herbs (good fruit) – v. 7
3. God rejects those that bear thorns and briers – v. 8
4. He that bears thorns and briers is *nigh unto cursing* – v. 8 (but not yet cursed)
5. The end of him that bears thorns and briers is to be burned – v. 8
6. Paul is persuaded of better things of these Hebrew – the things that accompany salvation (v. 9)
7. Though we speak thus – (v. 9) – again, this alludes to a general warning for professors to check their fruits.

Paul writes similarly in Galatians 6:4-10:

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
5 For every man shall bear his own burden.
6 Let him that is taught in the word communicate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

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10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Again, Paul writes in 2 Corinthians 13:5, 6:

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
6 But I trust that ye shall know that we are not reprobates.

As is typical of the apostle Paul (and Jesus Christ himself – Matthew 7), he warns that a man must judge himself. Reading Hebrews chapter 6 with this understanding will help. Paul in his writings never assumes all are saved and uses works or fruit as a confirmation of true salvation:

- 1 Corinthians 15:2
- Galatians 5:16-25
- Romans 8:1-14
- 1 Corinthians 6:9-13
- Romans 11:18-24
- Etc.

Paul also speaks of the security of the believer in other books, so he would not teach otherwise in Hebrews:

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:38, 39

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2 Timothy 1:12

Paul also reiterates the security of the believer in Hebrews:

Hebrews 13:5: “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”

Hebrews 10:38, 39: “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

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Hebrews 7:24, 25: “But this man, because he continueth ever, hath an unchangeable priesthood.

2] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Jesus says something similar to Hebrews 6:7, 8 in John 15:1-7:

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Conclusion:

We must always remember the teaching of our Savior that a good tree cannot bear evil fruit. If we see a place where someone is cast into perdition due to evil works, it is because they are not a good tree.

We also know *many* will profess Christ who are false prophets. We shall know them by their fruits. We must beware of judging merely by words, for words are cheap and can be deceptive.

Titus 1:16: “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”

Lastly, what is our response to people who teach a person can lose his salvation? If a brother is in error, we pray for him that God will show him the truth. If a false prophet, pray he will be saved. Either way, we avoid those who teach contrary, and we do not bid them God speed.

The End.

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Some Practical Applications of Teaching a Man Can Lose His Salvation

Teaching another gospel (which is not really another gospel, for there is only one – Galatians 1:6-12) that says a man can lose his salvation if he loses his faith, backslides to a certain point, or commits a particular sin; would mean that the work of the ministry is substantially altered and hindered.

Taking an example of how Paul reasoned for the resurrection in 1 Corinthians 15, I have supplied a short list of things we could no longer do or say if we could lose our salvation, or if once we backslid there is no possibility of being saved. Obviously, salvation is eternal life given as a gift. If we are given the gift, we have it. Having eternal life means we have it.

If we were able to lose our salvation, then...

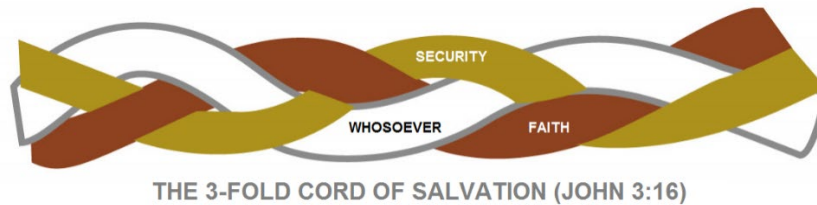
1. We would have no security in Christ
2. We would have to preach a “hope so” salvation and not a “know so” salvation – 1 John 5:13
3. No one can claim they are saved
4. No one can say others are saved
5. We cannot lead a man to true salvation – just put him on a path of following God. This is how Catholics operate.
6. We cannot truly evangelize
7. We could not ask if a person is saved.
8. We cannot ask a person, “If you died tonight are you sure you would go to heaven?” For the answer would always be, “I hope so.”
9. We would have no rest to our souls – Matthew 11:29
10. We would live in fear, not faith
11. We could never say a person’s sins are forgiven
12. We could not say that nothing can separate a person from the love of Christ – Romans 8:35-39
13. We could not teach the gifts and calling of God are without repentance – Romans 11:29
14. We could no longer trust God’s promises – John 14:1-6; Hebrews 6:18
15. We could not sing 90%+ of the hymns in our songbooks
16. We would be open prey to the devil
17. Our preaching becomes a works salvation
18. We have no need for revivals
19. We have no need for invitations
20. We would have to invent a scenario of what happens to those sealed with the Holy Ghost if they are damned – Ephesians 1:13-14
21. No need to preach the message of the prodigal son – Luke 15
22. No need to seek repentance once you backslide
23. People would be wise to wait until they are close to death to get saved – 2 Corinthians 6:2
24. Jesus and his apostles are found to be liars
25. We would have no peace – John 14:27
26. No one truly has “eternal life” on this earth
27. No one truly has “everlasting life” on this earth
28. No one truly has a mansion in heaven while living on this earth
29. Peter could not be restored after he denied the Lord – Matthew 26:75
30. You can never know if you believe enough
31. Sheep can turn back into goats – John 10:27
32. Good trees can turn into corrupt trees – Matthew 7:17
33. Jesus could never say, “I never knew you” – Matthew 7:23
34. What God bought with a price he would return and get his money back – 1 Corinthians 6:20

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THREE CORDS OF THE GOSPEL

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:16

We know the gospel as defined in 1 Corinthians 15:1-3, is the death, burial, and resurrection of our Saviour. We also know that salvation is close to each person – in their mouth and in their heart (Romans 10).

We know in Galatians chapter 1 Paul pronounces a curse on anyone who perverts the gospel of Jesus Christ.

And, although basic, we see some groups teach error in the doctrine of salvation (soteriology), which error is so obviously against the Doctrine of Christ. This short paper is to make simple the three basic tenets of salvation that we ought never to forget, and mention frequently as gospel ministers. These are all illustrated perfectly in the golden verse of the Bible, John 3:16:

These are the “Three Cords of the Gospel”:

I. “Whosoever” can be saved.

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John 2:2

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Acts 17:30

II. Salvation is by Grace through Faith to whosoever “believeth.”:

Salvation is a gift. Notice Ephesians 2:8-10:

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.

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10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Grace is unmerited favor. We do nothing in the manner of works to merit God's favor.

III. Eternal Life is promised – once saved – always saved: "***Hath everlasting life.***":

The gift of salvation is given and God is not double-minded – when God gives, he does not take the gift back.

For the gifts and calling of God are without repentance.
Romans 11:29

See also John 10:27, Romans 8:35-39

Since we do nothing in the manner of works to merit God's favor, we can do nothing to lose this gift. We are "sealed with that Holy Spirit of promise" as Paul said in Ephesians chapter one.

Other Doctrines of Christ shown in the verse:

- ***God*** – contrasted to Atheism
- ***Loved*** – contrasted to Deism – that God does not interfere in the lives of men (non-interventionism)
- ***World*** – God moved to repair enmity – none seek after God
- ***Gave*** – Behold the goodness and severity of God (Romans 11:22)
- ***Only Begotten Son*** – (Deity of Jesus Christ) – John 14:9 – Contrasted to JW, other religions
- ***Perish*** – Hell – contrasted to Adventism, J.W., Hinduism, and Buddhism.

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Study 7: Romans 9:15-18

MY THOUGHTS AND OBSERVATIONS ON ROMANS CHAPTER 9

NSD 01/23/20

This chapter at first reading appears to teach a Calvinistic doctrine in two areas: 1) that God pre-ordains vessels of wrath and destruction, and vessels of honor and mercy; and 2) God's will cannot be resisted.

We must study this more diligently, because God does not contradict himself.

Because context is the key, we understand chapter 9 lies between chapters 8 and 10. Chapter 8 speaks of God's predestination based upon his foreknowledge. Whom he did foreknow, he did predestinate to be conformed to image of his son. Chapter 10 speaks of "whosoever shall call upon the name of the Lord shall be saved."

Even in chapter 9 Paul speaks of faith

The same author, the apostle Paul, wrote to Timothy: "If a man purge himself from these he shall be a vessel unto honour...."

Stephen said in Acts 7 to the unbelieving Jews: "ye do always resist the Holy Ghost. As your fathers did, so do ye..."

In Acts 17:30 the same author as Romans says, "But now God commandeth all men everywhere to repent."

Furthermore, Acts chapter 9 is followed by chapter 10, wherein Paul writes, "for whosoever shall call upon the name of the Lord shall be saved."

Considering then the main theme of the New Testament that "whosoever" can be saved through faith, we have to give due diligence to study chapter 9, I have a few observations and thoughts.

1. Old Testament context in respect to Sarah, Esau, Jacob, and Pharaoh.
2. God's choosing of who Israel is. Outside of the promise, they are not Israel.
3. Old Testament context in God's dealing with Israel and gentiles.
4. Old Testament context when
5. God's fitting vessels for destruction shows us he is sovereign in respect to creating two paths or two options: mercy or judgment.

Paul reinforces justification by faith in verses

Why were some vessels "fitted for destruction"?

Because they were outside the promise.

Why did God long suffer these vessels?

God wanted to show his[mercy?]

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Paul said it is not of him that willeth or him that runneth – reminds me of John 1 – But God that sheweth mercy.

God's promises provide a state. One is either in the promise or outside the promise. Those outside are fitted for destruction.

Comments:

Paul is explaining the benefits and faults of Israel. He goes on further to say not all Israel is Israel, but those of the promise.

The promises of God create a “narrow way” that a person is either in the way or not in the way. In respect to the promises given to Abraham, the promises came through Isaac and Jacob (not Ishmael or Esau).

God's foreknowledge in respect to Esau and Jacob revealed the elder shall serve the younger. Similar to Joseph's dream that his brothers would bow to him, this was a prophecy based on God's foreknowledge. This happens many times in scripture – God reveals the future through his foreknowledge.

We need to understand that God's foreknowledge does not cause things to happen, but God knows how he will act as a consequence.

As with the promises given to Israel, God's New Testament promises are based on faith. As stated in Romans 9, the Gentiles obtained righteousness through faith and the Jews did not (as a whole – we understand individually there is a personal response needed to be saved, as Paul mentions in chapter 11).

The “narrow way” of the New Testament – you are either in it or not – is the promise of salvation through Jesus Christ; not because of some preordained determination of God.

Furthermore, the New Testament “calling” is an invitation. Many are called, but few are chosen; our Saviour told us. God calls in more than one way – there is the call unto salvation (to everyone), there is the calling into the ministry, and there are calls to go here and there (as with Paul's call to Macedonia).

God called the Jews, and when they did not heed, he called the Gentiles. Jesus came unto his own, but they received him not. Therefore, the invitation went out “to as many as received him.”

Reading chapter 8 and 10, we find Paul already showed that God's predestination is based on his foreknowledge (8:29). He further states that “whosoever shall call upon the name of the Lord shall be saved (10:13), saying God has made no difference between Jew and Gentile, in respect to being saved.

And, although God hated Esau and loved Jacob, we cannot transfer this to God saying he loves some people and hates others. This is because Jesus himself said that God so loved the world (John 3:15). So, in choosing to take a mis-application of Esau and Jacob, or taking the words of our Savior, I shall go with Jesus.

As one studies the hardening of Pharaoh's heart in Exodus, we find many times that Pharaoh also hardened his own heart. We understand that God hardened Pharaoh's heart by giving him miracles that Pharaoh rejected. Each rejection hardened his heart more and more. God used Pharaoh as a lesson to us.

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Jesus said if the miracles done in Capernaum were done in Sodom and Gomorrah, they would have repented. God knew this.

Furthermore, in respect to vessels of honor, Paul said this in 2 timothy 2:20, 21

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

The same author of Romans tells this young pastor that his sanctification will prepare him for God's work.

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Study 8: 1 Corinthians 7:14 – Children Unclean or Holy?

1 Corinthians 7:12-17:

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

God instructs believers who are married to unbelievers to remain married whenever possible. Paul gives two reasons:

- The unbelieving spouse is sanctified by the believing spouse.
- Unclean children are holy if at least one parent is saved.

The meaning of “sanctified” and “holy” are typical definitions – *set apart from the unclean*, usually for service to God.

This means, if one parent is saved, God’s spiritual influence is in that family, and God can use that family. The gospel witness in a family because of a spouse/parent being saved, has positive influence and the unbelieving spouse (or children) might be saved in time.

Paul makes mention of this in verse 16: “For what knowest thou, O wife, whether thou shalt save thy husband?” we know it is Jesus who saves, but the influence of a believer can help “save” an unbeliever by faithful witness and obedient living.

If believing spouses truly loves the other and their children, they should want them to be saved. Therefore, by staying in the relationship the possibility is maintained.

Salvation is always free-will choice to believe and receive the gospel. But the family is separated from the world to some extent with just one believer in the family. In respect to believers, Jesus prays to “keep them from the evil” in John 17:15. He does not pray to take them out of the world because we have evangelistic work to do here on earth. Being one flesh through marriage has an influence on a spouse who is lost when the other is truly saved and living for God.

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Study 9: Revelation 3:5 – Blotting Out My Name?

The Book of Life

Revelation – not blot out of book of life – Revelation 3:5

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Revelation 13:8)

All that worship the beast will take the mark, those that do not are killed – 13:15, 16

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Revelation 17:8

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 20:12, 15

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Revelation 21:23-27

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

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19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Revelation 22

Some commentators:

When it said here that “God would take away his part out of the book of life,” the meaning is not that his name had been written in that book, but that he would take away the part which he might have had, or which he professed to have in that book. (Barnes)

(NSD) Reading the verse for what it says, “**God shall take away his part out of the book of life,**” is simple enough. *Do not add to it....* Some read it as “*God shall blot his name out of the book of life.*” – Not true. Some read, “*God shall take away his salvation,*” or, “*God shall take away his name,*” or “*He shall lose his salvation.*” None of which are true; and the verse does not say this.

If God has reserved **a part** in his book for every person – for God is not willing that any should perish (2 Peter 3:9), and that when a person truly repents and receives Christ, **his name is added in that space**; I see no problem with the verse or with God taking away **the part** in the book of a person who tampers with God’s word.

The Savior said this in Luke 8:18: “Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.”

Some people “seem to have” a part but it shall be taken away if they are not truly saved.

This may sound as though a man seals his fate forever if he messes with God’s word – and we know of many who have. But, considering this is at the end of revelation, and that God searches the book for the man’s name – Revelation 20:12-15 – it is possible (and likely) that God waits until the end to update the book and remove the parts of those guilty of tampering with God’s word.

This would tell me God still allows a man to repent and receive Christ even if he is a Bible-corrector – for God wants all men to repent.

Furthermore, we should not lose sight of the main teaching: Those who add to or take away from God’s word are considered lost – for it an evil fruit done by men who are corrupt trees – Matthew 7:13-29.

The Greek word used for “part” is μέρος (“meros”) meaning part, share, or portion, as a part of a whole. This word is translated in Matthew 2:22 “into the parts of Galilee.” In Luke 15:12, it is translated, “give me the portion of goods. “If I wash thee not, thou hast no part with me,” in John 13:8. This helps to understand why the one who adds to or takes away has his part taken away from the book of life.

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Study 10: 1 Corinthians 15:29 – Baptized for the Dead?

1 Corinthians 15:17-31:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

From the context we understand Paul is persuading the Corinthian believers as to the necessity of the resurrection of Christ, and our future resurrection.

Paul speaks of death and life. He speaks of physical death in verses 18, 26, and possibly 22. He speaks of spiritual death in verses 31 and possibly verse 22.

The “dead” in verse 29 can be either one of three things – dead believers (those “fallen asleep” in verse 18), Jesus specifically, or dead as a generic term – dead people in general.

Because of the context, especially verses 20, 21, 26, and 29; we will follow the third option for the sake of discussion. Accordingly, using the generic understanding of death, this too will cover the first two options.

There is a resurrection from the dead. Some are resurrected unto life, while others are raised for eternal judgment (Luke 14:14; Acts 24:15, etc.).

The question Paul asks is basically: Why are we baptized for the dead if there is no resurrection? What shall we do after death if the dead rise not? When the question is asked plainly, the answer is also plain: We are baptized because we believe in the resurrection of Christ from the dead. The resurrection is key to salvation (v. 17; Romans 10:9).

We know baptism is symbolic of the death, burial, and resurrection of Jesus Christ (Romans 6:1-6). Since people have been dying since Adam, the resurrection of Christ from the dead is indispensable to the gospel (1 Corinthians 15:1-5). We believers also believe we will be raised from the dead. For this reason we are baptized showing the death, burial, and resurrection. In baptism, we show first the resurrection of Christ,

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and our hope that we too shall be raised from the dead. We also show we are new creatures in Christ, walking in newness of life.

Because baptism is such a strong testimony of the resurrection, why would we be baptized if the dead do not rise? This is Paul's question.

There would be little confusion if Paul had left out the three little words "for the dead." Notice the verse if those three words were not there:

29 Else what shall they do which are baptized [for the dead], if the dead rise not at all? why are they then baptized [for the dead]?

We never advocate taking away from God's word. We only show this to make clear the importance of the three words.

We do not falsely teach that converts are to be baptized for some past believer who could not be baptized (as Mormon's teach). We do not teach the superstition that we are baptized in the name of dead people – "vicarious baptism." For we know we are to be baptized only in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19). Our baptism has no power to affect those who have already died.

Neither do we say this baptism is suffering (Matthew 20:22-23), for it makes no sense.

We do say, that when we are baptized, we are baptized showing hope in death. That hope is our resurrection. So why the wording "for the dead."

Paul is using his words to show some Corinthian believers that their practice of baptism is a contradiction if they are being baptized for the dead, but they do not believe in the resurrection of the dead. Without the words "for the dead," we would not understand what part of the gospel Paul is emphasizing, and it would appear that baptism has some power to merit a resurrection.

Because of the words "for the dead," we understand Paul is emphasizing the remedy to death is that Godly resurrection of the Just, which water baptism illustrates.

Notice how the phrase "for the dead" is used, in the sense that we do all sorts of things because people we know people who have have died:

Leviticus 19:28 – Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

Leviticus 21:1 – And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

Deuteronomy 14:1 – Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

Jeremiah 22:10 – Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country.

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Ezekiel 24:17 – Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

Matthew 10:8 – Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Matthew 11:5 – The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Matthew 22:31 – But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

1 Thessalonians 4:13-18 shows the use of the “the dead”:

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Brethren, we are baptized, for the dead in Christ shall rise.

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Study 11: John 6:53-56 – Eat Jesus' Flesh and Drink His Blood?

John 6:

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Jesus compares himself to the manna sent by God. That bread from heaven (manna) did not give eternal life. Jesus, the true Bread from heaven, gives eternal life.

Spiritually speaking, one must eat this bread, and drink Jesus' blood, to have eternal life. E do not literally drink blood and eat bread to be saved. Jesus says these words are spirit (v. 63).

We have communion to commemorate the Lord's death until he comes. 1 Corinthians 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

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Study 12: 1 Corinthians 11:5-10 – Head Coverings Because of the Angels?

1 Corinthians 11:1-15:

- 1 Be ye followers of me, even as I also am of Christ.
- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.
- 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
- 4 Every man praying or prophesying, having his head covered, dishonoureth his head.
- 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.
- 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
- 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
- 8 For the man is not of the woman; but the woman of the man.
- 9 Neither was the man created for the woman; but the woman for the man.
- 10 For this cause ought the woman to have power on her head because of the angels.
- 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
- 12 For as the woman is of the man, even so is the man also by the woman; but all things of god.
- 13 Judge in yourselves: is it comely that a woman pray unto God uncovered?
- 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
- 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

The passage is speaking of head coverings on men and women. Hair is indeed a covering, but the passage speaks of things like hats, veils, caps, etc.

The angels here are messengers – or preachers of the word of God. They are the ones who pray or prophesy (v. 4 – 5). In a mixed group a woman, praying or prophesying, would not be honoring to the man, for he is the leader and spiritual head. So, Paul says she should cover her head to show subjection.

In most churches in the world the women wear head coverings. American churches in general do not have this practice. We should not think ourselves right in this matter and the rest of the world wrong. However, we, unlike many international churches, do not usually allow women to preach or pray in a mixed congregation. If such is the case, the women need not wear a covering, as they are quiet.

If a woman were to lead in prayer or preach, she should wear a covering to show honor unto the men, her husband, and angels (preachers). We do not encourage women to usurp authority in the church.

Furthermore, Paul instructed Timothy in 2 Timothy 2:11-15:

- 11 Let the woman learn in silence with all subjection.
- 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
- 13 For Adam was first formed, then Eve.
- 14 And Adam was not deceived, but the woman being deceived was in the transgression.
- 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

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Furthermore, in respect to tongues and prophesying, Paul wrote this in 1 Corinthians 14:34-35

1 Corinthians 14:34-35

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

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Study 13: John 6:44 – Except the Father Draw Him?

John 4:40-47:

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Calvinists love to take verse 40 out of context and build a false doctrine from this little verse. Of course, they tend to ignore verse 40 and 47; and the hundreds of other verses that teach whosoever can be saved.

To give light unto verse 44, we offer a few passages that speak for themselves:

John 12:32 – And I, if I be lifted up from the earth, will draw all men unto me.

Hebrews 10:38 – Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

James 4:8 -- Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Our Savior here in John 6:44 is simply honoring the Father as is his pattern. The Father draws men to Christ, for there is no other way to be saved (John 14:6).

Jesus is NOT saying the Father decides whom to draw and whom to reject.

The obvious question is, how does the Father draw men to Christ? We offer a multitude of ways:

The testimony of those who are saved.

Witnessing

Signs

Buildboards

Tracts

Soul-winning efforts

Evangelism

Missions

Scriptures

Preaching

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Teaching
Singing
God's creation
Man's conscience
Parents
Prayers of the saints
Churches
Radio programs
Internet

The list goes on and on.

God has ordained that anyone who comes to the Father must come through Christ. Therefore, because he is willing that all be saved, he draws men to Christ for salvation.

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Study 14: John 5:22-30 – All in the Graves Resurrected?

John 5:19-31:

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

The difficulty comes when comparing these two verses with Revelation:

John 5:28 – Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Revelation 20:5 – 15

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

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13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Because there is a “first resurrection” of the just, and then a thousand years later the sea, death and hell give up their dead, we assume there are two resurrections. This creates a difficulty with John 5, where Jesus appears to be saying the just and unjust are raised at the same time.

There are two ways to consider our Lord’s words:

First, “the hour” that is coming may be speaking of a time that is coming, not necessarily teaching both resurrections come in that same hour.

Consider these similar verses:

John.4:21 – Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John 12:23 – And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Revelation 3:10 – Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

The above passages use “the hour” as a marker in time when something starts, not that it only lasts an hour.

Using this logic, there is no conflict or difficulty. Especially when we compare John 5:25 in context: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” Jesus here speaks of the spiritual life we get through his words – Ephesians 2:1: “And you hath he quickened, who were dead in trespasses and sins....” This “hour has continued for two thousand years.

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Study 15: John 11:25 – I am the Resurrection – Shall Never Die?

John 11:21-27

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Jesus tells Martha that he is the resurrection and the life. As the resurrection, we will live after our physical death in new bodies – the resurrection of the dead. But, Jesus as the life, if we are saved, we never die (although our outward man perishes).

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Study 16: 1 Timothy 1:3 – When Did Paul Leave Timothy in Ephesus?

A study of Paul's missionary journeys in Acts and compared when he first met Timothy (Acts 16:1) shows that there was no time when Paul left Timothy in Ephesus when he traveled to Macedonia.

Paul sent Timothy into Macedonia (Acts 19:22) while he stayed in Asia. Paul stayed in Ephesus three years and established the seven churches in Asia minor mentioned in Revelation chapters 2 and 3 (Acts 19:8-10, 20:31). Timothy accompanied Paul into Macedonia in Acts 20:1-4.

According to 2 Timothy 4:23, Timothy was ordained the first bishop of the Ephesian church.

1 Timothy 1:3 says:

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

According to 1 Timothy 6:22, that epistle was written from Laodicea – showing Paul was also in Laodicea, although Acts does not record this.

The common assumption (with good reason) is that Paul visited the area of Colossae and Laodicea during his stay in Asia at Ephesus (Acts 19:10, 26) during his third missionary journey.

In order to reconcile 1 Timothy 1:3 with Paul's journeys, we would have to *assume* that he made an unrecorded visit (except for 1 Timothy 1:3) into Macedonia without Timothy, leaving him in charge at Ephesus. After this trip he went to Laodicea and wrote Timothy from there.

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Study 17: When did Paul Write the Epistle to the Romans?

In Romans 16:28, the postscript to the epistle reads: “Written to the Romans from Corinthus, and *sent by* Phoebe servant of the church at Cenchrea.

He also writes in 16:7: “Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.”

When did Paul write the epistle, especially considering he mentions being a fellow prisoner with others?

Although some may dismiss the postscripts and count them as uninspired – and many do – we take the writings to be authoritative. Furthermore, as Bible-believers, we know the italics in the Authorized Version mean the words were added by the translated. They used italic so their words were made separate from the Greek or Hebrew text. Considering then that there are italics in the postscript, this should indicate to the reader the words were part of the Greek text from which the translation was made.

Considering the verse, we learn two things:

- That the epistle was written from Corinth
- That Phoebe, a servant of the church at Cenchrea, delivered the letter to the Roman church.

Dealing first with Phoebe, she is mentioned in Romans 16:1-2:

1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Although many other versions translate “servant” as *deacon* or *deaconess*, we know this would be incorrect, for deacons are to be men (see 1 Timothy 3:8-13). But she is still highly regarded by the apostle. He refers to her as “our sister,” meaning she was saved; and he calls her a “servant,” meaning she was dedicated to the service of our Savior. She was also a “succourer of many,” meaning she helps a lot of brethren, including Paul himself.

She was a servant of the church Cenchrea, which we learn from Acts 18:18. Paul had arrived in Corinth during his second missionary journey. Paul had a vision there (18:9-10) saying that God had much people in that city. Paul remained in Corinth a year and a half, teaching the word of God (v. 11).

From Corinth, Paul returns to Antioch by way of Cenchrea. Note the passage (18:18-22):

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.
19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
20 When they desired him to tarry longer time with them, he consented not;
21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

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22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

All we know from Acts is that Paul had a vow and completed it, shoring his head at Cenchrea. That this vow was a Nazarite vow is doubtful, for a Nazarite had to burn his shorn hair in the temple (see Numbers 6:18). One can contend he carried his hair to Jerusalem, and it was this reason he hastened there, but Numbers 8:18 require that the “Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation....”

It is possible that Paul’s vow had to do with his stay in Corinth, for the wording of Acts 18:18 seems to indicate he shored his hair just before sailing from Corinth.

Cenchrea was the eastern port of Corinth. Considering there was a church there, it is differentiated from the Corinthians church. In respect to geography, Corinth was located at the narrow isthmus approximately 4 miles wide between Macedonia and Achaia. The city of Corinth is located on the northwest coast near the Gulf of Corinth. Cenchrea is located on the eastern coast accessing the Aegean Sea. The road is approximately 14 miles between the two points. Those travelling from Athens into Achaia would go through Corinth, approximately 60 miles away. Corinth was known for lasciviousness, which we know from reading the two epistles of Paul to the church there.

The Difficult Part

What we find hard to understand is Paul saying he was a fellow prisoner with Andronicus and Junia (Romans 16:7). The record in Acts shows Paul was imprisoned at Philippi, but that was but for a night. It is unlikely he would have written the epistle to the Romans that quickly with his feet in shackles – see Acts 16:23-40.

Besides this account, we have no record of Paul being in prison with these men or in any prison long enough to write the epistle.

As mentioned, Paul was at Corinth for a year and a half during his second journey, so likely he wrote the epistle to the Romans then. For in Acts 20 he visited Greece for 3 months (Acts 20:1-3) before returning home back through Macedonia. Paul may have likely visited Corinth during this time, but the Bible does not say.

When did Paul meet the fellow prisoners he spoke of? Was he in prison with them or did they just share experiences? Is being a fellow prisoner to mean something else – like a bond servant?

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Study 18: Shem and Melchisedec

Catholic theologians, Jewish rabbis from the earliest commentaries, and even the Church of Latter-Day Saints (Mormons) teach that Shem and Melchisedec are the same person. We should not reject the idea simply because we rightly reject their religion, but it is a cause for caution. Below are some of the writings found in respect to the subject.

Shem and Melchisedec

According to the Jewish Oral Tradition and to Catholic theologians like St. Nicholas of Lira, Shem is the King of Righteousness [Melchizedek in Hebrew] to whom Abraham pays a tithe in Genesis 14:18-20. Shem was the righteous firstborn son of Noah in whom the covenant with Yahweh and the line of the “promised seed” of Genesis 3:15 continues. Shem is the first man in Sacred Scripture who is identified as Yahweh’s man [see quotation above from Genesis 9:26]. Abraham is Shem’s descendant according to the Biblical genealogy of Genesis 11:10-26.

Shem’s age	Descendants
-----	-----
100 years	Birth of Arpachshad
135 years	Birth of Shelah
165 years	Birth of Eber
199 years	Birth of Peleg
229 years	Birth of Reu
261 years	Birth of Serug
291 years	Birth of Nahor
320 years	Birth of Terah
390 years	Birth of Abraham
490 years	Birth of Isaac
565 years	Death of Abraham
600 years	Death of Shem

Shem outlived Abraham by 35 years.

Assuming the premise that Melchizedek was Shem, he would have been 465 years old at the time and Abram was 75 years of age. Chazalic literature unanimously identify Melchizedek as Shem son of Noah (Targum Yonathan to Genesis chap. 14, Genesis Rabbah 46:7, Babylonian Talmud to Tractate Nedarim 32b).

The eldest of Noah’s sons, according to the position and sequence of the names wherever all three are mentioned together; e.g., “and Noah begat Shem, Ham, and Japheth” (Gen. v. 32). In the table of nations in Gen. x., however, Shem and his posterity are placed last, probably because the compiler of that record expected to trace his descendants far down into history, while those of the other two sons were confined to early ages. Shem’s prominence among the peoples of pre-Christian times may be partially suggested by the ethno-geographical table of Gen. x. For descendants see Semites.

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Shem: The Most Important Son of Noah.

In Rabbinical Literature

Although Shem is unanimously declared by the Rabbis to have been the youngest son of Noah (comp. Japheth in Rabbinical Literature), yet he is always named first, being the most important of the three brothers. Indeed, he was born circumcised; he was the ancestor of Abraham, Isaac, and Jacob; he was priest and prophet; and he was one of the eight righteous who are mentioned twice in Gen. xi. 10 and who were allotted a portion both in this world and in the world to come (Sanh. 69b; Tan., Yelammedenu, Noah; Midr. ha-Gadol on Gen. ix. 18, xi. 10, ed. Schechter, cols. 142, 186). Shem is styled “the’ great one” (“Shem rabba”; Sanh. 108b). According to Gen. R. xxx. 6, it was Shem who offered the sacrifices on the altar after Noah came out of the ark (comp. Gen. viii. 20), as the latter, having been crippled by the lion (see Noah in Rabbinical Literature), was unfit for the priestly office. Noah gave to Shem the priestly garments which he had inherited from Adam (Num. R. iv. 6). Shem is extolled by the Rabbis for his filial devotion in covering his father’s nakedness (Gen. ix. 23). Although his brother Japheth assisted in this praiseworthy act, it was Shem who suggested and began it, his brother not arriving on the scene until Shem was already on his way with the garment. Therefore Noah, in blessing these two sons (ib. verse 27), declared, so the Rabbis think, that the Shekinah was to dwell only in the tents of Shem (Yoma 10a; Tan., Noah, 21; Gen. R. xxxvii. 9; comp. Jubilees, vii. 9, where it is said that the garment was Shem’s). Shem’s reward for this deed is seen in the fact that the Jews, his descendants, cover themselves with the ṭallit and phylacteries, and remained untouched when the Assyrians, who also were descendants of Shem, were destroyed by an angel in the time of Hezekiah (Tan., Yelammedenu, l.c.; Ex. R. xviii. 5).

Legends

The Rabbis identify Shem with Melchizedek, King of Salem, who is termed “a priest of the Most High,” and who came to meet Abraham after the latter had defeated the four kings led by Chedorlaomer (Gen. xiv. 18-20). According to this account, Shem, as a priest, came to Jerusalem (with which Salem is identified by the Rabbis), of which city he became king, it being the proper place for the establishment of the cult of Yhwh. He went to meet Abraham to show him that he was not angry with him for having killed the Elamites, his descendants (Midr. Agadah on Gen. l.c.). Shem, however, forfeited the priesthood by mentioning in his blessing Abraham’s name before that of God, so that God took his office from him and gave it to Abraham (Ned. 32b; Pirke R. El. xxvii.). According to the Midrash Agadah (l.c.) Shem himself asked God to give the priesthood to Abraham, as he, in his prophetic capacity, knew that he (Shem) would have no children eligible for the sacerdotal office. Contrary to the Pirke R. El. and Gen. R. (xliii. 10), the Midrash Agadah explains that it was Shem who gave tithes to Abraham, showing that he recognized him as priest (see Gen. R. xliii. 7). The Rabbis point out that in certain cases Shem ranked as the equal of Abraham; so that the latter was afraid lest Shem might be angry at him for having slain the Elamites and might curse him (Gen. R. xlv. 8; Tan., Lek Leka, 19). In another instance God made a compromise between Shem and Abraham, namely, with regard to the name of the Holy City, the place of the Temple, which Abraham had called “Jireh” (Gen. xxii. 14; see Jehovah-jireh) and which Shem had called “Salem.” God united both names; and thus arose the name “Jerusalem” (Gen. R. lvi. 16).

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Shem.

By: Emil G. Hirsch, Ira Maurice Price, Wilhelm Bacher, M. Seligsohn

Shem is supposed by the Rabbis to have established a school (“bet ha-midrash”) in which the Torah was studied, and among the pupils of which was Jacob. Later, Shem was joined by Eber; and the school was called after both of them. Besides, the school was the seat of a regular bet din which promulgated the laws current in those times. Thus Esau was afraid to kill Jacob, lest he should be condemned by the bet din of Shem and Eber. The bet din of Shem proclaimed the prohibition of and the punishment for adultery; and according to this law Judah condemned Tamar to be burned (‘Ab. Zarah 36b; Gen. R. lxiii. 7, lxvii. 8). Shem’s bet din was one of the three in which the presence of the Shekinah was manifested (Mak. 23b). At Abraham’s death Shem and Eber marched before his bier; and they indicated the place that was suitable for his burial (Gen. R. lxii. 6, according to the emendation of the text in Yalk., Gen. 110). At the division of the earth among the three sons of Noah, Shem’s lot consisted of twenty-six countries, thirty-three islands, twenty-six out of seventy-two languages, and six out of sixteen scripts. Thus Shem took one script more than either of his two brothers: and this was the Hebrew script, in which the Torah was written. The other five were Egyptian, Libyan, Assyrian, Chaldean, and Gutazaki (Guzarati ?) (Midr. ha-Gadol on Gen. x. 32, col. 182).

Discussion topics for class:

- I. What does the New Testament say in respect to Melchisedec? – see the following passages:
 - A. Hebrews 5:1-14
 - B. Hebrews 6:13-20
 - C. Hebrews 7:1-28
- II. What does Genesis 14:14-24 show us about Melchisedec and Abraham?
- III. What do we learn from the saying “Thou art a priest for ever after the order of Melchisedec”? – Hebrews 5:6, Psalm 110:1-7; Hebrews 6:20
- IV. Does Hebrews 7:3-4 contradict the possibility that Shem is Melchisedec?
 - A. 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
 - B. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
- V. Could Hebrews 7:3-4 mean that according to Genesis 14 the word of God simply does not reveal the lineage of Shem?

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- VI. Notice Paul says Melchisedec was “made like unto the Son of God” and “how great this man was” – how does this address thoughts that Melchisedec was a preincarnate appearance of Jesus Christ (theophany or Christophany)?
- VII. Although the Bible does not clearly say Shem is Melchisedec, can the student understand why some people think this may be the case? Should the idea be thrown out simply because of the false religions that support the idea?

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Study 19: Christophanies – Pre-Incarnate Appearances of Jesus Christ in the Old Testament

There are a number of places in the Old Testament that we understand to reveal pre-incarnate appearances of Jesus Christ. These are showing persons as Son of God or Angel of the Lord. These appearances are topics for class discussion. The class should discuss the following thoughts:

- Why is this considered a Christophany?
- What do we learn from the passage?
- How do we apply the passage?
- Jesus said to search the scriptures, for they testify of him (John 5:39). We should not limit the revelation of Jesus Christ to just the Christophanies – for every page “bleeds” and speaks of Jesus Christ.

1. Appearance to Abraham (Genesis 18). Three men visited Abraham, and one of them was God himself.
2. Appearance to Jacob (Genesis 32:22-32). Jacob once wrestled with a man all night, and that man was God.
3. Appearance to Joshua (Joshua 5:13-15). A man with a sword in hand appeared to Joshua before the fall of Jericho. He identified himself as the commander of the army of the Lord.

Some theologians also believe every visit of “the angel of the Lord,” or “the angel of God,” was a Christophany.

4. In Exodus 23:20-21, God told Moses He would send an angel before him to guide him, and that God’s name was in the angel. As the name of God represents his nature, will, and character; a created angel cannot bear God’s name – only God himself can. This angel of the Lord must have been Jesus because Jesus said in John 17:6, “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.”

Here are a few visits from Jesus as the angel of the Lord:

5. Visit to Hagar (Genesis 16:7-14). The angel of the Lord appeared to Hagar in the wilderness.
6. Visit to Abraham and Isaac (Genesis 22:11-18). Abraham took Isaac to Mount Moriah to sacrifice him as God commanded. But when he was about to kill Isaac, the angel of the Lord appeared and told him to stop.

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7. Visit to Jacob (Genesis 31:11-13). The Angel of God appeared to Jacob in a dream. See also Genesis 28:13-22.
8. Visit to Moses (Exodus 3:2-6). The angel of the Lord appeared to Moses “in a flame of fire out of the midst of a bush.”
9. The Fourth man in the Fiery Furnace – Daniel 3:25
10. Melchizedek is a questionable Christophany. He appears in Genesis 14:18-20 and his name means king of righteousness, and a priest of God most High. See also Hebrews 7:3.

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Study 20: Where Did Cain get his Wife?

This subject being one of the oldest questions, we know from Genesis 5:4: “And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters....”

The thought is that the first family (Adam and Eve) had many children after Seth, and that Cain and his other brothers intermarried with their sisters. Later, family members would marry cousins, aunts, uncles, nieces and nephews. Eventually the family would be big enough so that – although all could trace their lineage to Adam and Eve – they did not marry so closely in family relationship.

According to Genesis 20:12 Abraham reveals Sarah is his half-sister.

Sarah’s father Terah was the son of Nahor. Abraham’s father was Terah the son of Nahor (Genesis 11:27). Nahor is the grandfather of Abraham. You can see in the passage below how they married into their family.

Genesis 11:23-31:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she had no child.

31 And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

As the practice of what we say is incest was allowed by necessity before the Mosaic Law, it was later outlawed by God in Leviticus 18:5-18.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

10 The nakedness of thy son’s daughter, or of thy daughter’s daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

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11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

In the high view of history, God by necessity allowed families to intermarry in the first ages of creation and after Noah's flood. Once there were sufficient numbers of people, God instituted the law, which prevented marriages of close relatives. That principle continues until today.

God did command in the law that a brother should raise up seed to his brother's wife should she have no children (see Deuteronomy 25:5; Matthew 22:24).

From science we understand the DNA of two persons from diverse family genealogies works best to produce healthy children. This is because whatever information is missing in one person's DNA is replaced by the other person's DNA if available. People with the same genealogy will have the same missing information, so the absence of information would be passed down to children were they to intermarry. The children would have a more defective DNA than their parents. This was the reason why some European royal families in the past who intermarried among themselves had children with severe disabilities – whether physical or mental.

With this reasoning, children born closer to the original family (Adam and Eve) would have more complete DNA and much less possibility of defective children. This means a brother and sister born before the flood could intermarry and produce perfectly healthy children. Many of these children lived centuries.

Over the history of mankind, we have seen the average lifespan of people decrease, at least until recent times when science and medicine has helped eliminate disease and prolong human life.

As a side note, this author should like to make a comment on interracial marriages. From a New Testament view God does not speak against interracial marriage. The New Testament doctrine is that both man and woman are saved (not unequally yoked – 2 Corinthians 6:4; 1 Corinthians 7:39). Furthermore, this preacher has noticed that children from interracial marriages are extremely beautiful and intelligent.

America has a history of interracial marriage. Many families have ancestors who were members of the indigenous tribes in America (American Indians). Furthermore, America welcomes people from all countries and backgrounds. It is likely that anyone after a few generations born in America would have ancestry with a diverse racial background.

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We must also be aware that in the Mosaic Law God required Israel to intermarry only with other Israelites, and priests were only to marry other Levites. But the reason for this is rather to keep the religion pure than God not wanting mix races. See Deuteronomy 23:3.

In fact, in Jesus' genealogy Matthew mentions two women by name, one of whom was a non-Israelite (Ruth – Matthew 1:5; Ruth 1:22). The other woman was likely the harlot from Jericho.

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Study 21: Which Zechariah in Matthew 23:35?

WHICH ZECHARIAH IN MATTHEW 23:35?

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December 1, 2010*

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matthew 23:35

There are plenty of commentaries from the first century until now discussing which prophet Jesus was speaking of in this passage (Matthew 23:35) and in Luke 11:51.

Distilling the possible options, we have the Zechariah son of Jehoiada in 2 Chronicles 23 and 24:20-22, or Zechariah the son of Berechiah the son of Iddo in Zechariah 1:1; or some other Zechariah (there were many in the Old Testament, including the father of John Baptist). Irresponsible and unreasonable options are that Jesus made a mistake or a scribe mistakenly changed Jehoiada to Berechiah when copying the Book of Matthew. We will not consider these two options.

Jehoiada's son Zechariah in 2 Chronicles 24 lived around the 9th century BC, 300 years before Zechariah the son of Berechiah, the son of Iddo, who wrote the book of Zechariah in the minor prophets.

From the context where Jesus was speaking, Jesus is requiring the blood of the righteous prophets from Abel to a *specific* Zechariah. Abel is the first righteous blood that was shed in the Old Testament. As Jesus was (*I suppose*) giving a complete range of the Old Testament prophets, it is logical that he would end with a prophet from 2 Chronicles. 2 Chronicles is the last book on the Hebrew Old Testament (their order is different from the Christian Old Testament). Furthermore, 2 Chronicles 24:22 says, "And when he died, he said, The LORD look upon it, and require it." So, one can see the reasons why the Zechariah from 2 Chronicles 24 is the obvious choice.

But there are problems with this assumption which we discuss below. One can equally contend the author of book of Zechariah lived later, and Zechariah's prophecy is right before Malachi, the last prophet in a King James Bible Old Testament (making this Zechariah the second to the last prophet). According to history Malachi died as a young man of natural causes. This means Zechariah (the minor prophet) is the last martyred prophet of the Old Testament. If this is the Zechariah Jesus means, Jesus would be using a *chronological range* for the prophet rather than an order of books in the scriptures

I contend the Zechariah Jesus referred to is the prophet Zechariah who wrote book in the minor prophets. We see from Zechariah 1:1 that this Zechariah is the son of Berechiah (Barachias) the son of Iddo. This Zechariah prophesied around 520 BC, after the 70 years of Babylonian captivity led to the rebuilding of the temple. Now, although many better men than I have already commented, I shall also give my view and reasons for it. I dare not say this is the final answer, but it is worth a hearing.

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Here are my reasons for presenting the Zechariah that Jesus speaks of in Matthew 23 is Zechariah the son of Berechiah and Iddo (Zechariah 1:1):

1. Jesus specifically described which Zechariah he spoke of. Jesus said, "... the son of Barachias." A simple search shows only one, and that is the Zechariah from the Minor Prophets, the second to the last book in our Old Testament. As the old saying goes, if you hear hoof beats, think horses before zebras.

This is the direct and simplest direction, considering Jesus made the effort to specify which Zechariah he was speaking of. Using the principles of *Occam's razor* most students would end with this assumption.

2. This Zechariah prophesied to encourage the rebuilding of the temple after the Babylonian destruction of Solomon's Temple (see 2 Chronicles 36:19-23). Jesus' comments referred to the temple. Although there have been a few killed in the temple area, to suppose Zechariah the son of Jehoiada is the one Jesus mentioned (simply because of his name, which was not uncommon) ignores the possibility that there were others.
3. This Zechariah prophesied in the second year of Darius (Zechariah 1:1). According to Ezra 6:14, 15; the temple was rebuilt in the 6th year of Darius. It is very likely Zechariah the son of Berechiah prophesied in the temple, especially considering his ministry was centered on the rebuilding of the temple.
4. Reading 2 Chronicles 36:19-23, you see that Zechariah – although not mentioned by name – was *likely* part of the "Who is there among you of all his people? The LORD his God be with him, and let him go up."

This still fulfills the point that Jesus was including the blood of prophets from the Abel (the first in the first book) to the prophet in the last book (actually, the last chapter of the last book). The son of Jehoiada was killed in 2 Chronicles 24, 300 years before the son of Berechiah, who was *probably* among those mentioned in 2 Chronicles 36. This is even a better fulfillment of Jesus' words if one thinks he was mentioning the complete Old Testament.

5. Lastly, and though not totally scriptural, the Targum version of Lamentations adds to Jeremiah's writing a mention of Zechariah. Here is the Old Testament reading of Jeremiah 2:20:

Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

Here is the Targum reading:

See, O LORD, and observe from heaven against whom have you turned. Thus is it right for the Daughters of Israel to eat the fruit of their wombs due to starvation, lovely children wrapped in fine linen? The Attribute of Justice replied, and said, Is it right to kill priest and prophet in the Temple of the LORD, as when you killed Zechariah son of Iddo, the High

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Priest and faithful prophet in the Temple of the LORD on the Day of Atonement because he told you not to do evil before the LORD?

Although I am *not* saying that the Targum readings are inspired * – they were Aramaic renderings added to the Old Testament by the Jews in dispersion to help them understand and teach the sacred books – I am saying the Jews to whom Jesus was speaking in Matthew 23 *did know* the Targum. They were Aramaic speaking Jews.

Since Jesus mentioned that the son of Barachias was slain “between the temple and the altar,” this is added inspired revelation from the mouth of our Savior. Similar to the revelation that the two who withstood Moses were Jannes and Jambres, which we know as a result of Paul’s writings to Timothy (2 Timothy 3:8).

2 Chronicles 24:21, 22 says of the death of Zechariah the son of Jehoiada:

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

The three main reasons why we contend the Zechariah in 2 Chronicles 24 is not the Zechariah of whom Jesus spoke is obvious: 1) He was the son of Jehoiada, not Barachias. 2) He was stoned by the princes at the commandment of king Joash, not the religious leaders as Jesus accuses – see 2 Chronicles 24:17-22; Matthew 23:29. And 3) The Zechariah in 2 Chronicles 24 was stoned in the “court of the house of the LORD,” not “between the temple and the altar.”

Although it is true that the Zechariah in 2 Chronicles was stoned as Jesus mentions in Matthew 23:37; this can also apply to the prophet Zechariah.

With the above-listed reasons, we still maintain the context of what Jesus was communicating; we do not add to or take away from his words, but take them at face-value; and we span the prophets from Abel (Genesis 4) to Zechariah (2 Chronicles 36; Zechariah 1:1); or, from the beginning of mankind (Abel) to the end of the Babylonian captivity (Zechariah).

I hope this is a help to the readers.

* Lamentations was written by Jeremiah shortly after 586 BC. The prophet Zechariah the son of Berechiah died over 70 years later. The Targum reading is obviously an addition made long after Jeremiah wrote it.

NSD 12/1/10

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Study 22: “Misquotations” in the New Testament of Old Testament Passages

Acts 8 – Sheep or Lamb

The curious passage of what the Ethiopian was reading causes some confusion. Here is the passage:

Acts 8:26-40:

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.
27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
28 Was returning, and sitting in his chariot read Esaias the prophet.
29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

The “place in the scripture which he read” (v. 32) corresponds to Isaiah 53:7: He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

You will notice the Ethiopian’s version got it backwards – sheep to the slaughter and a lamb before the shearer, rather than a lamb to the slaughter and a sheep before the shearer.

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Common sense tells a man a lamb is too young to shear – for the wool is still growing and the lamb is not mature. Furthermore, we know God required a *lamb* without blemish for a sacrifice (Exodus 12:1-5).

This rendering in Acts does indeed match the Septuagint (LXX), translated some 200 years later.

People who love to push the Septuagint over the MT (*Masoretic Text*) say that the New Testament writers had it and quoted it, and therefore that makes it authoritative (or even preferred over the MT). This is foolish logic. Just because Paul quoted lost heathen Cretian prophet (Titus 1:12) or an Ephesian poet (Acts 17:28) does not mean everything they wrote is authoritative or that it should be preferred over the MT.

Furthermore, there is no evidence of this Greek translation of the Old Testament (LXX) in the days of the apostles. We see from research there were parts from four books of Moses, and maybe from Acts 8 a corrupt version of Isaiah.

Examining the passage in Acts we can note a few things:

1. The Ethiopian was from Alexandria (shades of the Alexandrian Text) – v. 27
2. He had come to Jerusalem to worship (v. 27)
3. He was returning and reading Isaiah the prophet (v. 28)

The man was of great authority under Candace (v.27). He must have been learned and of good character.

He was also a man seeking after God, to the extent that he traveled to Jerusalem to worship God. God is opening the door to the Gentiles and this man is the first recorded Gentile in Acts to be saved. God works supernaturally to offer this man salvation.

The scriptures do not say, but he likely got a copy of Isaiah from Alexandria or Jerusalem. My guess is he got it from Alexandria. The reasoning is, that in Alexandria the great written works (including the Old Testament) were translated into Greek (by textual critics).

Although not available in the days of the Eunuch, we know Origen's fifth column of the Hexapla was a corrupt translation of the Old Testament into Greek, and this is the basis for Codices Vaticanus, Alexandrinus, and Sinaiticus. Origen was the caretaker of the Alexandrian Library for a time and lived approximately 184-253 A.D. The Hexapla was the *magnum opus* of Origen and is a work of textual criticism.

James R. Adair, Jr., wrote in *Eardmans Dictionary of the Bible* the following:

The Hexapla was an important work of biblical criticism, the *magnum opus* of Origen (185-254). In his discussions with the Jews, Origen became aware of the significant differences between the Hebrew Bible used by the Jews and the Septuagint of Christians. Although he probably began the work while still in Alexandria, he completed it after moving to Caesarea. Most portions of the Hexapla consisted of six columns of parallel texts: (1) the Hebrew text, (2) the Hebrew text transliterated into Greek characters, (3) the Greek version of Aquila, (4) the Greek version of Symmachus, (5) the Septuagint, and (6) the Greek version of Theodotion. In the Septuagint column, Origen marked with an obelus those passages present in Greek but not found in his Hebrew column. When the Septuagint lacked material found in Hebrew, Origen would insert the passage from one of the other Greek columns (which were closer textually to the Hebrew) and mark the insertion with an

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asterisk. Although the Hexapla in its entirety was apparently never copied, the Septuagint column was copied repeatedly. Unfortunately, many copies omitted Origen's textual marks, thus introducing a significant amount of contamination into the textual tradition of the Septuagint. Only a few fragments of copies of the Hexapla or of its fifth column are extant. One of the most important witnesses to Origen's work is the seventh century Syriac translation of the fifth column—complete with textual marks—attributed to Paul of Tella, known as the Syro-Hexapla.

We have found the Septuagint to have been translated post-Christ, so the apostles would not have used it. When it comes to *BC manuscripts* of Greek translations of the Old Testament, we have but a few fragments of the Torah, dating back to the second century BC.

2nd bce			
Dt 11.4	4QLXXDeut = 4Q122 ("leather" roll) [E. Ulrich, Studies J.W. Wevers (1984), p.71-82 = Disc. Jud. Desert 09 122]	2bce	[#819] LDAB 3458 [K. Treu, Archiv 31 (1985), p.59 no.55b]
Dt 23-28	PRyl 458 (roll)(sp, high dot) [C.H.Roberts, Bull. J.Rylands Library 20 (1936), pp.219-245]	2bce	[#957] vh057 t039 LDAB 3459
2nd/1st bce			
Ex 28	7QLXXEx (roll) [check dating; LDAB 000 (confused?)]	2/1bce	[#805] vh038 LDAB 3456 AlandAT18
Lev 26	4QLXXLev\ a ("leather" roll)(blanks) [check dating; LDAB 000]	2/1bce	[#801] vh049 LDAB 3454
EpJer/Bar6	7QLXX EpJer (roll)	2/1bce	[#804] vh312 LDAB 3460 AlandAT144
1st bce			
Gen 3-38	PFouad 266a (roll)(sp, blanks) [Zaki Aly - L. Koenen, Three rolls of the Early Septuagint, 1980]	1bce	[#942] vh056a LDAB 3450 AlandAT3 [K. Treu, Archiv 28 (1982), p.91 no.5a]
Lev 2-5	4QLXXLev\ b Jerusalem, Rockefeller Museum (roll)(sp, blanks, paragr, IAW)	1bce	[#802] vh046 LDAB 3452 AlandAT22
Dt 17-33	PFouad 266b (roll)(sp, blanks, paragr, Heb tetragr, stichometric in 32) [Zaki Aly - L. Koenen, Three rolls of the Early Septuagint, 1980]	1bce	[#848] vh056b t037A LDAB 3451 Aland01 = AT27 [K. Treu, Archiv 28 (1982), p.91]
late 1st bce			
Dt 10-33	PFouad 266c (roll)(sp) [Zaki Aly - L. Koenen, Three rolls of the Early Septuagint, 1980]	1+bce	[#847] vh056c LDAB 3453 Aland01; [K. Treu, Archiv 28 (1982), p.91 no.55a]
	4Q127 (Greek paraphrase of Exod?)	1+bce	
	4Q126 (unidentified Greek, skins)	1+bce	

The reader will notice the only Greek translation of the Old Testament are from four the Mosaic books only.

A plaque in Washington, D.C.'s Museum of the Bible, says this regarding the Septuagint:

The Septuagint
A Torah for Greek-speaking Jews

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The title “Septuagint” means 70. According to tradition, Egypt’s King Ptolemy II (285-246 BC) requested a copy of the Torah for his library in Alexandria. It is said that 70 (or 72) Jewish elders translated the Torah into Greek in exactly 70 days.

The legend speaks only of the five books of the Torah. But Jewish communities soon translated many other sacred writings into Greek as well. These early translations served the growing number of Jews around the Mediterranean who understood Greek better than Hebrew.

So, what was the Ethiopian reading? It was not the Septuagint. It was not the work of Origen. It was not the MT.

Based on the commandments of God in Deuteronomy 6:9; 17:8; we know God’s people were practiced in the work of copying scripture, as was the king and the priests (scribes).

It is therefore not beyond the scope of logic that some Greek-speaking Jews translated the book of Isaiah into Greek and a copy of such fell into the hands of the Eunuch. I think this would be much more likely to happen in Alexandria than Jerusalem.

Furthermore, although a corrupt translation the writer Luke is faithful to show the passage as it was read.

For we have only four *logical* options:

1. The writer Luke mistakenly wrote the passage of Isaiah, and the Ethiopian actually had a copy of the MT.
2. That the Septuagint (LXX) containing Isaiah actually existed in the time of the Eunuch, of which he had a copy (evidence shows this is not the case).
3. Or Luke correctly wrote the MT passage and someone after Luke changed the passage to match with the LXX, thereby tampering with (and therefore, corrupting) the *Received Text* (TR).
4. That Luke recorded exactly correctly, and the Ethiopian had – most likely – an odd Greek translation.

As a Bible-believer, I will go with option # 4.

Notice further from the text in Acts these point:

The Ethiopian read Esaias the prophet (v. 28)

- Philip “heard him read the prophet Esaias” (v. 30). Do we assume an Ethiopian from Alexandria read the Hebrew scriptures? I think not likely.
- Acts says, the “place of the scripture which he read,” not that he read the scriptures. Neither does it say, “the place *in* the scriptures.” For we know from 2 Timothy 3:16 that “all scripture is given by inspiration of God....”

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- Verse 35 says Philip began “at the same scripture and preached unto him Jesus.” Beginning *at the same scripture* does not mean he read the scriptures, for he preached unto him Jesus. He preached Jesus starting from that scripture. Luke does not say Philip read the scriptures, but that he preached Jesus Christ.

To this preacher, any Jew knew a lamb was for a slaughter. It seems hard to accept a Jew would translate “*lamb*” as “*sheep*,” especially in messianic passage. Although we may never know, I will assume a Greek translator made this copy of Isaiah in Alexandria.

One important take-away from this passage is, that although some has a copy of a corrupt version of the Bible, you can still preach Christ. We can use a JW’s *New World Translation* and lead them to Christ. We can use a Catholic’s “Bible” and show them salvation. We can use a modernist’s contemporary version and show them how to be saved.

Thank God for the King James Bible – it makes the work easy. But even with a dull sword we can *hack away* and show the truth of God. Ecclesiastes 10:10 says, “If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.” With wisdom we can use even corrupt versions in times of need.

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Septuagint vs. MT

www.seforimonline.org
2 main Septuagint Manuscripts online

July 16, 2016

The Septuagint (from the Latin septuaginta, “seventy”) is a translation of the Hebrew Bible and some related texts into Koine Greek. The title (Greek: Ἡ μετάφρασις τῶν Ἑβδομήκοντα, lit. “The Translation of the Seventy”) and its Roman numeral acronym LXX refer to the legendary seventy Jewish elders who solely translated the Five Books of Moses into Koine Greek at the time of Ptolemy Philadelphus, (285–247 BCE) for the library in Alexandria, Egypt and the Jewish Community of Alexandria in general, most of whom did not speak Hebrew. The story of the elders being invited to Egypt and writing the translation is mentioned in The Letter of Aristeas, Josephus (Ant. Jud., XII, ii), Philo (De vita Moysis, II, vi), and the Babylonian Talmud (Megillah 9a-9b).

Today, there are three main manuscripts of the Septuagint, in existence: Codex Alexandrinus, Codex Sinaiticus and Codex Vaticanus. The manuscripts include all of the Tanach and some additional apocryphal books that used to be in the Hebrew Bible, but were removed from it during the Talmudic period. Two out of the three manuscripts, Codex Sinaiticus and Codex Vaticanus are available online now.

https://en.wikipedia.org/wiki/Septuagint_manuscripts

List of Septuagint manuscripts

The list of Septuagint manuscripts according to the classification of Alfred Rahlfs - a list of all known Septuagint manuscripts proposed by Alfred Rahlfs based on census of Holmes and Parsons.

The first list of Septuagint manuscripts was presented by Holmes and Parsons. Their edition ends with a full list of manuscripts known to them set out in the Annexes. It enumerates 311 codes (marked with Roman numerals I-XIII and Arab 14-311), of which the codes are designated by their siglum I-XIII, 23, 27, 39, 43, 156, 188, 190, 258, 262.

The codes marked with Roman numerals signify given letters from A to Z.

There are currently over 2000 classified manuscripts of the Septuagint.[6]

Division in classification by Rahlfs

See also: Alfred Rahlfs' edition of the Septuagint

The table of Septuagint manuscripts is divided into ten parts:

Part I: A-Z (selected codes in majuscule).

Part II: 13-311 (numbering given by Holmes and Parsons)

Part III: 312-800 (manuscripts of the Old Testament, with the exception of the Psalms)

Part IV: 801-1000 (small fragments of the Old Testament, with the exception of the Psalms)

Part V: 1001-1400 (psalms from the twelfth century)

Part VI: 1401-2000 (psalms uncertain dating younger)

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Part VII: 2001-3000 (small fragments psalter [to the eighth century])

Part VIII: 3001-5000 (manuscripts of the Old Testament, with the exception of the Psalms)

Part IX: 5001-7000 (small fragments of the Old Testament, with the exception of the Psalms)

Part X: 7001-xxxx (psalms)

Part IV: 801-1000 [edit]
801-900 [edit]

Symbol	Name	Date	Content	Institution	City	Country
801	4Q119 (4Q LXXLev ^a)	1st century BCE	fragments of Leviticus 26:2-16	Rockefeller Museum, Gr. 1004 [4Q119]	Jerusalem	Israel
802	4Q120 (4Q LXXLev ^a)	1st century BCE	fragments of Leviticus 1:11, 2:3-6:5	Rockefeller Museum, 4Q120	Jerusalem	Israel
803	4Q121 (4Q LXXNum)	1st century BCE	fragments of Numbers 3:39-4:16	Rockefeller Museum, Gr. 265 [4Q121]	Jerusalem	Israel
804	7Q2 (7Q LXXEzra)	1st century BCE	fragments of Bauch 6:43, 44	Rockefeller Museum, Gr. 789 [7Q2]	Jerusalem	Israel
805	7Q1 (7Q LXXEx)	1st century BCE	fragments of Exodus 28:4-7	Rockefeller Museum, Gr. 789 [7Q1]	Jerusalem	Israel
806		5th century	Gen. 27:43-28:6 fragm.	ÖNB, P. Vindob. G 26101	Vienna	Austria
807		5th century	Gen. 43:16-17, 20-21 fragm.	ÖNB, P. Vindob. G 26112	Vienna	Austria
808		5th century	Exod. 16:32, 17:1-2 fragm.	ÖNB, P. Vindob. G 39210	Vienna	Austria
809		8th century	Lev. 8:14-15, 17-19 fragm.	ÖNB, P. Vindob. G 19893	Vienna	Austria
810		5th/6th century	Prov. 26:11, 16-18 fragm.	ÖNB, P. Vindob. G 3077	Vienna	Austria
811		5th century	Prov. 27:10-11, 15-16 fragm.	ÖNB, P. Vindob. G 39209	Vienna	Austria
812		5th/6th century	Prov. 30:32 - 31:1-3-5 fragm.	ÖNB, P. Vindob. G 30135	Vienna	Austria
813		5th century	Dan. 6:3:23-25 fragm.	ÖNB, P. Vindob. G 29255	Vienna	Austria
814		IIE	Gen. 14:5-8, 12-15 fragm.	YBR, P. CYBR Inv. 419	New Haven	United States
815		4th/5th century	Gen. 41:48-57 fragm.	Univ.-Bibl., P. Erl. Inv. 2	Erlangen	Germany
816		IIE	Jos 9:27-11:3 (with gaps)	Schøyen Coll., MS 2648	Oslo	Norway
817		4th century	Jer. 17:26-27, 18:8-11, 46:14-17, 17-9 fragm.	University of Paris, Inv. 2250	Paris	France
818		3rd century	Ecd. 3:17f, 21f, 6:3-5, 8-11 fragm.	Univ. P. Mech. Inv. 27 Univ. S. Cuore, P. Med. Inv. 151	Ann Arbor, Milan	United States, Italy
819	4Q122 (4Q LXXDeut)	2nd century BCE	fragments of Deut 11:4	Rockefeller Museum, Gr. 265 [4Q122]	Jerusalem	Israel

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846		4th/5th century	Reg. I 24:11-17; 24:20-25:20; 31:12- II 2:4 fragm.	YBR, MS 544	New Haven	United States
847	Papyrus Fouad 266	2nd/1st century BCE	Deuteronomy 10:22; 11:1.10,11.16; 31:26-19; 32:2,4; 33:14-19.22-23.26-27	Société Royale de Papyrologie, Gr. P. 458	Cairo	Egypt
848	Papyrus Fouad 266	2nd/1st century BCE	Deuteronomy 17:14 to 33:29 (with gaps)	Société Royale de Papyrologie, Gr. P. 458	Cairo	Egypt
849		7th/8th century	Job 7:8-11 fragm.	John Rylands Library, P. Ryl. Copt. 3	Manchester	U. Kingdom
850		3rd/4th century	Is. 48:6-18 fragm.	Gr.-Röm. Mus., P. Alex. Inv 203	Alexandria	Egypt
851		4th century	Jer. 5:10-6:10	Bibl. Publ. and Univ., P. Gen. gr. Inv. 252	Geneva	Switzerland
852		5th century	Is. 1:22-2:2 fragm.	ITA, P.Colon. Inv. 2420	Cologne	Germany

955		4th century	Job 1:19-2:1.6-9b fragm.	Laurentian Library , PSI 1163	Florence	Italy
956		4th century	Jon. 1:10-4:1	Laurentian Library , PSI 1164; Ägyptisches Museum, P. 16354	Florence; Berlin	Italy; Germany
957	Papyrus Rylands 458	2nd century BCE	Deut 23:24(26)-24:3; 25:1-3; 26:12; 26:17-19; 28:31-33; 27:15; 28:2	John Rylands Library, Gr. P. 458	Manchester	U. Kingdom
958		4th century	Gen. 26:13-14; Deut. 28:8.11; Par. II 1:12; Is. 42:3-4; 52:15-53:3.6-7.11-12; 66:18-19 fragm.	John Rylands Library, Gr. P. 460; Univ.-Bibl., P. Inv. 22a/b	Manchester; Oslo	U. Kingdom; Norway
959		4th/5th century	Gen. 13:3-6.8-9 fragm.	Ägyptisches Museum, P. 16353	Berlin	Germany
[960]		5th/6th century	Exod. 23:10-13; 31:12-13 fragm.	Ägyptisches Museum, P. 13994	Berlin	Germany

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Chronological List of Early Papyri and MSS for LXX/OG Study (plus the same MSS in Canonical Order appended)

collected by Robert A. Kraft (University of Pennsylvania)

First prepared for the conference on “The Bible as Book: The Transmission of the Greek Text” (Hampton Court, Herefordshire ENG; 27-30 May 1998), the papers from which are published in a volume by the same name, edited by Scot McKendrick and Orlaith A. O’Sullivan (British Library & Oak Knoll Press 2003). The following list has been revised and updated 18no2002, 20ap2004.

See also the full list of related presentations at <http://ccat.sas.upenn.edu/rs/rak/earlylxx/jewishpap.html>:

BIBLIOGRAPHY & ABBREVIATIONS: [maintained in the linked file]

The Manuscript Fragments

There are various convenient lists and collections from which to gather these early witnesses to the development of LXX/OG. A new one was released on CD-ROM in August 1998 by Willy Clarisse at the papyrological congress in Florence (now updated and available on the web at <http://lhpc.arts.kuleuven.ac.be/index.html>). Otherwise, to my knowledge, the most complete is the catalog by Joseph van Haelst, which appeared in 1976. Van Haelst includes appendices in which he lists Jewish and Christian materials by date, from earliest to latest, and also provides statistics for what he has listed, roughly generation by generation (early 2nd century, 2nd c in general, late 2nd c, 2nd/3rd c, etc.). Around the same time, the respected papyrologist Eric G. Turner produced his study of the development of the Early Codex, which also provides similar chronological lists of all codices known to him. Finally, still from the late 1970s, the Schweich Lectures by Colin Roberts also in their own way survey much of the relevant material, partly in response to Kurt Treu’s list of possibly Jewish fragments from the appendix to his 1973 article. I’ve put those lists together in what follows, and have tried to adjust any controversial datings towards Turner’s judgment, on the belief that an experienced paleographer looking at the entire range of materials in a comparative way is more likely to be accurate than are individual editors who have seen only parts of the picture. Of course, paleographical judgments remain subject to modification, and are at best approximations based on certain assumptions about consistency, development, etc.

The list of Jewish and possibly Jewish fragments arranged in roughly chronological order (according to paleographical estimations) is most conveniently available in the aforementioned master file at <http://ccat.sas.upenn.edu/rs/rak/earlylxx/jewishpap.html>. The more inclusive summary chart given below lists all known materials (papyri, parchment, etc.) that provide texts of Jewish Greek scriptures (LXX/OG, including some secondary uses in excerpts, amulets, etc.) down to about the start of the 5th century, plus some later text of special interest for their connections to Judaism. Items are presented with the Goettingen (Rahlfs) number in brackets, when known, followed by the van Haelst number (vh###), Turner’s “OT” number (t###), the LDAB (Leuven Database of Ancient Books) number, and other relevant information.

THE COMPREHENSIVE LIST (ROUGHLY CHRONOLOGICAL)

The following list has been collated with Tov’s list in the Pietersma Festschrift, 127-135, although not all details noted by Tov have been included here. Generous assistance in locating additional fragments and in correcting details has been received from Matthew Hamilton, Moore Theological College Library, 1 King

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St Newtown NSW 2042 Australia [matthew.hamilton@moore.edu.au], and is gratefully acknowledged. The coding for dates employs the minus sign “-” for “early” (e.g. “2-ce”) and the plus sign “+” for “late” (e.g. “1+bce”) with the forward slash “/” designating overlap (e.g. “3/4ce” = around 300ce) and “000” for the turn of the era. As noted above, paleographically determined dates are general estimates, and sometimes widely disputed; I’ve tended to follow Turner, when possible, or have averaged out the various claims.

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Study 23: The Two Lines of Jesus' Genealogy

COMPARING THE TWO EARTHLY GENEALOGIES OF JESUS CHRIST

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor of Historic Baptist Church

August 2015

Jesus Christ was born of a virgin, having no earthly father. Jesus Christ is the only begotten Son of God. His Father is God almighty. Jesus was conceived by the Holy Ghost of God giving seed to Mary.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke 1:30-35

Jesus is God, and as God he is eternal. He has no beginning and no end (John1:1). His earthly birth was his being made manifest in the flesh so we could know him, believe on him, and receive him as our Saviour. He became flesh so he could give his life for us.

Although Jesus had no *earthly* father by birth, Jesus had Joseph as a “step-father.” Joseph was married to Mary. And, legally, as such, Jesus is reckoned according to Joseph’s genealogy.

THE GENEALOGY OF THE KING

As one opens the New Testament and starts reading in Matthew chapter one, he immediately finds the genealogy of Jesus Christ. This Gospel’s genealogy starts with these words:

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:1

Because the author knew what he was writing, we understand this book, the Gospel of Matthew, is purposed – among other things – to show Jesus Christ as the son of David through Joseph’s family genealogy.

The privilege of being lawfully a son of David means Jesus Christ fulfills a key requirement to being the promised King of Israel. God told the prophet Nathan to give this promise to King David:

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8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

2 Samuel 7:8-17

Isaiah's prophecy in respect to the Saviour is as follows:

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 9:6, 7

Thus, Matthew is a legal document showing Jesus as righteous Heir to the throne of David, through Joseph: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matthew 1:16).

The scriptures show beyond a doubt, that Jesus Christ is the King over Israel and he will rule on the throne of David forever. Note these passages in the New Testament:

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass

Matthew 21:5

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11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

Matthew 27:11

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Matthew 27:29

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Matthew 27:37

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

John 1:49

This is what the angel told Mary:

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end

Luke 1:30-33

Although Jesus was Joseph's step-son, Jesus was still legally in the lineage of Joseph, tracing his genealogy to King David.

THE GENEALOGY OF THE HIGH PRIEST

As we continue reading the New Testament we get to the Gospel of Luke, chapter 3. Here, we find the genealogy of Jesus Christ through Mary's line.

I understand some Bible-believers may struggle with this being Mary's lineage, but the Authorized Version gives us an important key to help in understanding. Note verse 23:

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

Luke 3:23

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Thank God for this little parenthetical phrase inserted by the Author, for the Bible says, “as was supposed.” This little phrase gives understanding in many ways, listed below are a few:

- Since Jesus is the Son of God, Joseph was *not* his biological father. Therefore, when referring to Matthew’s genealogy, we have to understand this genealogy is the *legal* lineage of Christ, not the actual fleshly line, because Jesus was not *born* or *begotten* of Joseph.
- In contrast, Jesus *was born* of Mary (Matthew 1:16). Luke’s genealogy shows Mary’s line as applied to Joseph through marriage.
- Jesus was (as was supposed) *the son* of Joseph – not begotten of Joseph. One has to understand the distinction between being begotten and being the son of.

Now, the word “supposed” can be used in two meanings and contexts – the first and most common is, that someone thinks (or “supposes”) something to be true, but it is not necessarily true. For example, this verse in Luke 12:51: “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division....”

The second way “supposed” can be used, is to show the way something is expected or planned to be. Someone thinks (or “supposes”) something to be true because he knows it is true. As preachers, we have probably said something like this: “Your testimony as a believer is important. If lost people see your bad behavior, they will likely say: ‘He is *supposed* to be a Christian and see how he acts.’” Or, the old meme: “Men are not *supposed* to cry.”

Here are a few New Testament verses that use the word “suppose” in this way:

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

John 21:25

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

1 Corinthians 7:26

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Hebrews 10:29

So, allow me to stress this important conclusion before going forward, because this is an important and key step: Although Jesus was “supposed” by unbelievers to be the actual *begotten* son of Joseph (although not true); he, more importantly, was ***supposed to be*** the *legal* son of Joseph by God himself, which is true.

The phrase in Luke 3:23 uses the word “supposed” the first way, but as believers we also know this was the way it was supposed to be. Some people thought (incorrectly) that Jesus was *begotten* of Joseph; but all people were to think (correctly) that Jesus is *the legal* son of Joseph. Furthermore, God, in his omniscience and wisdom, **fully intended** for Jesus to be in the **legal** line of Joseph – first, as if he were a begotten son; and, secondly, through marriage to Mary.

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This way, three critical things are accomplished: first, Jesus has legal lineage to King David through Joseph; second, he has legal lineage to King David and access to Levitical bloodline through Joseph's marriage to Mary and directly through Mary; and thirdly, Jesus was born supernaturally by God's Spirit (not by Joseph) without giving up any legal lineage. This was the way *it was supposed to be*, as determined by God.

So, read the verse in Luke again with this understanding:

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

Luke 3:23

The beginning of verse 23 is also important: "And Jesus himself began to be about thirty years of age." This phrase shows Jesus as being qualified age-wise for the Levitical priesthood, the fourth thing accomplished in conjunction with Mary's lineage.

Read what the Old Testament said in respect to priests:

1 And the LORD spake unto Moses and unto Aaron, saying,
2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,
3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.
4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;
30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.
31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,
32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.
33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

Numbers 4:1-4, 29-33

The service for priesthood did not start until a Levite turned thirty years old. Jesus began to be "about thirty years of age," Luke says. If one does a separate study on the birth of Jesus Christ compared with the years of Herod's reign compared to the time of the crucifixion, one would find Jesus' actual earthly age to be a few years older than thirty.

My thought is that once Jesus turned thirty his body ceased to age. He would always *appear* to be thirty years old regardless of his actual time on earth (for we know regardless of his looks, he is eternal). And had

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our Saviour not become sin for us, he would have never died (Romans 6:23). He could be walking on the earth today still looking like a thirty year old male in perfect condition. Even as Adam, who, even a week after his creation, probably appeared to be about thirty years of age; Jesus Christ will never age, even though he is eternal.

It is also interesting that David was thirty years old when he began to reign. 2 Samuel 5:4, 5 says: "David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."

An High Priest after the Order of Melchisedec

Jesus is our High Priest. As the Son of God, God made him a high priest after the order of Melchisedec:

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Hebrews 3:1

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

10 Called of God an high priest after the order of Melchisedec.

Hebrews 5:5, 6, 10

21 And having an high priest over the house of God;

Hebrews 10:21

Believers in Jesus Christ are made sons of God by faith (John 1:12). Furthermore, we are made kings and priests through him that loved us, and we shall reign on earth (1 Peter 2:9; Revelation 1:5, 6; 5:10; 20:6).

Jesus Christ is King *and* High Priest over **both** the kingdom of God (spiritual) and the kingdom of heaven (physical).

A Lawful Son and a Son-in Law

Joseph, when he married Mary, through that lawful union became a son-in-law to Heli. He was legally supposed to be a son (-in-law) to Heli. In a similar fashion, Jesus was legally *supposed* to be a son of Joseph.

We do not know if Mary had no living brothers, but this portion of the Law is interesting:

6 And the LORD spake unto Moses, saying,

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7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

Numbers 27:6-11

A son-in-law is a legal son and is considered such – thus “*son-in-law*.”

Similarly, Moses, a Levite, was considered the son of Pharaoh's daughter (Exodus 2:10; Hebrews 11:24).

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Exodus 2:10

Zechariah and Elizabeth

John the Baptist's mother was Elizabeth. She was cousin to Mary, Jesus' mother. Elizabeth was a daughter of Aaron.

5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

Luke 1:5, 36, 37

The Levitical high priests (of the sons of Aaron) had to follow certain rules. One in particular was that he should marry a wife from his own people.

10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

Leviticus 21:10-14

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Zacharias was a Levitical priest, and his wife Elisabeth was a daughter of Aaron the priest. Mary was cousin to Elisabeth. Although we do not know for sure, it is possible Mary also was a daughter of a priest.

“Begot” vs. “the son of”

In Matthew we have the term “begat,” where in Luke we have “the son of.” This distinction we should make note of (though some modernist versions use “the son of” in Matthew, thus confusing truth). The “begat” has to do with fleshly birth. “The son of” can apply to legal lineage. It can also apply to being a grandson or relative – as in, Jesus is the son of David.

The genealogies in the two gospels differ until they get to King David. From that point they follow the same path to Abraham. Luke then traces Abraham back to Adam.

Matthew traces Joseph’s genealogy to Solomon, the son of David. Luke traces Joseph’s genealogy (through Mary) to Nathan, the son of David.

Both Solomon and Nathan were children of Bathsheba, the daughter of Ammiel (1 Chronicles 3:5). In 1 Chronicles 26:4, 5, we find Ammiel is the son of Obed-Edom. Obed-Edom was a Levite from the Merari line. Obed-Edom was a doorkeeper for the ark (1 Chronicles 15:24) and a porter (1 Chronicles 16:38).

4 Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second,
Joah the third, and Sacar the fourth, and Nethaneel the fifth,
5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.
1 Chronicles 26:4, 5

Although it may appear a little confusing, we have in both Matthew’s and Luke’s lineage connections to Levitical lineage through Bathsheba.

The Mother’s Influence

The requirement to be considered a Jew is dependent on the mother’s family line. If the mother is Jewish, the child is considered Jewish, even with a Gentile father.

A child of a Jewish father and a Gentile mother would not be considered Jewish – at least that was what I was told by a believing Rabbi. That is why today we could have many Gentiles with Jewish names, and likewise, many Jews with Gentile names.

The New Testament support the Jewish mother making the child Jewish. This is proved with the example of Timothy. Timothy’s mother was Jewish, though he had a Gentile father.

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named
Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father
was a Greek:

Acts 16:1

Because his mother was a Jewess, Paul could have Timothy circumcised, and not violate the decree to the Gentile believers.

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3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Acts 16:3

In contrast, Titus, a Greek was not circumcised:

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Galatians 2:1-5

Timothy, being a Jew, could enter the temple. But a Gentile would pollute the temple.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Acts 21:27-29

In conclusion, the genealogies of our Lord Jesus Christ show his legal right to the throne of David. He is the Son of David. He is the Son of God. He is our High Priest forever.

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Part 2: Actual Comparison

	Matthew 1:1-17		Luke 3:23-38 -- Geneology in Reverse Order	
	1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.		Thou art my beloved Son; in thee I am well pleased.	v. 22
1	Abraham	1	Abraham	v. 34
2	2 Abraham begat Isaac	2	Isaac	
3	Isaac begat Jacob	3	Jacob	
4	Jacob begat Judas and his brethren	4	Juda	v. 33
5	3Judas begat Phares	5	Phares	
6	Phares begat Esrom	6	Esrom	
7	Esrom begat Aram	7	Aram	
8	4 Aram begat Aminadab	8	Aminadab	
9	Aminadab begat Naasson	9	Naasson	v. 32
10	Naasson begat Salmon	10	Salmon	
11	5 Salmon begat Booz	11	Booz	
12	Booz begat Obed	12	Obed	
13	Obed begat Jesse	13	Jesse	
14	6 Jesse begat David the king	14	David	v. 31
1	David the king			
2	David the king begat Solomon	16	Nathan	
3	7 Solomon begat Roboam	17	Mattatha	
4	Roboam begat Abia	18	Menan	
5	Abia begat Asa	19	Melea	
6	8 Asa begat Josaphat	20	Eliakim	v. 30
7	Josaphat begat Joram	21	Jonan	
8	Joram begat Ozias	22	Joseph	
9	9 Ozias begat Joatham	23	Juda	
10	Joatham begat Achaz	24	Simeon	
11	Achaz begat Ezekias	25	Levi	v. 29
12	10 Ezekias begat Manasses	26	Matthat	
13	Manasses begat Amon	27	Jorim	
14	Amon begat Josias	28	Eliezer	
1	11 Josias begat Jechonias and his brethren	29	Jose	
	about the time they were carried away to Babylon:	30	Er	v. 28
2	12 Jechonias begat Salathiel	31	Elmodam	
3	Salathiel begat Zorobabel	32	Cosam	
4	13 Zorobabel begat Abiud	33	Addi	
5	Abiud begat Eliakim	34	Melchi	
6	Eliakim begat Azor	35	Neri	v. 27
7	14 Azor begat Sadoc	36	Salathiel	
8	Sadoc begat Achim	37	Zorobabel	
9	Achim begat Eliud	38	Rhesa	
10	15 Eliud begat Eleazar	39	Joanna	
11	Eleazar begat Matthan	40	Juda	v. 26
12	Matthan begat Jacob	41	Joseph	
13	16 Jacob begat Joseph the husband of Mary	42	Semei	
14	of whom was born Jesus, who is called Christ.	43	Mattathias	
			Maath	
	17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.	44	Nagge	v. 25
		45	Esli	
		46	Naum	
		47	Amos	
		48	Mattathias	
		49	Joseph	v. 24
		50	Janna	
		51	Melchi	
		52	Levi	
		53	Matthat	
		54	Heli (father-in-law of Joseph?)	v. 23
		55	Joseph (son-in-law)	
			Jesus (as was supposed) -- step son as God was his Father (v. 22)	

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Study 24: Widows Losing their Salvation?

The following is a study by the author on younger widows conducted after someone referenced the passage as a proof text that some believers can lose their salvation. We know salvation once truly received, is I God's care and we cannot lose it. We did nothing to earn it, so we can do nothing to lose it.

LOSING SALVATION IF A WIDOW MARRIES?

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There is a passage of scripture that I expect some have used to show a persons – in this case a woman – can lose her salvation. The passage is in Paul's first epistle to Timothy 5:11, 12:

11 But the younger widows refuse: for when they have begun to wax wanton against Christ,
they will marry;
12 Having damnation, because they have cast off their first faith.

Is the apostle Paul instructing Timothy to refuse the younger widows (those under 60 years old – verse 9) because they would be punished with the damnation of hell, simply because their husbands died? Looking at the passage by itself we might easily come to this conclusion. But thank God we can compare scripture with scripture to get the correct understanding.

If we say the passage in 1 Timothy 5 means that certain widows lose their salvation, we would have to say that although *whosoever* calls upon the Lord shall be saved (Romans 10:13); if a young woman's husband dies, she loses her salvation – and is now beyond salvation – because she does not meet a certain age requirement. This interpretation is so strange and contrary to sound doctrine, I would not think that anyone would take this position.

And to hold to the *erroneous* narrative, we would have to further teach the following *absurd doctrine*:

Paul here knows that the younger widows will begin to wax wanton against Christ and remarry. And because of this wantonness, these widows lose their salvation and receive the damnation of hell. They not only lose salvation, but they lose it once for all, and can never be saved. Because these widows have no choice but to wax wanton against Christ and to cast off their faith in Christ; it impossible for them to undo this choice. Although the young woman may have had nothing to do with her husband's death, only because she is under 60 years old, has she no choice but to lose her salvation. She not only grieves for the physical loss of her husband, but she must now accept that she loses all spiritual grace with God. Furthermore, God instructs Paul to write that these same lost widows should indeed marry, and behave in a certain manner – not so they can regain salvation, but simply so the adversary has nothing reproachful to say.

[This helps me to understand why the widows in Portugal wear black and do not remarry. They must send a signal that they are widows and that they must not marry again, so there is no use in trying to approach them. I suppose they hope by disobeying verse 14 they can reverse verse 12.]

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So, Paul adds an insult to the injury of perdition, and to further reproach young grieving widows, Paul proceeds to say in the next two verses:

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Paul says they have damnation because they remarry, and then tells them to remarry.

In summary, Paul says in respect to the younger widows (under 60 years old):

- That they should be refused the care of the church (which forces them to look elsewhere for support)
- That they will become wanton against Christ (because they are sinners)
- That they will marry
- And that they will have damnation (cursed irrevocably with hell fire)
- That by marrying they cast off their first faith (therefore rejecting Christ)
- That they learn to be idle (no use serving the Lord)
- That they become busybodies
- That they will be speaking things they ought not
- Therefore, Paul wills that the younger women marry (because he wants young widows to cast off their faith and lose their salvation)
- That they bear children (even though their mothers are hell-bound, children are still good because they occupy the lost woman while she is on earth. Furthermore, when Eve sinned she was given sorrow – Genesis 3:16 – so this is just for the widows also.)
- That they guide the house (as a lost woman)
- And that these widows do all this, hell-bound, without giving an occasion to the adversary to speak reproachfully (although they are still lost)
- And although they “have damnation” for remarrying, Paul still wills that they marry.

Well, that was an easy study and we should go with that (I speak foolishly). Now let's go win some women to the Lord!

Knowing the nature of the apostle and the promises of God in respect to salvation, do we really believe the above is a correct understanding of the passage??

We take the plain meaning of the text ***unless it is impossible to do so***. Is this one of these cases? We should all agree that this passage requires further investigation.

Taking the Time to Study

The following study is given, not only to provide the correct understanding, but also as a guide showing ***how*** to study difficult passages. We must start first with the commandments of Christ. From here we this point we know all other scripture if correctly understood will agree with the doctrine of Christ. Because we know from Christ's doctrine that people are saved by faith, this means marrying or not marrying has no

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effect on salvation. Also, because we know once a person is truly saved and that he cannot lose his salvation, losing a spouse cannot affect salvation.

Next, as we look into other translations or versions, we usually find they are of little help if one is a *King James Bible-believer*.

For example, we find that modernist translations say in verse 11, that they “*desire to marry*,” not that “they will marry.” But this does not solve the problem. For the next verse still says they have damnation for it. So, whether it is because they marry or they *desire to marry*, they still have damnation. Because we know the King James Version is perfect, we shall stay with the phrase “they will marry.”

Thirdly, we compare scripture with scripture, praying for God’s light.

The Actual Meaning

Because this author prayed and thought and studied, he came to this understanding:

Could not the passage mean, in so many words, that the younger widows who marry will be subject to condemnation *from those around them*, because they have cast off their *first priority to Christ* and married another man instead of serving Christ? And, therefore, to avoid giving an occasion to the adversary to speak reproachfully against these young women, they should marry, bear children and guide their houses; rather than being idle, tattlers, and busybodies?

(Paul wrote in Hebrews 13:5: “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” He also said in 1 Corinthians 7:7-8: “I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.”)

I contend this is the case with 1 Timothy 5:11-14 as we study the details below.

Paul, who desired that people stay unmarried and serve Christ as the first priority, understood that because of *physical lust* people will marry, and with such marriage, they would have trouble in the flesh (1 Corinthians 7:28). When married, the Christian wants to please his or her spouse, rather than caring fully (i.e., without distraction) for the things of the Lord (see 1 Corinthians 7:26-35). Paul said he wished all people would stay single and focused on serving Christ (1 Corinthians 7:7-8, 32), but he also knew this is not a very likely considering people want physical companionship. So, he says, it is better to marry than to burn (1 Corinthians 7:9).

This desire of physical companionship is much more expected of young widows because of the following:

1. They are no longer virgins, so they have become familiar with the marriage bed
2. As wives, they have a husband to lead them, and they have become used to this simpler responsibility of just following him, rather than making all the choices and bearing all the responsibility of life.
3. With the above point wives have learned that having a husband keeps them occupied and spares them from being deceived (1 Timothy 2:14).
4. As wives they have been provided for by their husband and have learned to rely upon this human providence.

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In the case of older widows (age 60 and over), we can assume the following:

1. They can be content without the marriage bed (Genesis 18:11,12)
2. If she has been serving the Lord, she is knowledgeable in how to live a godly life before the Lord (see 1 Timothy 5:10).
3. If such is the case with the older widows, they have kin to provide for them, or the church (1 Timothy 5:4, 8,16).
4. She can trust God for her needs if she is desolate (1 Timothy 5:5).

But let us analyze in detail the word of God.

1. To Become Wanton Against

The Greek word *katastréniaó* is one word, but it is translated “to become wanton against.” It is a combination of *kata*, meaning “against,” and *stréniaó*, meaning “lustful” or “sensual.” So, as usual, the King James Version got it absolutely correct. The Greek is of no help in this case.

I see no problem with the verse in saying that the younger widows, who have been used to male companionship, will desire that companionship, even to the point of a relationship with a man becoming more important than remaining unmarried and serving Christ without distraction.

Paul did teach that to avoid fornication that people should marry (read 1 Corinthians 7:1-9). So, he says in 1 Timothy 5:14: “I will therefore that the younger women marry” – because it is better that one marries than to burn (to *burn* means to *lust*, 1 Corinthians 7:9; Romans 1:27).

Paul is very clear and mentions widows in 1 Corinthians 7:8-9:

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

This is the heart of Paul. He knows the younger widows would have certain desires and remarry. Therefore, he said if they cannot contain, he wills that they marry and remain occupied with the things of the home.

So far, we have encountered no problems with the word of God, and we found Paul is aligned with his other writings and the doctrine of Christ. What appeared difficult was not too difficult.

2. Having damnation

Having damnation is at first a hard saying. Our minds first go to hell fire damnation because of our Savior’s word in Matthew 23:33: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

But we see with Jesus’ words that there is a damnation *of hell*. That means there are other types of damnation.

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God promising hellfire as the recompense for remarriage seems harsh and contrary to the rest of the Bible. Nowhere do we see this doctrine. As we rightly divide, we must put more effort into study, for we know such an interpretation is faulty.

True, there is the damnation of hell, but what is another usage for *damnation*? Is there another usage?

Absolutely. Besides the connotation of hell, Paul also uses the word in the sense of *trouble*. Note Romans 13:2: “Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”

The reader will note that this is not the damnation of hell given to those who resist the government – because the damnation of hell comes from not receiving Christ as Savior, not by resisting government.

In the context following verse 2 we read this:

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

We see that the *damnation* of resisting government is “wrath upon him that doeth evil.”

This understanding of *damnation* also aligns with 1 Corinthians 11:29: “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”

Again, this *damnation to himself* for not judging rightly at the Lord’s supper is not the fiery pits of hell, but a chastisement or judgment of the Lord, in the sense of weakness, sickness, or sleep. For Paul says, “that we should be condemned with the world.” Note the following verses:

30 For this cause many are weak and sickly among you, and many sleep.
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

The damnation that the younger widows will *be having*, if it is by man it would be *judgment*, and if it is by God it would be *chastisement*. But which one is Paul speaking of?

To me, the damnation of which Paul speaks is the judgment of people, not of God. Because if it were of God, it seems quite wrong for Paul to will and allow that they marry (1 Corinthians 7:9; 1 Timothy 5:14). God is in favor of marriage, Paul advises it, and it is a requirements of bishops and deacons. God also has a special care for widows and orphans – James 1:27. It is doubtful God would allow a widow to marry, and then condemn her for it.

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Additionally, there is a difference from “*having* damnation” and “*will have* damnation,” or “*will be* damned.” The present tense means it is not a future tense. The remarried widow’s trouble is the **present tense** damnation, not a future promise of hell.

To further prove the point that marriage, however bad one may be, *is not hell*, or the promise of hell (which is to be shunned); Paul affirms **it is perfectly permissible for a widow to marry**. Note 1 Corinthians 7:39 “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.”

Furthermore, Paul is very clear in 1 Corinthians 7:26-28 that to remarry is not a sin:

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

If to remarry is not a sin, why would we expect the damnation of hell? But we can expect that there will be trouble in the flesh. There is trouble just in the normal husband-wife relationship, and there is trouble from other people who may not approve of the marriage.

As one preacher said, *My wife and have only had one fight – and it lasted our whole marriage.*

If a remarried widow was to lose her salvation, the apostle would speak *against* her getting remarried, not will that it happen and allow it (1 Timothy 5:14; 1 Corinthians 7:39).

So, what is this damnation (judgment) from people? I believe it comes from the fact that the woman could not resist wanting to be married again (wantonness). Notice 1 Corinthians 7:34: “There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.”

It would be so easy for people who know the woman to say as a reproach, that she could not be holy in body and spirit, and that she needed to be married and to please a husband.

It would also give people the reason to say the woman is distracted, or that trouble comes when she is distracted. 1 Corinthians 7:35 “And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.”

For background on the Greek word for “damnation” we find it is *krima*, meaning “judgment.” It is translated such in Matthew 7:2 and John 9:39, and is a word related to a legal sentence, sometimes by God, and sometimes by man, as in Matthew 7:2. The context is noteworthy (verses 1-2):

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

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The word is translated judgment in Galatians 5:10: "I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be." This speaks of the churches' judgment on those who trouble them with false doctrine.

So, again, we have gotten past the second difficulty fairly easily, and again by using the writings of the author.

And now we get to the third difficulty.

3. Cast Off their First Faith

We can say the younger widows who remarry will have damnation (i.e., trouble) because they have "cast off their first faith."

The phrase "**cast off**" is easily understood. It means to "reject," and is used as such in Mark 6:26 and 7:9. It also means to nullify (1 Corinthians 1:19), disannul (Galatians 3:15), or to make void.

"Cast off" is the correct translation and it poses no issues.

We say the same for the word **first**. This is simple enough. It means "first," and in the sense of foremost, and is the superlative.

And, we can say the same for the word **faith**. It is the faith that we must have to be saved that is so often spoken of in the Gospels.

Therefore, the meaning of the phrase should be obvious: The women who are not married, who cannot abide single, will remarry, and in so doing they "cast off their first faith."

This reminds me of what Christ said to the angel of the Ephesian church: "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4). No one assumes this pastor man lost his salvation, but that he got distracted with other things.

So the reader is not confused by the phrase, we should make clear the fact that the word says, "they have cast off their **first** faith," which is totally different than saying, "they have cast off their faith." We should not read into the text.

The widows' **first faith** is to serve Christ, but is serving a husband, they take the **second faith** (in a man) in place of the first.

The same author revealed the same truth in 1 Corinthians 7:34: "There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband."

And though the case is so with a person who marries, it certainly does not mean she forsakes Christ wholeheartedly and loses her salvation just because she marries. If this were so, every Christian who married a widow is causing her to lose her salvation.

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So, in the end, we see that a remarried widow does not lose her salvation, but that she has marriage trouble because she needs a man. Paul still advises marriage because a married widow will be occupied in things that are not a reproach, such as being idle and busybodies.

The married widow transfers her desire and dependence from Christ to a man. Her trust in God wanes and she needs to trust someone physical. Because of this needed physical relations, the widows will have trouble as all married couples do, and she will invoke some judgment from the church (and maybe others) because she has made her choices clear.

May God bless the study of his word.

The End.

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Study 25: Differences in Gospel Records

What we see often in the gospels is the different writes recorded the same events differently. We who know the Bible is infallible would seek an answer what this is so.

For example, in the temptation of the Lord, we have Matthew 4, Mark 1, and Luke 4. Notice how each records this event:

Matthew 4:1-11

- 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 2 And when he had fasted forty days and forty nights, he was afterward an hungred.
- 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
- 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
- 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Mark 1:12-13

- 12 And immediately the Spirit driveth him into the wilderness.
- 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Luke 4:1-13

- 1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
- 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
- 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
- 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

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5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

Mark mentions Jesus was with wild beasts (1:13), the other two do not mention this.

Matthew mentions the temptations in this order:

- *Stones* be made bread
- Cast thyself down
- *Fall down* and worship me

Luke mentions them in this order:

- *Stone* be made bread
- Worship me
- Cast thyself down

Although we may not have any trouble with the different order, or some verses supplying more or less information than another; the question is, why did God make his word thus? We know he did and that there is a reason.

We ultimately follow Luke for what is the perfect order of events:

Luke 1:1-4:

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Luke received *some* information from first-hand witnesses, though I expect other he got other information directly from God (2 Timothy 3:16). I do not expect there were any apostolic witnesses of what happened in the wilderness. Jesus may have told his apostles what happened, but we have no record of that.

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Notice that Luke “had perfect understanding of all things from the very first,” and that he wrote to Theophilus these things “in order” (1:3).

Matthew has a different order. Since we know all four gospels are inspired – 2 Timothy 3:16: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...,” why did God inspire them to write it differently?

We can also say that the authors relied upon their memory, John 14:26: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” But in all, every word of God is pure (Proverbs 30:5).

So, why did God inspire them to write it differently?

The same question can be applied to many places in the Bible where a record of the same event differs in detail (though never contradicting), or where a quotation of scripture differs from the original.

I contend it is because **God wants us to trust him even when some things do not make sense to us.** God has a purpose in all, and it takes faith to believe what is written is the word of God and infallible and perfect in every way.

We may have an answer *why* they differ – i.e., Matthew was giving us a basic record, while Luke is more organized and detailed. We know from comparing the two that they are comparable in size (see chart below showing chapters and words for each gospel).

Matthew	28	1071
Mark	16	678
Luke	24	1151
John	21	879

I suppose we can ask the same question as to why some gospels record similar information, and why some gospels have the only record of an event.

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Study 26: God or Devil Causing David to Number the People?

Who provoked David to number the people – Satan or the LORD?

1 Chronicles 21:1-2

1 And Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

2 Samuel 24:1

And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

Considerations:

Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Luke 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Job 2:3 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

2 Corinthians 12:7-10

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Simply stated, God uses the Devil as he sees fit. Job had no cause, but we do not know what was in David's heart. We do know God's anger was kindled against Israel. God used Satan to provoke David and judge Israel.

Was God proposing a seven-year famine or a three-year famine?

1 Chronicles 21:12

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12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee ; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

2 Samuel 24:13

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

Considerations:

1. How long does restoration take after a three-year famine? It could be up to four added years.

2 Kings 19:23-29

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

Years of actual famine:	3 years
Eat what grows of themselves:	1 year
Eat that which springs up of the same:	1 year
Third year sow, reap, plant, and eat:	1 -2 years

Total effect of a three-year famine:	6-7 years

2. Another thought is that a seven-year famine does include three years. Similarly, we speak generally and specifically. Gad is recorded as saying:

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Gad said, “three years’ famine” in 1 Chronicles and “seven years of famine come unto thee in thy land” in 2 Samuel. The difference is “in thy land,” which could indicate three years overall in Israel and seven years in Judah. This is a stretch but possible.